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THE
HOLY BIBLE,
CONTAINING THE
OLD AND NEW TESTAMENTS

(ACCORDING TO THE PRESENT AUTHORIZED VERSION.)

WITH
CRITICAL, EXPLANATORY, AND PRACTICAL
NOTES:

THE MARGINAL READINGS OF THE MOST APPROVED PRINTED COPIES OF THE SCRIPTURES,

WITH SUCH OTHERS AS APPEAR TO BE COUNTENANCED BY THE

HEBREW AND GREEK ORIGINALS:

A COPIOUS COLLECTION OF PARALLEL TEXTS;

SUMMARIES OF EACH BOOK AND CHAPTER;

AND THE DATE OF EVERY TRANSACTION AND EVENT RECORDED IN THE SACRED
ORACLES, AGREEABLY TO THE CALCULATIONS OF THE
MOST CORRECT CHRONOLOGERS.

BY REV. JOSEPH BENSON.

VOLUME III.—ECCLESIASTES TO MALACHI.

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HOLY BIBLE

OLD AND NEW TESTAMENT

VOLUME 1

THE HOLY BIBLE

A CONCISE TRANSLATION

OF THE HOLY BIBLE

IN THE KING'S ENGLISH

WITH MARGINAL NOTES

AND A FULL INDEX

OF THE HOLY BIBLE

IN THE KING'S ENGLISH

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THE

BOOK OF ECCLESIASTES;

OR,

THE PREACHER.

ARGUMENT.

As this book does not present us with the name of Solomon in the front of it, some, both ancient and modern writers, have ascribed it to other authors: as the Talmudists, to Hezekiah; R. Moses Kimchi, and some other Jews, to Isaiah; and Grotius, to Zerubbabel. But there are so many passages in it which agree to none but Solomon, that it is a wonder any person should ever think of attributing it to any other person. For instance, no one but he could ever truly affirm what we read chap. i. 16. And who but he could boast of such things as are mentioned chap. ii. 4-10, to represent the splendour wherein he lived above all that had been before him in Jerusalem? Or, on the contrary, who had such reason as he to make that sad complaint which we find ch. vii. 26, &c., of the mischief he had received by women? And to omit the rest, those words, in the last chapter, verses 9, 10, could belong to none but him, who *set in order many proverbs*, as appears by the foregoing book. Hence it has been ascribed to him, and that most justly, by the far greater part of interpreters, both Jewish and Christian. See Bishop Patrick.

Three particulars may be observed concerning this book:—1, That Solomon wrote it in his old age is more than probable from divers passages in it, as, that he did it after his buildings, (chap. ii. 4,) which yet took up twenty years of his life, (1 Kings ix. 10,) and after some considerable enjoyment of them, and planting of gardens, and orchards, and reaping the fruit of them, (chap. ii. 5, 6,) and after long and much consideration and experience of all those methods in which men expect to find happiness, chap. vii. 27, &c. So this book was written by him, as a public testimony of his repentance and detestation of those wicked courses to which he had addicted himself: wherein he followed the example of his father David, who, after his sad fall, penned the fifty-first psalm. And the truth of this opinion may be confirmed by that expression, (2 Chron. xi. 17,) *They walked in the way of David and Solomon*; that is, wherein they walked, both before their falls, and after their repentance. 2, The method of it. For whereas there are some passages in it which seem impious, it must be considered that it is in part dramatical; that Solomon speaks most things in his own name, but some things in the names of ungodly men, as is undeniably manifest both from the scope and design of the book, as it is expressed both in the beginning and in the conclusion of it, and from his serious and large disputation against those wicked principles and courses. And this way of writing was not unusual among both sacred and profane writers. 3, The design of it; which is, to describe man's true happiness, and the way leading to it. This he does both negatively, proving that it is not to be found either in secular wisdom, or in sensual pleasures, or in worldly greatness and glory, or in abundance of riches, or in a vain profession of religion: and positively, showing that it is to be had only in the fear of God and obedience to his laws, which alone can give a man a cheerful enjoyment of his present comforts, and assurance of his everlasting happiness.

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CHAPTER I.

The title of this book, 1. The general doctrine, All is vanity, 2, 3. Proved from the shortness of life, and the perpetual changes of all the creatures, 4-7. From the unsatisfying toil of men, and the return of the same things over again, 8-11. The vanity of knowledge, 12-18.

A. M. 3027. **T**HE words ^a of the Preacher, the
B. C. 977. son of David, king of Jerusalem.

2 ^b Vanity of vanities, saith the Preacher, vanity of vanities; ^c all is vanity.

3 ^d What profit hath a man of all his labour which he taketh under the sun?

4 ¶ One generation passeth away, and another generation cometh: ^e but the earth abideth for ever.

^a Verse 12; Chap. vii. 27; xii. 8, 9, 10.—^b Psal. xxxix. 5, 6; lxii. 9; cxliv. 4; Chap. xii. 8.—^c Rom. viii. 20.—^d Ch.

5 ^f The sun also ariseth, and the sun
goeth down, and ^g hasteth to his place
where he arose. A. M. 3027.
B. C. 977.

6 ^h The wind goeth toward the south, and turneth about unto the north: it whirleth about continually, and the wind returneth again according to his circuits.

7 ⁱ All the rivers run into the sea; yet the

ii. 22; iii. 9.—^e Psalm civ. 5; cxix. 90.—^f Psalm xix. 5, 6.
^g Heb. panteth.—^h John iii. 8.—ⁱ Job xxxviii. 10; Ps. civ. 8, 9.

NOTES ON CHAPTER I.

Verse 1. *The words of the Preacher*—Or, discourses. The Hebrew word קהלה, here used, may either signify the person who assembles the people, or the person that addresses them when assembled. "We must not suppose that Solomon was like the common or ordinary preachers among the Hebrews; yet it is certain he spake much in public for the instruction of the people; for there came of all people to hear the wisdom of Solomon: All the earth sought to Solomon to hear his wisdom, which God had put into his heart, 1 Kings iv. 31, 34, and x. 24. From whence it is plain that he made public discourses on several subjects, and that people were, in a manner, called together from all nations round about to hear them."—Dodd. "He was not only a king," says Poole, "but also a teacher of God's people: who, having sinned grievously in the eyes of all the world, thought himself obliged to publish his repentance, and to give public warning to all, to avoid those rocks upon which he had split."

Verse 2. *Vanity, &c.*—Not only *vain*, but *vanity* in the abstract, which denotes extreme vanity. *Saith the Preacher*—Upon deep consideration and long experience, and by divine inspiration. This verse contains the general proposition, which he intends particularly to demonstrate in the following book. *All*—All worldly things; *is vanity*—Not in themselves, for they are God's creatures, and therefore good in their kinds, but in reference to that happiness which men seek and expect to find in them. So they are unquestionably *vain*, because they are not what they seem to be, and perform not what they promise, but, instead of that, are the occasions of innumerable cares, and fears, and sorrows, and mischiefs. Nay, they are not only *vanity*, but *vanity of vanities*, the vainest vanity, vanity in the highest degree. And this is redoubled, because the thing is certain, beyond all possibility of dispute.

Verse 3. *What profit*—What real and abiding benefit? None at all. All is unprofitable as to the attainment of that happiness which all men are inquiring after. *Of all his labour*—Hebrew, *his toil-some labour*, both of body and mind, in the pursuit of riches, or pleasures, or other earthly things; un-

der the sun—In all worldly matters, which are usually transacted in the day-time, or by the light of the sun. By this restriction he implies, that the happiness which in vain is sought for in this lower world, is really to be found in heavenly places and things.

Verse 4. *One generation passeth away, &c.*—Men continue but for one, and that a short age, and then they leave all their possessions, and therefore they cannot be happy here, because the source of happiness must needs be unchangeable and eternal; and the certain knowledge of the approaching loss of all these things must rob a man of solid contentment in them. *But the earth abideth*—Through all successive generations of men; and therefore man is more mutable than the very earth upon which he stands, and which, together with all the comforts which he enjoyed in it, he leaves behind him to be possessed by others.

Verses 5, 6. *The sun also riseth*—The sun is in perpetual motion, rising, setting, and rising again, and so constantly repeating its course in all succeeding days, and years, and ages; and the like he observes concerning the winds and rivers, verses 6, 7; and the design of these similitudes seems to be, to show the vanity of all worldly things, and that man's mind can never be satisfied with them, because there is nothing in the world but a constant repetition of the same things, which is so irksome, that the consideration thereof hath made some persons weary of their lives; and there is *no new thing under the sun*, as is added in the foot of the account, (verse 9,) which seems to be given us as a key to understand the meaning of the foregoing passages. And this is certain from experience, that the things of this world are so narrow, and the mind of man so vast, that there must be something new to satisfy the mind; and even delightful things, by too frequent repetition, are so far from yielding satisfaction, that they grow tedious and troublesome. *The wind goeth, &c.*—The wind also sometimes blows from one quarter of the world, and sometimes from another; successively returning to the same quarters in which it had formerly been.

Verse 7. *The sea is not full*—So as to overflow

A. M. 3027. sea is not full : unto the place from
B. C. 977. whence the rivers come, thither they

² return again.

8 All things are full of labour ; man cannot utter it : ¹ the eye is not satisfied with seeing, nor the ear filled with hearing.

9 ¶ ^k The thing that hath been, it is that which shall be ; and that which is done is that which shall be done : and there is no new thing under the sun.

10 Is there any thing whereof it may be said, See, this is new ? it hath been already

² Heb. return to go. — ⁱ Prov. xxvii. 20. — ^k Chap. iii. 15.

the earth, which might be expected from such vast accessions of waters to it. Whereby also he intimates the emptiness of men's minds, notwithstanding the abundance of creature comforts. *Unto the place from whence the rivers come*—Unto their springs or fountains ; *thither they return*—By secret passages of the earth : or their waters, after flowing into the sea, and being mixed with its waters, are exhaled by the heat of the sun, become vapours and clouds, descend in showers on the hills and mountains, and feed the springs from which they flow again, in streams and rivers, into the lakes, seas, and oceans. He seems to speak of the visible and constant motion of the waters, both to the sea and from it, and then to it again in a perpetual reciprocation.

Verses 8, 9. *All things*—Not only the sun, and winds, and rivers, but all other creatures ; *are full of labour*—They are in continual restlessness and change, never abiding in the same state. *The eye is not satisfied*—As there are many things in the world vexatious to men, so even those things which are comfortable are not satisfactory, but men are constantly desiring some longer continuance or fuller enjoyment of them, or variety in them. *The eye and ear* are here put for all the senses, because these are most spiritual and refined, most curious and inquisitive, most capable of receiving satisfaction, and exercised with more ease and pleasure than the other senses. *The thing that hath been, &c.*—There is nothing in the world but a continued and tiresome repetition of the same things. The nature and course of the beings and affairs of the world, and the tempers of men, are the same that they ever were, and shall ever be ; and therefore, because no man ever yet received satisfaction from worldly things, it is vain for any person hereafter to expect it. *And there is no new thing*—In the nature of things, which might give us hopes of attaining that satisfaction which hitherto things have not afforded.

Verse 11. *There is no remembrance, &c.*—This seems to be added, to prevent the objection, that there are many inventions and enjoyments unknown to former ages. To this he answers, This objection is grounded only upon our ignorance of ancient times, which, if we exactly knew or remembered,

of old time, which was before A. M. 3027.
B. C. 977. us.

11 *There is* no remembrance of former things ; neither shall there be any remembrance of things that are to come with those that shall come after.

12 ¶ ¹ I the Preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven : ^m this sore travail hath God given to the sons of man ³ to be exercised therewith.

¹ Verse 1. — ^m Gen. iii. 19 ; Chap. iii. 10. — ³ Or, to afflict them.

we should easily find parallels to all present occurrences. There are many thousands of remarkable speeches and actions done in this, and which will be done in the following ages, which neither are, nor ever will be, put into the public records or histories, and consequently must unavoidably be forgotten in succeeding ages ; and therefore it is just and reasonable to believe the same concerning former ages.

Verse 12. *I the Preacher was king*—Having asserted the vanity of all things in the general, he now comes to prove his assertion in those particulars wherein men commonly seek, and with the greatest probability expect to find, true happiness. He begins with secular wisdom. And to show how competent a judge he was of this matter, he lays down this character, that he was *the Preacher*, which implies eminent knowledge ; and a *king*, who therefore had all imaginable opportunities and advantages for the attainment of happiness, and particularly for the getting of wisdom, by consulting all sorts of books and men, by trying all manner of experiments ; and no ordinary king, but *king over Israel*—God's own people, a wise and a happy people, whose king he was by God's special appointment, and furnished by God with singular wisdom for that great trust ; and whose abode was *in Jerusalem*—Where were the house of God, and the most wise and learned of the priests attending upon it, and the seats of justice, and colleges, or assemblies of the wisest men of their nation. All these concurring in him, which rarely do in any other man, make the argument, drawn from his experience, more convincing.

Verse 13. *I gave my heart*—Which phrase denotes his serious and fixed purpose, and his great industry in it. *To search out by wisdom*—To seek diligently and accurately, by the help of that wisdom wherewith God had endowed me. *Concerning all things, &c.*—Concerning all the works of God and men in this lower world ; the works of nature ; the works of divine providence ; and the works and depths of human policy. *This sore travail*—This difficult and toilsome work of searching out these things, God hath inflicted as a just punishment upon man for his eating of the tree of

A. M. 3027. 14 I have seen all the works that
B. C. 977. are done under the sun; and behold,
all is vanity and vexation of spirit.

15 ^a That which is crooked cannot be made straight: and ⁴that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten ^o more wisdom than all they that have

been before me in Jerusalem: yea, A. M. 3027.
my heart ⁵ had great experience of B. C. 977.
wisdom and knowledge.

17 ^p And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit.

18 For ^q in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow.

^a Chap. vii. 13.—⁴ Heb. defect.—^o 1 Kings iii. 12, 13; iv. 30; x. 7, 23; Chap. ii. 9.

⁵ Heb. had seen much.—^p Chap. ii. 3, 12; vii. 23, 25; 1 Thess. v. 21.—^q Chap. xii. 12.

knowledge. *To be exercised therewith*—To employ themselves in the painful study of these things.

Verses 14, 15. *I have seen all the works, &c.*—Diligently observed, and, in a great measure, understood them; and behold, all is vanity and vexation of spirit—Not only unsatisfying, but also an affliction or breaking to a man's spirit. *That which is crooked, &c.*—All our knowledge serves only to discover our miseries, but is utterly insufficient to remove them; it cannot rectify those disorders which are either in our own hearts and lives, or in the men and things of the world. *That which is wanting*—In our knowledge, and in order to man's complete satisfaction and happiness; cannot be numbered—Or, counted out to us from the treasures of human learning, but what is wanting will be so still; all our enjoyments here, when we have done our utmost to bring them to perfection, are still defective: and that which is wanting in our own knowledge is so much, that it cannot be numbered. The more we know, the more we see of our own ignorance.

Verses 16, 17. *I communed with mine own heart*—I considered within myself in what condition I was, and what degrees of knowledge I had gained; and whether it was not my ignorance that made me unable to rectify those errors, and supply those wants of which I complain; and whether wiser men could not do it, though I could not; saying, *Lo! I am come to great estate*—Hebrew, הִגְדַּלְתִּי, *I am grown great*, namely, in wisdom, or, *I have magnified*, or *greatly enlarged*; and have gotten—Hebrew, הוֹסַפְתִּי, *have added*, more wisdom—As I had a large stock of wisdom infused into me by God, so I have greatly improved it by conversation, study, and experience; than all they that were be-

fore me—Whether governors, priests, or private persons. This was no vain boast, but a known and confessed truth, and the profession of it was necessary to demonstrate his assertion; in Jerusalem—Which was then the most eminent place in the world for wisdom and knowledge. *I gave my heart to know wisdom, &c.*—That I might thoroughly understand the nature and difference of truth and error, of virtue and vice. *I perceived that this is vexation, &c.*—Or, *feeding upon wind*, as the Hebrew רִעִין רוּחַ, may be properly rendered, and as a similar phrase is rendered by many, both ancient and modern translators, in verse 14, and by our translators, Hosea xii. 1.

Verse 18. *In much wisdom is much grief*—Or displeasure to a man within himself, and against his present condition; and he that increaseth knowledge, increaseth sorrow—Which he does many ways, because he gets his knowledge with hard and wearisome labour, both of mind and body, with the consumption of his spirits, and shortening of his life; because he is often deceived with knowledge, falsely so called, and often mistakes error for truth, and is perplexed with manifold doubts, from which ignorant men are wholly free; because he hath the clearer prospect into, and quicker sense of, his own ignorance, and infirmities, and disorders; and, withal, how vain and ineffectual all his knowledge is for the prevention or removal of them; and because his knowledge is very imperfect and unsatisfying, yet increasing his thirst after more knowledge; lastly, because his knowledge quickly fades and dies with him, and then leaves him in no better, and possibly in a much worse condition, than that of the meanest and most unlearned man in the world.

CHAPTER II.

Solomon shows that there is no true happiness to be found in mirth and the pleasures of sense, 1–11. He considers wisdom again, and owns it to be an excellent thing, and yet insufficient to give happiness, 12–16. He shows that business and wealth are only vanity and vexation of spirit, 17–23. And that if there be any good therein, it is only to those who sit loose to them, 24–26.

A. M. 3027. B. C. 977. **I** ^a SAID in my heart, Go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold, ^b this also is vanity.

2 ^c I said of laughter, *It is mad*: and of mirth, What doeth it?

3 ^d I sought in my heart ^e to give myself unto wine, yet acquainting my heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven ^f all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards:

5 I made me gardens and orchards, and I planted trees in them of all *kind* of fruits:

6 I made me pools of water, to water therewith the wood that bringeth forth trees:

7 I got *me* servants and maidens, and had ^g servants born in my house; also I had great possessions of great and small cattle above all

that were in Jerusalem before A. M. 3027. B. C. 977. me;

8 ^h I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces: I gat me men-singers and women-singers, and the delights of the sons of men, ⁱ as ^j musical instruments, and that of all sorts.

9 So ^k I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.

10 And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and ^l this was my portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* ^m vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And I turned myself to behold wisdom,

^a Luke xii. 19.—^b Isa. i. 11.—^c Prov. xiv. 13; Chap. vii. 6. ^d Chap. i. 17.—^e Heb. to draw my flesh with wine.—^f Heb. the number of the days of their life.—^g Heb. sons of my house.

^h 1 Kings ix. 28; x. 10, 14, 21, &c.—ⁱ Heb. musical instrument and instruments.—^j Chap. i. 16.—^k Chap. iii. 22; v. 18; ix. 9.—^l Chap. i. 3, 14.

NOTES ON CHAPTER II.

Verses 1, 2. *I said in my heart*—Being disappointed of my hopes from knowledge, I resolved to try another course. *Go to now*—O my soul! I will try whether I cannot make thee happy by the enjoyment of sensual delights. *This also is vanity*—Is vain, and unable to make men happy. *I said of laughter, It is mad*—This is an act of madness, more fit for fools who know nothing, than for wise men in this sinful, and dangerous, and deplorable state of mankind. *What doeth it*—What good doeth it? Or how can it make men happy? I challenge all the epicures in the world to give me a solid answer.

Verse 3. *I sought to give myself unto wine*—To gratify myself with delicious meats and drinks; yet acquainting, &c.—Yet resolving to use my wisdom, that I might try whether I could not arrive at satisfaction, by mixing wine and wisdom together. *To lay hold on folly, &c.*—To pursue sensual pleasure, which was my folly; till I might see, &c.—Till I might find out the true way to contentment and satisfaction, during this mortal life.

Verses 4-7. *I made me great works*—Magnificent works, for my honour and delight. *I builded me houses*—Of which see 1 Kings vii. 1, &c.; ix. 15, &c.; Cant. viii. 11. *I made me gardens*—Hebrew, *paradises*, or gardens of pleasure; *I planted trees, &c.*—Mixing pleasure and profit together. *I made me pools of water*—Because the rain there fell but seldom; *to water therewith the wood*—The nurseries of young trees, which, for the multitude of them, were like a wood or forest. *I had servants born in my house*—Of my bond-servants, which therefore were a part of my possessions.

Verse 8. *I gathered me silver and gold*—Vast riches; *and the peculiar treasure of kings*—Riches, answerable to the state of a king, or, he means, the greatest jewels and rarities of other kings, which they gave to me, either as a tribute, or by way of present; *and of the provinces*—Which were imposed upon or presented by all the provinces of my dominions.

Verses 9, 10. *So I was great*—In riches, and power, and glory. *My wisdom remained*—As yet I was not wholly seduced from God. *And whatsoever mine eyes desired*—Whatsoever was grateful to my senses, or my heart desired; *I kept not from them*—I denied myself nothing, at least, of lawful delights, but went to the very bounds of them; which was the occasion of his falling afterward into sinful pleasures. *I withheld not my heart, &c.*—As my heart was vehemently set upon pleasure, so I did not resist, or curb it therein, but made all possible provision to gratify it. *For my heart rejoiced*—I had the comfort of all my labours, and was not hindered from the full enjoyment of them by sickness or war, or any other calamity. *This was my portion*—This present enjoyment of them was all the benefit which I could expect from all my labours. So that I made the best of them.

Verse 11. *I looked on all the works, &c.*—I made a serious review of my former works and labours, and considered whether I had obtained that satisfaction in them which I had expected to find; *and behold, all was vanity*—I found myself disappointed, and wholly dissatisfied in this course. *And there was no profit, &c.*—The pleasure was past, and I was never the better for it, but as empty as before.

Verse 12. *And I turned myself, &c.*—Being frus-

A. M. 3027. ¹ and madness, and folly: for what
B. C. 977.

can the man do that cometh after the king? ⁵even that which hath been already done.

13 Then I saw ⁶ that wisdom excelleth folly, as far as light excelleth darkness.

14 ¹ The wise man's eyes are in his head; but the fool walketh in darkness; and I myself perceived also that ¹ one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it ⁷ happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity.

16 For *there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is* in the days to come shall all be forgotten. And how dieth the wise *man*? as the fool.

17 Therefore I hated life; because the work

¹ Chap. i. 17; vii. 25.—⁶ Or, in those things which have been already done.—⁶ Heb. that there is an excellency in wisdom more than in folly, &c.

trated of my hopes in pleasure, I returned to a second consideration of my first choice, to see whether there was not more satisfaction to be gotten from wisdom, than I discovered at my first view. *For what can the man do*—To find out the truth in this matter; to discover the utmost satisfaction possible to be found in pleasure; *that cometh after the king*—That succeeds me in this inquiry. So this is added as a reason why he gave over the pursuit of pleasures, and directed his thoughts to another object; and why he so confidently asserted the vanity of pleasures, from his own particular experience; namely, because he had made the best of them, and it was a vain thing for any private man to expect that from them which could not be found by a king, and such a king, who had so much wisdom to invent, and such great riches to pursue and enjoy all imaginable delights; and who had made it his design and business to search this matter to the bottom. *Even that which hath been already done*—As by others, so especially by myself. They can make no new discoveries as to this point. They can make no more of the pleasures of sense than I have done. Let me then try, once more, whether wisdom can give happiness.

Verses 13, 14. *I saw that wisdom*—I allowed thus much. Although wisdom is not sufficient to make men happy, yet it is of far greater use than vain pleasures, or any other follies. *The wise man's eyes are in his head*—In their proper place. He hath the use of his eyes and reason, and foresees, and so avoids, many dangers and mischiefs. *But the fool walketh in darkness*—Manages his affairs ignorantly, rashly, and foolishly, whereby he shows that his eyes are not in his head, or are not used aright. And, or yet, *I myself perceived also*, &c.—

that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had ⁸ taken under the sun: because ¹¹ I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have showed myself wise under the sun. This is also vanity.

20 Therefore I went about to cause my heart to despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he ⁹ leave it for his portion. This also is vanity, and a great evil.

¹ Prov. xvii. 24; Chap. viii. 1.—¹ Psal. xlix. 10; Chap. ix. 2, 3, 11.—⁷ Heb. happeneth to me, even to me.—⁸ Heb. laboured.
¹¹ Psal. xlix. 10.—⁹ Heb. give.

That, notwithstanding this excellence of wisdom above folly, at last they both come to one end. Both are subject to the same calamities, and to death itself, which takes away all difference between them.

Verses 15, 16. *Then I said—why was I more wise*—What benefit have I by my wisdom? or, to what purpose did I take so much pains to get wisdom. *For there is no remembrance of the wise*—Their memory, though it may flourish for a season, yet will, in a little time, be worn out; as we see in most of the wise men of former ages, whose very names, together with all their monuments, are utterly lost. *As the fool*—He must die as certainly as the fool.

Verses 17–19. *Therefore I hated life*—My life, though accompanied with so much honour, and pleasure, and wisdom, was a burden to me, and I was ready to wish, either that I had never been born, or that I might speedily die; *because the work, &c., is grievous*—All human designs and works are so far from yielding me satisfaction, that the consideration of them increases my discontent. *I hated all my labour*—All these riches and buildings, and other fruits of my labour, were aggravations of my misery. *Because I should leave it, &c.*—Because I must, and that everlastingly, leave them all behind me. *And who knoweth whether he shall be wise or a fool?*—Who will undo all that I have done, and turn the effects of my wisdom into instruments of his folly. Some think he had such an opinion of Rehoboam.

Verses 20, 21. *I went to cause my heart to despair*—I gave myself up to despair of ever reaping that satisfaction which I promised to myself. *For there is a man whose labour, &c.*—Who uses great industry, and prudence, and justice too, in the management of his affairs; yet to a man that hath not

A. M. 3027. 22 ^a For what hath man of all his
B. C. 977. labour, and of the vexation of his
heart, wherein he hath laboured under the sun?

23 For all his days are ^o sorrows, and his
travail grief; yea, his heart taketh not rest in
the night. This is also vanity.

24 ¶ ^p There is nothing better for a man
than that he should eat and drink, and that
he ¹⁰ should make his soul enjoy good in his

^a Chap. i. 3; iii. 9. — ^o Job v. 7; xiv. 1. — ^p Chap. iii. 12; xiii.
22; v. 18; viii. 15.

laboured therein—shall he leave it for his portion
—A portion which he will probably consume upon
his lusts. *This also is a great evil*—A great disorder
in itself, and a great torment to a considering
mind.

Verses 22, 23. *For what hath man*—"To what
purpose," a man may well say, "is all this toil of my
body, and these solicitous thoughts, and this anguish
of my mind? For all that a man can enjoy himself of
the anxious labours wherein he spends his days,
amounts to little or nothing; and what comfort hath
he in thinking who shall enjoy the fruit of them
hereafter?" *For all his days are sorrows, &c.*—
"And yet, such is our folly, there is no end of our
cares; for we see many a man, whose life is nothing
but a mere drudgery; who never is at leisure to en-
joy any thing that he hath, but still engaged in one
troublesome employment or other to get more;
which he follows so eagerly, as if it were his busi-
ness to disquiet and vex himself, and make his life
uneasy to him! being not content with his daily
toils, unless he rack his mind also with cares in the
night! This is so void of all reason that nothing can
be imagined more vain and foolish."—Bishop Pat-
rick.

Verse 24. *There is nothing better*—Or, *Is there
any thing better for a man?*—Which implies that
there is nothing better, namely, for man's present
comfort and satisfaction; *than that he should make
his soul enjoy good in his labour*—That, studying
first to free his mind from overmuch care and anxie-
ty, he should, instead of heaping up perpetually for
his heirs, allow himself a moderate and decent use
of all the good things that he hath gotten by his ho-
nest labours; praising God for them, and cheerfully
communicating them with his friends and neigh-
bours, and to the relief of the necessitous poor and
afflicted. *This also*—Namely, that a man should
thankfully take, and freely and cheerfully enjoy and
communicate with others, the comforts which God
gives him; *I saw—was from the hand of God*—
Was a singular gift of God, and not to be procured
by a man's own wisdom and diligence.

Verse 25. *For who can eat, &c.*—For the truth of
this you may rely upon my experience: for who
can more freely and fully enjoy the comforts of this
life than I did? *Or who else can hasten hereunto
more than I?*—Who can pursue them with more
diligence, obtain them with more readiness, or em-

labour. This also I saw, that it *was* A. M. 3027.
from the hand of God. B. C. 977.

25 For who can eat, or who else can hasten
hereunto more than I?

26 For God giveth to a man that *is* good ¹¹ in
his sight, wisdom, and knowledge, and joy; butto
the sinner he giveth travail, to gather and to heap
up, that ^a he may give to *him that is* good before
God. This also *is* vanity and vexation of spirit.

¹⁰ Or, *delight his senses.*—¹¹ Heb. *before him*, Gen. vii. 1; Luke
i. 6.—^a Job xxvii. 16, 17; Prov. xxviii. 8.

brace them with more greediness? And yet, (as his
words imply,) I had not comfort in these things till
God was pleased to impart it unto me; till he gave
me grace to see and consider that they were his
gifts, to acknowledge his goodness in bestowing
them upon me, and to use and enjoy them with pru-
dence and moderation according to his will, not
seeking my happiness in them, or in any creatures,
but in himself, above all creatures. For this verse is
evidently added to confirm, from his own experience,
what he said in the foregoing verse: and surely no
man's experience, in such a case, was ever greater;
no man was ever a more capable judge in these mat-
ters: none could either have more creature-com-
forts, or more addict himself to the enjoyment of
them, or improve them to better advantage than
he did; and therefore he could best tell what was the
greatest good to be found in them, and whether they
were able of themselves, without God's special gift,
to yield a man satisfaction.

Verse 26. *For God giveth to a man that is
good in his sight*—Who not only seems to men to
be good, as many bad men do, but is really and sin-
cerely good; or, *who pleaseth him*, as the same
phrase, טוב לפני, is rendered, chap. vii. 26, and of-
ten elsewhere: whereby he seems to intimate the
reason why he found no more comfort in his la-
bours, namely, because his ways had been very dis-
pleasing to God, and therefore God justly denied
him that gift; *wisdom and knowledge*—To direct
him how to use his comforts right, that so they may
be blessings, and not snares and curses to him; *and
joy*—A mind thankful for, and contented with, his
portion. "This is a blessing," says Bishop Patrick,
"which God reserves for him whom he loves; whose
sincere piety he rewards with wisdom to judge
when, and with knowledge to understand *how*, he
should enjoy and take the comfort of all he hath;
especially with inward joy, satisfaction of heart, and
tranquillity of mind in this favour of God to him;
whereby the troublesome affairs of this life are tem-
pered and seasoned." *But to the sinner he giveth
travail*—He giveth him up to insatiable desires, and
wearisome labours, to little or no purpose, that he
may have no comfort in the riches he gains, but
leave them to others, yea, to such as he least expect-
ed or desired, to good and virtuous men, into whose
hands his estate falls, by the wise and all-disposing
providence of God.

CHAPTER III.

Solomon proves that we ought to make use of what God has given us, by showing the mutability of all human affairs, 1-10. The immutability and unsearchableness of the divine counsels, 11-15. The vanity of honour and power, often an instrument of oppression, for which God will judge the oppressors, 16, 17; whose condition in this world is no better than that of brutes, 18-21. Therefore live well, 22.

A. M. 3027. **T**O every thing there is a season,
B. C. 977. and a ^atime to every purpose
under the heaven :

2 A time ¹ to be born, and ^ba time to die; a time to plant, and a time to pluck up *that which is planted*;

3 A time to kill, and a time to heal; a time to break down, and a time to build up;

4 A time to weep, and a time to laugh; a time to mourn, and a time to dance;

5 A time to cast away stones, and a time to

gather stones together; a time to embrace, and ^ca time ²to refrain from embracing;

6 A time to ³get, and a time to lose; a time to keep, and a time to cast away;

7 A time to rend, and a time to sew; ^da time to keep silence, and a time to speak;

8 A time to love, and a time to ^ehate; a time of war, and a time of peace.

9 ^fWhat profit hath he that worketh in that wherein he laboureth?

^a Verse 17; Chap. viii. 6.—¹ Heb. to bear.—^b Heb. ix. 27.
^c Joel ii. 16; 1 Cor. vii. 5.

² Heb. to be far from.—³ Or, seek.—^d Amos v. 13.—^e Luke xiv. 26.—^f Chap. i. 3.

NOTES ON CHAPTER III.

Verse 1. *To every thing, &c.*—Solomon having mentioned God's overruling providence in the latter end of the foregoing chapter, proceeds in this to illustrate the imperfection of human wisdom, which is confined to a certain season for all things that it would effect, which if we neglect, or let slip, all our contrivances signify nothing. He then shows that the utmost perfection at which our wisdom can arrive in this world, consists, 1st, In being contented with this order in which God hath placed all things, and not disquieting ourselves about that which it is not in our power to alter. 2d, In observing and taking the fittest opportunity of doing every thing, as the most certain means to tranquillity. 3d, In taking the comfort of what we have at present, and making a seasonable and legitimate use of it; and, lastly, in bearing the vicissitudes which we find in all human things with an equal mind; because they are ordered by a powerful, wise, and gracious Providence. These were the things he had suggested in the conclusion of the former chapter, and this may be considered as having a relation to every one of them. See Bishop Patrick. *There is a season*—A certain time appointed by God for its being and continuance, which no human wisdom or providence can alter. And by virtue of this appointment of God, all vicissitudes which happen in the world, whether comforts or calamities, come to pass; which is here added to prove the principal proposition, that all things below are vain, and happiness is not to be found in them, because of their great uncertainty, and mutability, and transitoriness, and because they are so much out of the reach and power of men, and wholly in the disposal of God. *And a time to every purpose*—Not only things natural, but even the voluntary actions of men, are ordered and disposed by God. But it must be considered, that he does not here speak of a time allowed by God, wherein all the following things may lawfully be

done, but only of a time fixed by God, in which they are actually done.

Verses 2-8. *A time to die*—And as there is a time to die, so there is a time to rise again, a set time, when they that lie in the grave shall be remembered. *A time to kill*—When men die a violent death. *A time to heal*—When he who seemed to be mortally wounded is healed. *A time to weep*—When men have just occasion for weeping, as they frequently have in the present life, both for their own sins and for the sins and miseries of mankind. "It is in vain," says Castalio, here, "to expect our happiness in this world: for this is no more the time and the place for it, than the seed-time is the harvest. But we must stay till the next life for it; which is the proper time for complete happiness: here we must be content with a great many tears." *A time to cast away stones*—Which were brought together in order to the building of a wall, or house, but are now cast away, either because the person who gathered them hath changed his mind, and desists from his project, or for other causes. *A time to embrace*—When persons enter into friendship, and perform all friendly offices one to another; and *a time to refrain, &c.*—Either through alienation of affection, or grievous calamities. *A time to get, and a time to lose*—"In our traffic and commerce one with another, there is a time of gaining much; but there are other times, when a man must be content to lose by his commodities." *A time to keep, &c.*—"Sometimes also it is fit for a man to keep and lay up what he hath gotten; but at another time it will be as fit for him to spend or to give it away to those that need." *A time to rend*—When men rend their garments, as they did in great and sudden griefs. *A time to love*—When God stirs up love, or gives occasion for the exercise of it.

Verse 9. *What profit hath he that worketh, &c.*—Seeing then all events are out of man's power, and no man can do or enjoy any thing at his pleasure,

A. M. 3027. 10 ¶ I have seen the travail, which
B. C. 977. God hath given to the sons of men to
be exercised in it.

11 ¶ He hath made every *thing* beautiful in
his time: also he hath set the world in their
heart, so that ^hno man can find out the work
that God maketh from the beginning to the
end.

12 ¶ ⁱI know that *there is* no good in them,
but for a *man* to rejoice, and to do good in his
life.

13 And also ^kthat every man should eat and
drink, and enjoy the good of all his labour; it
is the gift of God.

¶ Chap. i. 13.—^h Chapter viii. 17; Rom. xi. 33.—^l Ver. 22.
^k Chap. ii. 24.—^l James i. 17.—^m Chap. i. 9.

but only when God pleaseth, as has been shown
in many particulars, and is as true and certain in all
others, hence it follows that all men's labours, with-
out God's blessing, are unprofitable, and utterly in-
sufficient to make them happy.

Verse 10. *I have seen the travail, &c.*—I have di-
ligently observed men's various employments, and
the different successes of them. *Which God hath
given, &c.*—Which God hath imposed upon men as
their duty; to which therefore men ought quietly to
submit. *To be exercised*—That hereby they might
have constant matter of exercise for their diligence,
and patience, and submission to God's will and pro-
vidence.

Verse 11. *He hath made every thing beautiful in
his time*—This seems to be added as an apology for
God's providence, notwithstanding all the contrary
events and confusions which are in the world. *He
hath made*—Or, *doth make, or do*, by his provid-
ence in the government of the world; *every thing*
—Which he doth, either immediately, or by the mi-
nistry of men, or other creatures; *beautiful*—Con-
venient, so that, all things considered, it could not
have been better; *in its time*—Or *season*, when it
was most fit to be done. Many events seem to men's
shallow judgments to be very irregular and unbe-
coming, as when wicked men prosper and good
men are oppressed; but when men shall thoroughly
understand God's works, and the whole frame and
contexture of them, and see the end of them, they
will say, All things were done wisely. *He hath set
the world, &c.*—It is true, God hath put the world
into men's hearts, or made them capable of observ-
ing all his dispensations in the world; but this is to
be understood with a limitation, because there are
some more mysterious works of God which no man
can fully understand, because he cannot search them
out from the beginning to the end.

Verses 12, 13. *I know*—By clear reason, and my
own long and certain experience; *that there is no
good in them*—No other satisfaction or felicity that
a man can enjoy in creatures or worldly things;
but for a man to rejoice and to do good—To em-

14 I know that, whatsoever God A. M. 3027.
doeth, it shall be for ever: ¹nothing B. C. 977.
can be put to it, nor any thing taken from it:
and God doeth *it*, that *men* should fear before
him.

15 ^mThat which hath been is now; and that
which is to be hath already been; and God
requireth ⁴that which is past.

16 ¶ And moreover ⁿI saw under the sun the
place of judgment, *that* wickedness *was* there;
and the place of righteousness, *that* iniquity
was there.

17 I said in my heart, ^oGod shall judge the
righteous and the wicked: for *there is* ^pa time

¶ Heb. *that which is driven away*.—ⁿ Chap. v. 8.—^o Rom. ii.
6, 7, 8; 2 Cor. v. 10; 2 Thess. i. 6, 7.—^p Verse 1.

ploy them freely and cheerfully in acts of charity
and liberality toward others, or to use them to the
glory of God, living in his fear, which is necessary
to the happiness of this as well as of the other life.
And also that every one should eat, &c.—Use what
God hath given him. See the note on chap. ii. 24.

Verse 14. *Whatsoever God doeth, it shall be for
ever*—All God's counsels or decrees are eternal and
unchangeable. *Nothing can be put to it*—Men can
neither do any thing against God's counsel and pro-
vidence, nor hinder any work or act of it. *God
doth it, that men should fear before him*—That, by
the consideration of his power, in the disposal of
all persons and things, men should learn to trust in
him, to submit to him, to fear to offend him, and
more carefully study to please him.

Verse 15. *That which hath been is now*—Things
past, present, and to come, are all ordered by one
constant counsel, in all parts and ages of the world.
There is a continual return of the same motions of
the heavenly bodies, of the same seasons of the
year, and a constant succession of new generations
of men and beasts, but all of the same quality.
God requireth—Or *reneweth*, as the Hebrew *בָּקֵשׁ*,
may be rendered; *that which is past*—That time
and those things which are irrecoverably gone in
themselves; but are, as it were, recalled, because
others of the same kind arise and come in their
stead.

Verse 16. *And moreover, &c.*—This is another
argument of the vanity of worldly things, and a
hinderance of that comfort which men expect in this
life, because they are oppressed by their rulers. *I
saw the place of judgment*—In the thrones of prin-
ces, and tribunals of magistrates, where judgment
should be duly executed. Solomon is still showing
that every thing in this world, without the fear of
God, is vanity. In these verses he shows that
power, of which men are so ambitious, and life itself,
are nothing worth without it.

Verse 17. *I said in my heart*—I was sorely
grieved at this, but I quieted myself with this con-
sideration. *God shall judge, &c.*—Absolving the

A. M. 3027. there for every purpose and for every
B. C. 977. work.

18 ¶ I said in my heart concerning the estate of the sons of men,⁵ that God might manifest them, and that they might see that they themselves are beasts.

19 ¶ For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity.

⁵ Or, *that they might clear God and see*, &c.—¹ Psa. xlix. 12, 20; lxxiii. 22; Chap. ii. 16.—² Gen. iii. 19.—³ Chap. xii. 7.
⁶ Heb. *of the sons of man*.

just, and condemning the wicked. *For there is a time there*—Namely, at the judgment-seat of God; a time fixed by God's unalterable decree. He implies, that as this life is the sinner's time, in which he doth whatsoever seemeth good in his own eyes, so God will have his time to reckon with sinners, and rectify all these disorders; *for every purpose, and for every work*—For examining not only men's actions, but all their thoughts and purposes. The design of this verse is both to strike a terror into oppressing potentates, and to satisfy the doubts and support the spirits of good men, who are oppressed in this life.

Verse 18. *I said in my heart, &c.*—And I further considered concerning their condition in this present world. *That God might manifest them*—God suffers these disorders among men, that he might discover men to themselves, and show what strange creatures they are, and what vile hearts they have. *That they are beasts*—That although God made them men, yet they have made themselves beasts by their brutish practices, and that, considered only with respect to the present life, they are as vain and miserable creatures as the beasts themselves.

Verse 19. *For that which befalleth, &c.*—They are subject to the same diseases, pains, and casualties. *So dieth the other*—As certainly, and no less painfully. *They have all one breath*—One breath of life, which is in their nostrils; by which the

20 All go unto one place; ¹ all A. M. 3027.
are of the dust, and all turn to dust B. C. 977.
again.

21 ¶ ² Who knoweth the spirit ³ of man that
⁷ goeth upward, and the spirit of the beast that
goeth downward to the earth?

22 ¶ ¹ Wherefore I perceive that *there is*
nothing better, than that a man should rejoice
in his own works; for ² that *is* his portion:
³ for who shall bring him to see what shall be
after him?

⁷ Hebrew, *is ascending*.—¹ Verse 12; Chapter ii. 24; v. 18; xi. 9.—² Chapter ii. 10.—³ Chapter vi. 12; viii. 7; x. 14.

beasts perform the same animal functions. For he speaks not here of man's rational and immortal spirit, nor of the future life. *So that a man hath no pre-eminence, &c.*—In respect of the present life.

Verses 20, 21. *All go unto one place*—To the earth, as it is expressed verse 21, out of which they were both taken. *All turn to dust again*—All their bodies, as it is explained chap. xii. 7. *Who knoweth the spirit of a man*—True it is, there is a difference, which is known by good men, but the generality of mankind never mind it; their hearts are wholly set on present and sensible things, and take no thought for the things of the future and invisible world.

Verse 22. *I perceive there is nothing better*—For a man's present satisfaction, and the happiness of this life; *than that a man should rejoice in his own works*—That he should comfortably enjoy what God hath given him, and not disquiet himself with cares about future events. He seems to speak this not in the person of an epicure, but as his own judgment, which also he declares, chap. ii. 24, and v. 18, 19, and viii. 15. *For that is his portion*—This is the benefit of his labours: he hath no more than he uses, for what he leaves behind him is not his, but another man's. *For who shall bring him to see, &c.*—When once he is dead he shall never return to see into whose hands his estate falls, and how it is either used or abused; nor is he at all concerned in those matters.

CHAPTER IV.

The misery of the oppressed and the oppressor, 1–3. Of being envied, which occasions sloth in others, 4–6. The folly of hoarding up wealth, 7, 8. The benefit of society, 9–12. The mutability even of the royal dignity, through the foolishness of the prince, and the fickleness of the people, 13–16.

A. M. 3027. SO I returned, and considered all
B. C. 977. the ² oppressions that are done

under the sun: and behold the tears A. M. 3027.
of such as were oppressed, and they B. C. 977.

² Chapter

iii. 16; v. 8.

NOTES ON CHAPTER IV.

Verse 1. *So I returned, and considered*—I considered again more seriously; *all the oppressions*—

under the sun—Whether by princes, magistrates, or other potent persons; *and the tears of such as were oppressed*—Their grievous sufferings, sighs, and

A. M. 3027. had no comforters; and on the ¹ side
B. C. 977. of their oppressors *there was* power;
but they had no comforter.

2^b Wherefore I praised the dead which are already
dead more than the living which are yet alive.

3^c Yea, better *is he* than both they, which
hath not yet been, who hath not seen the evil
work that is done under the sun.

4 ¶ Again, I considered all travail, and
every right work, that ³ for this a man is
envied of his neighbour. This *is* also vanity
and vexation of spirit.

5 ¶ ^d The fool foldeth his hands together, and
eateth his own flesh.

¹ Heb. *hand*.—^b Job iii. 17.—^c Job iii. 11, 16, 21; Chap.
vi. 3.—² Heb. *all the rightness of work*.—³ Heb. *this is the
envy of a man from his neighbour*.

groans. *And they had no comforter*—None afforded
them either pity or succour. For such was the
greatness and power of their oppressors, that, as
they could not defend themselves against them, so
none else durst express their compassion toward
them, much less plead for them, for fear of being
made to suffer in the same way themselves.

Verses 2, 3. *Wherefore I praised the dead, &c.*
—I judged them less miserable. For this is certain,
that setting aside the future life, which Solomon
doth not meddle with in the present debate, and
considering the uncertainty, and vanity, and mani-
fold calamities of the present life, a wise man would
not account it worth his while to live. *Yea, better is
he than both they*—"Much more desirable than
either of these is it not to have come into the world
at all; and so to have had no sense of the miseries
which the dead have formerly felt, and which the
living now undergo."²

Verse 4. *Again I considered all travail*—Hebrew
כָּל עֲמָלָה, *all the labour, toil, or trouble*, which men
undertake or undergo; *and every right work*—All
the worthy designs of virtuous men; *that for this
a man is envied of his neighbour*—Instead of that
honour and recompense which he deserves, he meets
with nothing but envy, and obloquy, and many evil
fruits thereof.

Verse 5. *The fool foldeth his hands, &c.*—Is
careless and idle: perceiving that diligence is attend-
ed with envy, he runs into the other extreme. *And
eateth his own flesh*—Wastes his substance, and
brings himself to poverty, whereby his very flesh
pines away for want of bread.

Verse 6. *Better is a handful with quietness,*
&c.—These are the words, either, 1st, Of the slug-
gard, making this apology for his idleness, that
his little, with ease, is better than great riches got
with much trouble; or, 2d, of Solomon, who else-
where speaks to the same purpose, and here pro-
poses this antidote against the vanity of immoderate
cares and labours for worldly goods, against
which he industriously directs his speech in divers

6 ¶ ^e Better *is* a handful *with* quiet-
ness, than both the hands full *with*
travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under
the sun.

8 There is one *alone*, and *there is* not a sec-
ond; yea, he hath neither child nor brother:
yet *is there* no end of all his labour; neither
is his ^f eye satisfied with riches: ^g neither *saith
he*, For whom do I labour, and bereave my
soul of good? This *is* also vanity, yea, it *is* a
sore travail.

9 ¶ Two *are* better than one; because they
have a good reward for their labour.

^d Proverbs vi. 10; xxiv. 33.—^e Proverbs xv. 16, 17; xvi.
8.—^f Proverbs xxvii. 20; 1 John ii. 16.—^g Psalm xxxix.
6.

places of this book, and particularly in the follow-
ing passage.

Verse 8. *There is one alone*—Who has none but
himself to care for. *Yea, he hath neither child nor
brother*—To whom he may leave his vast estate;
yet is there no end of his labours—He lives in per-
petual restlessness and toil. *Neither is his eye
satisfied*—His covetous mind or desire, fitly expressed
by the eye, both because the eye is frequently the
incentive to this sin of covetousness, (Josh. vii. 21,) and
because the covetous man hath no good by his
riches, *save the beholding them with his eyes*, as is
affirmed, chap. v. 11. *Neither saith he*—Within
himself: for he considers nothing but how he may
get more and more: *For whom do I labour?*—
Having no posterity or kindred to enjoy it; *and
bereave my soul of good?*—Deny myself those com-
forts and conveniences which God has allowed me?
Shall I take all this pains, and endure all these toils
and hardships for a stranger, possibly for an enemy,
who will reap the fruit of all my cares and labours?
This is also vanity, yea, a sore travail—A dread-
ful judgment and misery, as well as a great sin.

Verse 9. *Two*—Or more, who live together in
any kind of society, and join their powers together
in pursuit of any important object; *are better than
one*—Act more cheerfully, and accomplish their de-
signs more readily, than any of them could do in a
solitary state; *because they have a good reward for
their labour*—Have great benefit by such combina-
tions and conjunctions of their counsels and abili-
ties, whereby they exceedingly support, encourage,
and strengthen each other, and effect many things
which none of them could have effected alone.
Gregory Thaumaturgus, says Bishop Patrick, under-
stands Solomon as speaking here of κοινωνία βίου, *liv-
ing in communion*, or fellowship together, which he
shows to be profitable, both to procure us greater
happiness, which is the subject of the ninth verse,
and to preserve us in the enjoyment of it when we
have attained it, which is the subject of the three
following verses.

A. M. 3027. 10 For if they fall, the one will lift
B. C. 977. up his fellow: but wo to him *that is*
alone when he falleth; for *he hath* not another
to help him up.

11 Again, if two lie together, then they
have heat: but how can one be warm
alone?

12 And if one prevail against him, two shall
withstand him; and a threefold cord is not
quickly broken.

13 ¶ Better is a poor and a wise child, than

⁴ Hebrew, *he who knoweth*

Verses 10–12. *For, if they fall*—If one or more
of them fall in any way; as into any mistakes, and
errors, or sins, dangers, or distresses. *The one will*
lift up his fellow—Will hold him up, if he be fall-
ing, or raise him up, if he be fallen. *If two lie to-*
gether, then they have heat—They will be sooner
warm in a cold bed and a cold season. So virtuous
and gracious affections are excited by good society;
and Christians warm one another, by *provoking one*
another to love and good works. But how can one
be warm alone?—How can the warmth and fer-
vency of true Christian love and zeal be retained by
him who stands aloof from, and has no intercourse
with, his fellow-Christians? *If one prevail against*
him—If an enemy, visible or invisible, might easily
prevail against either or any of them, if not associ-
ated with others, two or more, uniting their coun-
sels and efforts, will be able to withstand him; and
a three-fold cord is not quickly broken—If a man
have not only one, but two or more friends to assist
him, he is so much the more secure against all
assaults, and therefore the more happy. Thus, in
our spiritual warfare, we may be helpful to each
other, as well as in our spiritual work. And next
to the comfort of communion with God, is that of
the communion of saints. *For they that dwell in*
love dwell in God, and God in them.

Verses 13, 14. He now proceeds to another vanity,
even that of honour and power, and the highest places.
Better—More happy; *is a poor and wise child*—Who
is doubly contemptible, both for his age and for his
poverty; than an old and foolish king, who, though
venerable for his age, and gravity, and royal dignity,
yet hath neither wisdom to govern himself, nor to
receive the counsels or admonitions of wiser men,
but is foolish, rash, and incorrigible. *For out of*
prison—The poor and wise child; *cometh to*
reign—Is oftentimes advanced by his wisdom to the
highest power and dignity; which was the case with
Joseph, Mordecai, and many others; *whereas he*
that is born in his kingdom—That old king, who
was born of the royal race, and had possessed his
kingdom for a long time; *becometh poor*—Is depriv-
ed of his kingdom, either by the rebellion of his
subjects, provoked by his folly, or by the power of
some other and wiser prince.

Verse 15. *I considered all the living*—The gene-

an old and foolish king, ⁴ who will no
more be admonished. A. M. 3027.
B. C. 977.

14 For out of prison he cometh to reign; whereas
also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk un-
der the sun, with the second child that shall
stand up in his stead.

16 *There is* no end of all the people, *even of*
all that have been before them: they also
that come after shall not rejoice in him.
Surely this also *is* vanity and vexation of spirit.

not to be admonished.

ral disposition of common people in all kingdoms,
that they are fickle and inconstant, weary of their
old governors, and desirous of changes; *with the*
second child that shall stand up—That shall arise
to reign. This may be understood of the king's
child, or son and heir, called *second* in respect to
his father, whose successor he is. Some join this
clause with the preceding, thus: *I considered all the*
living which walk—Or, *that they walk; under the*
sun—That is, upon earth; *with the second child*—
That is, that they follow, favour, and worship him,
as the rising sun, upon which the eyes and hopes of
most people are fixed. Probably Solomon observed
this disposition in his own people, who were grow-
ing weary of his government, and beginning to de-
sire a change, and to turn their eyes to Rehoboam
his successor. At least he remembered the rebel-
lion that had been raised against his father David in
favour of Absalom, and might have reason to think
the same leaven was still working in his kingdom.
The verse is thus paraphrased by Bishop Patrick:
“Such is the infelicity of princes, that I have seen
a king left with nothing but the bare title, and the
outward state of royalty; the hearts and affections
of all, nobles, gentry, and common people, from one
end of the kingdom to the other, inclining to his
son (or next heir) that is to succeed him; unto
whom they do obeisance, as if he were already upon
the throne; but neglect his old father, who sees
himself robbed of those honours in which he placed
his happiness.”

Verse 16. *There is no end of the people*—The
sense seems to be, either, 1st, The people who have
this humour are without end, or innumerable: or,
2d, This humour of the common people hath no
end, but passes from one generation to another:
they ever were, and are, and will be, unstable and
restless, and given to change: which sense the fol-
lowing words favour: *Even of all that have been*
before them—Before the present generation of sub-
jects, who earnestly desired and promoted the
change of government here expressed. And so,
here are three generations of people mentioned; the
authors of the present change, and their parents,
and their children; and all are observed to have the
same inclinations in these matters. *They also that*
come after shall not rejoice in him—They shall be

as weary of the successor, though a wise and worthy prince, as their parents were of his foolish predecessor. *Surely, this also is vanity*—From all this it appears, that happiness is not to be found in honour and power; no, not in the very high-

est pitch of it: for there also is not only dissatisfaction to be found, but many dangers, troubles and vexatious cares, which much disturb and perplex the minds of those that possess it. See Bishop Patrick.

CHAPTER V.

In this chapter Solomon discourses concerning the worship of God, prescribing that as a remedy against all those vanities which he had already observed to be in wisdom, learning, pleasure, honour, power, and business. In order that we may not be deceived by those things, nor have our spirits vexed with the disappointments we meet with in them, we must make conscience of our duty to God, and keep up communion with him in his ordinances. But as vanities may be, and often are, found, even in religious exercises, through which they lose their excellence, and become unable to help us against other vanities, he here first cautions us against these, 1-7. He then directs us to eye God as our judge, 8. Shows the vanity of riches, 9-17. And recommends the cheerful use of what God has given us, 18-20.

A. M. 3027. **K**EEP ^athy foot when thou goest
B. C. 977. to the house of God, and be
more ready to hear, ^bthan to give the sacrifice
of fools: for they consider not that they do
evil.

2 Be not rash with thy mouth, and let not
thy heart be hasty. to utter *any* ¹thing before

^a See Exod. iii. 5; Isa. i. 12, &c.—^b 1 Sam. xv. 22; Psa. l. 8; Prov. xv. 8; xxi. 27; Hos. vi. 6.—¹ Or, word.—^c Prov.

NOTES ON CHAPTER V.

Verse 1. *Keep thy foot*—Thy thoughts and affections, by which men go to God, and walk with him. See that your hearts be upright before him, devoted to him, and furnished with those graces essential to the true worship of him, especially with reverence, humility, resignation, meekness, faith, and love. It is a metaphor taken from a person's walking in a very slippery path, in which more than ordinary care is requisite to keep him from falling: *when thou goest to the house of God*—The place of God's solemn and public worship, whether the temple or a synagogue; *and be more ready to hear*—To hearken to, and obey, God's word; *than to give the sacrifice of fools*—Such as foolish and wicked men are wont to offer, who vainly think to please God with their sacrifices, without true piety and obedience. *For they consider not that they do evil*—They are not sensible of the great sinfulness of such thoughts and practices, but, like fools, think they do God good service.

Verse 2. *Be not rash with thy mouth*—Speak not without due consideration; *and let not thy heart be hasty*—Do not give way to every sudden motion of thy heart, nor suffer it to break out of thy lips till thou hast well weighed it. We must think, and think twice, before we speak, when we are to speak, either from God in preaching, or to God in prayer, or in solemn vows and promises made in his presence; which were very much in use in those times, and of which he speaks in the following verses. *For God is in heaven*—Is a God of infinite majesty, holiness, and knowledge, and therefore not even to

God; for God is in heaven, and thou ^{A. M. 3027.}
upon earth: therefore let thy words ^{B. C. 977.}
^cbe few.

3 For a dream cometh through the multitude
of business; and ^da fool's voice is known by
multitude of words.

4 ^eWhen thou vowest a vow unto God,

x. 19; Matt. vi. 7.—^d Prov. x. 19.—^e Num. xxx. 2; Deut. xxiii. 21, 22, 23; Psa. l. 14; lxxvi. 11.

be thought of, and much more not to be worshipped, without profound veneration, great solemnity, and much serious consideration; *and thou upon earth*—Thou art a poor worm of the earth, infinitely below him, and therefore oughtest to stand in awe of him, and fear to offend him; *therefore let thy words be few*—1st, In prayer: use not vain repetitions, nor a multitude of words, as if they were necessary to inform God of thy wants, or to prevail with him to grant thy requests; or as if thou shouldst certainly be heard upon that very account: see Matt. vi. 7. 2d, In vowing: be not too prodigal in making more vows and promises than thou art either able or willing and resolved to perform. Remember that God looks down from heaven, hears all thy vows, and expects a punctual accomplishment of them.

Verse 3. *For a dream cometh, &c.*—When men's minds are distracted and oppressed with too much business in the day, they are frequently disturbed with confused and perplexed dreams in the night. And as such dreams proceed from, and are the evidence of, a hurry of business filling the head, so many and hasty words flow from, and are a proof of, folly reigning in the heart.

Verse 4. *When thou vowest a vow unto God*—When thou obligest thyself by a solemn promise to honour God, and serve the interest of his kingdom; or to do good to any of thy fellow-creatures in some particular way, to do which thou wast not under any antecedent obligation: when, for instance, under the sense of some affliction, or through thy desire of obtaining, or in thankfulness for having obtained, some particular mercy, thou hast vowed such a vow

A. M. 3027. defer not to pay it; for *he hath* no
B. C. 977. pleasure in fools: ^fpay that which
thou hast vowed.

5 ^gBetter is it that thou shouldest not vow,
than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to
sin; ^hneither say thou before the angel, that
it *was* an error: wherefore should God be
angry at thy voice, and destroy the work of
thy hands?

7 For in the multitude of dreams and many
words *there are* also *divers* vanities: but ⁱfear
thou God.

^f Psa. lxxvi. 13, 14.—^g Prov. xx. 25; Acts v. 4.—^h 1 Cor. xi.
10.—ⁱ Chap. xii. 13.

as this unto God, know that thou hast opened thy
mouth unto the Lord, and thou canst not go back;
defer not to pay it—Perform thy vow while the
sense of thine obligation is fresh and strong upon
thy mind; lest thou either seem to repent of thy
promises, or delay should end in denials and resolu-
tions of non-performance: see on Lev. xxvii. 2;
Num. xxx. 2. *For he hath no pleasure in fools*—
In hypocritical and perfidious persons, who, when
they are in distress, make liberal vows, and when
the danger is past, neglect and break them. He
calls them fools, because it is the highest folly, as to
think of mocking or deceiving the all-seeing and
almighty God, so also to despise and provoke him.
Better is it that thou shouldest not vow—For this
would be no sin, because men are free to make such
vows, or not to make them, as they think best; but,
having made them, they cannot forbear to pay them,
without sin.

Verse 6. *Suffer not thy mouth*—By any rash vow,
or in any other way; *to cause thy flesh to sin*—
That is, thyself: the word *flesh* being often put for
the whole man; *neither say thou before the angel*—
That is, as some interpret the expression, before the
blessed angels, (the singular number being put for
the plural,) who are present in the public assemblies,
in which these vows were generally paid, (Psa.
lxxvi. 13,) where they observe men's religious per-
formances, (1 Cor. xi. 10,) and, as they rejoice in
the conversion of a sinner, so are displeased with
the sins of men. Or, 2d, Christ may be meant, *the*
Angel of the covenant, as he is called Mal. iii. 1;
who, even in these ancient times, acted as God's
messenger, appearing and speaking to the patri-
archs and prophets in his Father's name; and who
was, and, according to his promise, is, in an espe-
cial manner, present in all religious assemblies, ob-
serving the whole conduct of all that worship in
them. Or, 3d, as many think more probable, the
priest, or minister of holy things, is here intended.
Such persons are often called *angels*, or, as the He-
brew word here used is commonly rendered, *mes-
sengers*. And this title may be given to the priest
here, because the vow made to God was to be paid

8 ¶ If thou ^kseest the oppression A. M. 3027.
of the poor, and violent perverting of B. C. 977.
judgment and justice in a province, marvel not
²at the matter: for ^l*he that is* higher than
the highest regardeth; and *there be* higher
than they.

9 ¶ Moreover, the profit of the earth is for
all: the king *himself* is served by the field.

10 He that loveth silver shall not be satis-
fied with silver; nor he that loveth abundance
with increase: this *is* also vanity.

11 When goods increase, they are increased
that eat them: and what good *is there* to the

^k Chap. iii. 16.—² Heb. *at the will, or, purpose*.—^l Psa. xii. 5;
lviii. 11; lxxxii. 1.

to the priest, as one standing and acting in God's
name and stead; and it belonged to him, as God's
angel or ambassador, to discharge persons from their
vows when there was just occasion. *It was an*
error—I did unadvisedly in making such a vow.
Wherefore should God be angry—Why wilt thou
provoke God to anger by these frivolous excuses?
And destroy the work of thy hands—Blast all thy
labours, and particularly that work or enterprise for
the success whereof thou didst make these vows.

Verse 7. *For in the multitude, &c.*—There is a
great deal of folly, as *in a multitude of dreams*,
which for the most part are vain and insignificant,
so also in many words, especially in making many
vows, whereby a man is exposed to many snares and
temptations. *But fear thou God*—Fear the wrath
of God, and therefore be sparing in making vows,
and just in performing them.

Verse 8. *If thou seest the oppression, &c.*—Here
is an account of another vanity, and a sovereign an-
tidote against it. *Marvel not*—As if it were incon-
sistent with God's wisdom and justice to suffer such
disorders. *For he that is higher than the highest*—
The most high God, who is infinitely above the
greatest of men. *Regardeth*—Not like an idle spec-
tator, but a judge, who diligently observes, and will
effectually punish them. *And there be higher than*
they—Namely, God; it is an emphatical repetition
of the same thing.

Verse 9. *The profit of the earth is for all*—The
fruits of the earth are necessary and beneficial to all
men. The wise man, after some interruption, re-
turns to his former subject, the vanity of riches; one
evidence whereof he mentions in this verse, that the
poor labourer enjoys the fruits of the earth as well
as the greatest monarch, and that the richest man in
the world depends as much upon them as the poor-
est. *The king himself is served by the field*—Is
supported by the fruits of the field.

Verses 10, 11. *He that loveth silver shall not, &c.*
—The greatest treasures of silver do not satisfy the
covetous possessor of it, both because his mind is in-
satisfiable, his desires being increased by and with his
gains, and because silver of itself cannot satisfy his

A. M. 3027. owners thereof, saving the beholding
B. C. 977. *of them with their eyes?*

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 ^m There is a sore evil *which* I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt.

14 But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand.

15 ⁿ As he came forth of his mother's womb, naked shall he return to go as he came, and

shall take nothing of his labour, which A. M. 3027.
B. C. 977. he may carry away in his hand.

16 And this also *is* a sore evil, *that* in all points as he came, so shall he go: and ^o what profit hath he ^p that hath laboured for the wind?

17 All his days also ^q he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: ^r *it* ^s *is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun ^t all the days of his life, which God giveth him: ^u *for it is* his portion.

^m Chap. vi. 1.—ⁿ Job i. 21; Psalm xlix. 17; 1 Timothy vi. 7.—^o Chapter i. 3.—^p Proverbs xi. 29.—^q Psalm cxxvii. 2.

^r Chap. ii. 24; iii. 12, 13, 22; ix. 7; xi. 9; 1 Timothy vi. 17.
^s Heb. there is a good which is comely, &c.—^t Heb. the number of the days.—^u Chap. ii. 10; iii. 22.

natural desires and necessities, as the fruits of the field can do, and the miserable creature grudges to part with his silver, though it be to purchase things needful and convenient for him. *When goods increase, they are increased that eat them*—As the rich man's estate increases, the greater family and retinue, if he will live like himself, he must maintain; and these have a larger share than himself in the daily provision that is made by his expenses, and enjoy the same comforts which he doth in partaking of it, without his cares, fears, and troubles. And as for the rest, that is not expended, which he calls peculiarly his, he hath no other benefit from it, but only that it feeds and entertains his eyes.

Verse 12. *The sleep of a labouring man is sweet*—Because he is free from those cares and fears wherewith the minds of rich men are often distracted, and their sleep disturbed; *whether he eat little*—For his weariness disposes him to sleep; or *much*—In which case his healthful constitution, and laborious course of life, prevent those crudities and indigestions which oftentimes break the sleep of rich men: *but the abundance of the rich*—Hebrew, *השבע*, *the fulness*, either, 1st, Of his diet, which commonly discomposes the rich man's stomach, and hinders his rest: or, 2d, Of his wealth, which is generally attended with many perplexing cares, both by day and night. The Hebrew word is used in Scripture both ways, and probably is here intended to include both significations.

Verses 13, 14. *There is a sore evil, &c.*—"There is another thing, which is very calamitous, and may rather be called a grievous plague than a mere affliction; that these very treasures, which men have heaped up with a great deal of care, from thence expecting their felicity, prove, in the issue, their utter undoing;" being incentives to pride, luxury, and other hurtful lusts, which waste their bodies, shorten their lives, and destroy their souls; and being also great temptations to tyrants or thieves to take away their lives, in order to possess their property. Nay, it often happens, that "some of these miserable men are murdered by their servants, and

even by their own children, with a view to become masters of their riches; which riches bring them also at last to the same or like destruction."—Bishop Patrick. *But*—Or for, or *moreover*, as the Hebrew particle may be rendered; *those riches perish*—If they be kept, it is to the owner's hurt, and if not, they are lost to his grief; *by evil travail*—By some wicked practices, either his own, or of other men. *And he begetteth a son, and there is nothing, &c.*—Either, 1st, In the father's power to leave to his son, for whose sake he engaged in, and went through, all those hard labours; which is a great aggravation of his grief and misery. Or, 2d, In the son's possession after the father's death.

Verses 15–17. *As he came forth, &c., naked shall he return*—Into the womb, or belly of the earth, the common mother of all mankind. *And shall take nothing of his labour*—This is another vanity. If his estate be neither lost nor kept to his hurt, yet when he dies he must leave it behind him, and cannot carry one handful of it into another world. *And what profit hath he that hath laboured for the wind*—For riches, which are empty and unsatisfying, uncertain and transitory; which no man can hold or stay in their course; all which are the properties of the wind. *All his days also*—Namely, of his life; *he eateth in darkness*—He hath no comfort in his estate, but even when he eats, he doth it with anxiety and discontent. *And wrath with his sickness*—When he falls sick, and presages his death, he is filled with rage, because he is cut off before he hath accomplished his designs, and because he must leave that wealth and world in which all his hopes and happiness lie.

Verse 18. *Behold that which I have seen*—That is, learned by study and experience; *it is good and comely*—Good, or comfortable to a man's self, and comely, or amiable in the eyes of other men, as penuriousness is base and dishonourable; *for one to enjoy the good of his labour*—Both for the constant supply of all the necessities of nature, and for the entertainment of his friends, and the relief of his poor neighbours; *all the days of his life*—All the

A. M. 3027. 19 [†]Every man also to whom
B. C. 977. God hath given riches and wealth,
and hath given him power to eat thereof,
and to take his portion, and to rejoice in his

[†] Chap. ii. 24; iii. 13; vi. 2.

time God shall be pleased to continue him in this world. *For it is his portion*—This is all that falls to his share of the good things of this life. It is his portion of worldly goods: if a truly pious man, he hath a better portion in heaven. This liberty is given him by God, and this is the best advantage, as to this life, which he can make of them.

Verses 19, 20. *Every man also, &c.*—“And whosoever he be whom God hath blessed, not only with plenty of worldly goods, but also with such a noble and generous mind that he is not their slave, but truly master of them,” (so the Hebrew, *השליט* signifies,) “being able to enjoy them innocently, and that with cheerfulness, and to delight in doing good

labour; this is the gift of God. A. M. 3027.
B. C. 977. 20 [‡]For he shall not much re-
member the days of his life; because God answereth *him* in the joy of his heart.

[‡] Or, *Though he give not much, yet he remembereth, &c.*

to others with them; let him be very thankful to Almighty God for so great a happiness, and acknowledge it to be a singular gift of his bounty.” *For he shall not much remember the days of his life*—“For he that is thus highly favoured by God, will not think life tedious or irksome; but, forgetting his past toils, and taking no” anxious “care for the future, will spend his time most comfortably; because God hath given him his heart’s desire, in that inward tranquillity of mind, or, rather, joy and gladness of heart, wherewith God hath compensated all his pains, and testified his extraordinary kindness to him.”—Bishop Patrick. See notes on chap. ii. 24; and iii. 12, 13.

CHAPTER VI.

We have here, (1.) A continuation of the argument handled in the latter part of the foregoing chapter, namely, the vanity of riches in the possession of a covetous person, 1-6. (2.) Their unsatisfactory nature, 7-10. (3.) The folly of thinking to find happiness in the things of the world, 11, 12.

A. M. 3027. **T**HERE ^ais an evil which I have
B. C. 977. seen under the sun, and it is
common among men:

2 A man to whom God hath given riches, wealth, and honour, ^bso that he wanteth nothing for his soul of all that he desireth, ^cyet God giveth him not power to eat thereof, but

a stranger eateth it: this is vanity, A. M. 3027.
and it is an evil disease. B. C. 977.

3 ¶ If a man beget a hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and ^dalso that he have no burial; I say, that ^ean untimely birth is better than he.

^a Chap. v. 13.—^b Job xxi. 10; Psa. xvii. 14; lxxiii. 7.
^c Luke xii. 20.

^d 2 Kings ix. 35; Isa. xiv. 19, 20; Jer. xxii. 19.—^e Job iii. 16;
Psa. lviii. 8; Chap. iv. 3.

NOTES ON CHAPTER VI.

Verses 1, 2. *There is an evil which I have seen, &c.*—A most wretched, miserable disposition reigning among mankind: *A man to whom God hath given riches, &c.*—When a man is blessed by God with all sorts of riches, as gold and silver, cattle and lands, &c. *So that he wanteth nothing that he desireth*—Which he does or can reasonably desire; *yet God giveth him not power to eat thereof*—Either because his riches are unexpectedly taken away from him by the hand of God, or rather, because, as a punishment of his ingratitude to God, and uncharitableness to men, or of his inattention to, and neglect of, spiritual and eternal things, God gives him up to a base and covetous mind; *but a stranger eateth it*—Not his children, not any relation, however distant; not a friend, nor even an acquaintance; but, it may be, an entire stranger enjoys all the good things which he has saved: *this is vanity, and an evil*

disease—For surely what we possess we possess in vain, if we do not use it; and that temper of mind is certainly a most wretched distemper which prevents our using it.

Verses 3-6. *If a man beget a hundred children—*Very many, to whom he intends to leave his estate; *and live many years*—Which is the chief thing that he desires, and which gives him opportunity of increasing his estate vastly; *and his soul be not filled with good*—If he have not a contented mind, and a comfortable enjoyment of his estate; *and also have no burial*—And if, after his death, he have either none, or a mean and dishonourable burial, because his sordid and covetous conduct made him hateful and contemptible to all persons, his children and heirs not excepted, so that he was by all sorts of men thought unworthy of any testimonies of honour, either in his life, or after his death: *I say, an untimely birth is better than he*—Which, as it never

A. M. 3027. 4 For he cometh in with vanity, and
B. C. 977. departeth in darkness, and his name shall be covered with darkness.

5 Moreover he hath not seen the sun, nor known any thing: this hath more rest than the other.

6 Yea, though he live a thousand years twice told, yet hath he seen no good: do not all go to one place?

7 ¶ All the labour of man is for his mouth, and yet the appetite¹ is not filled.

¹ Prov. xvi. 26.—² Heb. soul.—³ Heb. than the walking

enjoyed the comforts, so it never felt the calamities of life. *For*, or rather, *although*, *he*—The abortive; of whom alone that clause, *He hath not seen the sun*, (verse 5,) is true; *cometh in with vanity*—Cometh into the world to no purpose, without any comfort or benefit by it, which is also, in a great measure, the case with the covetous person here mentioned; *and departeth in darkness*—Dieth in obscurity, without any observation or regard of men; *and his name shall be covered with darkness*—Shall be speedily and utterly forgotten. *Moreover he hath not known any thing*—Hath had no knowledge, sense, or experience of any thing, whether good or evil; *this*, namely, the untimely birth, *hath more rest than the other*—Because it is free from all those incumbrances and vexations to which the covetous man is long exposed. *Yea, though he live a thousand years*—Wherein he seems to have a privilege above an untimely birth; *yet hath he seen no good*—He hath enjoyed little or no comfort in it, and, therefore, long life is rather a curse than a blessing to him. *Do not all*—Whether born before their time or in due time, whether their lives be long or short; *go to one place*—To the grave! And so, after a little time, all are alike, as to this life, of which only he here speaks: and as to the other life, the condition of the covetous man, if he die impenitent, and therefore unpardoned and unrenewed, is infinitely worse than that of an untimely birth.

Verses 7, 8. *All the labour of man is for his mouth*—For meat and other necessary provisions of this life; *and yet the appetite is not filled*—Although all that a man can obtain by his labours is but a provision for his bodily wants, which the meanest sort of men commonly enjoy, yet such is the vanity of the world, and the folly of mankind, that men are insatiable in their desires, and restless in their endeavours after more and more, and never say they have enough. *What hath the wise more than the fool*—Namely, in these matters? Both are subject to the same calamities, and partakers of the same comforts of this life. *What hath the poor*—Especially? What advantage in this respect? *That knoweth*—Even though he knoweth; *to walk before the living*?—Though he be ingenious and industrious; that is, fit for service and business, and knows how to conduct himself toward his superiors so as to deserve and gain their favour, and to

8 For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living?

9 Better is the sight of the eyes² than the wandering of the desire: this is also vanity and vexation of spirit.

10 ¶ That which hath been is named already, and it is known that it is man: ³ neither may he contend with him that is mightier than he.

of the soul.—⁵ Job ix. 32; Isa. xlv. 9; Jer. xlix. 19.

procure a livelihood; what more hath he than the poor that do not know this? The verse is obscure, and some think it should be rendered, *For what hath the wise more than the fool? And what than the poor, who knoweth how to walk before the living?* That is, who knows how to act prudently: and they think the meaning is, that the wise and the fool, and even the poor, if they be industrious, and know how to behave themselves properly, all enjoy the necessities of life, food and raiment. The only objection to this interpretation is, that though it seems to improve the sense, it is not consistent with the Hebrew text, כה לעני, signifying literally, not than the poor, but, *What is there to the poor?* or, *what hath the poor?* The Hebrew, however, may be rendered, *What excellence hath the wise man more than the fool? What excellence, especially, hath the poor that knoweth*, that is, although he knoweth, &c.

Verse 9. *Better is the sight of the eyes*—That is, The comfortable enjoyment of what a man hath, *seeing* being often put for *enjoying*; *than the wandering of the desire*—Than restless and insatiable desires of what a man hath not. *This is also vanity*—This wandering of the desire, wherein many indulge themselves; *and vexation of spirit*—It is not the way to satisfaction, as they imagine, but to vexation.

Verse 10. *That which hath been*—Or, *that which is*, for the Hebrew כה שיה, may be rendered either way; namely, Man, considered with all his endowments and enjoyments, whether he be wise or foolish, rich or poor; man, who is the chief of all visible and sublunary beings, for whom they all were made, *is named already*, namely, by God, who immediately after his creation called him Adam, (Gen. v. 2,) to signify what his nature and condition were or would be. This verse seems to be added as a further instance of the vanity of all things in this life. *And it is known that it is man*—This is certain and manifest, that that being, which makes all this noise in the world, however magnified by himself, and almost adored by flatterers; and however differenced from, or advanced above others, by wisdom or riches, or such like things, is but a mean, earthly, mortal, and miserable creature, as his very name signifies, which God gave him for this very end, that he might be always sensible of his vain and miserable estate in this world, and therefore never expect satisfac-

A. M. 3027. 11 Seeing there be many things
B. C. 977. that increase vanity, what is man the better?

12 For who knoweth what is good for man

in this life, ³all the days of his vain life which he spendeth as ^ha shadow? ^{A. M. 3027.}
^{B. C. 977.} for ⁱwho can tell a man what shall be after him under the sun?

^a Heb. the number of the days of the life of his vanity.—^b Psa. cii. 11; cix. 23; cxlv. 4; James iv. 14.

ⁱ Psa. xxxix. 6; Chap. viii. 7.

tion or happiness from it. *Neither may he contend with him that is mightier than he*—That is, with Almighty God, with whom men are very apt to contend upon every slight occasion; and against whom they are ready to murmur on account of this their vanity, and mortality, and misery, although they brought it upon themselves by their sins. Bishop Patrick's interpretation of this obscure verse is very nearly to the same purpose, thus: "What if a man have already arrived at great renown, as well as riches, still it is notorious that he is but a man, made out of the dust, and therefore weak and frail, and subject to many disasters; which it is not possible for him, by his most anxious cares, to prevent, or by his power and wealth to throw off when he pleases." "This sense," adds he, in a note, "seems to me the most simple, and most agreeable to the whole discourse, and it is that which Melancthon hath expressed in these words, 'Although a man grow famous, yet it is known that he is but a man; and he cannot contend with that which is stronger than himself; that is, he cannot govern events.'"

Verses 11, 12. *Seeing there be many things which increase vanity*—This seems to be added as a conclusion from all the foregoing chapters; seeing not only man is a vain creature in himself, but there are

also many other things, which, instead of diminishing, do but increase this vanity, as wisdom, pleasure, power, wealth; seeing even the good things of this life bring so much toil, and cares, and fears with them; *what is man the better*—By all that he can either desire or enjoy here? *For who knoweth what is good for a man*—No man certainly knows what is best for him here, whether to be high or low, rich or poor, because those things which men generally desire and pursue, are very frequently the occasions of their utter ruin, as has been observed again and again in this book; *all the days of his vain life*—Life itself, which is the foundation of all men's comforts and enjoyments here, is a vain, uncertain, and transitory thing, and therefore all things that depend upon it must needs be so too; *which he spendeth as a shadow*—Which, while it abides, hath nothing solid or substantial in it, and which speedily passes away, and leaves no sign behind it; *for who can tell a man, &c.*—And as no man can be happy with these things while he lives, so he can have no satisfaction in leaving them to others, because he knows not either who shall possess them, or how the future owners will use or abuse them, or what mischief they may do by them, either to others, or even to themselves.

CHAPTER VII.

Having discoursed, in the foregoing part of this book, of the vain courses men take to make themselves happy; Solomon now proceeds to prescribe the best remedies that can be found against that vanity to which we are subject, giving many wise precepts for our direction, support, and comfort in this troublesome world; wherein it is confessed, that our happiness can be but imperfect; yet so much we may attain as may make us well satisfied and contented during our abode in it. In particular he recommends seriousness, 1-6. Calmness of spirit, 7-10. Wisdom, 11, 12. Suiting ourselves to every condition, 13, 14. The advice of an infidel answered, 15-18. The praise of wisdom, 19. All men are sinners, 20. Mind not the censures of others, 21, 22. Solomon's experience of men and women, 23-29.

A. M. 3027. A ^a GOOD name is better than
B. C. 977. precious ointment; and the day

of death than the day of one's birth. ^{A. M. 3027.}
^{B. C. 977.}

^a Proverbs xv.

30; xxii. 1.

NOTES ON CHAPTER VII.

Verse 1. *A good name*—A good and well grounded report from wise and worthy persons; a name for wisdom and goodness with those that are wise and good; *is better than precious ointment*—Which was very fragrant, acceptable, and useful, and of great price in those countries. *And the day of death, than the day of one's birth*—Namely, the death of a good man, or of one who hath left a good name behind him; for to a wicked man, the day of death is

far worse, and most terrible. Or, if this clause be considered as spoken of this life only, abstracted from the future life, as many passages in this book are to be understood, then it may be true of all men, and is a consequence of all the former discourse. As if he had said, Seeing this life is so full of vanity and misery, it is a more desirable thing for a man to go out of it than to come into it: an observation that is the more worthy of regard, because it is contrary to the opinion and practice of almost all man-

A. M. 3027. 2 ¶ *It is better to go to the house*
B. C. 977. of mourning, than to go to the house
of feasting: for that is the end of all men; and
the living will lay it to his heart.

3 ¹ Sorrow is better than laughter: ^b for by
the sadness of the countenance the heart is
made better.

4 The heart of the wise is in the house of
mourning; but the heart of fools is in the
house of mirth.

5 ^c *It is better to hear the rebuke of the wise,*

² Or, *Anger.*—^b 2 Cor. vii. 10.—^c See Psa. cxli. 5; Prov.
xiii. 18; xv. 31, 32.—^d Psa. cxviii. 12; Chap. ii. 2.

kind, who celebrate their own, and their children's
birth-days, with solemn feasts and rejoicings, and
their deaths with all expressions of sorrow.

Verse 2. *It is better to go to the house of mourning*
—Where mourners meet together to celebrate the
funerals of deceased friends; *than to the house of*
feasting—Where people meet to indulge their appet-
ites in eating and drinking, in which they frequently
go to excess. *For that*—Namely, death, the cause
of that mourning; *is the end of all men*—Is a lot
that awaits all mankind, and to see instances of it
tends to bring them to the serious consideration of
their own last end, which is their greatest wisdom
and interest; *and the living will lay it to his heart*
—Will be seriously affected with it, and awakened
to prepare for it: whereas feasting is commonly at-
tended with levity and manifold temptations, and
renders men's minds indisposed for spiritual and
heavenly thoughts. Hence it is evident, those pas-
sages of this book, which seem to favour a sensual
and voluptuous life, were not spoken by Solomon in
his own name, or as his opinion, but in the person
of an epicure.

Verses 3, 4. *Sorrow is better than laughter*—Either
sorrow for sin, or even sorrow on other accounts;
for by the sadness of the countenance—Sadness seated
in the heart, but manifested in the countenance;
the heart is made better—Is more weaned from the
lusts and vanities of this world, by which most men
are ensnared and destroyed; and more quickened to
seek after and embrace that true and everlasting
happiness which God offers to them in his word.
The heart of the wise is in the house of mourning—
Even when their bodies are absent. They are con-
stantly, or very frequently, meditating upon serious
things, such as death and judgment, the vanity of
this life, and the reality and eternity of the next;
because they know that these thoughts, though they
be not grateful to man's carnal mind, yet are abso-
lutely necessary and highly profitable, and produc-
tive of great comfort in the end, which every wise
man most regards. *But the heart of fools is in the*
house of mirth—Their minds and affections are
wholly set upon feasting, jollity, and merriment, be-
cause, like fools and irrational animals, they regard
only their present delight, and mind not how dearly
they must pay for it.

than for a man to hear the song of A. M. 3027
fools: B. C. 977.

6 ^d For as the ² crackling of thorns under a pot,
so is the laughter of the fool: this also is vanity.

7 ¶ Surely oppression maketh a wise man
mad; ^e and a gift destroyeth the heart.

8 Better is the end of a thing than the be-
ginning thereof: and ^f the patient in spirit is
better than the proud in spirit.

9 ^g Be not hasty in thy spirit to be angry:
for anger resteth in the bosom of fools.

² Heb. *sound.*—^e Exod. xxiii. 8; Deut. xvi. 19.—^f Prov. xiv.
29.—^g Prov. xiv. 17; xvi. 32; James i. 19.

Verses 5, 6. *It is better to hear the rebuke of the*
wise—Which, though it cause some grief, yet fre-
quently brings great benefit, even reformation, and
salvation both from temporal and from eternal de-
struction; *than the song of fools*—Their flatteries,
or merry discourses, which are as pleasant to cor-
rupt nature as songs or music. *For as the crack-*
ling of thorns—Which, for a time, make a great
noise and blaze, but presently go out; *so is the*
laughter of a fool—So vanishing and fruitless.

Verse 7. *Oppression maketh a wise man mad*—
Either, 1st, When a wise man falls into the sin of
oppressing others, he is infatuated by it, and by the
riches which he gains in this way: or, rather, 2d,
When a man is oppressed by wicked men, it often
makes him fret and vex himself, and speak or act
unadvisedly and foolishly. *And a gift destroyeth*
the heart—A bribe given to a wise man deprives
him of the use of his understanding. So this verse
discovers two ways whereby a wise man may be
made mad, by suffering oppression from others, or
by receiving bribes to oppress others. And this also
is an argument of the vanity of worldly wisdom,
that is so easily corrupted and lost; and so it serves
the main design of this book.

Verses 8, 9. *Better is the end of a thing than the*
beginning—The good or evil of things is better
known by their end than by their beginning; which
is true, not only respecting evil counsels and prac-
tices, which perhaps seem pleasant at first, but, at
last, bring destruction; but also concerning all noble
enterprises, the studies of learning, and the practice
of virtue and godliness, in which the beginnings are
difficult and troublesome, but in the progress and
conclusion they are most easy and comfortable; and
it is not sufficient to begin well unless we persevere
to the end, which crowns all; *and the patient in*
spirit—Who quietly waits for the issue of things,
and is willing to bear hardships and inconveniences
in the mean time; *is better than the proud in spirit*
—Which he puts instead of *hasty* or *impatient*, be-
cause pride is the chief cause of impatience. *Be*
not hasty in thy spirit, &c.—Be not angry with any
man without due consideration, and just and neces-
sary cause: see on Mark iii. 5. *For anger resteth*
in the bosom of fools—That is, sinful anger, imply-
ing not only displeasure at the sin or folly of an-

A. M. 3027. 10 Say not thou, What is *the cause*
B. C. 977. that the former days were better than these? for thou dost not inquire ³wisely concerning this.

11 ¶ Wisdom ⁴is good with an inheritance: and *by it there is profit* ⁵to them that see the sun.

12 For wisdom is a ⁶defence, and money is a defence: but the excellency of knowledge is, *that wisdom giveth life to them that have it.*

13 Consider the work of God: for ¹who can make *that straight*, which he hath made crooked?

³ Heb. *out of wisdom.*—⁴ Or, *as good as an inheritance, yea, better too.*—⁵ Chap. xi. 7.—⁶ Heb. *shadow.*—¹ See Job xii. 14; Chap. i. 15; Isa. xiv. 27.

other, which is lawful and proper, but ill-will and a desire of revenge, hath its quiet abode in the heart of fools: is ever at hand upon all occasions, whereas wise men resist, mortify, and banish it.

Verse 10. *Say not thou*—Namely, by way of impatient expostulation and complaint against God, either for permitting such disorders in the world, or for bringing thee into the world in such an evil time and state of things: otherwise a man may say this by way of prudent and pious inquiry, that by searching out the cause, he may, as far as it is in his power, apply remedies to make the times better; *What is the cause that the former days were better?*—More quiet and comfortable. For this is an argument of a mind unthankful for the many mercies which men enjoy even in evil times. And *thou dost not inquire wisely concerning this*—This question shows thy folly in contending with thy Lord and Governor, and opposing thy shallow wit to his unsearchable wisdom.

Verses 11, 12. *Wisdom is good*—That is, very good; the positive being put for the superlative, as it frequently is in the Hebrew text; *with an inheritance*—When wisdom and riches meet in one man, it is a happy conjunction, for wisdom without riches wants opportunities and instruments of doing that good in the world which it is willing and desirous of doing; and riches without wisdom are like a sword in a madman's hand, and an occasion of much sin and mischief both to himself and others. And *by it there is profit*—By wisdom joined with riches there comes great benefit to them that see the sun—That is, to mortal men; not only to a man's self, but many others who live with him in this world. *For wisdom is a defence*—Hebrew, *is a shadow*; which in Scripture signifies both protection and refreshment; and *money is a defence*—Thus far wisdom and money agree; *but the excellency of knowledge*—But herein knowledge or wisdom excels riches, that whereas riches frequently expose men to destruction, true wisdom doth often preserve a man from temporal, and always from eternal ruin.

Verse 13. *Consider the work of God*—Not of *creation*, but of *providence*; his wise, and just, and powerful government of all events, which is proposed as

14 ¹In the day of prosperity be joyful, A. M. 3027
but in the day of adversity consider: B. C. 977.

God also hath ⁶set the one over against the other, to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: ¹there is a just *man* that perisheth in his righteousness, and there is a wicked *man* that *prolongeth his life* in his wickedness.

16 ²Be not righteous overmuch; ³neither make thyself overwise: why shouldst thou ⁷destroy thyself?

¹ Chap. iii. 4; Deut. xxviii. 47.—⁶ Heb. *made.*—¹ Chap. viii. 14.—² Prov. xxv. 16.—³ Rom. xii. 3.—⁷ Hebrew, *be desolate.*

the last and best remedy against all murmurings. *For who can make that straight, &c.*—No man can correct or alter any of God's works; and therefore all frettings at the injuries of men, or calamities of the times, are not only sinful, but also vain and fruitless. This implies that there is a hand of God in all men's actions, either effecting them, if they be good, or permitting them, if they be bad, and ordering and overruling them, whether they be good or bad.

Verse 14. *In the day of prosperity be joyful*—Enjoy God's favours with thankfulness. *In the day of adversity consider*—Namely, God's work, that it is his hand, and therefore submit to it: consider also why he sends it: for what sins, and with what design? *God also hath set the one against the other*—Hath wisely ordained, that prosperity and adversity should succeed one another; *that man should find nothing after him*—Or, rather, *after it*, as it may be rendered; that is, after his present condition, whether it be prosperous or afflictive: that no man might be able to foresee what shall befall him afterward; and therefore might live in a constant dependance upon God, and neither despair in trouble, nor be secure or presumptuous in prosperity.

Verse 15. *All things have I seen*—All sorts of events, both such as have been already mentioned, and such as I am about to declare. *In the days of my vanity*—Since I have come into this vain life. *A just man perisheth in his righteousness*—Notwithstanding his righteousness; whom his righteousness does not deliver in common calamities, or, for his righteousness, which exposes him to the envy, anger, or hatred of wicked men. *And a wicked man prolongeth his life, &c.*—Notwithstanding all his wickedness, whereby he provokes and deserves the justice and wrath both of God and men; and yet for many wise and just reasons he is permitted to live long unpunished and secure.

Verse 16. *Be not righteous overmuch*—This verse and the next have a manifest reference to verse 15, being two inferences drawn from the two clauses of the observation there recorded. Solomon may here be considered as speaking in the person of an ungodly man, who takes occasion to dissuade men from righteousness, because of the danger which attends

A. M. 3027. 17 Be not overmuch wicked, nei-
B. C. 977. ther be thou foolish: ° why shouldst
thou die 8 before thy time?

18 It is good that thou shouldst take hold
of this; yea, also from this withdraw not thy
hand: for he that feareth God shall come forth
of them all.

19 P Wisdom strengtheneth the wise more

° Job xv. 32; Psa. lv. 23; Prov. x. 27.—8 Heb. *not in thy time*.
P Prov. xxi. 22; xxiv. 5; Chap. ix. 16, 18.—1 Kings viii. 46;

it. Therefore, saith he, take heed of strictness, zeal, and forwardness in religion. And in consistency with this the next verse may be viewed as containing an antidote to this suggestion; "Yea, rather," saith he, "be not wicked or foolish overmuch; for that will not preserve thee, as thou mayest imagine, but will occasion and hasten thy ruin." It must, however, be acknowledged, "there are many parts or appearances of religion which may be carried to an extreme. A man may be over tenacious of insignificant forms or human inventions: he may pretend to kinds and degrees of righteousness which the Scriptures do not require. His conscientiousness may degenerate into superstition and scrupulousness; his benevolence into indiscretion, and his candour and good nature into folly: and in affecting to be acquainted with the whole of divine truth, he may become presumptuously curious, and intrude into unrevealed things. Thus many run into extremes, and expose themselves to needless persecution."—Scott. Dr. Waterland renders it, *Do not exercise justice too rigorously*, according to the interpretation which Bishop Hall gives of it, namely, "Be not too rigorous in exacting the extremity of justice upon every occasion; neither do thou affect too much semblance and ostentation of more justice than thou hast. Neither do thou arrogate more wisdom to thyself than is in thee." Others again expound this and the next verse of the public administration of justice, which ought to be neither too rigid nor too remiss and negligent. "*Non dubium est, &c.* There is no doubt," says Melancthon, "but he speaks of political justice, which governs the things of this life; and consists of a mean between cruelty and negligence. Too much severity becomes cruelty: and too much indulgence confirms men in wickedness. A good governor takes a middle course. The like admonition," adds he, "is subjoined about wisdom; for, as too much severity becomes cruelty, so too much wisdom, that is, subtlety, becomes caviling, sophistry, and cheating." Dr. Hammond, however, understands these verses according to the interpretation first given, considering verse 16, *Be not righteous overmuch*, as the objection of a carnal, worldly man, or of a lukewarm professor; "who takes that for an excess of duty which brings any damage, or worldly loss, upon him, which objection is answered," says he, "in verse 17, *Be not wicked overmuch, &c.*, that is, the fears, and, from thence, the prudential, but oftentimes very impious prac-

than ten mighty men which are in A. M. 3027.
the city. B. C. 977.

20 ° For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also °take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart

2 Chron. vi. 36; Prov. xx. 9; Rom. iii. 23; 1 John i. 8.—° Heb. *give not thy heart*.

tices of the worldling, are the more probable path to the most hasty ruin."—See Bishop Patrick. This interpretation certainly appears the most probable, and most consistent with the context.

Verses 18–20. *It is good that thou shouldst take hold of this*—Embrace and practise this counsel last given. *Also from this withdraw not thy hand*—From the practice of the preceding advice: *for he that feareth God*—Who orders his actions so as to please God, and keep his commandments, walking by the rule of his word; *shall come forth of them all*—Shall be delivered from all extremes, and from all the evil consequences of them. This verse seems more exactly rendered by a late writer thus: "The good which thou shouldst take hold of consists in this, (nay, thou shouldst never withdraw thine hand from it,) that he who feareth God shall avoid all these inconveniences." *Wisdom strengtheneth the wise*—Hebrew, *החכמה תעצב*, *that wisdom will strengthen the wise*, namely, that fear of God, mentioned above, which is the true wisdom, and will teach a man to keep close to the rule of his duty, without turning either to the right hand or to the left; *more than ten mighty men which are in the city*—It will support him better in troubles, and secure him more effectually against dangers, than many men uniting their forces to assist and protect him. Or, he shall be better enabled to go through this world, than any town can be to stand the attacks of her enemies, though ten powerful princes should unite in her favour, and join their forces to defend her bulwarks. This is a support which can never fail; whereas, that of a man's own righteousness and strength cannot but be weak and precarious. For, (verse 20,) *there is not a just man upon earth*—Rather, *a righteous man*, as *אִישׁ צַדִּיק* properly signifies, and is generally rendered, namely, one that is, and always has been righteous, according to God's law, the rule of righteousness, which is holy, just, and good, and *by which shall no flesh living be justified*, Psa. cxlii. 2; Rom. iii. 20; Gal. ii. 16. Thus St. Paul, quoting the words of David, testifies, *There is none righteous, no, not one*. Solomon adds, *that doeth good, and sinneth not*—Who is universally and perfectly good and holy, and free from sin, in thought, word, and deed.

Verses 21, 22. *Take no heed unto all words that are spoken*—Namely, concerning thee, or against thee. Do not severely observe, or strictly search into them, or listen to hear them, as many persons,

A. M. 3027. knoweth that thou thyself likewise
B. C. 977. hast cursed others.

23 ¶ All this have I proved by wisdom:
I said, I will be wise; but it *was* far from me.

24 * That which is far off, and † exceeding deep, who can find it out?

25 ¶ ¹⁰I ^uapplied my heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of

* Rom. i. 22.—† Job xxviii. 12, 20; 1 Tim. vi. 16.—¹ Rom. xi. 33.—¹⁰ Heb. *I and my heart compassed*.—^u Chap. i. 17; ii. 12.

out of curiosity, are wont to do. Under this one kind of offences which are most frequent, namely, those of the tongue, he seems to comprehend all injuries which we suffer from others, and advises that we should not too rigidly examine them, nor too deeply resent them, but rather neglect and forget them. *Lest thou hear thy servant curse thee*—Which would vex and grieve thee, and might, perhaps, provoke thee to treat him with severity, if not with vengeance and cruelty. *For oftentimes also thine own heart*—Thy mind or conscience, *knoweth*—Bears thee witness; *that thou thyself likewise*—Either upon some great provocation, and sudden passion, or possibly upon a mere mistake, or false report, *hast cursed others*—Hast censured them unjustly, and spoken ill of them, if not wished ill to them. If therefore thy servant, or any other, act thus toward thee, thou art only paid in thy own coin. Observe, reader, when any affront or injury is done us, it is seasonable to examine our consciences whether we have not done the same, or as bad, to others: and if, upon reflection, we find we have, we must take that occasion to renew our repentance for it, must justify God, and make use of it to qualify our own resentments. If we be truly displeased and grieved at ourselves for censuring and backbiting others, we shall be less angry at others for censuring and backbiting us. We must *show all meekness toward all men, because we ourselves were formerly foolish*, Titus iii. 2.

Verses 23, 24. *All this have I proved*—All these things, of which I have here discoursed, I have diligently examined and found to be true; *by wisdom*—By the help of that singular wisdom which God had given me. *I said, I will be wise*—I determined that I would, by all possible means, seek to attain perfection of wisdom, and I persuaded myself that I should attain it; *but it was far from me*—I found myself greatly disappointed, and the more I knew the more I saw mine own folly. *That which is far off, &c.*—No human understanding can attain to perfect wisdom, or to the exact knowledge of God's counsels and works, and the reasons of them, because they are unsearchably deep, and far above out of our sight; some of them being long since past, and therefore utterly unknown to us, and others yet to come, which we cannot foreknow.

folly, even of foolishness and madness: A. M. 3027.
B. C. 977.

26 * And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands: ¹¹whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, saith † the preacher, ¹²counting one by one, to find out the account;

* Prov. v. 3, 4; xxii. 14.—¹¹ Heb. *he that is good before God*.
† Chap. i. 1, 2.—¹² Or, *weighing one thing after another, to find out the reason*.

Verse 25. *I applied my heart to know*—I was not discouraged, but provoked, by the difficulty of the work, to undertake it. *To know, search, and seek out wisdom*—He useth three words signifying the same thing, to intimate his vehement desire, and vigorous and unwearied endeavours after it. *And the reason of things*—Both of God's various providences, and of the counsels and courses of men. *To know the wickedness, &c.*—Clearly and fully to understand the great evil of sin.

Verse 26. *And I find*—By my own sad experience, which Solomon here records as a testimony of his true repentance for his foul miscarriages, for which he was willing to take shame to himself, not only from the present, but from all succeeding generations; *more bitter than death is the woman*—The strange woman, of whom he speaks so much in the Proverbs; more vexatious and pernicious, as producing those horrors of conscience, those reproaches, diseases, and other plagues, both temporal and spiritual, from God, which are far worse than the mere death of the body, and, after all these, everlasting destruction; *whose heart is snares and nets*—Who is full of crafty devices to ensnare men; *and her hands*—By gifts, or lascivious actions, *as bands*—Wherewith she holds them in cruel bondage, so that they have neither power nor will to forsake her, notwithstanding all the dangers and mischiefs which they know attend upon such practices. *Whoso pleaseth God*—Hebrew, *he that is good before God*, who is sincerely, and in the judgment of God, truly pious; *shall escape her*—Shall be preserved from falling into her hands. Hereby he intimates, that neither a good temper of mind, nor great discretion, nor a good education, nor any other thing, except God's grace, is a sufficient preservative from the dominion of fleshy lusts; *but the sinner*—Who rests satisfied without the saving grace of God and true piety, and therefore lives in known and wilful sin; *shall be taken by her*—Shall be entangled and held in her chains.

Verses 27, 28. *Behold, saith the preacher*—Or, *the penitent*, who speaks what he hath learned, both by deep study and costly experience; *this have I found*—And it is a strange thing, and worthy of your serious observation; *counting one by one*—Considering things or persons, very exactly and dis-

A. M. 3027. 28 Which yet my soul seeketh, but
B. C. 977. I find not: ^z one man among a thou-
sand have I found; but a woman among all
those have I not found.

^z Job xxxiii. 23; Psa. xii. 1.

tinctly, one after another; *to find out the account*—That I might make a true and just estimate in this matter; or, as it is in the margin, *to find out the reason*. Which yet my soul seeketh—It seems so wonderful to me, that I suspected that I had not made a sufficient inquiry, and therefore I returned and searched again, with more earnestness; but I find not—That it was so he found, but the reason of the thing he could not find out. One man—A wise and virtuous man; among a thousand—With whom I have conversed; have I found—He is supposed to mention this number in allusion to his thousand wives and concubines, as they are numbered, 1 Kings xi. 3; but a woman—One worthy of that name, one who is not a dishonour to her sex; among all those, have I not found—In that thousand whom I have taken into intimate society with myself. It is justly observed by different commentators here, that “we are not hence to infer, that Solomon thought there were fewer good women than men: but that he knew he had not gone the right way to find the virtuous woman, when he deviated so widely from the original law of marriage; and instead of seeking one rational companion, the sole object of his endeared affections, he had collected a vast multitude for magnificence and indulgence. The more valuable part of the sex would

29 Lo, this only have I found, A. M. 3027.
^a that God hath made man upright; B. C. 977.
but ^b they have sought out many inven-
tions.

^a Gen. i. 27.—^b Gen. iii. 6, 7.

not willingly form one in such a group; and, if any of them were previously well disposed, the jealousies, party interests, contests, and artifices which take place in such situations, would tend exceedingly to corrupt them, and render them all nearly of the same character. Solomon therefore here speaks the language of a penitent, warning others against the sins into which he had been betrayed; and not that of a waspish satirist, lashing indiscriminately one half of the human species.”—Scott.

Verse 29. Lo, this only have I found—Though I could not find out all the streams of wickedness, and their infinite windings and turnings, yet I have discovered the fountain of it, original sin, and the corruption of nature, which is both in men and women; that God made our first parents, Adam and Eve, upright—Hebrew, *right*: without any imperfection or corruption, conformable to his nature and will, after his own likeness: but they—Our first parents, and after them their posterity; have sought out many inventions—Were not contented with their present state, but studied new ways of making themselves more wise and happy than God had made them. And we, their wretched children, are still prone to forsake the certain rule of God’s word, and the true way to happiness, and to seek new methods of attaining it.

CHAPTER VIII.

The benefit of wisdom, 1. Honour the king and obey God, 2-5. Prepare for sudden evils, and for death, 6-8. Marvel not at oppression, or the present impunity of the wicked, 9-11. It shall be well with the good, and ill with the wicked, though not immediately, 12-14. Therefore cheerfully use the gifts of God, and acquiesce in his will, 15-17.

A. M. 3027. WHO is as the wise man? and who
B. C. 977. knoweth the interpretation of a
thing? ^a a man’s wisdom maketh his face to shine,
and ¹ the ^b boldness of his face shall be changed.

^a Prov. iv. 8, 9; xvii. 24; see Acts vi. 15.—¹ Heb. the strength.
^b Deut. xxviii. 50.

NOTES ON CHAPTER VIII.

Verse 1. Who is wise?—There are few wise men in this world. Who knoweth, &c.—How few understand the reasons of things, and can rightly expound the word and works of God! A man’s wisdom makes his face, &c.—Makes a man venerable, cheerful, mild, and amiable. The face is put for the mind, because the mind discovers itself in the countenance. The boldness of his face—The

2 ¶ I counsel thee to keep the A. M. 3027.
king’s commandment, ^c and that in A. D. 977.
regard of the oath of God.

3 ^d Be not hasty to go out of his sight: stand

^c 1 Chronicles xxix. 24; Ezekiel xvii. 18; Romans xiii. 5.
^d Chap. x. 4.

roughness or fierceness of it, shall be changed—Into gentleness and humility.

Verses 2-4. I counsel thee to keep the king’s commandment—All his commands which are not contrary to the will of God, who must be obeyed rather than any man, even rather than a king. In regard of the oath of God—Because of that oath which thou hast taken to keep all God’s laws, whereof this of obedience to superiors is one. Be

A. M. 3027. not in an evil thing; for he doeth
B. C. 977. whatsoever pleaseth him.

4 Where the word of a king *is, there is* power; and *e* who may say unto him, What doest thou?

5 Whoso keepeth the commandment *2* shall feel no evil thing: and a wise man's heart discerneth both time and judgment.

6 Because *f* to every purpose there is time and judgment, therefore the misery of man *is* greater upon him.

7 *g* For he knoweth not that which shall be: for who can tell him *3* when it shall be?

e Job xxxiv. 18.—*2* Hebrew, *shall know*.—*f* Chap. iii. 1.

g Prov. xxiv. 22; Chap. vi. 12; ix. 12; x. 14.

not hasty to go out of his sight—Hebrew, *to go from his face or presence*, namely, in dislike or discontent to withdraw thyself from the king's service, or from obedience to him: *stand not in an evil thing*—If thou hast offended him, persist not to do so, but humbly acknowledge thine offence, and beg his pardon; *for he doth whatsoever pleaseth him*—His power is uncontrollable. *Where the word of a king is, there is power*—Whatsoever he commands he wants not power nor instruments to execute, and therefore can easily punish thee as he pleases. *And who may say unto him*—Hebrew, *who shall say?* who will presume, or dare to say so? He does not affirm that it is unlawful to say so; for Samuel spoke in that manner to Saul, and Nathan to David, and several other prophets to the kings of Judah and Israel; but only that it is difficult and dangerous.

Verse 5. *Whoso keepeth the commandment*—Solomon here passes to a new subject; *shall feel no evil thing*—Shall be delivered from those mischiefs which befall the disobedient. *A wise man's heart discerneth, &c.*—Both when, and in what manner, he must keep the commands of God.

Verses 6, 7. *Because to every purpose there is a time, &c.*—There is a fit way and season for the accomplishment of every business, which is known to God, but for the most part hidden from man. See notes on chap. iii. 1. *Therefore the misery of man is great*—Because there are few who have wisdom to discern this, most men expose themselves to manifold miseries. *For he knoweth not that which shall be*—Men are generally ignorant of future events, and of the success of their endeavours, and therefore their minds are disquieted, and their expectations frequently are disappointed, and they fall into many mistakes and miscarriages, which they might prevent if they foresaw the issues of things; *who can tell when it shall be?*—No wise man, no astrologer, no soothsayer can discover this.

Verse 8. *No man hath power over the spirit*—That is, over the soul of man; *to retain the spirit*—To keep it in the body beyond the time which God hath allotted to it. This is added as another evidence of man's misery. *Neither hath he power*

8 *h* *There is no man that hath pow-* A. M. 3027
er *i* over the spirit to retain the spirit: nei- B. C. 977.
ther *hath he* power in the day of death: and *there* is no *4* discharge in *that* war; neither shall wickedness deliver those that are given to it.

9 All this have I seen, and applied my heart unto every work that is done under the sun: *there is a time* wherein one man ruleth over another to his own hurt.

10 And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: *this is also* vanity.

3 Or, *how it shall be*.—*h* Psalm xlix. 6, 7.—*i* Job xiv. 5.

4 Or, *casting off weapons*.

in the day of death—Or, against the day, that is, to avoid, or delay that day; *and there is no discharge*—As there is in other wars; *in that war*—In that fatal conflict between life and death, when a man is struggling with death, though to no purpose, for death will be always conqueror. *Neither shall wickedness deliver, &c.*—And although wicked men, who most fear death, use all possible means to free themselves from it, yet they shall not escape it. The most subtle wickedness cannot out-wit death, nor the most daring wickedness out-brave it.

Verses 9, 10. *All this I have seen*—All these things before mentioned; *and applied my heart unto every work*—I have been a diligent observer of all actions and events. *There is a time when one man ruleth, &c.*—There are some kings, who use their power tyrannically, whereby they not only oppress their people, but hurt themselves, bringing the vengeance of God upon their own heads. *And so I saw*—In like manner; *the wicked*—Wicked princes or rulers, *buried*—With state or pomp; *who had come and gone*—Had administered public justice, which is frequently signified by the phrase of *coming in and going out before the people; from the place of the holy*—The seat of majesty and judgment, which may well be termed, *the place, or seat, of the holy*—That is, of God, often called *the holy one*; who is in a special manner present in, and presides over those places where justice is administered: and for whom, and in whose name and stead, magistrates act, who, therefore, are called *gods*. And the tribunal seems to be so called here, to aggravate their sin, who, being advanced by God into so high and sacred a place, betrayed so great a trust, and both practised and encouraged that wickedness which, by their office, they were obliged to suppress and punish. *And they were forgotten*—Although they designed to perpetuate their names and memories to succeeding ages; *in the city where they had so done*—Where they had lived in great splendour, and were buried with great magnificence, which one might have thought would have kept up their remembrance, at least, in that place. *This is also vanity*—That men should so earnestly thirst after,

A. M. 3027. 11 ¶ ^k Because sentence against an
B. C. 977. evil work is not executed speedily,
therefore the heart of the sons of men is fully
set in them to do evil.

12 ¶ ^l Though a sinner do evil a hundred
times, and his *days* be prolonged, yet surely I
know that ^m it shall be well with them that fear
God, which fear before him :

13 But it shall not be well with the wicked,
neither shall he prolong *his* days, *which are* as
a shadow ; because he feareth not before God.

14 There is a vanity which is done upon the
earth ; that there be just *men*, unto whom it
ⁿ happeneth according to the work of the wicked :
again, there be wicked *men*, to whom it hap-
peneth according to the work of the righte-

^k Psa. x. 6 ; l. 21 ; Isa. xxvi. 10. — ^l Isa. lxx. 20 ; Rom. ii. 5.
^m Psa. xxxvii. 11, 18, 19 ; Prov. i. 32, 33 ; Isa. iii. 10, 11 ; Matt.
xxv. 34, 41.

and please themselves with worldly glory, which is
so soon extinct, and the very memory of which is
so quickly worn out of the minds of men.

Verse 11. *Because sentence against an evil work*
—God's determinate counsel for the punishment of
all evil doers ; *is not executed speedily*—But is often-
times delayed for some time, to give them space for
repentance ; *therefore the heart of the sons of men*
is fully set in them—Hebrew, כָּלֵף לֵב, *their heart*
is filled, or, as the LXX, render it ἐμπροσθεν τῆς καρδίας
is carried on with full sail, like a ship with a
strong and violent wind ; or, *is bold*, or *presumptu-*
ous, as the same phrase is used elsewhere.

Verses 12, 13. *Though a sinner do evil a hun-*
dred times—Frequently, and innumerable ; *and his*
days be prolonged—The time of his life and prosper-
ity ; *yet it shall be well with them that fear God*
—This implies both that good men might for a time
suffer grievous things from tyrants, oppressors, and
persecutors, and that it should be very ill with the
wicked, which, indeed, is expressed in the following
verse : *which fear before him*—Who stand in awe
of God, and fear and forbear to sin, out of a sincere
regard and reverence for him. *But it shall not be*
well with the wicked—That is, it shall go very ill
with him ; great miseries are prepared for him ;
neither shall he prolong his days—Namely, very
long, as he desires ; *which are as a shadow*—His
life, though it may seem long, yet in truth is but a
shadow, which will quickly vanish and disappear.
Because he feareth not God—He is cut off, and this
misery is prepared for him as the punishment of his
casting off the fear and service of God.

Verses 14, 15. *There is a vanity which is done*
upon the earth—Either by wicked potentates, who
do commonly advance unworthy men, and oppress
persons of the greatest virtue and merit : or, by
God's providence, who sees it fit for many weighty
reasons so to manage the affairs of the present world.
To whom it happeneth, &c.—Who meet with such

ous : I said that this also *is* vanity. A. M. 3027.
B. C. 977.

15 ¶ ^o Then I commended mirth,
because a man hath no better thing under the
sun than to eat, and to drink, and to be merry :
for that shall abide with him of his labour the days
of his life, which God giveth him under the sun.

16 ¶ When I applied my heart to know wis-
dom, and to see the business that is done upon
the earth : (for also *there is that* neither day
nor night seeth sleep with his eyes :)

17 Then I beheld all the work of God, that
^p a man cannot find out the work that is done
under the sun : because though a man labour
to seek *it* out, yet he shall not find *it* ; yea
further ; though a wise *man* think to know *it*,
^q yet shall he not be able to find *it*.

ⁿ Psa. lxxiii. 14 ; Chap. ii. 14 ; vii. 15 ; ix. 1, 2, 3. — ^o Chap.
ii. 24 ; iii. 12, 22 ; v. 18 ; ix. 7. — ^p Job v. 9 ; Chap. iii. 11 ; Rom.
xi. 33. — ^q Psa. lxxiii. 16.

usage as the worst of men deserve. *There be wicked*
men to whom it happeneth—Who, instead of those
punishments which they deserve, receive those
rewards which are due to virtuous men. *This*
also is vanity—This is a very unreasonable thing,
if it be considered without respect unto another
life, as it is here, where Solomon is discoursing
of the vanity of the present life, and of the impossi-
bility of finding satisfaction and happiness in it.
Then I commended mirth—Hebrew, וְהִשְׁמֵחָה, joy or
gladness. Upon these considerations I concluded,
that it was most advisable for a man not to perplex
and torment himself with the thoughts of the seem-
ing inequality of the dispensations of Divine Provi-
dence, and of the great disorders which are in the
world, or with cares and fears about future temporal
events, or with insatiable desires of worldly things,
but quietly, cheerfully, and thankfully to enjoy the
comforts which God gives him. See notes on chap.
ii. 24, and iii. 12, 13 ; *for that shall abide with him of*
his labour, &c.—This is the best advantage which he
can make of this world's goods, as to the present life.

Verse 16. *When I applied my heart to know*
wisdom—He seems to be here assigning the reason
of that judgment which he had now passed, (verse
15,) which reason is, that he had diligently studied
wherein man's wisdom consists, and had observed the
restlessness of men's minds and bodies in other
courses ; *and to see the business*—To observe men's
various designs and employments, and their unwea-
ried labours about worldly things. *For there is that*
neither day nor night seeth sleep—Having now
mentioned the *business which is done*, or which
man doth, *upon earth*, he further adds, as an evi-
dence of man's eagerness in pursuing his business,
For even by day and by night he—The busy man ;
seeth not sleep with his eyes—He grudges himself
necessary refreshments, and disquiets himself with
endless cares and labours.

Verse 17. *Then*—Hebrew, *and*, or, *moreover*, *I*

beheld all the work of God—I considered the counsels and ways of God, and the various methods of his providence toward good and bad men, and the reasons of them. *That a man cannot find out the work, &c.*—No man, though ever so wise, is able fully and perfectly to understand these

things. And therefore, it is best for man not to perplex himself with endless and fruitless inquiries about those matters, but quietly to submit to God's will and providence, and to live in the fear of God, and the comfortable enjoyment of his blessings.

CHAPTER IX.

Outward things come to good and bad men alike, 1-3. Death puts an end to all, 4-6. Therefore enjoy the comforts and mind the business of life while it lasts, 7-10. God's providence disposes all things, 11, 12. Wisdom often makes men very useful, and yet gains them little respect, 13-18.

A. M. 3027. B. C. 977. **FOR** all this ¹I considered in my heart even to declare all this, ^athat the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by all that is* before them.

2 ^bAll things come alike to all: *there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.*

3 This *is* an evil among all things that are

done under the sun, that *there is one* A. M. 3027. event unto all: yea, also the heart of B. C. 977. the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but ^cthe dead know not any thing, neither have they any more a reward; for ^dthe memory of them is forgotten.

6 Also their love, and their hatred, and their envy, is now perished; neither have they any

¹ Heb. *I gave, or, set to my heart.*—^a Chap. viii. 14.—^b Job xxi. 7; Psa. lxxiii. 3, 12, 13; Mal. iii. 15.

^c Job xiv. 21; Isa. lxiii. 16.—^d Job vii. 8, 9, 10; Isaiah xxvi. 14.

NOTES ON CHAPTER IX.

Verse 1. *For, or therefore, as the LXX. render it, all this I considered in my heart*—All that I have said concerning the methods of divine providence, toward good and bad men; *to declare all this*—To make this evident, first to myself, and then to others; *that the righteous*—Whom he mentions, not exclusively, as if wicked men were not also in God's hand, for the next clause relates both to the good and bad; but eminently, because, by the course of God's providence toward them, they might seem to be quite neglected by God; *and their works are in the hand of God*—All their actions and employments; all events which befall them are governed by his providence, and therefore, although we cannot fully understand the reasons of all, yet we may be assured they are done righteously. *No man knoweth either love or hatred*—No man can judge by their present outward condition, whether God loves or hates them; for whom he loves he chastens, and permits those whom he hates to prosper in the world.

Verses 2, 3. *All things come alike to all*—The good and evil things of this world equally happen to good and bad men; *as is the good, so is the sinner*—As to all outward things. *This is an evil, &c.*—A great trouble and temptation to a considerate and good man; *yea, also the heart of the sons of men*—

Of wicked men, such as the generality of mankind are; *is full of evil*—Of wickedness; *and madness is in their heart*—Upon this account they go on madly and desperately in evil courses, without any fear of an after reckoning; *and after that they go to the dead*—And after all they appear to die in the same manner as the best men do. So hitherto there is no difference. For Solomon here forbears to take into consideration the future life: he intimates, however, that as the madness, so the happiness of the wicked, is ended by death: which is more fully expressed in the following words.

Verses 4-6. *For to him that is joined to all the living*—That continues with living men; *there is hope*—He hath not only some comfort for the present, but also hopes of further and greater happiness in this world, which men are very prone to entertain and cherish in themselves. *Yea, he may have the hopes of a better life, if he improve his opportunities. For a living dog is better than a dead lion*—Much happier as to the comforts of this world. "The meanest and most contemptible person here, in this world, hath the advantage of the greatest king, when he is gone out of it." *For the living know that they shall die*—Whereby they are taught to improve life while they have it. *But the dead know not any thing*—Of the actions and events of

A. M. 3027. more a portion for ever in any *thing*
B. C. 977. that is done under the sun.

7 ¶ Go thy way, ^eeat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

8 Let thy garments be always white; and let thy head lack no ointment.

9 ²Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: ^ffor that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do it

• Chap. viii. 15.—²Heb. *See, or, enjoy life.*—^fChap. ii. 10, 24; iii. 13, 22; v. 18.

this world, as this is limited in the next verse. *Neither have they any more a reward*—In this world. The reward or fruit of their labours is utterly lost to them, and enjoyed by others. See chap. ii. 21. For otherwise, that there are future rewards after death, is asserted by Solomon elsewhere, as we have seen, and shall hereafter see. *For the memory of them is forgotten*—Namely, among living men, and even in those places where they had lived in great power and glory. *Also their love and hatred, &c., is now perished*—They neither love, nor hate, nor envy any thing in this world, but are unconcerned in what is done under the sun.

Verses 7-9. *Go thy way*—Make this use of what I have said. *Eat thy bread*—Thy necessary and convenient food; *with joy, &c.*—Cheerfully enjoy thy comforts, avoiding all distracting care and grief for the occurrences of this world. *For God now accepteth thy works*—Whosoever thou art, that art truly pious and upright before him, he is gracious unto thee, accepts thy services for his honour, and allows thee a comfortable enjoyment of his blessings. *Let thy garments be always white*—In all convenient times and circumstances; for there are times of mourning. The eastern people of the best sort used white garments, especially in times of rejoicing. But by this whiteness of garments he seems to intend a pleasant and cheerful conversation. *And let thy head lack no ointment*—Which, upon joyful occasions, was poured upon men's heads. *Live joyfully with thy wife*—The one wife, *whom thou lovest*. Love her, and keep thyself only to her, avoiding all improper intercourse and familiarity with all other women, and thou wilt live comfortably with her; *all the days of thy vanity*—Of this vain and frail life: which expression he uses to moderate men's affections even toward lawful pleasures, and to admonish them of their duty and interest in making sure of a better life, and more solid comforts. *For that is thy portion*—Allowed thee by God; and the best part of worldly enjoyments; *in this life*—By which addition he again reminds him of the duty of seeking another and better portion in a future life.

with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, ^eand saw under the sun, that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

12 For ^hman also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so *are* the sons of men ⁱsnared in an evil time when it falleth suddenly upon them.

• Amos ii. 14, 15; Jer. ix. 23.—^hChap. viii. 7.—ⁱProv. xxix. 6; Luke xii. 20, 39; xvii. 26; 1 Thess. v. 3.

Verse 10. *Whatsoever thy hand findeth to do, &c.*—Whatever thou hast opportunity and ability to, in the duties of thy calling, or for the glory of God and the good of thy fellow creatures; *do it with all thy might*—With unwearied diligence, vigour, and expedition. Hereby again Solomon shows, that he does not persuade men to an idle and sensual life, but only to a sober enjoyment of their comforts in God's fear, and with an industrious prosecution of the business of their vocations. *For there is no work, &c., in the grave*—Thou canst neither design nor act any thing tending to the glory of God, or to thine own comfort or advantage there. Therefore neglect not thine only season.

Verse 11. *I returned and saw*—This may have some respect to the foregoing verse: for having urged men to labour with all their might, he now adds, by way of caution, that yet they must not be confident of their own strength, as if they were sure of success by it, but must look up to God for his blessing, without which all their endeavours would be in vain. But it seems chiefly to be added, either, as another instance of the liberty and power of God's providence, in the disposing of human affairs, of which he spake verses 1, 2; or as another of the vanities of this present life; *that the race is not to the swift*—Either ability to run, or success and victory in running; *nor the battle to the strong*—The victory in battle; *nor riches to men of understanding*—Who yet are most likely to get and keep riches; *nor yet favour*—Acceptance and love from men; *to men of skill*—Who know how to conduct themselves and all affairs, and therefore are most likely to find favour, at least, in the eyes of such as need their services; *but time and chance happeneth to them all*—There are times or seasons, casual to men, but known by God, in which alone he will give men success.

Verse 12. *For man also knoweth not his time*—Namely, the time of his death, or of some other sore distress, which God is bringing upon him; *as fishes are taken in an evil net*—While they are sporting and feeding themselves, are suddenly and unexpect-

A. M. 3027. 13 ¶ This wisdom have I seen also
B. C. 977. under the sun, and it seemed great unto me:

14 ^k *There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it:

15 Now there was found in it a poor wise man, and he by his wisdom delivered the

city; yet no man remembered that same poor man. A. M. 3027.
B. C. 977.

16 ¹ Then said I, Wisdom is better than strength: nevertheless ^m the poor man's wisdom is despised, and his words are not heard.

17 The words of wise men are heard in quiet more than the cry of him that ruleth among fools.

18 ⁿ Wisdom is better than weapons of war: but ^o one sinner destroyeth much good.

^k See 2 Sam. xx. 16-22.—¹ Prov. xxi. 22; xxiv. 5; Chap. vii. 19;

Ver. 18.—^m Mark vi. 2, 3.—ⁿ Ver. 16.—^o Josh. vii. 1, 11, 12-

edly ensnared to their ruin; so are the sons of men snared—When they are most careless and secure.

Verses 13-16. *This wisdom have I seen*—I have observed this among many other instances and effects of wisdom. Which he adds for the commendation of wisdom, notwithstanding its insufficiency for man's safety and happiness without God's blessing. *And it seemed great unto me*—I judged it very praiseworthy, though others despised it, as it follows. *There was a little city, &c.*—It is doubtful whether Solomon be here relating a certain fact which had occurred in some neighbouring country, or delivering a parable to represent the value of wisdom, and the ingratitude and neglect with which those who have greatly benefited others by it, are often treated by them. St. Jerome, as appears by the following paraphrase, considers him as alluding to several facts of the same or a similar kind, "It hath often been seen that a small city and few inhabitants, being beset by an army of innumerable enemies, and besieged so straitly that they were in danger, if not otherways, of perishing by famine; were, on a sudden, contrary to all men's expectation, delivered by a mean person, who, having more wisdom than all the great and powerful citizens,

thought of a way to save them, when they gave themselves up for lost, and effected that of which they utterly despaired. And yet, O the ungratefulness of mankind! after the siege was raised, no one thought of this poor man;" namely, to give him thanks, much less to reward him for their safety. "It sets forth," says Lord Bacon, "the depraved and malignant nature of mankind; who, in extremities and straits commonly flee to men of wisdom and courage, whom before they despised; but, so soon as the storm is over, they become unthankful wretches to their preservers."

Verse 17. *The words of wise men*—Though poor; *are heard in quiet*—Are uttered with a modest and low voice, and are, or should be, *heard* by wise men; *more than the cry*—The clamorous and senseless discourses; *of him that ruleth among fools*—Of a rich and potent, but foolish man, who has some influence on fools like himself, but is justly neglected, and his words disregarded by wise men. Or, as Aben Ezra interprets the verse, connecting it with the preceding, "The words of the wise are despised by the people when they are in prosperity, but when they are in distress, and silenced by fear and grief, then they listen eagerly and diligently."

CHAPTER X.

Observations on wisdom and folly, 1-3. On rulers, 4-7. Miscellaneous observations, 8-11. On governing the tongue, 12-14. More miscellaneous observations, 15-20.

A. M. 3027. DEAD ¹ flies cause the ointment of
B. C. 977. the apothecary to send forth a stink-

ing savour: so doth a little folly him that A. M. 3027.
is in reputation for wisdom and honour. B. C. 977.

¹ Heb. Flies

of death.

NOTES ON CHAPTER X.

Verse 1. *Dead flies, &c.*—Solomon seems in these words to be prosecuting what he had said in the last clause of the preceding chapter; showing how much good one foolish action may destroy, what evil may result from it, and how a man, otherwise famed for wisdom, may thereby lose his reputation. So most interpreters understand the verse. "The wiser or better," says Bishop Patrick, "any man is, so much the more cautious ought he to be in all his words

and actions, if he mean to preserve that credit, esteem, and authority in the world, which give him great advantages for doing good. For, as dead flies, though very small creatures, falling into a pot of ointment," and abiding and being putrified in it, "corrupt that precious composition, and turn the perfume into a stink; so doth a small error or miscarriage blemish him who was highly valued for his discretion and virtue." And this comes to pass, partly, because all the actions, and consequently the

A. M. 3027. 2 A wise man's heart is at his right
B. C. 977. hand; but a fool's heart is at his left.

3 Yea also, when he that is a fool walketh by the way, ²his wisdom faileth him, ^aand he saith to every one *that* he is a fool.

4 If the spirit of the ruler rise up against thee, ^bleave not thy place; for ^cyielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, as an error *which* proceedeth ³from the ruler.

² Heb. *his heart*.—^a Prov. xiii. 16; xviii. 2.—^b Chap. viii. 3.
^c 1 Sam. xxv. 24, &c.; Prov. xxv. 15.—³ Heb. *from before*.

follies of such men are most diligently observed, whereas the actions and follies of persons known to be ignorant and weak are generally disregarded; and, partly, because of that envious and malicious disposition which is in the minds of too many, and makes them quick-sighted to discover, and glad to hear, and forward to declare, the faults of such as, by their greater eminence, outshone and obscured them.

Verses 2, 3. *A wise man's heart is at his right hand*—His understanding or wisdom is always present with him, and ready to direct him in all his actions. He manages all his affairs prudently and piously. He mentions the right hand because that is the common instrument of action. *But a fool's heart is at his left*—His understanding and knowledge serve him only for idle speculation and vain ostentation, but is not useful or effectual to govern his affections and actions. *Yea also, when he walketh by the way*—Not only in great undertakings, but in his daily conversation; *his wisdom faileth him*—Hebrew, *לבו חסר*, *his heart is wanting*; he acts preposterously and foolishly, as if he were without a heart. *He saith, &c.*—He discovers his folly to all that meet him or converse with him.

Verse 4. *If the spirit of a ruler*—His passion or wrath; *rise up against thee*—Upon some misinformation given him, or mismanagement of thine; *leave not thy place*—In anger or discontent. Withdraw not thyself rashly and hastily from his presence and service: see on chap. viii. 3. Continue in a diligent and faithful discharge of thy duty, as becomes a subject, and modestly and humbly submit to him. *For yielding pacifieth, &c.*—Hebrew *מַרְפֵּא נַיִת*, *healing maketh to cease great sins*: that is, a submissive, meek deportment, which is of a healing nature, appeaseth wrath conceived for great offences.

Verses 5-7. *There is an evil, &c.*—I have observed another great vanity and misdemeanour among men; *as an error which proceedeth, &c.*—Or rather, as the Hebrew may be translated, *which is indeed an error proceeding from the ruler*: for the following erroneous conduct must needs come from those who have power of conferring honour and authority. *Folly is set in great dignity*—Foolish and unworthy persons are frequently advanced by the favour or humour of princes into places of

6 ^dFolly is set ^ein great dignity, and ^fA. M. 3027.
the rich sit in low place. B. C. 977.

7 I have seen servants ^gupon horses, and princes walking as servants upon the earth.

8 ^fHe that diggeth a pit shall fall into it; and whoso breaketh a hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt thereby; *and* he that cleaveth wood shall be endangered thereby.

^d Esth. iii. 1.—^e Heb. *in great heights*.—^g Prov. xix. 10; xxx. 22.—^f Psa. vii. 15; Prov. xxvi. 27.

great trust and dignity, which is at once a great reproach to the prince, and a sore calamity to his people. *And the rich sit in a low place*—Wise and worthy men, rich in endowments of the mind, are neglected and despised, or removed from those places to which their merits had raised them. *I have seen servants on horses*—Men of a servile condition and disposition riding in pomp and state as princes; *and princes*—Men of noble birth and qualities, fit to rule a kingdom, *walking as servants*—In a state of poverty and degradation, despised and disregarded.

Verses 8, 9. *He that diggeth a pit, &c.*—The meaning of these verses, which may be considered as common proverbs, is, that those who are seeking and striving to injure others, often bring mischiefs thereby on their own heads; as he that digs a pit for another may, unawares, fall into it himself; and he who, in those hot countries, was pulling up a hedge, was in danger of being bit by a serpent lurking in it; and he that removes stones to undermine his neighbour's house, may possibly be hurt, if not killed, by the upper stones falling on himself. It may be observed here, however, that Melancthon, Bishop Patrick, and many other interpreters, consider these verses as containing warnings to princes and people to take heed they do not rashly, and with violence, attempt to make changes in the established order of things in churches or states. "Let neither prince nor people," says Henry, "violently attempt any changes, nor make a forcible entry upon a national settlement, for they will both find it of dangerous consequence. Let not princes invade the rights and liberties of their subjects; and let not subjects mutiny and rebel against their princes, but let both be content within their own bounds. God, by his ordinance, as by a hedge, hath enclosed the prerogatives and powers of princes, and their persons are under his special protection; those, therefore, that form any treasonable designs against their peace, their crown, and dignity, are but twisting halters for themselves. And those that go about to alter a well-modelled, well-settled government, under colour of redressing some grievances, and correcting some things amiss in it, will quickly perceive, not only that it is easier to find fault than to mend; to demolish that which is good, than to build up that which is better;" but that they pull a house down upon themselves, under the ruins of which they may per-

A. M. 3027. 10 If the iron be blunt, and he do
B. C. 977. not whet the edge, then must he put
to more strength: but wisdom is profitable to
direct.

11 Surely the serpent will bite ^s without enchantment; and a ^s babbler is no better.

12 ^h The words of a wise man's mouth are ^g gracious; but ⁱ the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth is foolishness: and the end of ⁷ his talk is mischievous madness.

14 ^k A fool also ^s is full of words: a man

^s Psal. lvi. 4, 5; Jer. viii. 17.—^g Heb. the master of the tongue.—^h Prov. x. 32; xii. 13.—ⁱ Heb. grace.—^j Prov. x. 14; xviii. 7.

cannot tell what shall be; and ¹ what A. M. 3027.
shall be after him, who can tell him? B. C. 977.

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ ^m Wo to thee, O land, when thy king is a child, and thy princes eat in the morning!

17 Blessed art thou, O land, when thy king is the son of nobles, and ⁿ thy princes eat in due season, for strength, and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

⁷ Heb. his mouth.—^k Prov. xv. 2.—^s Heb. multiplieth words.
¹ Chap. iii. 22; vi. 12; viii. 7.—^m Isaiah iii. 4, 5, 12; v. 11.
ⁿ Prov. xxxi. 4.

haps be crushed to death. But this latter verse is thus interpreted by some, *He that removeth stones*—That rashly attempts things too high and hard for him; *shall be hurt therewith*—Shall suffer injury from such attempts. *And he that cleaveth wood*—With an iron instrument; *shall be endangered thereby*—May peradventure cut himself: that is, he that deals with men of knotty, stubborn tempers, shall have much vexation and trouble thereby, and probably shall find his character as well as peace much wounded.

Verse 10. *If the iron be blunt*—The axe where-with a man cuts wood; *he must put to more strength*—To make it cut: that is, if a man do not use fit and proper means to accomplish any work, it will cost him so much the more labour and pains; *but wisdom is profitable to direct*—Both in the choice and in the use of means. In other words, As wisdom instructs a man in the smallest matters, so it is useful for a man's direction in all weighty affairs.

Verse 11. *Surely the serpent will bite without enchantment*—Unless it be seasonably prevented by the art and care of the charmer. This is an allusion to the general opinion, then and still prevailing in the eastern countries, that serpents might be charmed so as to be prevented from biting by certain incantations, or by singing and music. See note on Psalm lvi. 4, 5. *And a babbler is no better*—Hebrew, בעל הלשון, *the master of the tongue*; which may be understood either of a rash, loose talker, a mere babbler, or of a backbiter and slanderer. Each of these is in the habit of using his tongue as if he were lord of it, and often does much mischief thereby, especially the latter, who, by his malicious words, bites secretly like a serpent, and gives deadly wounds to the characters of the absent.

Verses 12–15. *The words of a wise man are gracious*—Hebrew, רח, *grace*: as they are profitable, so they are acceptable to others, procuring him favour with those that hear him. *But the lips of a fool will swallow up himself*—His discourses are ungracious and offensive to others, and therefore pernicious to himself. *The beginning of his words is foolish-*

ness, &c.—All his talk, from the beginning to the end, is foolish and sinful; the more he talks the more his folly and wickedness appear; *and the end is mischievous madness*—He proceeds from evil to worse, and adds wilfulness to his weakness, and never desists till he hath done mischief to himself or others. *A fool also is full of words*—Forward to promise and boast what he will do; which is the common practice of foolish men, and running on endlessly, and never knowing when to cease; for he will have the last word, though it be but the same with that which was the first. *A man cannot tell what shall be*—What he will say next; his talk is so incoherent. *And what shall be after him, who can tell?*—That is, what mischief his foolish talk may produce. *The labour of the foolish wearieth, &c.*—Fools discover their folly by their wearisome and fruitless endeavours after things which are too high for them. *Because he knoweth not, &c.*—He is ignorant of those things which are most easy, as of the way to the great city whither he is going.

Verses 16, 17. *Wo to thee, O land, when thy king is a child*—Either in age or childish qualities; *and thy princes eat in the morning*—Give themselves up to eating and drinking at that time of the day which is most fit for God's service, for the despatch of weighty affairs, and for sitting in judgment. *Blessed art thou when thy king is the son of the nobles*—Not so much by birth, as even the worst of kings commonly are, and have been, as by their noble and worthy dispositions and endowments, for such a one is opposed to the *child* in the former verse; *and thy princes eat in due season*—So as may further and not hinder their main business; *for strength, and not for drunkenness*—To refresh and strengthen their bodies, that they may be fit to perform the duties of their station, and not to please their palates, and indulge themselves in sensuality.

Verse 18. *By much slothfulness, &c., the house droppeth through*—That house which is neglected by its owner, and not repaired, must needs come to ruin. Whereby he intimates that the sloth and carelessness of princes, in the management of public

A. M. 3027. 19 ¶ A feast is made for laughter,
B. C. 977. and ° wine ° maketh merry: but money
answereth all *things*.

20 ¶ ² Curse not the king, no, not in thy

° Psa. civ. 15.—° Heb. *maketh glad the life*.—² Exod. xxii. 28;

affairs, which is a usual attendant on that luxury of which he now spoke, is most destructive to themselves and to their people.

Verse 19. *A feast is made for laughter, &c.*—Not merely for eating, but chiefly for pleasant conversation, and the society of friends; not the laughter of fools, which is madness, but that of wise men, namely, that cheerfulness by which they fit themselves for business and severe studies: *and wine maketh merry*—Hebrew, שִׂכַח חַיִּים, *maketh glad the life*, exhilarates the mind; *but money answereth all things*—Procures not only meat and drink for feasting, but all other worldly advantages. Therefore be frugal, and spend not all in luxurious eating and drinking, remembering, that money is wanted for a great many other purposes. Some refer this verse to rulers, and consider this last clause as being added to aggravate the sin and folly of luxury, to which, when princes give up themselves, they not only neglect their business, but thereby waste that money and treasure which are so highly necessary for the support and preservation of themselves and their king-

doms: and, in consequence thereof, are obliged to squeeze money out of their people by oppressive taxes, and other dishonourable and dangerous practices.

Acts xxiii. 5.—¹⁰ Or, *conscience*, figure like Luke xix. 40.

Verse 20. *Curse not the king*—Having spoken of the miscarriages of kings, he now gives a caution to their subjects, that they should not thence take occasion to speak irreverently or contemptuously of them, or wish or design any evil against their persons or government. For though vices may be condemned wheresoever they are, yet both reverence and obedience are due to magistrates, as they are God's deputies and vicegerents, and that, notwithstanding their vices, as is manifest from Rom. xiii. 1, &c.; 1 Pet. ii. 13. *No, not in thy thought*—In the most secret manner, by giving way to such thoughts and affections, for these would very probably break forth into disloyal words and practices: *and curse not the rich*—The princes or governors under the king, who are commonly rich; *for a bird, &c., shall carry the voice*—The king will hear of it by unknown and unsuspected hands, as if a bird had heard and carried the report of it.

10 thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

An exhortation to works of charity, 1-6. An admonition to prepare betimes for death and judgment, 7-10.

A. M. 3027. CAST thy bread ° upon ¹ the wa-
B. C. 977. ters: ² for thou shalt find it after
many days.

* See Isa. xxxii. 20.—¹ Heb. *upon the face of the waters*.
² Deut. xv. 10; Prov. xix. 17; Matt. x. 42; 2 Cor. ix. 8; Gal.

2 ° Give a portion ² to seven, and also A. M. 3027.
to eight; ° for thou knowest not what B. C. 977.
evil shall be upon the earth.

vi. 9, 10; Heb. vi. 10.—° Psa. cxii. 9; Luke vi. 30; 1 Tim. vi. 18, 19.—² Mic. v. 5.—° Eph. v. 16.

NOTES ON CHAPTER XI.

Verse 1. *Cast thy bread*—That is, thy seed, which is here called bread, as it is also Job xxviii. 5, and Isaiah xxviii. 23, because the produce of it makes bread, and the husbandman could ill spare it, wanting it, perhaps, for bread for himself and family; *upon the waters*—That is, either by the rivers' sides, or in moist and marshy ground, or even on the waters that cover it, where there might be little prospect of a crop. Solomon here probably alludes to the manner of planting rice in the eastern countries; for, as Sir John Chardin observes in his note on Isa. xxxii. 20, "They sow it upon the water; and, before sowing, while the earth is covered with water, they cause the ground to be trodden by oxen, horses, and asses, which go mid-leg deep; and this is the way of preparing the ground for sowing. And, as they sow the rice in the water, they transplant it in the

water." But, though Solomon alludes to this, it is evident he means in these words to inculcate liberality to the poor. As if he had said, *Cast*—That is, freely and liberally bestow; *thy bread*—That is, thy money, or provisions, or the necessities of life, of whatever kind; *upon the waters*—Upon the poor, on whom thy bounty may at first, and for a time, appear to be lost, (as the seed does, which a man casts upon the waters,) through their unthankfulness or inability to make thee any returns: yet, *thou shalt find it*—It shall be restored to thee, either by God or men, more certainly than the rice or other seed corn, cast upon the marshy or watery ground, produces fruit in due season: *after many days*—The return may be slow, but it is sure, and will be so much the more plentiful the longer it is delayed. This clause is added to prevent an objection, and quicken us to the duty enjoined.

Verse 2. *Give a portion to seven*—A part of thy

A. M. 3027. 3 If the clouds be full of rain, they
B. C. 977. empty *themselves* upon the earth :
and if the tree fall toward the south, or toward
the north, in the place where the tree falleth,
there it shall be.

4 He that observeth the wind shall not sow ;
and he that regardeth the clouds shall not reap.

5 As ^f thou knowest not what *is* the way
of the spirit, ^g nor how the bones *do grow* in
the womb of her that is with child : even
so thou knowest not the works of God who
maketh all.

^f John iii. 8.—^g Psa. cxxxix. 14, 15.

estate or provisions. He alludes to the ancient custom, whereby the master of the feast distributed several parts to each guest, and withal sent portions to the poor. *And also to eight*—To as many as thou art able. *For thou knowest not what evil shall be, &c.*—Great calamities may come, whereby thou mayest be brought to poverty, and so disabled from doing good. And moreover thou mayest possibly hereafter need the charity of others, which thou wilt have good reason to expect, through the powerful providence of God disposing men's hearts to pity and help thee, if thou hast been kind and merciful to others ; whereas, on the contrary, they can expect no mercy from God or men, who have showed no mercy to others.

Verse 3. *If the clouds be full of rain, they empty themselves, &c.*—Learn, O man, the practice of liberality from the very lifeless creatures, from the clouds ; which, when they are filled with water, do not hoard it up, but plentifully pour it forth, for the refreshment both of the fruitful field and the barren wilderness. *And if the tree fall, &c.*—As if he had said, Therefore, let us just now bring forth the fruits of righteousness, because death will shortly cut us down, and we shall then be determined to unchangeable happiness or misery, according as our works have been.

Verse 4. *He that observeth the wind, shall not sow, &c.*—He who neglects the necessary works of sowing and reaping, because the weather is not exactly suitable to his desires, will lose his harvest. Whereby he intimates, that men will never do good here, which is expressed by *sowing*, and consequently not receive good hereafter, which is called *reaping*, if they be discouraged from it by every doubt and difficulty

Verse 5. *As thou knowest not the way of the spirit*—Of the soul of man, how it comes into the child in the womb ; or how it is united with the body ; or how, and whether it goes out of the body. *Nor how the bones do grow*—That is, the whole body, which is elsewhere signified by the bones, because they are a principal part, and the very foundation and support of the body ; that is, thou knowest not how, from small and unpromising beginnings, the various parts of the body, as nerves, arteries, veins, sinews, en-

6 In the morning sow thy seed, and ^{A. M. 3027.}
in the evening withhold not thy hand : ^{B. C. 977.}
for thou knowest not whether ² shall prosper,
either this or that, or whether they both *shall*
be alike good.

7 ¶ Truly the light is sweet, and a pleasant *thing* ^{it is} for the eyes ^h to behold the sun :

8 But if a man live many years, *and* rejoice in them all ; yet let him remember the days of darkness ; for they shall be many. All that cometh *is* vanity.

² Heb. *shall be right.*—^h Chap. vii. 11.

trails, bones, flesh, and skin, are gradually formed, nourished, increased, and brought to perfection : *even so thou knowest not the works of God*—What God is doing, and will do with thee or others ; the counsels and methods of his providence in the future time of thy life, what evil God will send upon the earth, how he will chastise or punish mankind for their sins, or how long he will continue thy life, or preserve to thee the enjoyment of thy property ; or how soon he will call thee to an account. Therefore use the present opportunity, and commit thyself and all thy affairs to him in well doing.

Verse 6. *In the morning*—Early and late, in all seasons, and on all occasions ; do it speedily and continually : be not weary of it. *Sow thy seed*—Do all good works, especially that of alms-giving, as sowing means, 2 Cor. ix. 6 ; Gal. vi. 7. *In the evening withhold not thy hand*—From working, or giving. *For thou knowest not whether shall prosper*—Which shall prosper most ; which shall best answer thine end, or do most good to others ; or which shall tend most to the comfort of thy great and final account. For thy morning alms may possibly be given to an unworthy person, or to one who did not need them, and will abuse them ; and thy evening alms may fall upon a person of eminent worth, or upon one in extreme necessity, who might possibly have perished, both in soul and body, if thou hadst not relieved and comforted him. Besides, at one time thou mayest give with a more pure intention, and a more single eye to the glory of God, and with more tender compassion to thy distressed fellow-creature, than at another time, and so the one will be more right and acceptable to God than the other. *Or whether they shall be both alike good*—Equally successful to the receiver or to the giver.

Verses 7, 8. *Truly, the light is sweet*—It cannot be denied, that this present life is in itself a great blessing, and desirable ; but it is not perpetual nor satisfactory : for, *if a man live many years*—Which is a privilege granted but to few persons comparatively ; *and rejoice in them all*—Enjoy all the comforts, and escape all the bitterness of human life all his days ; *yet let him remember the days of darkness*—Of death, or the state of the

A. M. 3027. B. C. 977. **9** Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes: but know thou, that for all these things

ⁱ Num. xv. 39.—^k Chap. xii. 14; Rom. ii. 6-11.

dead, often expressed by darkness, as Job x. 21; Psalm lxxxviii. 12; and here opposed to the foregoing light: *for they shall be many*—Far more than the days of this short life, especially if, to the days of the body's lying in the dark grave, be added that greater and utter darkness reserved for impenitent sinners, which is everlasting. And this is added, for the caution of mankind, that they may not rejoice excessively in, nor content themselves with, the happiness of the present life, but may seek a life more durable and satisfactory. *All that cometh is vanity*—All things which befall any man belonging only to this life, whether they be comfortable or vexatious, are but vain and inconsiderable, because they are short and transitory.

Verse 9. *Rejoice, &c.*—This is an ironical concession, like many which occur in the Scriptures, (see 1 Kings xviii. 27, and xxii. 15; Ezek. xxviii. 3, 4; Matt. xxvi. 45,) and in other authors: *O young man, in thy youth*—He speaks to young men particularly, because they have both the greatest ability and the strongest inclination to pursue sensual pleasure, and are most impatient, either of restraint or admonition, *Let thy heart cheer thee, &c.*—Indulge thy humour. and take thy fill of delights. *And walk in the way*

^k God will bring thee into judgment. A. M. 3027. B. C. 977.

10 Therefore remove ³ sorrow from thy heart, and ¹ put away evil from thy flesh: ^m for childhood and youth are vanity.

³ Or, 'anger.—¹ 2 Cor. vii. 1; 2 Tim. ii. 22.—^m Psa. xxxix. 5.

of thy heart, &c.—Whatsoever thine eye or heart lusteth after, deny it not to them. *But know thou*—But in the midst of thy feasting, jollity, and mirth, consider thy reckoning, and whether thou dost not purchase thy delights at too high a price: *that for all these things*—For all thy sinful lusts and follies; *God will bring thee to judgment*—Will force thee to appear before his judgment-seat, to account for all thy forgetfulness of him, and neglect of his service, thy misemployment of thy time and talents, and of all the gifts of his providence and grace, and for all thy carnal mirth, sensual pleasures, and the extravagances and exorbitances of thy youthful days, as well as of thy riper years.

Verse 10. *Therefore remove sorrow*—Sensual and disorderly lusts, which he elegantly calls *sorrow*, to intimate, that although such practices at present gratify men's senses, yet they will shortly bring them to intolerable sorrows. *And put away evil from thy flesh*—All evil desires, though now they seem good to thee. *For childhood and youth are vanity*—Most vain. The time of youth is vanishing and transitory, and old age and death will speedily come, against which every wise man will take care to lay in solid provisions and comforts.

CHAPTER XII.

An exhortation to remember God in youth, enforced from the calamities of old age, and the change which death will make, 1-7. The conclusion, all is vanity, 8. The preacher's end in this book, 9-12. The sum of all, to fear God and keep his commandments, in consideration of the judgment to come, 13, 14.

A. M. 3027. B. C. 977. **REMEMBER** ^a now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh,

^b when thou shalt say, I have no pleasure in them; A. M. 3027. B. C. 977.

2 While the sun, or the light, or the moon, or

^a Prov. xxii. 6; Lam. iii. 27.

^b See 2 Sam. xix. 35.

NOTES ON CHAPTER XII.

Verse 1. *Remember*—Namely, practically, so as to fear, love, and faithfully serve him, which, when men do not, they are said to forget him: *thy Creator*—The first author and continual preserver of thy life and being, and of all the endowments and enjoyments which accompany it; to whom thou art under the highest and strongest obligations; and upon whom thou art constantly and necessarily dependant, and therefore to forget him is most unnatural and disingenuous. *Now in the days of thy youth*—For now thou art most able to do it; and it will be most acceptable to God, and most comfortable to thyself, as being the best evidence of thy sincerity, and the best provision for old age and death. *While the evil*

days come not—The time of old age, which is *evil*; that is, burdensome and calamitous in itself, and far more grievous when it is loaded with the sad remembrance of youthful follies, and with the dreadful prospect of approaching death and judgment. *When thou shalt say, I have no pleasure*—My life is now bitter and burdensome to me: which is frequently the condition of old age.

Verse 2. *While the sun, or the light, &c.*—Heb. *While the sun, and the light, and the moon, &c.* That clause, *and the light*, seems to be added to signify, that he speaks of the darkening of the sun, and moon, and stars, not in themselves, but only in respect of that light which they afford to men. And therefore the same clause which is expressed after the sun,

A. M. 3027. the stars, be not darkened, nor the
B. C. 977. clouds return after the rain ;

3 In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and ¹the grinders cease because they are few, and those that look out of the windows be darkened,

4 And the doors shall be shut in the streets, when the sound of the grinding is low, and he

¹ Or, the grinders fail, because they grind little.

is to be understood after the moon and stars. And those expressions may be understood of the outward parts of the body, and especially of the face, the beauty of the countenance, the pleasant complexion of the cheeks, the liveliness of the eyes, which are compared to the sun, and moon, and stars, and which are obscured in old age, as the Chaldee paraphrast understands it. Or of the inward faculties of the mind, the understanding, fancy, memory, which may not improperly be resembled to the sun, moon, and stars, and all which are sensibly decayed in most old men. Or of external things, of the change of their joy, which they had in their youth, into sorrow, and manifold calamities, which are usually the companions of old age. This interpretation agrees both with the foregoing verse, in which he describes the miseries of old age, and with the following clause, which is added to explain those otherwise ambiguous expressions; and with the Scripture use of this phrase; for a state of comfort and happiness is often described by the light of the sun, and a state of trouble is set forth, by the darkening of the light of the sun. *Nor the clouds return after the rain*—This phrase denotes a perpetual succession of rain, and clouds bringing rain, and then rain and clouds again. Whereby he expresses either the rheums or defluations which incessantly flow in old men; or the continual vicissitude of infirmities, diseases, and griefs; one deep calling upon another.

Verse 3. *When the keepers of the house*—The body, which is often and fitly compared to a house; whose keepers are the hands and arms, which are man's best instruments to defend his body from the assaults of men or beasts, and which, in a special manner, are subject to this trembling. *And the strong men shall bow themselves*—Either the back, or the thighs and legs, in which the main strength of the body consists, and which, in old men, are very feeble. *And the grinders*—The teeth, those especially which are commonly so called, because they grind the meat which we eat; *cease*—To perform their office; *because they are few*—Hebrew, כִּי כָעֵץ, because they are diminished, either in strength, or in number, being only here one, and there another, and neither united together, nor one directly opposite to another, and consequently unfit for their work. *And those that look out of the windows be darkened*—The eyes. By windows he understands, either the eye-lids, which, like windows, are either opened or shut: or, those humours and

shall rise up at the voice of the bird, A. M. 3027
and all ° the daughters of music shall B. C. 977
be brought low ;

5 Also *when* they shall be afraid of *that which is high*, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to ^dhis long home, and ° the mourners go about the streets :

° 2 Sam. xix. 35.—^d Job xvii. 13.—° Jer. ix. 17.

coats of the eyes, which are the chief instruments by which we see.

Verse 4. *And the doors be shut in the streets*—Or *toward the streets*: which lead into the street. This may be understood, either of the outward senses, which, as doors, let in outward objects to the soul; or, rather, of the mouth, or the two lips, here expressed by a word of the dual number, which, like a door, open or shut the way that leads into the streets or common passages of the body, as the gullet, stomach, and all the bowels; as also the wind-pipe and lungs, which also are principal instruments both of speaking and eating. And these are said to be *shut*, not absolutely, as if men did never eat, or drink, or speak, but comparatively, because men, in old age, grow dull and listless, having little appetite to eat, and are very frequently indisposed for discourse. *When the sound of the grinding is low*—When the teeth are loose and few, whereby both his speech is low, and the noise which he makes in eating is but small. *And he shall rise*—From his bed, being weary with lying, and unable to get sleep. *At the voice of the bird*—As soon as the birds begin to chirp, which is early in the morning, whereas young men can lie and sleep long. *And all the daughters of music*—All those senses or parts of the body, which are employed in music, *shall be brought low*—Shall be cast down from their former excellence, and become incapable either of making music, or of delighting in it.

Verse 5. *When they shall be afraid, &c.*—The passion of fear is observed to be most incident to old men, of which divers reasons may be given. *Of that which is high*—Of high things, lest they should fall upon them; or of high places, as of going up hills or stairs, which is very irksome to them, because of their weakness, weariness, giddiness, and danger, or dread of falling. *And fears shall be in the way*—Lest, as they are walking, they should stumble, or fall, or be thrust down, or some infirmity or evil should befall them. *And the almond-tree shall flourish*—Their heads shall be as full of gray hairs as the almond-tree is of white flowers. *And the grasshopper shall be a burden*—If it accidentally light upon them. They cannot endure the least burden, being indeed a burden to themselves. *And desire shall fail*—Of meats, and drinks, and music, and other delights, which are vehemently desired by men in their youth. *Because man goeth*—Is travelling toward it, and every day nearer to it. To

A. M. 3027. 6 Or ever the silver cord be loosed,
B. C. 977. or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern.

7 ^f Then shall the dust return to the earth as it was: ^g and the spirit shall return unto God ^h who gave it.

8 ¶ ⁱ Vanity of vanities, saith the preacher; all is vanity.

^f Gen. iii. 19; Job xxxiv. 15; Psa. xc. 3.—^g Chap. iii. 21.
^h Num. xvi. 22; xxvii. 16; Job xxxiv. 14; Isa. lvii. 16; Zech.

his long home—From this place of his pilgrimage into the grave, from whence he must never return into this world, and into the state of the future life, which is unchangeable and everlasting. *And mourners go about the streets*—Accompany the corpse through the streets to the grave.

Verse 6. *Or ever the silver cord be loosed*—By the silver cord he seems to understand the spinal marrow, which comes from the brain, and goes down to the lowest end of the back-bone. And this is aptly compared to a cord, both for its figure, which is long and round, and for its use, which is to draw and move the parts of the body; and to silver, both for its excellence and colour, which is white and bright, in a dead, much more in a living body. This may properly be said to be loosed, or dissolved, because it is relaxed, or otherwise disabled for its proper service. And answerably hereto, by the golden bowl we may understand the membranes of the brain, and especially that inmost membrane which insinuates itself into all the parts of it, following it in its various windings, keeping each parcel of it in its proper place, and dividing one from another, to prevent disorder. This is not unfitly called a bowl, because it is round, and contains in it all the substance of the brain; and a golden bowl, partly for its great preciousness and usefulness; partly for its ductility, being drawn out into a great thinness or fineness; and partly for its colour, which is somewhat yellow, and comes nearer to that of gold than any other part of the body does. And this, upon the approach of death, is commonly shrivelled up, and many times broken. And as these clauses concern the brain, and the animal powers, so the two following respect the spring of the vital powers, and of the blood, the great instrument whereof is the heart. And so Solomon here describes the chief organs appointed for the production, distribution, and circulation of the blood. For though the circulation of the blood has been hid for many generations, yet it was well known to Solomon. According to this notion, the fountain is the right ventricle of the heart, which is now acknowledged to be the spring of life; and the pitcher is the arteries which convey the blood from it to other parts, and especially that arterious vein, by which it is transmitted to the lungs, and thence to the left ventricle, where it is better elaborated, and then thrust out into the great artery, called *aorta*, and by

9 And ² moreover, because the preacher was wise, he still taught the people knowledge: yea, he gave good heed, and sought out, and ^k set in order many proverbs.

10 The preacher sought to find out ³ acceptable words: and that which was written, was upright, even words of truth.

11 The words of the wise are as goads, and as nails fastened by the masters of assemblies,

xii. 1.—ⁱ Psa. lxiii. 9; Chap. i. 2.—² Or, the more wise the preacher was.—^k 1 Kings iv. 32.—³ Heb. words of delight.

its branches dispersed into all the parts of the body. And the cistern is the left ventricle of the heart, and the wheel seems to be the great artery, which is fitly so called, because it is the great instrument of this circulation. The pitcher may be said to be broken at the fountain, when the veins do not return the blood to the heart, but suffer it to stand still and cool, whence comes that coldness of the outward parts, which is a near forerunner of death. And the wheel may be said to be broken at the cistern, when the great arteries do not perform their office of conveying the blood into the left ventricle of the heart, and of thrusting it out thence into the lesser arteries, whence comes that ceasing of the pulse, which is a certain sign of approaching death.

Verse 7. *Then shall the dust*—The body, called dust, both on account of its original, which was from the dust, and to signify its vile and corruptible nature. *As it was*—Whence it was first taken. He alludes to Gen. iii. 19. *And the spirit*—The soul of man, so called, because of its spiritual or immaterial nature; shall return unto God—Into his presence, and before his tribunal, that it may there be sentenced to its everlasting habitation, either to abide with God forever, if approved by him, or otherwise, to be eternally shut out from his presence and favour. *Who gave it*—Namely, in a peculiar manner; by his creating power: whence he is called, the Father of spirits, Heb. xii. 9.

Verse 8. *Vanity of vanities*—This sentence, wherewith he began this book, he here repeats in the end of it, as that which he had proved in all the foregoing discourse, and that which naturally followed from both the branches of the assertion laid down, verse 7.

Verses 9-12. *He still taught the people knowledge*—As God gave him this wisdom, that he might be a teacher of others, so he used it to that end. *Gave heed*—He did not utter whatever came into his mind, but seriously pondered both his matter and his words. Therefore despise not his counsel. *The preacher sought to find out acceptable words*—Hebrew, רבי חפץ, words of desire, or, of delight: worthy of all acceptation, such as would minister comfort or profit to the hearers or readers. *And that which was written*—By the preacher, in this and his other books; was upright—Hebrew, שר, right, or, straight, agreeable to the mind or will of God, which is the rule of right, not crooked or per-

A. M. 3027. *which are given from one shepherd.*
B. C. 977.

12 And further, by these, my son, be admonished: of making many books *there is* no end; and ¹much ⁴study *is* a weariness of the flesh.

13 ¶ ⁵Let us hear the conclusion of the whole

¹ Chap. i. 18.—⁴ Or, *reading*.—⁵ Or, *The end of the matter, even all that hath been heard is*.—^m Deut. vi. 2; x. 12.

verse; *even words of truth*—Not fables, cunningly devised to deceive the simple; but true and certain doctrines, which commend themselves to men's reason and consciences; wholesome and edifying counsels. *The words of the wise*—Of spiritually wise and holy men of God; *are as goads and as nails*—Piercing into men's dull minds, and quickening and exciting them to the practice of all duties; *fastened by the masters of assemblies*—Fixed in men's memories and hearts, in which they make powerful and abiding impressions, by the ministry of the teachers of God's church and people, whether prophets or others, appointed by God for that work; *which are given from one shepherd*—From God, or from Christ, the great Shepherd and Teacher of the church in all ages, by whose Spirit the ancient prophets, as well as other succeeding teachers, were inspired and taught, Jer. iii. 15; 1 Pet. i. 11; and 2 Pet. i. 21. *And further, by these*—By these wise men, and their words or writings; *be admonished*—Take your instructions from them; for their words are right and true, as he said, verse 10; whereas the words of other men are often false, or at best, doubtful. *Of making many books there is no end*—As if he had said, I could easily write many and large books upon these matters; but that would be an endless and needless work; seeing things necessary to be known and done lie in a little compass, as he informs us, verse 13. *And much study*—The reading and considering of many books, as well as the

matter: ^mFear God, and keep his commandments: for this *is* the whole ^{A. M. 3027. B. C. 977.}
duty of man.

14 For ⁿGod shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

ⁿ Chap. xi. 9; Matt. xii. 36; Acts xvii. 30, 31; Rom. ii. 16; xiv. 10, 12; 1 Cor. iv. 5; 2 Cor. v. 10.

writing of them; *is a weariness to the flesh*—Wasteth a man's strength and spirits, and yet does not give satisfaction to his mind, nor sufficiently recompense the trouble and inconvenience to which man is exposed by it.

Verses 13, 14. *Let us hear the conclusion, &c.*—The sum of all that hath been said or written by wise men. *Fear God*—Which is put here for all the inward worship of God, reverence, and love, and trust, and a devotedness of heart to serve and please him; *and keep his commandments*—This is properly added, as a necessary effect, and certain evidence of the true and genuine fear of God. Make conscience of practising whatever God enjoins, how costly, or troublesome, or dangerous soever it may be. *For this is the whole duty of man*—Hebrew, *The whole of man, or all the man*: it is his whole work and business: his whole wisdom, honour, perfection, and happiness: it is the sum of what he need either know, or do, or enjoy. This makes him a man indeed, worthy of the name, and by this, and by this alone, he answers the end of his creation, and of all the divine dispensations toward him. *For God shall bring every work into judgment*—All men must give an account to God of all their works, and this alone will enable them to do that with joy. *With every secret thing*—Not only outward and visible actions, but even inward and secret thoughts. Reader, think of this, and prepare to meet thy God!

THE SONG OF SOLOMON.

ARGUMENT.

THE form of this book is dramatical, wherein several parts are uttered in the name of several persons, who are chiefly, the bridegroom and the bride, and the friends or companions of the one and of the other. Nor is it declared what or when each of them speak, but that is left to the observation of the prudent reader. The design of the book in general is to describe the love and happy marriage of two persons, but it is not to be understood concerning Solomon and Pharaoh's daughter, (although the occasion might be taken from that, or rather he makes an allusion to that,) but concerning God or Christ, and his church and people. This is sufficiently evident from the descriptions of this bridegroom and bride, which are such as could not, with any decency, be used or meant concerning Solomon and Pharaoh's daughter. There are many expressions and descriptions, which being applied to them are absurd and monstrous. Hence it follows, that this book is to be understood allegorically concerning that spiritual love and marriage which is between Christ and his church. And this will be more than probable to any man who shall consider the following particulars: 1, That the Scriptures, both of the Old and New Testament, are full of allegorical passages; which being known and confessed, it is needless to prove: 2, That the doctrine of Christ being the head and husband of God's church or people, was well known, at least, to the prophets, and the wise and pious Israelites in the time of the Old Testament: 3, That God compares himself to a bridegroom, and his church to a bride, Isa. lxii. 5, and calls, and owns himself the husband of his people, Isa. liv. 5; Hos. ii. 16, 19, 20. In which places, by comparing these with many other texts of Scripture, by God, or the Lord, is meant Christ, the second person in the Godhead, who then was to come down, and since did come from heaven to earth, for the consummation of that eternal design of marriage between God and his people: 4, That the forty-fifth Psalm, which is a kind of abridgment of this book, although it alludes to the marriage between Solomon and Pharaoh's daughter, was written concerning the Messiah, as all interpreters, both Christian and Jewish, agree. From these considerations, and many others which might be suggested, it is sufficiently manifest, that the scope of this book is to describe the mutual love, union, and communion which is between Christ and his church, in the various conditions to which it is liable in this world.

CHAPTER I.

After the title, the church, the bride, speaks to Christ, the bridegroom, 1-4. To the daughters of Jerusalem, and to Christ again, 5-7. Christ answers her complaints and requests, 8-11. The church expresses her value for Christ, and her delight in him, 12-14. Christ commends the church, 15. And the church Christ, 16, 17.

A. M. 2990. THE ^a song of songs, which is
B. C. 1014. Solomon's.

^a 1 Kings iv. 32.

NOTES ON CHAPTER I.

Verse 1. *The song of songs*—The most excellent of all songs. And so this might well be called, whether we consider the author of it, who was a great prince, and the wisest of all mortal men; or the subject of it, which is not Solomon, but a greater than Solomon, even Christ, and his marriage with the church; or the matter of it, which is most lofty, containing

2 Let him kiss me with the kisses of his mouth: ^bfor ¹thy love is better than wine. A. M. 2990.
B. C. 1014.

^b Chap. iv. 10.—¹ Heb. thy loves.

in it the noblest of all the mysteries contained either in the Old or the New Testament; most pious and pathetic, breathing forth the hottest flames of love between Christ and his people, most sweet and comfortable, and useful to all that read it with serious and Christian eyes.

Verse 2. *Let him kiss me*—The beginning is abrupt; but is suitable to, and usual in, writings of this

A. M. 2990. 3 Because of the savour of thy good
B. C. 1014.

ointments thy name *is as* ointment poured forth, therefore do the virgins love thee.

4 ° Draw me, ° we will run after thee: the King ° hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine; ² the upright love thee.

5 ¶ I *am* black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

° Hos. xi. 4; John vi. 44; xii. 32.—^d Philippians iii. 12, 13, 14.

° Psalm xlv. 14, 15; John xiv. 2; Eph. ii. 6.

nature, wherein things are not related in a historical and exquisite order, but that which was first done is brought in, as it were; accidentally, after many other passages; as we see in Homer, and Virgil, and others. These are the words of the spouse, wherein she breathes forth her passionate love to the bridegroom, whom she does not name; because it was needless, as being so well known to the persons to whom she speaks, and being the only person who was continually in her thoughts. By *kisses*, the usual tokens of love and good-will, she means the communications of his love and favour, his graces and comforts breathed into her from the Spirit of Christ. *Thy love*—This sudden change of the person is frequent in pathetic discourses. First she speaks of him as absent, but speedily grows into more acquaintance with him, and by ardent desire and faith, embraces him as present. *Is better than wine*—Than the most delicious meat or drink, or than all sensual delights, one kind being put for all.

Verse 3. *Because of the savour of thy good ointments*—Because of those excellent gifts and graces of God's Spirit wherewith thou art replenished; *thy name*—Thy fame or report, the very mention of thee, and all those things by which thou makest thyself known to men; thy word, particularly thine offers of pardon and salvation to sinners; and all thy works, especially that great work of redemption; *is as ointment poured forth*—Is most acceptable and refreshing. *Therefore do the virgins love thee*—Called the companions of the bride, *Psa. xlv. 14*; particular believers, who are called *virgins*, *2 Cor. xi. 2*; *Rev. xiv. 4*; who have their senses exercised, to perceive this sweetness and fulness of Christ.

Verse 4. *Draw me*—By thy grace and Holy Spirit. *We will*—Both I, thy spouse, and the virgins, my companions. And this change of numbers teaches us, that the spouse is one great body, consisting of many members; *run after thee*—Will follow thee readily, cheerfully, and swiftly. *The king hath brought me, &c.*—Christ, the king of his church, hath answered my prayer; *into his chambers*—Where I may freely converse with him, and enjoy him. He hath taken me into intimate communion with himself. *We will remember thy love, &c.*—This shall be the matter of our thoughts and discourses.

6 Look not upon me, because I *am* black, because the sun hath looked

A. M. 2990.
B. C. 1014.

upon me: my mother's children were angry with me; they made me the keeper of the vineyards; *but* mine own vineyard have I not kept.

7 ¶ Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ³ as one that turneth aside by the flocks of thy companions?

² Or, they love thee uprightly.—³ Or, as one that is veiled.

Verse 5. *I am black*—I confess, as to myself, I am contemptible and deformed. She alludes to the complexion of Pharaoh's daughter; *but comely*—Yet I *am glorious within*, *Psa. xlv. 13*; and comely, through the beauty which my husband hath put upon me, by his graces conferred upon me, in justification and sanctification. *O ye daughters*—By which she understands particular believers, whose mother Jerusalem is called, *Gal. iv. 26*. *As the tents of Kedar*—Of the wild Arabians, the posterity of Kedar, (*Gen. xxv. 13*), who dwelt in tents, which were black and uncomely. *As the curtains of Solomon*—As the hangings wherewith Solomon's house was furnished, which none can doubt were most beautiful and glorious. So these two last clauses answer to the two first, and that in the same order in which they lie.

Verse 6. *Look not upon me*—With wonder and disdain; *because the sun hath looked upon me*—My blackness is not essential and inseparable, but chiefly caused by the scorching beams of the sun; that is, sore persecutions and tribulations, which, by God's permission, have befallen me, represented by the sun, *Matt. xiii. 6-21*. *My mother's children were angry with me*—False brethren, who pretend that the church is their mother, when their actions demonstrate, that God, the husband of the church, is not their father; hypocritical professors, who are, and ever were, the keenest enemies to the true church and people of God; false teachers, and their followers, who, by their corrupt doctrines, and divisions, and contentions, bring great mischief to the church. *Made me keeper of the vineyards*—Having prevailed against me, they used me like a slave, putting me upon the most troublesome services, such as the keeping of the vineyards was esteemed, *2 Kings xxv. 12*; *Isa. lxi. 5*; *Matt. xx. 17*. *Mine own vineyard have I not kept*—They gave me such a full employment in the drudging work about their vineyards, that they left me no time to mind my own; they hindered me from doing my own duty, and from minding my own concerns. And therefore it is no wonder if I be uncomely, and scorched by the sun.

Verse 7. *Tell me, &c.*—Notwithstanding all these discouragements and afflictions, which I suffer for thy sake, and for my love to thee. Being reproached

A. M. 2990. 8 ¶ If thou know not, ^fO thou fair-
B. C. 1014. est among women, go thy way forth

by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 ¶ I have compared thee, ^gO my love, ^hto a company of horses in Pharaoh's chariots.

10 ⁱThy cheeks are comely with rows of jewels, thy neck with chains of gold.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ While the King sitteth at his table, my

^f Chap. v. 9; vi. 1.—^g Chap. ii. 2, 10, 13; iv. 1, 7; v. 2; vi. 4; Joha xv. 14. 15.—^h 2 Chron. i. 16, 17.—ⁱ Ezek. xvi. 11,

and persecuted by others, I flee to thee, O my only refuge and joy, and beg direction and help from thee; *where thou feedest thy flock*—Discover to me which is thy true church, and which are those assemblies and people where thou art present. This is the request of particular believers. *Where thou makest thy flock to rest at noon*—In the heat of the day, when the shepherds, in those hot countries, used to lead their flocks into shady places. Whereby he means the time of persecution, when it is hard to discover the true church, because she is deformed by it, and because she is obscured and driven into the wilderness. *Why should I be as one that turneth aside?*—Or a wanderer, or vagabond; like a neglected and forlorn creature, exposed both to censure and danger. *By the flocks of thy companions*—The assemblies of corrupt teachers and worshippers. These she calls Christ's companions, because they profess the name of Christ, and their conjunction with him in God's worship.

Verse 8. *If thou know not*—This is Christ's answer; *go thy way, &c.*—Observe and follow the paths which my sheep have trodden before thee, my faithful servants, Abraham and others. For the church in all ages is one and the same, and there is but one way, for the substance, in which all the saints, from the beginning to the end of the world walk, Christ being the same yesterday, and to-day, and for ever. *Feed thy kids*—Take care for the feeding of all, and especially young and weak Christians. *Beside the shepherds' tents*—Under the conduct, and according to the instruction of my faithful shepherds, chiefly those who have gone before thee, the prophets and apostles, and in subordination to them, and to their writings, others, whom I shall raise, from time to time, to feed my people.

Verses 9–11. *I have compared thee*—For strength and courage, to overcome all thine enemies; *to a company of horses*—For horses are famous for that property, and the strength of the battle was then thought to consist much in horses and chariots, especially in a company or multitude of them. And the church in this book is represented not only as fair and beautiful, but also as terrible to her enemies.

spikenard sendeth forth the smell ^{A. M. 2990.}
thereof. ^{B. C. 1014.}

13 A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.

14 My beloved is unto me as a cluster of ⁴camphire in the vineyards of Engedi.

15 ^kBehold, thou art fair, ⁵my love; behold, thou art fair; thou hast doves' eyes.

16 Behold, thou art fair, my beloved, yea, pleasant: also our bed is green.

17 The beams of our house are cedar, and our ⁶rafters of fir.

12, 13.—⁴Or, cypress, Chap. iv. 13.—^k Chap. iv. 1; v. 12.
⁵ Or, my companion.—⁶ Or, galleries.

Thy cheeks, &c., with rows of jewels—Which being fastened to the heads of brides, used to hang down upon their cheeks in those times. He mentions the cheeks, as the chief seat of beauty. *Thy neck with chains of gold*—Whereby, as well as by the rows of jewels, he may seem to design all those persons and things wherewith the church is made beautiful in the eyes of God and of men, such as excellent ministers and saints, righteous laws, holy ordinances, and the gifts and graces of God's Spirit. *We—I and my father; will make thee borders of gold*—Beautiful and honourable ornaments.

Verse 12. *While the king*—My royal husband; *sitteth at the table*—With me in his ordinances. *My spikenard*—The graces of his Spirit conferred upon me, here compared to those sweet ointments, which the master of the feast caused to be poured out upon the heads of the guests, (Luke vii. 38,) in which ointments spikenard was a chief ingredient; *sendeth forth the smell thereof*—This denotes the exercise and manifestation of her graces, which are a sweet-smelling savour in the nostrils of her husband, and of her companions.

Verses 13, 14. *A bundle of myrrh*—Myrrh was ever reckoned among the best perfumes; *shall lie, &c.*—This phrase may denote the church's intimate union with, and hearty affection to Christ. *My beloved is as a cluster of camphire*—We are not concerned to know exactly what this was; it being confessed that it was some grateful plant, and that it set forth that great delight which the church hath in the enjoyment of Christ; *in the vineyards of Engedi*—A pleasant and well-watered place in the tribe of Judah, where there were many pleasant plants.

Verse 15. *Behold, thou art fair*—This is the speech of Christ. The words are doubled to manifest his fervent affection for her. *Thou hast doves' eyes*—Which are mild and harmless, chaste and faithful. And by the eyes he seems to design both her outward behaviour and the inward disposition of her mind.

Verses 16, 17. *Behold, thou art fair*—The church here again speaks, and retorts Christ's words; thou, and thou only, art fair indeed; *yea, pleasant*—As thou art beautiful in thyself, so thou art amiable and

pleasant in thy condescension to me. *Also, our bed*—This seems to denote the place where the church enjoys sweet fellowship with Christ, by his Spirit accompanying his ordinances; *is green*—Is pleasant, as that colour to the eye. *The beams of our house*

are cedar—Not only strong, but also fragrant and delightful; and *our rafters of fir*—Or, rather, as the ancients and others render ברותים, of cypress; which also was strong and fragrant, and therefore suits well with cedar.

CHAPTER II.

Christ speaks of himself and his church, 1, 2. The church declares the delightful fellowship she had with Christ, 3, 4. Rejoices in his favour, and takes care that nothing may displease him, 5¹⁷. Triumphs in his love and gracious call, 8-13. Christ's care of the church, 14, 15. Her faith and hope in him, 16, 17.

A. M. 2990.
B. C. 1014. **I** AM the rose of Sharon, and the lily of the valleys.

2 As the lily among thorns, so is my love among the daughters.

3 As the apple-tree among the trees of the wood, so is my beloved among the sons. ¹I sat down under his shadow with great delight, ²and his fruit was sweet to my ²taste.

4 He brought me to the ³banqueting-house, and his banner over me was love.

5 Stay me with flagons, ⁴comfort me with apples: for I am sick of love.

6 ^bHis left hand is under my head, A. M. 2990.
and his right hand doth embrace me. B. C. 1014.

7 ⁵I^c charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 ^dMy beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, ^eshowing himself through the lattice.

¹ Hebrew, I delighted and sat down, &c.—^a Rev. xxii. 1, 2.
² Heb. palate.—^b Heb. house of wine.—^c Heb. straw me with

apples.—^b Chap. viii. 3.—^c Heb. I adjure you.—^d Chap. iii. 5; viii. 4.—^e Verse 17.—^f Heb. flourishing.

NOTES ON CHAPTER II.

Verses 1, 2. *I am the rose of Sharon*—These are the words of the bridegroom. He compares himself to the rose and lily, for fragrancy and beauty. Sharon was a very fruitful place, and famous for roses. *As the lily among thorns*—Compared with thorns, which it unspeakably exceeds in glory and beauty; *so is my love*—So far doth my church, or people, excel all other assemblies. The title of *daughter* is often given to whole nations. These are Christ's words, to which the spouse makes the following reply.

Verse 3. *As the apple-tree*—Whose fruit is very pleasant and wholesome; *among the trees of the wood*—Which are barren. *I sat down under his shadow*—I confidently reposed myself under his protection. *His fruit was sweet to my taste*—The benefits which I received by him, namely, remission of sins, faith, grace, and assurance of glory.

Verses 4-6. *He brought me to the banqueting-house*—The places in which believers received the graces and blessings of Christ. *His banner over me*—By the lifting up whereof I was invited to come to him, and to list myself under him; *was love*—The love of Christ crucified, which, like a banner, is displayed in the gospel. *Stay me*—Or, support me, keep me from fainting. The spouse speaks this to her bride-maids, the daughters of Jerusalem: or to the bridegroom himself: with flagons—With wine, which is a good cordial: with apples—With odoriferous apples, the smell whereof was grateful

to persons ready to faint. By these metaphors understand the application of the promises, and the quickening influences of the Spirit. *His left hand*—No sooner did I cry out for help, but he was at hand to succour me.

Verse 7. *I charge you*—This is spoken by the bride. *By the roes*—By the example of those creatures, which are pleasant and loving in their carriage toward one another; *that ye stir not up, nor awake*—That you do not disturb nor offend him; *till he please*—Never, as this word *until*, in such phrases, is commonly used. For neither can sin ever please him, nor can the church bear it, that Christ should ever be offended, or that her sweet fellowship with him should be interrupted.

Verse 8. *The voice of my beloved*—Christ's voice, the word of grace revealed outwardly in the gospel, and inwardly by the Spirit of God. *Behold, he cometh leaping*—She saith, leaping and skipping, to denote that Christ came readily and swiftly, with great desire and pleasure; and adds, *upon the mountains and hills*, to signify Christ's resolution to come in spite of all difficulties.

Verse 9. *My beloved is like a roe*—In swiftness. He is coming to me with all speed, and will not tarry a moment beyond the proper season. *He standeth behind our wall*—And while he doth, for wise reasons, forbear to come, he is not far from us. Both this and the following phrases may denote the obscure manner of Christ's manifesting himself to his people, under the law, in comparison of his dis-

A. M. 2990. 10 ¶ My beloved spake, and said
B. C. 1014. unto me, * Rise up, my love, my fair
one, and come away.

11 For lo, the winter is past, the rain is over
and gone;

12 The flowers appear on the earth; the time
of the singing of birds is come, and the voice
of the turtle is heard in our land;

13 The fig-tree putteth forth her green figs,
and the vines with the tender grape give a good
smell. † Arise, my love, my fair one, and come
away.

14 ¶ O my dove, that art in the clefts of the

* Verse 13.—† Verse 10.—‡ Chap. viii. 13.—^h Psa. lxxx.
13; Ezek. xiii. 4; Luke xiii. 32.

coveries in the gospel. *He looketh forth at the win-
dow*—This phrase, and that, *through the lattice*,
intimate that the church does indeed see Christ, but
as *through a glass, darkly*, as it is said even of gos-
pel revelations, (1 Cor. xiii. 12,) which was much
more true of legal administrations.

Verses 10–13. *My beloved spake*—Invited me out-
wardly by his word, and inwardly by his Spirit.
Rise up, my love—Shake off sloth, and disentangle
thyself more fully from all the snares of this world.
And come away—Unto me, and with me; follow
me fully, serve me perfectly, labour for a nearer
union, and more satisfying communion with me.
The winter is past—Spiritual troubles, arising from
a deep sease of the guilt of sin, the wrath of God,
the curse of the law; all which made them afraid
to come unto God. But, saith Christ, I have re-
moved these impediments, God is reconciled; there-
fore cast off all discouragements and excuses, and
come to me. *The flowers appear on the earth*—
The communications of God's grace, the gifts, and
graces, and comforts of the Holy Spirit, are vouch-
safed unto, and appear in, believers, as buds and
blossoms do in the spring. *The time of singing is
come*—When birds sing most freely and sweetly, as
they do in spring. *And the voice of the turtle
is heard*—This seems particularly to be mentioned,
because it not only gives notice of the spring, but
aptly represents the Spirit of God, which even the
Chaldee paraphrast understands by this turtle, which
appeared in the shape of a dove, and which worketh
a dove-like meekness, and chastity, and faithfulness,
in believers. *The fig-tree putteth forth her figs*—
Which it shoots forth in the spring; *and the vines,
&c., give a good smell*—Which, though not strong, is
pleasant and grateful.

Verse 14. *O my dove*—So the church is called,
for her dove-like temper, and for her dove-like con-
dition, because she is weak, and exposed to persecu-
tion, and therefore forced to hide herself in rocks;
in the secret places of the stairs—In the holes of
craggy and broken rocks, which resemble stairs.

rock, in the secret *places* of the stairs, A. M. 2990.
let me see thy countenance, ‡ let me B. C. 1014.
hear thy voice; for sweet *is* thy voice, and thy
countenance *is* comely.

15 Take us ^h the foxes, the little foxes, that
spoil the vines: for our vines *have* tender
grapes.

16 ¶ ⁱ My beloved *is* mine, and I *am* his; he
feedeth among the lilies.

17 ^k Until the day break, and the shadows
flee away, turn, my beloved, and be thou ^l like
a roe or a young hart upon the mountains: ⁷ of
Bethel.

ⁱ Chap. vi. 3; vii. 10.—^k Chap. iv. 6.—^l Verse 9; Chap. viii.
14.—⁷ Or, of division.

Let me see thy countenance—Be not afraid to appear
before me; *let me hear thy voice*—Thy prayers and
praises. *For sweet is thy voice, &c.*—Thy person
and services are amiable in my sight.

Verse 15. *Take us*—The bridegroom gives this
charge to his bridemen or friends. By whom he
understands those magistrates and ministers to whom,
under Christ, the custody of the vineyards, of the
churches, principally belongs. These he commands
to take the foxes, to restrain them from doing this
mischief; *the foxes*—The disturbers of the vine-
yard, or the church, namely, seducers or false
teachers; *the little foxes*—This he adds for more
abundant caution, to teach the church to prevent
errors and heresies in the beginnings; *that spoil the
vines*—Which foxes do many ways, by gnawing
and breaking the little branches and leaves, by dig-
ging holes in the vineyards, and so spoiling the
roots; *for our vines have tender grapes*—Which
are easily spoiled, if great care be not used to pre-
vent it.

Verse 16. *My beloved is mine*—These are the
words of the bride, who, having come to him upon
his gracious invitation, now maketh her boast of him.
He feedeth among the lilies—Abideth and refresh-
eth himself among his faithful people, who are com-
pared to lilies, verse 2.

Verse 17. *Until the day-break*—Until the morn-
ing of that blessed day of the general resurrection,
when all the shadows, not only of ignorance, and sin,
and calamity, but even of all ordinances, and out-
ward administrations, shall cease. *Turn, my be-
loved*—Return to me. For although Christ had
come to her, and she had gladly received him, yet
he was gone again, as is here implied, and evidently
appears from the following verse. Which sudden
change is very agreeable to the state of God's people
in this world, where they are subject to frequent
changes; *be thou like a roe*—In swiftness; make
haste to help me; *upon the mountains of Bethel*—
A place in the land of promise, where it seems those
creatures were in great abundance.

CHAPTER III.

The church seeks Christ, finds him, and resolves not to displease him again, 1-5. Christ's coming out of the wilderness; his bed, guard, and chariot, 6-10. An invitation of the church to the kingdom of glory, 11.

A. M. 3027.
B. C. 977.

BY *night on my bed I sought him
whom my soul loveth : I sought
him, but I found him not.

2 I will rise now, and go about the city in
the streets, and in the broad ways I will seek
him whom my soul loveth : I sought him, but
I found him not.

3 ^b The watchmen that go about the city
found me : *to whom I said, Saw ye him whom
my soul loveth ?*

4 *It was* but a little that I passed from them,
but I found him whom my soul loveth ; I held
him, and would not let him go, until I had
brought him into my mother's house, and into

^a Isa. xxvi. 9.—^b Chap. v. 7.

NOTES ON CHAPTER III.

Verse 1. *By night on my bed*—When others compose themselves to sleep, my affections were working toward him. *I sought him*—I sought for Christ's gracious and powerful presence. *I sought him*—This repetition denotes her perseverance and unweariedness in seeking him ; *but found him not*—For he had withdrawn the manifestations of his love from me, either because I had not sought him diligently, or because I had abused his favour.

Verse 2. *I will rise now*—I will immediately apply myself to seek him, without whom my bed can give me no rest, nor comfort ; *and go about the city*—The city of God, the church in which Christ resides. *And in the broad ways*—Not finding him in private prayer and meditation, I sought him in the places of public assemblies and ordinances ; *but I found him not*—He saw fit still to delay the discoveries of his grace.

Verse 3. *The watchmen*—The ministers of Christ, and rulers of the church ; *that go about the city*—To prevent disorders and dangers ; *found me*—While they walked round about the city according to their duty : *to whom I said, Saw ye him*—She does not name him, because she thought it needless, as supposing a person of such transcendent excellence could not be unknown to men in that capacity. Their answer is not mentioned, either because they gave her no satisfactory answer, or, because by their silence she gathered that they were unable or unwilling to inform her ; and being eager in the pursuit, she would not lose time in impertinent discourses with them.

Verse 4. *It was but a little, &c., but I found him*—Christ met me, and manifested his love to me. *I brought him into my mother's house*—As the spouse here signifies particular believers, so her mother is the universal church, or the true Jerusalem, which hath its rise from above, *which is the mother of us all*, (Gal. iv. 26,) in which Christ and believers are

the chamber of her that conceived
me.

A. M. 3027.
B. C. 977.

5 ° I charge you, O ye daughters of Jerusalem,
by the roes, and by the hinds of the field, that
ye stir not up, nor awake *my* love, till he please.

6 ¶ ^d Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant ?

7 Behold his bed, which is Solomon's : threescore valiant men are about it, of the valiant of Israel.

8 They all hold swords, *being* expert in war : every man *hath* his sword upon his thigh because of fear in the night.

^c Chap. ii. 7 ; viii. 4.—^d Chap. viii. 5.

united, and have sweet communion together in holy ordinances, into which believers are said to bring Christ, by faith and prayer. *Into the chamber of her that conceived me*—Christ is, as it were, the father that begets, and the church, the mother that conceives and brings forth believers.

Verse 6. *Who is this, &c.*—The persons speaking seem to be the daughters of Jerusalem, who, upon occasion of the bride's speech to them, make this reply. The person spoken of is the spouse : *that cometh out of the wilderness*—Believers were to be called, not only out of the holy land, which was as the garden of God, but also out of the Gentile world, which, in prophetic writings, is frequently described under the notion of a wilderness : *like pillars of smoke*—Being conducted out of the wilderness as by a pillar of smoke going before them, as the Israelites were led through the wilderness to Canaan, by a pillar of cloud and fire : *perfumed with myrrh*—The spouse is said to be thus perfumed, for her excellent virtues and religious services, which are pleasant and acceptable to God, and for the merits and graces of Christ, which are a *sweet savour* to God, wherewith she is enriched and beautified : *with all the powders of the merchants*—Which are fetched by the merchants from Arabia, or other remote parts.

Verses 7, 8. *Behold*—The bride-men continue their speech, and from the admiration of the bride, proceed to the admiration of the bridegroom : *his bed*—The bed seems to denote the church, which is comely through Christ's beauty, and safe by his protection, in which Christ is glorified, and believers enjoy sweet fellowship with him. *Solomon's*—Which is the bed, not of an ordinary man, but of a great king, whom Solomon typifies, and who is greater than Solomon. *Threescore valiant men are about it*—Very many, a certain number being put for an uncertain. He alludes to Solomon's guard, whereby he designs all those creatures, whether

A. M. 2990.
B. C. 1014.

9 King Solomon made himself ¹ a chariot of the wood of Lebanon.

10 He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with

¹ Or, a

angels, princes, ministers, or others, whose ministry God uses for the protection of his church. *Every man hath his sword*—Is prepared and ready to fight, to prevent those dangers which are frequent in the night season. The night may denote the whole time of this life, which may well be called night, in respect of that ignorance and error wherewith it is attended, (as the future life is compared to day,) this life being the only time wherein such a guard is necessary.

Verses 9, 10. *King Solomon made a chariot*—In which the royal bridegroom and bride might ride together in state. By this *chariot* he seems to understand the word of Christ dispensed by his ministers, wherein Christ rides triumphantly in the world, conquering his enemies and subduing the world to the obedience of the gospel. *Of the wood of Lebanon*—Of cedars, which wood being incorruptible, doth fitly signify the word of the gospel, which endureth for ever, 1 Pet. i. 25. *He made the pillars thereof*—There is no necessity that either this or the following particulars should be distinctly applied to several things in the gospel; this in the general may suffice, that as all the particulars are added to show the perfection and beauty of the chariot, so they imply that Christ's word is every way amiable and perfect. *The bottom thereof of gold*—The under and lower part. Whereby he may seem to intend

love, for the daughters of Jerusalem. A. M. 2990.
B. C. 1014.

11 Go forth, O ye daughters of Zion, and behold King Solomon with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

bed.

the foundation of the word and promises, which is either God's covenant, or Christ's mediation, in whom all the promises are yea and amen. *The covering of it*—The uppermost part of it. *The midst*—The inward parts: *being paved*—Covered and adorned; *with love*—The love of Christ to the sons of men. *For the daughters of Jerusalem*—For their delight and comfort, who all bear a part in this marriage.

Verse 11. *Go forth*—The church bids particular believers go forth to see this sight. *Behold, King Solomon*—The Messiah, of whom Solomon was an illustrious type. *With the crown*—Which being applied to Solomon, may design that garland or crown which was usually worn in nuptial solemnities: but being applied to Christ, it denotes the honour that was given him, which, though principally done by his Father, yet is here ascribed to his mother, namely, the universal church, which, in respect to his humanity, may be called his mother, because he was born in and of her, and one of her members. *In the day of his espousals*—When the church is married to him, which is done when the covenant is confirmed between them, or when persons are converted to Christ, and more completely when they are received by Christ into his immediate fellowship in the kingdom of glory. *And in the day of the gladness of his heart*—When he rejoiceth over his bride.

CHAPTER IV.

Christ commends his church for her beauty, 1-7. He calls her to go with him, 8. Manifests his love and affection for her, 9. A further commendation of her, 10-15. She prays for the effectual operation of his Holy Spirit on her to make her fruitful, 16.

A. M. 2990.
B. C. 1014.

BEHOLD, ^a thou art fair, my love; behold, thou art fair; thou hast doves' eyes within thy locks; thy hair is as

^a Chap. i. 15; (v. 12.—^b Chap. vi. 5.

NOTES ON CHAPTER IV.

Verse 1. *Behold*—These words are evidently spoken by the bridegroom; *thou art fair*—Being clothed with my righteousness, and adorned with all the graces of my Spirit. *Behold, thou art fair*—He repeats it both to confirm his assertion, and to show the fervency of his affection. *Thou hast dove's eyes*—Whereas the beauty of the spouse is here described in her several parts, we need not labour much about the application of each particular to some distinct grace of the church, it being the chief design of the description to show that completeness and absolute perfection which the church

a ^b flock of goats, ¹ that appear from mount Gilead. A. M. 2990.
B. C. 1014.

2 ^c Thy teeth are like a flock of sheep that

¹ Or, that eat of, &c.—^c Chap. vi. 6.

hath in part received, and shall more fully receive in the future life. *Thy hair is as a flock of goats*—That is, as the hair of a flock of goats, which in these parts was of extraordinary length, softness, and comeliness; *that appear from mount Gilead*—A very fruitful place, fit for breeding all sorts of cattle, and especially of goats, because it was a hilly and woody country.

Verses 2, 3. *Thy teeth are like a flock of sheep*—Numerous, and placed in due order: *that are even and shorn*—Smooth and even, as also clean and white. *Whereof every one bears twins*—Which seems to denote the two rows of teeth: *and none is*

A. M. 2990. *are even shorn*, which came up from
B. C. 1014. *the washing*; whereof every one bear
twins, and none is barren among them.

3 Thy lips *are* like a thread of scarlet, and
thy speech is comely: ^dthy temples *are* like a
piece of a pomegranate within thy locks.

4 ^eThy neck *is* like the tower of David,
builded ^ffor an armoury, whereon there hang a
thousand bucklers, all shields of mighty men.

5 ^gThy two breasts *are* like two young roes
that are twins, which feed among the lilies.

6 ^hUntil the day ²break, and the shadows flee
away, I will get me to the mountain of myrrh,
and to the hill of frankincense.

7 ⁱThou art all fair, my love; *there is* no
spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse,

^d Chap. vi. 7.—^e Chap. vii. 4.—^f Neh. iii. 19.—^g See
Prov. v. 19; Chap. vii. 3.—^h Chap. ii. 17.—ⁱ Heb. breathe.
¹ Eph. v. 27.

barren among them—Not one tooth is lacking. *Thy speech is comely*—Which is added as another ingredient of an amiable person; and to explain the foregoing metaphor. The discourse of believers is edifying and comfortable, and acceptable to God, and to serious men. *Thy temples*—Under which he comprehends the cheeks; *are like a piece of pomegranate*—In which there is a lovely mixture of red and white.

Verses 4, 5. *Thy neck*—This may represent the grace of faith, by which we are united to Christ, (as the body is to the head by the neck,) by which Christians receive their spiritual food, and consequently their strength and ability for action; *is like the tower*—Upright, firm, and strong; and moreover, adorned with chains of gold, or pearl, or the like ornaments; *of David*—Some tower built by David, when he repaired and enlarged his royal city, and used by him as an armory. *Whereon there hang a thousand bucklers*—Such as are reserved for the use of mighty men. *A thousand* is put indefinitely for a great number. *Which feed among the lilies*—In the fields where lilies grow.

Verse 6. *Until the day break, &c.*—These words are uttered by the bride, (chap. ii. 17,) and here returned by the bridegroom as an answer to that request. And this place may be understood of the day of glory, when all shadows and ordinances shall cease; *I will get me to the mountain of myrrh, &c.*—To my church upon earth, which was typified by the mountain of Moriah and the temple upon it. This, in prophetic writings, is called a *mountain*, and may well be called a *mountain of myrrh and frankincense*, both for the acceptable services which were there offered to God, and for the precious gifts and graces of the Holy Spirit, which are of a sweet-smelling savour to God and men. Thus Christ directs believers where they may find him, namely, in his church and ordinances.

with me from Lebanon: look from the ^{A. M. 2990.}
top of Amana, from the top of Shenir ^{B. C. 1014.}

^kand Hermon, from the lions' dens, from the mountains of the leopards.

9 Thou hast ³ravished my heart, my sister,
my spouse; thou hast ravished my heart with
one of thine eyes, with one chain of thy neck.

10 How fair is thy love, my sister, *my* spouse!
¹how much better is thy love than wine!
and the smell of thine ointments than all
spices!

11 Thy lips, O *my* spouse, drop as the honey-
comb: ^mhoney and milk *are* under thy tongue;
and the smell of thy garments *is* ⁿlike the smell
of Lebanon.

12 A garden ⁴enclosed *is* my sister, *my* spouse;
a spring shut up, a fountain sealed.

^k Deut. iii. 9.—³ Or, taken away my heart.—¹ Chap. i. 2.
^m Prov. xxiv. 13, 14; Chap. v. 1.—ⁿ Gen. xxvii. 27; Hos. xiv.
6, 7.—⁴ Heb. barred.

Verse 8. *Come with me*—Unto the mountain of myrrh, mentioned verse 6. *From Lebanon, my spouse*—This is the first time that Christ gives her this name, which he does both to oblige and encourage her to go with him. *Look from the top of Amana*—To the place to which I invite thee to go, which from those high mountains thou mayest easily behold. *From the mountains of the leopards*—From these or other mountains, which are inhabited by lions and leopards. This seems to be added as an argument to move the spouse to go with him, because the places where now she was were not only barren, but also dangerous.

Verses 9, 10. *My sister, my spouse*—So he calls her to show the greatness of his love, which could not sufficiently be expressed by any one relation. *With one of thine eyes*—With one glance. *One chain of thy neck*—With one of those other graces and perfections wherewith thou art adorned. *How fair is thy love*—How amiable and acceptable to me. *The smell of thine ointments*—Of the gifts and graces of God's Spirit, wherewith thou art anointed.

Verse 11. *Thy lips drop as the honey-comb*—Thy speeches both to me in prayer and praises, and to men for their edification, are highly acceptable to me. *Honey and milk are under thy tongue*—Words more sweet and comfortable than honey or milk. *The smell of thy garments*—Of that righteousness wherewith I have adorned thee; *is like the smell of Lebanon*—Which was very sweet and grateful in regard of the great number of sweet-smelling spices and trees which grew on that mountain.

Verse 12. *A garden*—For order and beauty, for pleasant walks, and flowers, and fruits; *enclosed*—Defended by the care of my providence: and reserved for my proper use. *A spring shut up*—To preserve it from all pollution, and to reserve it for

A. M. 2990. 13 Thy plants are an orchard of
E. C. 1014. pomegranates, with pleasant fruits;
camphire, with spikenard.

14 Spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

^a Or, cypress, Chap. i. 14.

the use of its owner, for which reason springs were shut up in those countries where water was scarce and precious.

Verses 13, 14. *Thy plants are an orchard*—Believers, which are planted in thee, are like the plants or fruits of an orchard, which are pleasant to the eye, and delicious to the taste or smell, whereby he signifies the variety and excellence of the gifts and graces in the several members of the church. *Spikenard*—Which he mentions here with *camphire*, and in the next verse with *saffron*, because it is mixed with both these, and, being so mixed, yields the more grateful smell. *All trees of frankincense*—Such trees as produce frankincense.

Verse 15. *A well of living waters*—Though my spouse be in some sort a fountain shut up, yet that is not so to be understood as if she kept her waters to herself, for she is like a fountain of living or run-

15 A fountain of gardens, a well of^o living waters, and streams from Lebanon. A. M. 2990. B. C. 1014.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. ^p Let my beloved come into his garden, and eat his pleasant fruits.

^o John iv. 10; vii. 38.—^p Chap. v. 1.

ning water, which flows into gardens, and makes its flowers and plants to flourish. The church conveys those waters of life, which she receives from Christ, to particular believers. *And streams from Lebanon*—Like those sweet and refreshing rivers which flow down from mount Lebanon, of which Jordan is one.

Verse 16. *Awake, O north wind, &c.*—These winds may signify the several dispensations of God's Spirit. *Blow upon my garden*—This verse is spoken by the spouse. And she calls the garden both *hers* and *his*, because of that oneness which is between them, chap. ii. 16. *That the spices may flow out*—That my graces may be exercised. *Let my beloved come into his garden*—Let Christ afford his gracious presence to his church; and eat his pleasant fruits—And let him delight himself in that service which is given him, both by the religious worship, and by the holy conversation of his people.

CHAPTER V.

Christ answers the church's invitation, and shows her the delight he took in her fruit, 1. She acknowledges her negligence to Christ in not opening the door, 2-6. Of the harsh usage she met with, 7. She tells the daughters of Jerusalem she is sick of love to Christ, 8. Their question concerning him, 9. A description of Christ by his graces, 10-15. In whom she boasteth, 16.

A. M. 2990. I ^a AM come into my garden, my
B. C. 1014. sister, my spouse: I have gathered my myrrh with my spice; ^b I have eaten my honey-comb with my honey; I have drunk my wine with my milk: eat, O ^c friends; drink, ¹ yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: it is the

^a Chap. iv. 16.—^b Chap. iv. 11.—^c Luke xv. 7, 10; John iii.

NOTES ON CHAPTER V.

Verse 1. *I am come into my garden*—This is the bridegroom's answer. *I have gathered my myrrh, &c.*—I have eaten of my pleasant fruits; I have taken notice of, and delight in, the service and obedience of my people. *Eat, O friends*—Believers are here encouraged with freedom and cheerfulness to eat and drink their spiritual food.

Verse 2. *I sleep*—I was dull and sluggish; but my heart waketh—Yet in my very sleep my thoughts run upon my beloved. *It is the voice of my beloved*—Between sleeping and waking, I heard his voice;

voice of my beloved ^d that knocketh, A. M. 2990. saying, Open to me, my sister, my B. C. 1014. love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night.

3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

29; xv. 14.—¹ Or, and be drunken with loves.—^d Rev. iii. 20.

that knocketh—By his word, and providence, and Spirit, at the door of my heart; saying, *Open to me*—Inviting me to let him into my soul; *my sister, my love, &c.*—This heap of kind compellations signifies Christ's fervent affection to his people. *My head is filled with dew*—While I wait without thy door, which signifies his sufferings for the church's good. *My locks with the drops of the night*—The dew which falls in the night.

Verse 3. *I have put off my coat*—My day clothes, as persons use to do when they go to rest. *How shall I put it on?*—It is inconvenient and trouble-

A. M. 2990. 4 My beloved put in his hand by
B. C. 1014. the hole of the door, and my bowels
were moved ² for him.

5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with ³ sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: ⁴ I sought him, but I could not find him; I called him, but he gave me no answer.

7 ⁵ The watchmen that went about the city found me, they smote me, they wounded me: the keepers of the walls took away my veil from me.

8 I charge you, O daughters of Jerusalem, if

ye find my beloved, ⁶ that ye tell him, A. M. 2990.
that I am sick of love. B. C. 1014.

9 ¶ What is thy beloved more than another beloved, ⁷ O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us?

10 My beloved is white and ruddy, ⁸ the chiefest among ten thousand.

11 His head is as the most fine gold, his locks are ⁹ bushy, and black as a raven.

12 ¹⁰ His eyes are as the eyes of doves by the rivers of waters, washed with milk, and ¹¹ fitly set.

13 His cheeks are as a bed of spices, as ¹² sweet flowers: his lips like lilies, dropping sweet-smelling myrrh.

14 His hands are as gold rings set with the

² Or, as some read, in me. — ³ Heb. passing, or, running about.
⁴ Chap. iii. 1. — ⁵ Chap. iii. 3. — ⁶ Heb. what. — ⁷ Chap. i. 8.
⁸ Heb. a standard-bearer. — ⁹ Or, curled.

¹⁰ Chap. i. 15; iv. 1. — ¹¹ Heb. sitting in fulness, that is, fitly placed, and set as a precious stone in the foil of a ring. — ¹² Or, towers of perfumes.

some to do it at this time. *I have washed my feet* — Which the eastern people commonly did when they went to bed.

Verses 4, 5. *By the hole* — He assayed to open the door. When his word would not prevail, his Spirit, which is called the *finger of God*, (Luke xi. 20,) wrought inwardly upon my conscience. *My bowels were moved* — With compassion for him and his sufferings, and with affection to him. *I rose* — I went forth to receive him. *My hands dropped with myrrh* — With oil or ointment made of myrrh, which dropped from the bridegroom's hand upon the door in great abundance, when he put it into the hole of the door — And consequently upon her hands and fingers when she touched the door to open it. By which she signifies, that Christ, though he withdrew himself from her, yet left a sweet savour behind him. *Upon the handles of the lock* — Hebrew, with myrrh passing, or flowing, upon the handles of the lock, which place the bridegroom had touched when he attempted to open it.

Verse 6. *My beloved had withdrawn* — Denied me his comfortable presence, as a just punishment for my former neglect. *My soul failed* — Hebrew, went out of me. I fainted, and was ready to die away; when he spake — Or, for what he spake; for those endearing expressions related verse 2, which then I did not heed. *I sought him* — By diligent inquiry and importunate prayer.

Verse 7. *The watchman that went about the city* — The governors of the church, who, though by their place they are obliged to comfort the faithful, do frequently discourage them. *Found me, and smote me* — With bitter calumnies and persecutions. *The keepers of the walls* — The same with the watchmen, whose office it is to keep the gates and walls of the city. *Took away my veil from me* — Which was an ornament of her sex, and an ensign

of her relation to Christ. And so the taking of this veil away signifies their contemptuous usage of her, and endeavours to represent her as one that had no relation to Christ.

Verses 8, 9. *I charge you, O daughters, &c.* — The church having passed the watchmen, proceeds in the pursuit of her beloved, and inquires of every particular believer, whom she meets, concerning him. *Tell him, that I am sick, &c.* — That I am ready to faint for want of his presence. *What is thy beloved, &c., more than another* — Wherein doth he excel them? Believers might ask this, that they might be more fully informed of it.

Verses 10–13. *My beloved is white and ruddy* — The white may denote his pure and spotless innocence, and the ruddy-colour, his bloody passion. *His head is as the most fine gold* — It shines like gold, by reason of the crown of pure gold upon his head. We need not aim at a distinct application of this and the following particulars unto some special excellences of Christ, because such things are mere conjectures, and the only design of this description is to set forth the beauty of Christ under the notion of a most amiable person, in whom there is no defect or blemish, from the crown of his head to the sole of his feet. *His eyes, the eyes of doves* — Lovely and pleasant, chaste and innocent. *By rivers of waters* — Where they delight to abide. *Washed with milk* — The doves, not their eyes, were of a white colour. *His cheeks* — His face or countenance, an eminent part whereof is the cheeks; *are as a bed of spices* — Of aromatic flowers, which delight both the eye with a pleasant prospect, and the smell with their fragrantcy. *His lips are like lilies* — Beautiful and pleasant; *dropping sweet-smelling myrrh* — Not only grateful to the eye, as lilies are, but also fragrant to the smell.

Verses 14–16. *His hands as gold rings set with*

A. M. 2990. beryl: his belly is as bright ivory
B. C. 1014. overlaid with sapphires.

15 His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as

⁹ Heb. His

beryl—Beautiful and precious, and richly adorned, as it were, with gold rings set with precious stones; *his belly as bright ivory*—Which seems to be here used for the whole body, reaching from the neck to the bottom of the belly; *overlaid with sapphires*—Of a pure and bright white colour, intermixed with blue veins; for some sapphires are of a bright blue colour. *His legs as pillars of marble*—White, and straight, and well shaped, and strong; *set upon sockets of fine gold*—His feet are compared to gold,

Lebanon, excellent as the cedars. A. M. 2990.
16 ⁹ His mouth is most sweet: yea, B. C. 1014.
he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

palate.

for their singular brightness, for which they are compared to *fine brass*, Rev. i. 15; *his countenance*—Hebrew, *his aspect or appearance*, his form or person; *is as Lebanon, &c.*—In respect of its cedars, tall, and upright, and, stately. *He is altogether lovely*—Not to run out into more particulars. *This is my beloved, O ye daughters, &c.*—And therefore you have no cause to wonder if I am transported with love to so excellent a personage.

CHAPTER VI.

An inquiry after Christ, 1. The church's answer, 2. The church confesses her faith in Christ, 3. Christ shows the graces of his church, 4; and the beauty of her several parts, 5–10. He acquaints her where he had been, and what he had been doing, 11. And discovers his affection to her, 12. With an invitation of her to return to him again, 13.

A. M. 2990. WHITHER is thy beloved gone,
B. C. 1014. ^a O thou fairest among women?

whither is thy beloved turned aside? that we may seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices, to feed in the gardens, and to gather lilies.

3 ^b I am my beloved's and my beloved is mine: he feedeth among the lilies.

4 ¶ Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, ^c terrible as an army with banners.

^a Ch. i. 8.—^b Ch. ii. 16; vii. 10.—^c Verse 10.—^d Or, they

5 Turn away thine eyes from me, for A. M. 2990.
¹ they have overcome me: thy hair is B. C. 1014.

^d as a flock of goats that appear from Gilead.

6 ^e Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins, and there is not one barren among them.

7 ^f As a piece of a pomegranate are thy temples within thy locks.

8 There are threescore queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is, but one; she is

have puffed me up.—^d Ch. iv. 1.—^e Ch. iv. 2.—^f Ch. iv. 3.

NOTES ON CHAPTER VI.

Verses 1, 2. *Whither is thy beloved gone*—Name-ly, from thee: see chap. v. 6, 8. These are the words of the daughters of Jerusalem, last mentioned, whom the preceding full and pathological description of the bridegroom's excellence had inflamed with love to him. *My beloved is gone into his garden*—The spouse had hitherto been at a loss for her beloved, but, having diligently sought him, now at last she meets with a gracious answer from God, directing her where to find him. The garden may signify the church catholic, and the gardens, as it follows, as also the beds, the particular assemblies of the faithful, in which Christ affords his presence. *To the beds of spices*—In which the gifts and graces of God's Spirit, fitly compared to spices, or aromatic flowers, appear and grow. *To feed*—To refresh and delight himself. *To gather lilies*—Which may denote either particular believers, whom Christ gathers to himself in his church, or the

prayers and praises of his people in the public congregations.

Verse 4. *Thou art beautiful*—These are the words of Christ, who had now again manifested himself to his church; *as Tirzah*—A very pleasant city, the royal seat of the kings of Israel; *comely as Jerusalem*—Which was beautiful, both for its situation and for its goodly buildings; *terrible as an army, &c.*—To her enemies, whom God will certainly destroy.

Verse 5. *Turn away thine eyes from me*—It is a poetical expression, signifying how beautiful the church was in Christ's eyes. *Thy hair, &c.*—This clause and the whole following verse are repeated from chap. iv. 1, 2. And this repetition is not vain, but confirms what was said before, that the church's miscarriage had not alienated Christ's affection from her.

Verses 8, 9. *There are threescore queens*—A certain number for an uncertain. The sense seems

A. M. 2990. the *only* one of her mother, she is
B. C. 1014. the choice *one* of her that bare her.

The daughters saw her, and blessed her; *yea*,
the queens and the concubines, and they praised
her.

10 ¶ Who is she that looketh forth as the
morning, fair as the moon, clear as the sun,
and terrible as an army with banners?

11 I went down into the garden of nuts to

* Verse 4. —^b Chap. vii. 12. —² Heb. *I knew not*. —³ Or, *set me
on the chariots of my willing people*.

to be this: there are many beautiful queens and concubines in the world, in the courts of princes, but none of them is to be compared with my spouse. *My undefiled is but one*—The only beloved of my soul, my only spouse. *The only one of her mother*—She is as dear and as precious to me as only children use to be to their parents, and especially to their mothers. *The daughters saw her*—Called virgins, verse 8. *They praised her*—As more beautiful and worthy than themselves.

Verse 10. *Who is she, &c.*—These are the words of the queens and concubines. *Who*—What manner of person is this, how excellent and glorious! *that looketh forth as the morning*—As the morning light, which, coming after the darkness, is very pleasant and amiable. *Fair as the moon*—Namely, when it is full, and *walketh in brightness*, Job xxxi. 26. *Clear as the sun*—Without any such spots or dark specks as are in the moon. Thus the church is said to be *without spot, or wrinkle, or blemish*, (Eph. v. 27,) which she is by God's gracious acceptance of her, as such, in Christ, and through his merits and Spirit; and *terrible, &c.*—See above, verse 4.

Verse 11. *I went down*—When I went away from thee. These are the words of the bridegroom; *to see the fruits of the valley*—Which, being low, and well watered, is very fruitful. *To see, &c.*—What beginnings or appearances there were of good fruits or works among believers.

Verse 12. *Or ever I was aware*—I was surprised

see the fruits of the valley, and ^h to see whether the vine flourished, and the pomegranates budded.

12 ² Or ever I was aware, my soul ³ made me like the chariots of Amminadib.

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company ⁴ of two armies.

* Or, of Mahanaim, Gen. xxxii. 2.

with a vehement desire of my spouse, which is to be understood figuratively, and so as to agree with the majesty and omniscience of Christ. *My soul made me, &c.*—Eager in my desire, and swift in my motion toward the church. *Amminadib* is supposed to be some eminent charioteer then well known, and famous for his speed in driving chariots.

Verse 13. *Return*—Christ recalls his spouse, who, as when Christ was gone, she pursued after him, so now, when Christ was coming to her, she was ready to wander from him. *Return*—This word is repeated four times, to signify both Christ's passionate love to her, and her backwardness. *O Shulamite*—This title signifies the wife of Solomon, thus called after her husband's name; see Isa. iv. 1; and as Christ is called by the name of Solomon, (chap. iii. 7,) so the church is fitly described by the title of Solomon's wife. *That we may look upon thee*—That I and my companions may contemplate thy beauty. *What will you see*—But what do you, my friends, expect to discover in her? Christ proposes the question, that they might take special notice of this as a very remarkable thing in her. *The company*—Whereby he intimates, that this one spouse was made up of the whole multitude of believers; of *two armies*—Confederate together, and so this may signify the union of Jews and Gentiles, and the safety and strength of the church, which is compared to a numerous host, distributed into *two armies*.

CHAPTER VII.

A further description of the church's graces, 1-7. His design to visit the church, with the blessed effect thereof, 8, 9. She professes her faith and desire, 10. She invites him to communion with her, 11. The end thereof, 12, 13.

A. M. 2990. HOW beautiful are thy feet with shoes,
B. C. 1014. ^a O prince's daughter! the joints of

thy thighs are like jewels, the work of
the hands of a cunning workman.

^a Psa.

xliv. 13.

NOTES ON CHAPTER VII.

Verse 1. *How beautiful are thy feet, &c.*—The bridegroom, who spake the last words, here continues his speech, and breaks forth into a particular description and commendation of the spouse, partly

from the parts of her body, and partly from her ornaments. With respect to which the same thing is to be observed which was remarked concerning her description of the bridegroom, namely, that there is no necessity of a distinct application of every parti-

A. M. 2990. 2 Thy navel is like a round goblet, B. C. 1014. which wanteth not ¹ liquor; thy belly is like a heap of wheat set about with lilies.

3 ^b Thy two breasts are like two young roes that are twins.

4 ^c Thy neck is as a tower of ivory; thine eyes like the fish-pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon which looketh toward Damascus.

5 Thy head upon thee is like ² Carmel, and the hair of thy head like purple; the King is ³ held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This thy stature is like to a palm-tree, and thy breasts to clusters of grapes.

8 I said, I will go up to the palm-tree, I will take hold of the boughs thereof: now also thy

A. M. 2990. and the smell of thy nose like apples; B. C. 1014.

9 And the roof of thy mouth like the best wine for my beloved, that goeth down ⁴ sweetly, causing the lips ⁵ of those that are asleep to speak.

10 [†] I am my beloved's, and ^o his desire is toward me.

11 Come, my beloved, let us go forth into the field; let us lodge in the villages.

12 Let us get up early to the vineyards; let us ^f see if the vine flourish, whether the tender grape ^g appear, and the pomegranates bud forth: there will I give thee my loves.

13 The ^g mandrakes give a smell, and at our gates ^h are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved.

¹ Heb. mixture. — ^b Ch. iv. 5. — ^c Ch. iv. 4. — ² Or, crimson.

³ Heb. bound. — ⁴ Heb. straightly. — ⁵ Or, of the ancient.

^d Chap. ii. 16; vi. 3. — ^e Psalm xlv. 11. — ^f Chapter vi. 11.

^g Heb. open. — ^h Gen. xxx. 14. — ⁱ Mat. xiii. 52.

cular article of it, the design being only this, to describe the beauty and glory of the church, under the representation of a beautiful and noble woman. This also is observable, that in the description of Christ, she begins at the head, and so goeth downward, (chap. v. 11, &c.) but Christ, in the description of the spouse, proceeds from the feet upward. *With shoes*—Shoes were anciently evidences of a free and comfortable state, whereas slaves and mourners used to go barefoot.

Verse 4. *Thine eyes like the fish-pools*—Full, and clear, and quiet, and pleasant; *in Heshbon*—A pleasant and well-watered city beyond Jordan; *as the tower of Lebanon*—Which was, in all probability, built by Solomon in the mountain of Lebanon, the northern border of the land of Israel; and therefore a very fit place for a watch-tower; *which looketh toward Damascus*—There was another tower or building, in or near Jerusalem, which was called the house of the forest of Lebanon, 1 Kings vii. 2.

Verses 5, 6. *Thy head is like Carmel*—Eminent and pleasant to the eye, and fruitful as mount Carmel was: which may denote that her mind was replenished with knowledge, and other excellent gifts of the Holy Ghost. *The hair of thy head like purple*—Which colour was anciently much esteemed. *The king is held in the galleries*—In which he walks, and, having once espied thee, is unable to take off his eyes from thee. *How fair, &c., for delights*—For those various and lovely features which are in thee.

Verses 7, 8. *Thy stature is like to a palm-tree*—Tall and straight, or upright. And he seems to mention the palm-tree rather than any other, because it is constantly green and flourishing, and grows upward in spite of all pressures. *I said*—Within myself, I resolved; *I will go up to the palm-*

tree—Climb up, that so I may take hold of the boughs, which do not grow out of the sides, as in other trees, but only at the top of it. *I will take hold, &c.*—Partly to prune and dress them, and partly to gather the fruit. *The smell, &c.*—Of thy breath; which is often called the breath of a man's nostrils.

Verse 9. *The roof of thy mouth*—Thy speech, the palate being one of the principal instruments of speech; *like the best wine*—Grateful and refreshing; *for my beloved*—Who reapeth the comfort and benefit of that pleasure which I take in thee. *Causing the lips, &c., to speak*—The most dull, and stupid, and sleepy persons to speak.

Verses 10, 11. *I am my beloved's*—This and the following verses contain the words of the bride, in answer to the bridegroom's endearing expressions delivered in the foregoing verses. *Let us go forth into the field*—That, being retired from the crowd, we may more freely and sweetly converse together.

Verse 12. *Let us get up early*—The church having lost her beloved, by her former laziness, now doubles her diligence; *to the vineyards*—To particular congregations. *Let us see if the vines, &c.*—Let us inquire into the success of our labours, what souls are brought in and built up, and how they prosper and grow in grace. *There will I give thee my loves*—There I will discover the fervency of my affections to thee, and maintain communion with thee in thy holy ordinances.

Verse 13. *The mandrakes*—This Hebrew word is used Gen. xxx. 14, 15, and the signification of it is very much doubted and disputed by interpreters. The word here signifies sweet and pleasant flowers, and therefore if it be understood of mandrakes, they were of another sort than ours, as flowers of the same kind, in several climates, have very different natures

and qualities. *At our gates*—Brought thither by divers persons to congratulate our nuptials. *New and old fruits*—Fruits of this year and of the former;

which seems to be meant of the various fruits and operations of the Spirit, and degrees of grace in several believers.

CHAPTER VIII.

The church expresses her desire of familiarity with Christ, 1, by the entertainment she would make him, 2, 3. She charges the daughters of Jerusalem not to disturb her beloved, 4. A commendation of the church for her faith in Christ, 5. She prays for full assurance of his love, through her invincible desire, 6. Which is insatiable, 7. The calling of the Gentiles, with their intent, and her condition, 8-13. Christ's coming prayed for, 14.

A. M. 2990.
B. C. 1014.

O THAT thou wert as my brother, that sucked the breasts of my mother! when I should find thee without, I would kiss thee; yea, ¹I should not be despised.

2 I would lead thee, and bring thee into my mother's house, who would instruct me: I would cause thee to drink of ^aspiced wine of the juice of my pomegranate.

3 ^bHis left hand should be under my head, and his right hand should embrace me.

4 ^cI charge you, O daughters of Jerusalem, ²that ye stir not up, nor awake my love, until he please.

¹ Heb. they should not despise me. — ^a Prov. ix. 2. — ^b Chap. ii. 6. — ^c Chap. ii. 7; iii. 5. — ² Heb. why should ye stir up,

5 ^dWho is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple-tree: there thy mother brought thee forth: there she brought thee forth that bare thee.

6 ¶ ^eSet me as a seal upon thy heart, as a seal upon thine arm: for love is strong as death; jealousy is ³cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: ^fif a man would give all the substance of his house for love, it would utterly be contemned.

or, why, &c. — ^d Chap. iii. 6. — ^e Isa. xlix. 16; Jer. xxii. 24; Hag. xxii. 23. — ³ Heb. hard. — ^f Prov. vi. 35.

NOTES ON CHAPTER VIII.

Verse 1. *O that thou wert as my brother*—Most intimate, and free, and familiar with me, as brethren and sisters commonly are; *that sucked the breasts of my mother*—That came out of the same womb and sucked the same breasts, and were brother and sister by father and mother too: for such are generally most dear to one another. The intent of these expressions, and of those in the three following verses, is to signify the church's earnest desire of a stricter union, and more intimate fellowship with Christ. *When I should find thee without, &c.*—In the open streets; *I would kiss thee, &c.*—And thus express my affection to thee openly, without fearing any scandal or contempt; such expressions being usual among persons so nearly and dearly related.

Verses 2, 3. *I would lead and bring thee*—With joy and triumph, as the bridegroom was usually brought to the bride's house; *into my mother's house, who would instruct me*—How I should behave myself toward thee: or, as the clause may be rendered, *where she did instruct, or educate me. I would cause thee to drink of spiced wine, &c.*—I would give thee the best entertainment the house affords. My gifts and graces should all be employed to serve and glorify thee. *His left hand, &c.*—The same expressions are used chap. ii. 6. The sense is,

He would not despise me for my forwardness in my affection to him, but would kindly accept of my love, and return it.

Verse 5. *Who is this, &c.*—These seem to be the words of the daughters of Jerusalem, or of the friends of the bride and bridegroom, admiring and congratulating this happy union: *leaning upon her beloved*—Which implies both great freedom and familiarity, and fervent affection and dependance upon him. *I raised thee up*—These are Christ's words: when thou wast fallen, and laid low, and dead in trespasses and sins, and in the depth of misery, I revived thee: *Under the apple-tree*—Under my own shadow: for she had compared him to an apple-tree, and declared, that under the shadow of the tree she had both delight and fruit, (chap. ii. 3,) which is the same thing with this *raising up*. *There*—Under that tree, either the universal or the primitive church did conceive and bring thee forth.

Verses 6, 7. *Set me as a seal upon thy heart*—These are undoubtedly the words of the bride. The sense is, Let thy mind and heart be constantly set upon me. Solomon seems to allude to the engraven tablets which were frequently worn upon the breast, and to the signet on a man's arm or hand, which they prized at a more than ordinary rate, and which were continually in their sight. *For love*—My love to

A. M. 2990. 8 ¶ We have a little sister, and she
B. C. 1014. hath no breasts: what shall we do for
our sister in the day when she shall be spoken
for?

9 If she *be* a wall, we will build upon her a
palace of silver: and if she *be* a door, we will
enclose her with boards of cedar.

ε Ezek. xxiii. 33.—⁴ Heb. *peace*.

thee, whence this desire proceeds, *is strong as death*—Which conquers every living thing, and cannot be resisted or vanquished. *Jealousy—Or, zeal*: my ardent love to thee, *is cruel as the grave*—Hebrew, קָשָׁה, *is hard*, grievous, and terrible, and sometimes ready to overwhelm me, and swallow me up; therefore have pity upon me, and do not leave me. *The coals thereof are coals of fire*—It burns and melts my heart like fire. *Many waters cannot quench love*—My love to thee cannot be taken off, either by terrors and afflictions, which are commonly signified in Scripture by *waters and floods*, or by temptations and allurements. Therefore, give me thyself, without whom, and in comparison of whom, I despise all other persons and things.

Verse 8. *We have a little sister*—These are still the words of the bride. The present church, which was that of the Jews, speaks of another future church, which was to consist of the Gentiles, which she calls *little*, because she was the younger sister, and then, as a church, scarce had a being. And she calls her her *sister*, partly because she was such in the foreknowledge and purpose of God, their common Father, though, at present, in a great measure, a stranger to him; and partly to intimate that this Gentile church should be admitted to the participation of the same privileges with that of the Jews. *And she hath no breasts*—No grown and full breasts, as virgins have when they are ripe for marriage. This signifies the present deplorable state of religion among the Gentiles, and their want of the word and ordinances of God, the means of instruction and consolation, the milk and food of life for themselves and their posterity. They were neither married to the heavenly bridegroom, nor in a state to be married to him. *What shall we do for our sister?*—Namely, to fit her for this spiritual marriage? How shall we supply this defect? How shall we promote the conversion of the Gentiles, and their union with the promised Messiah? *In the day when she shall be spoken for*—When proposals of marriage shall be made from the King of heaven, and her consent shall be required?

Verse 9. *If she be a wall, &c.*—This and the following verse are certainly very obscure, and it is, perhaps, impossible to ascertain the precise signification of each of the terms or clauses used in them. The general meaning, however, of this verse is thought to be, that Christ engages himself to provide for her, in a way which should best suit with her condition. If the Gentiles, when they are converted, shall be like a *wall*, strong and firm in faith; *we*—

10 *I am* a wall, and my breasts like towers: then was I in his eyes as one that found ⁴ favour.

11 Solomon had a vineyard at Baal-hamon; ^bhe let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand *pieces* of silver.

^b Matt. xxi. 33.

my Father and I, as the principal builders, and my ministers, as workers with and under us, *will build upon her a palace of silver*—Will add more strength and beauty to her, will enlarge and adorn her; *and if she be as a door*—Which is weaker than a wall; if she be weak in faith, yet we will not therefore reject her, but *we will enclose*, or (as many others render the word) *strengthen*, or *fortify her with boards of cedar*—Which are not only beautiful, but also strong and durable. In other words, “We will take care of her, in proportion as she is capable of receiving or profiting by our bounty, like as men are wont to build on good foundations.” The eastern people delight thus to express themselves by parables, or comparisons. The bride’s answer in the next verse is thought to show that the bridegroom alludes to the sister’s degree of growth.

Verse 10. *I am a wall, &c.*—“The ancient church,” says Mr. Scott, “seems here thankfully to reflect on her privileges; she was, before the coming of the Messiah, as a wall built on the precious foundation, a part of the glorious temple that was to be erected; and the lively oracles and ordinances which she enjoyed were her security, as well as the sustenance and comfort of her children: and she was thus distinguished, because *then* (even when this difference originated,) *she was in his eyes as one that found favour, and peace with him.*” Bishop Patrick, however, considers these as the words of the little sister, in answer to those of Christ, “I am such a wall. I am no longer of a low and despicable stature, nor unfit for his love: but from this time forth I shall be acceptable unto him, and find such favour with him, as to enjoy all the happiness which he imparts to those that are most dear unto him.”

Verse 11. *Solomon had a vineyard at Baal-hamon*—A place, according to Aben-ezra, not far from Jerusalem, where many persons had vineyards. *He let out the vineyard unto keepers*—To farmers or tenants: to how many is not said; but the text supposes to several. *Every one for the fruit was to bring a thousand of silver*—That is, shekels, supposed to be in value about two shillings and four pence halfpenny each: as much as to say, it brought him a vast revenue yearly. The words imply the great extent of the vineyard, which required so many keepers, and its singular fertility, which afforded so great a rent. Thus Christ, typified by Solomon, had a church in a very fruitful place, (Isa. v. 1,) under the means of grace. He appointed ministers to watch over, defend, and cultivate it; to dispense the word and administer the ordinances of God for the edifi-

A. M. 2990. 12 My vineyard, which is mine, is
B. C. 1014.

before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, the

¹ Chap. ii. 14.—^k Rev. xxii. 17, 20.

cation of its members. And each minister was to endeavour to the utmost of his power to promote the fruits of righteousness in every individual, to the honour and glory of the great proprietor of the whole. See notes on Isa. v. 1-7; and Matt. xxi. 33, 43.

Verse 12. *My vineyard, which is mine*—My soul, may every true member of the church say, my heart and life, my time and talents; or, my privileges and advantages, may the church in general say, which are committed to my trust, and for which I must be accountable; *are before me*—Under my continual care. *Thou, O Solomon, must have a thousand*—Thou, O Christ, must have the honour and glory: thou must receive returns of gratitude, love, and duty for the blessings thou hast bestowed; thou must be served with the produce of the vineyard, and of every plant therein. *And those that keep the fruit thereof, two hundred*—Those ministers that take pains with thy people to make them fruitful, must have that reward and encouragement that is due to them, 1 Cor. ix. 7. They that give Christ his due, will also give ministers theirs; yet without encroaching on Christ's. It may be observed here, that the Hebrew of this verse will admit of a different translation, thus; *My vineyard, which before brought me a thousand pieces, is now thine, O Solomon, and there are two hundred pieces for those who look after the fruit thereof*. They who adopt this translation suppose that the occasion of writing this book was taken from Solomon's marriage of a beautiful person called Shulamith, (chap. vi. 13,) and generally supposed to be Pharaoh's daughter: and that in her single state she possessed a vineyard, which upon her marriage became Solomon's; because, though among the Jews it was usual for the husband to endow his spouse with a sum of money at their marriage, yet the bride also often brought a portion to her husband, as appears from Tobit x. 10. Now, supposing it to be a fact, that Solomon's marriage gave occasion to this book, and that what has now

companions hearken to thy voice: A. M. 2990.
ⁱ cause me to hear it. B. C. 1014.

14 ¶ ^k Make^s haste, my beloved, and ¹ be thou like to a roe or to a young hart upon the mountains of spices.

⁵ Heb. *Flee away*.—¹ Chap. ii. 17.

been stated is the literal meaning of this verse; in the application of it to Christ and his church, we must say, as Solomon's spouse gave her vineyard, or her whole property, to him on her marriage, so the church, the spouse of Christ, upon her marriage to him, gives him, not only herself, but her all, and retains a propriety or exclusive right in nothing. She lays herself and her all at his feet. With her heavenly husband's permission, however, she takes care to provide for those who are employed in cultivating and keeping the vineyard. For while Solomon has the vineyard, *two hundred pieces*, arising from the produce of it, are reserved for those who look after the fruit thereof. For the labourer, said Jesus, *is worthy of his hire*: and he that is taught in the word must communicate unto him that teacheth in all good things.

Verse 13. *Thou that dwellest*—The word הוֹשֵׁב thus rendered, is in the feminine gender, which plainly shows that Christ speaks here to his spouse, being about to depart from her for a season, as the next verse shows; *in the gardens*—Not in the wilderness of the world, for believers are called out of the world, (John xv. 19,) but in the church, the garden of God, which God hath fenced and appropriated to himself. He saith, *gardens*, because of the many particular congregations into which the church is divided. *The companions*—The friends of the bride and bridegroom; *hearken to thy voice*—Diligently observe all thy words, and thy whole conduct toward me, and all the transactions between thee and me. *Cause me to hear thy voice*—When I am gone from thee, let me hear thy prayers and praises, and the preaching of my gospel in the world.

Verse 14. *Make haste, my beloved*—Seeing we must part for a time, make haste, O my beloved bridegroom, and speedily finish the work which thou hast to do in the world, that so thou mayest take me to thyself, that I may live in thine everlasting embraces.

THE BOOK

OF THE

PROPHET ISAIAH.

ARGUMENT.

WE are now come to a part of the Scriptures entirely different from those we have gone through ; to a revelation of God's word and will, delivered chiefly in prophetic visions : in which a multitude of symbolical representations, signifying things to come, and making known the will of God, and, in part, his counsels, were divinely impressed on the prophets' minds ; and this not only respecting things near at hand, but those also that were to come to pass in distant ages. "Prophecy," says a learned and ingenious writer, "may be styled an influx of the divine mind upon the human, to inform it of those things, or truths, with which before it was unacquainted, to the knowledge of which it could not attain by its own natural powers ; and likewise to awaken within it, and clear up to it, those truths which are engraven on our very nature, how much soever they may be obscured." Or, in the words of Joseph Albo, a famous Jewish rabbi, it is "An influence from God upon the rational faculty, either by the mediation of the fancy or otherwise ; and this influence, whether communicated by the ministry of an angel or otherwise, makes a man to know such things, as, by his natural abilities, he could not attain to the knowledge of." This rabbi hath distinguished prophecy into these four degrees : The first and lowest is, when the imaginative power is most predominant, so that the impressions made upon it are too rapid and turbulent for the rational faculty to discern the true mystical and spiritual sense of them clearly ; and, in this case, the prophets expressed themselves chiefly in parables, similitudes, and allegories, in a dark and obscure manner, as is very manifest in Zechariah, and in many of Ezekiel's prophecies. This declining state of prophecy the Jews suppose to have principally taken place when they were carried captive into Babylon. The second degree of prophecy is, when the strength of the imaginative and rational powers, equally balance one another. The third is, when the rational power is most predominant ; in which case, the mind of the prophet is able to strip those things that are represented to it in the glass of fancy, of all their materiality and sensible nature, and apprehend them more distinctly in their own naked essence. The last, and highest, is the Mosaic degree ; in which all imagination ceases, and the representation of truth descends not so low as the imaginative part, but is made in the highest stage of reason and understanding.

In the former times of the Israelitish commonwealth, after Moses, the prophets, to whom God made known his will, and whom he raised up to reprove, warn, exhort, or instruct his people, delivered their messages only or chiefly by word of mouth : we read but of one that was communicated in writing, and that was a message from Elijah to Jehoram, king of Israel, recorded 2 Chron. xxi. 12. The histories of those times, however, which are left us, were compiled by prophets, under a divine direction, and when the Old Testament is divided into *the Law, the Prophets, and the Psalms* ; the historical books are, for that reason, reckoned among the prophets ; Solomon's writings, and some others, being classed with the Psalms. But, in the latter times of the kingdoms of Judah and Israel, some of the prophets were divinely inspired to write their prophecies, or abstracts of them, and to leave them upon record for the benefit of after ages, that "the children which should be born might praise the Lord" for them, and, by comparing the event with the prediction, might have their faith confirmed. And, as we have reason to think, these later prophets spoke more fully and clearly of the Messiah and his kingdom than their predecessors had done ; probably, on that account, God inclined them to record their prophecies, in order that they might both afford encouragement to the pious Jews, that looked for the consolation of Israel, and might minister edification to us Christians, upon whom the ends of the world are come ; as David's Psalms had been written for

the same reason; and that thus the Old and New Testaments might mutually give light and lustre to each other. It must be observed, however, that there were many other faithful prophets, at the same time, who spoke in God's name, and did not commit their prophecies, or any part of them, to writing, but who were, nevertheless, of those whom God raised up and sent, partly to assist the pious and faithful priests and Levites in teaching the people, and partly to supply the lack of service of such as were unfaithful and negligent. And the contempt of them, and the other prophets, and of their messages, in the end, brought ruin, without remedy, upon that senseless and infatuated people, who knew not the day of their visitation.

The holy prophets, who wrote their prophecies, and whose writings are contained in the sacred Scriptures, are sixteen. Of these Isaiah is first in place, and, as seems probable, in time also. Or, if Hosea began to prophesy and write before him, Isaiah certainly began soon after, as is evident by comparing Isa. i. 1, with Hosea i. 1; and he appears to have prophesied above sixty years, computing from the year in which Uzziah died, when he seems to have been first solemnly called to the prophetic office, (see chap. vi. 1,) to the end of Hezekiah's reign, whom he is said to have outlived. St. Jerome, in his preface to this book, tells us he was of noble birth; and the Jews say he was of the blood royal of Judah. That, however, is uncertain. But undoubtedly he was the prince of all the prophets, whether we consider the great extent and variety of his prophecies, the excellence and sublimity of those mysteries which were revealed to him and by him, the majesty and elegance of his style, the noble metaphors and striking imagery wherewith he illustrates and adorns his writings, or the incomparable liveliness and power of his sermons. He is universally and justly esteemed the most eloquent of all the prophets. Grotius compares his eloquence to that of Demosthenes. "In the prophet we meet with all the purity of the Hebrew tongue, as in the orator all the delicacy of the Attic taste. Both are sublime and magnificent in their style, vehement in their emotions, copious in their figures, and very impetuous when they set off things of an enormous nature, or which are grievous and odious. Whatever of its ancient sweetness and sublimity the Hebrew poetry preserves, it is all to be found in this exquisite book." See Bishop Lowth's admirable translation of it, with the Preliminary Dissertation and notes annexed. It is the constant tradition, both of Jews and Christians, that Isaiah was put to death with a saw at the beginning of the reign of Manassah; to which the apostle is generally thought to refer, Heb. xi. 37.

The great and principal objects of Isaiah's prophecies are, the captivity of Babylon, the return of the Jews from this captivity, and the reign of the Messiah, whose person, offices, sufferings, and kingdom he so evidently and fully describes, that some of the ancients called him *the fifth evangelist*. And, accordingly, it is observable, that there are more quotations in the New Testament taken out of this book than out of the books of all the other prophets. "I divide the book of Isaiah," says Vitringa, "into the title prefixed to it, and the matter contained in it. The matter is two-fold, prophetic and historical, which are interwoven together. The *prophetic* is divided into five parts; the first of which, from the first chapter to the thirteenth, contains five prophetic sermons, immediately directed to the Jews, and also to the Ephraimites, whom the prophet variously reproves, exhorts, consoles. The second part, from the thirteenth to the twenty-fourth chapter, contains eight sermons, in which the fate of other nations is declared. The third part, from the twenty-fourth chapter to the thirty-sixth, explains the penal judgments denounced by God upon the disobedient Jews, and the enemies of the church, with the most ample promises given to the true church; and is comprehended in three sermons. The fourth part, from the fortieth chapter to the forty-ninth, sets forth, in four sermons, of a consolatory kind, the manifestation of the Messiah in the flesh, with its circumstances and effects, and the signs preceding it; particularly the deliverance of the Jewish Church from their exile in Babylon. The fifth part exhibits, in five sermons, from the forty-ninth chapter, the fate and events of Jesus Christ, his person and kingdom; with which this most noble prophecy closes. The *historical* part relates some notable events of those times, in which God was pleased to make use of the ministry of Isaiah, and, beginning with the thirty-sixth, ends with the thirty-ninth chapter." Or, according to another, perhaps still more accurate division of the sections of this book, in the first five chapters the prophet describes the corruptions of Judah, admonishes them what would be the fatal consequences of their sins, and most pathetically exhorts them to amendment of life, showing that, without it, all sacrifices, and the most exact observance of the outward ceremonies of religion, were vain. But, amidst the terrible evils that he denounces against those that continued in sin, he promises God's peculiar protection and happiness to the righteous; and, to comfort them, intersperses promises of a return of far better times, taking into this view the glorious times of the gospel which were to perfect the divine dispensations. In the six following chapters he promises, in the name of the Lord, the deliverance of Jerusalem, then besieged by the Syrians in confederacy with Israel, and denounces the speedy destruction of both those kingdoms; but, at the same time, he foretells the future destruction of Judah by the Assyrians, though it was to be delivered from its present calamities. From the thirteenth to the twenty-ninth chapter are prophecies against several kingdoms; namely, Babylon, the Philistines, Moab, Damascus, Egypt, Kedar, Arabia, Tyre, Samaria, and the ten tribes; against all which he denounces

God's severe judgments, but interspersed with indications of future mercy to them in bringing them to the knowledge of himself. From the twenty-ninth to the end of the thirty-fifth chapter are prophecies of the destruction of Jerusalem and the temple, by the Babylonians, but mixed with consolatory promises of future happiness. The thirty-sixth, thirty-seventh, and thirty-eighth chapters contain an account of Sennacherib's invasion of Judea, and the sickness of Hezekiah, which happened at the same time; that history being a key to explain several passages in the foregoing prophecies; for he had foretold this siege of Jerusalem, and when it came to pass, though things seemed reduced to the last extremity, declared, that the city would be delivered from it, without receiving the least damage; and that the author of it, Sennacherib, would be followed with exemplary punishment from God. The fortieth and four following chapters contain a discourse in demonstration of the existence and perfections of Jehovah, the only living and true God, of the truth of the Jewish religion, and of the folly and vanity of idolatry, with some promises of the coming of the Messiah. In the four following chapters he foretels the reign of Cyrus, and the deliverance and return of the Jewish people from their captivity at Babylon. From the forty-ninth chapter to the end are more express prophecies of Christ, of the kingdom he would establish among men, of his sufferings and future glory, of the preaching of the gospel, and the calling of the Gentiles to the knowledge of the true God.

St. Jerome says of Isaiah, that his writings are, as it were, an abridgment of the Holy Scriptures; and that the instructions they give in morality and divinity are highly excellent. Certainly this prophet corrects with so much power, admonishes and exhorts so pathetically, describes the *true nature of religion and virtue*, and exposes all false notions of them, in so strong and clear a manner, that this book of his will be eminently useful to pious minds in all ages, for conviction of sin, and direction in duty; and we cannot read it, with due attention, without being greatly profited thereby. It may be proper to add here, that Bishop Lowth considers Isaiah as delivering all his visions, prophecies, or messages from God in Hebrew poetry, like the song of Israel at the Red sea, that of Deborah, recorded Judges v., or the Song of Moses, Deut. xxxii., on which see the notes.

CHAPTER I.

In this chapter we have Judah's sins, 1-4. Her judgments, 5-9. The rejection of her worship, 10-15. Exhortations to repentance, promises of mercy and grace, threatenings of sore judgments, and complaints by reason of their backsliding, 16-31. Dr. Taylor, in his Scripture Divinity, observes, that this chapter, "by reason of its grand exordium, might be judged proper to stand at the front of the book; but that it gives such an account of the distressed, desolate state of the land, as agrees much better with the wicked and afflicted reign of Ahaz, than with the flourishing circumstances of the country in the reigns of Uzziah, and of his son and successor Jotham; who were both, in the main, good princes." Compare chap. i. 7-9, with 2 Chron. xxvi. 1-16, and xxvii. 1-6.

A. M. 3244. THE ^avision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in A. M. 3244.
B. C. 760. the days of Uzziah, Jotham, Ahaz, B. C. 760.

^a Num. xii. 6.

NOTES ON CHAPTER I.

Verse 1. *The vision of Isaiah*—"It seems doubtful," says Bishop Lowth, "whether this title belong to the whole book, or only to the prophecy contained in this chapter. The former part of the title seems properly to belong to this particular prophecy: the latter part, which enumerates the kings of Judah, under whom Isaiah exercised his prophetic office, seems to appropriate it to the whole collection of prophecies delivered in the course of his ministry. Vitringa, to whom the world is greatly indebted for his learned labours on this prophet, has, I think, very judiciously resolved this doubt. He supposes, that the former part of this title was originally prefixed to this single prophecy; and that when the collection of all Isaiah's prophecies was made, the enumeration of the kings of Judah was added, to make it, at the same time, a proper title to the whole book. And such it is plainly taken to be, 2 Chron.

xxxii. 32; where the book of Isaiah is cited by this title." Thus understood, the word *vision* is used collectively for visions, and the sense is, "This is the book of the visions, or prophecies, of Isaiah." The reader must observe, the two usual ways, whereby God communicated his will to the prophets, were *visions* and *dreams*: see Num. xii. 6. In visions, the inspired persons were awake, but their external senses were bound up, and, as it were, laid asleep in a trance. Thus Balaam describes them as to himself, Num. xxiv. 16. They are called *visions*, not from any use made of corporal sight, but because of the clearness and evidence of the things revealed, and the conformity of this kind of inspiration to the information which the mind receives by the sight of the bodily eyes. Hence, also, prophets were called seers, 1 Sam. ix. 9. Sometimes, however, visions were accompanied with external representations. See chap. vi. 1; Ezek. xl. 2; Rev. xxi. 10. See notes

A. M. 3244. and Hezekiah, kings of Judah.
B. C. 760.

2 ^b Hear, O heavens, and give ear, O earth: for the LORD hath spoken: ^c I have nourished and brought up children, and they have rebelled against me.

3 ^d The ox knoweth his owner, and the ass his master's crib: but Israel ^e doth not know, my people ^f doth not consider.

4 Ah sinful nation, a people ¹ laden with iniquity, ^g a seed of evil-doers, children that are corrupters! they have forsaken the LORD, they

^b Deut. xxxii. 1; Jer. ii. 12; vi. 19; xxii. 29; Ezek. xxxvi. 4; Micah i. 2; vi. 1, 2.—^c Chapter v. 1, 2.—^d Jer. viii. 7.
^e Jer. ix. 3, 6.—^f Chap. v. 12.—¹ Heb. of heaviness.

on Isaiah, by Wm. Lowth, B. D. Which he saw—Foresaw and foretold. For he speaks, after the manner of the prophets, of things to come, as if they were either past or present. Concerning Judah—Principally, but not exclusively. For he prophesies also concerning Egypt and Babylon, and divers other countries; yet with respect to Judah. In the days of Uzziah, &c.—In the time of their reign. This, probably, was not the first vision which Isaiah had, but is placed at the beginning of his book, because, together with the four following chapters, it contains a general description of the state of the Jews, under the several judgments which God had brought upon them, and is a fit preface or introduction to the rest of his prophecy.

Verse 2. *Hear, O heavens, &c.*—“God is introduced as entering upon a solemn and public action, or pleading, before the whole world, against his disobedient people. The prophet, as herald, or officer, to proclaim the summons to the court, calls upon all created beings, celestial and terrestrial, to attend and bear witness to the truth of his plea, and the justice of his cause.”—Bishop Lowth. See the same scene more fully displayed, Psa. l. 3, 4. With the like invocation Moses begins his sublime song, Deut. xxxii. 1; see also Mich. vi. 1, 2. *For the Lord hath spoken*—Or, *It is Jehovah that speaketh*, as Bishop Lowth renders it, there seeming to be an impropriety in demanding attention to a speech already delivered. *I have nourished, &c.*—I first made them a people, and, until this time, I have sustained and blessed them above all other nations: God's care over them is compared to that of parents in nursing and training up their children. *And they have rebelled against me*—Or, as פשעו may be rendered, *have revolted from me*—Even they, peculiarly favoured as they have been, have proved deserters, nay, traitors, against my crown and dignity. This is the Lord's plea against them, of the equity of which he is willing that all the creatures should be judges.

Verse 3. *The ox knoweth his owner, &c.*—In these words the prophet amplifies “the gross insensibility of the disobedient Jews, by comparing them with the most heavy and stupid of all animals, yet not so insensible as they. Bochart has well illustrated the comparison, and shown the peculiar force of it. ‘He

have provoked the Holy One of Israel unto anger, they are ² gone away backward.

A. M. 3244.
B. C. 760.

5 ¶ ^h Why should ye be stricken any more? ye will ³ revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, and bruises, and putrifying sores: ⁱ they have not been closed, neither bound up, neither mollified with ⁴ ointment.

^g Chap. lviii. 3, 4; Matt. iii. 7.—² Heb. alienated, or, separated, Psa. lviii. 3.—^h Chap. ix. 13; Jer. ii. 30; v. 3.—³ Heb. increase revolt.—ⁱ Jer. viii. 22.—⁴ Or, oil.

sets them lower than the beasts, and even than the stupidest of all beasts; for there is scarce any more so than the ox and the ass. Yet these acknowledge their master; they know the manger of their lord; by whom they are fed, not for their own, but his good; neither are they looked upon as children, but as beasts of burden; neither are they advanced to honours, but oppressed with great and daily labours. While the Israelites, chosen by the mere favour of God, adopted as sons, promoted to the highest dignity, yet acknowledged not their Lord and their God, but despised his commandments, though in the highest degree equitable and just.” See a comparison of Jeremiah, chap. viii. 7, to the same purpose, equally elegant, but not so forcible and severe as this of Isaiah.

Verse 4. *Ah, sinful nation*—The prophet bemoans those who would not bemoan themselves; and he speaks with a holy indignation at their degeneracy, and with a dread of the consequences of it. *A people laden with iniquity*—Laden, not with the sense of sin, as those described Matt. xi. 28, but with the guilt and bondage of sin. *A seed of evil-doers*—The children of wicked parents, whose guilt they inherit, and whose evil example they follow; *children that are corrupted*—Hebrew, כשחתו, that corrupt, namely, themselves, or their ways, or others, by their counsel and example: or, *that destroy themselves and their land by their wickedness*. *They have forsaken the Lord*—Not indeed in profession, but in practice, and therefore in reality, neglecting or corrupting his worship, and refusing to be subject and obedient to him. *They have provoked the Holy One, &c.*—They have lived as if it were their great design and business to provoke him. *They are gone away backward*—Instead of proceeding forward, and growing in grace, which was their duty, they are fallen from their former professions, and have become more wicked than ever.

Verses 5, 6. *Why should ye be stricken any more*—It is to no purpose to seek to reclaim you by one chastisement after another; *ye will revolt more and more*—I see you are incorrigible, and turn even your afflictions into sin. *The whole head is sick, &c.*—The disease is mortal, as being in the most noble and vital parts, the very head and heart of the body politic, from whence the plague is derived to all the

A. M. 3244. 7 ^k Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, ⁵ as overthrown by strangers.

8 And the daughter of Zion is left. ¹ as a cottage in a vineyard, as a lodge in a garden of cucumbers, ^m as a besieged city.

9 ^a Except the LORD of hosts had left unto us a very small remnant, we should have been as ^o Sodom, and we should have been like unto Gomorrah.

^k Deut. xxviii. 51, 52.—⁵ Heb. as the overthrow of strangers.
¹ Job xxvii. 18.—^m Jer. iv. 17.—^a Lam. iii. 22; Rom. ix. 29.
^o Gen. xix. 24.—^p Deut. xxxii. 32; Ezek. xvi. 46.—^q 1 Sam.

other members. "The end of God's judgments, in this world, is men's reformation; and when people appear to be incorrigible, there is no reason to expect that he should try any further methods of discipline with them, but consume them all at once." *From the sole of the foot, &c.*—"The whole frame of the Jewish Church and state is corrupted, and their misery is as universal as their sin which caused it."—Lowth.

Verses 7, 8. *Your country is desolate*—"The description of the ruined and desolate state of the country, in these verses," says Bishop Lowth, "does not suit with any part of the prosperous times of Uzziah and Jotham. It very well agrees with the time of Ahaz, when Judea was ravaged by the joint invasion of the Israelites and Syrians, and by the incursions of the Philistines and Edomites. The date of this prophecy is therefore generally fixed to the time of Ahaz." *Strangers devour it in your presence*—Which your eyes see to torment you, when there is no power in your hands to deliver you. *As overthrown, &c.* כמפכה, as the overthrow; of strangers—That is, such as strangers bring upon a land which is not likely to continue in their hands, and therefore they spare no persons, and spoil and destroy all things, which is not usually done in wars between persons of the same or of a neighbouring nation. *And the daughter of Zion is left*—Is left solitary, all the neighbouring villages and country round about it being laid waste. *As a cottage*—Or, as a shed in a vineyard, as Bishop Lowth translates it, namely, "a little temporary hut, covered with boughs, straw, turf, or the like materials, for a shelter from the heat by day, and the cold and dews by night, for the watchman that kept the garden, or vineyard, during the short season while the fruit was ripening; see Job xxvii. 18; and presently removed when it had served that purpose."—See Harmer, Observ. i. 454.

Verse 9. *Except the Lord had left us a remnant*—If God, by his infinite power and goodness, had not restrained our enemies, and reserved some of us, we should have been as Sodom—The whole nation of us had been utterly cut off, as the people of Sodom and Gomorrah were. So great was the rage and power of our enemies, and so utterly unable

10 ¶ Hear the word of the LORD, A. M. 3244. ye rulers ^p of Sodom: give ear unto B. C. 760. the law of our God, ye people of Gomorrah.

11 To what purpose is the multitude of your ^a sacrifices unto me? saith the LORD; I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of ⁶ he-goats.

12 When ye come ⁷ to ^r appear before me, who hath required this at your hand, to tread my courts?

xv. 22; Psa. l. 8, 9; li. 16; Prov. xv. 8; xxi. 27; Chap. lxvi. 3; Jer. vi. 20; vii. 21; Amos v. 21, 22; Mic. vi. 7.—⁶ Heb. great he-goats.—⁷ Heb. to be seen.—^r Exod. xxiii. 17; xxxiv. 23.

were we to deliver ourselves. This remnant was "a type of those few converts among the Jews, who, embracing the gospel, escaped both the temporal and eternal judgments which came upon the rest of the nation for rejecting Christ and his messengers," Rom. ix. 2, and xi. 5.—Lowth.

Verse 10. *Hear the word of the Lord*—I bring a message from your Lord and governor, to whom you owe all reverence and obedience; *ye rulers of Sodom*—So called for their resemblance of them in wickedness. Compare Deut. xxxii. 32; Ezek. xvi. 46, 48. "The incidental mention of Sodom and Gomorrah in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, under the character of princes of Sodom and people of Gomorrah. Two examples, of an elegant turn, of the like kind, may be observed in St. Paul's epistle to the Romans, chap. xv. 4, 5, and 12, 13."—Bishop Lowth: *Give ear unto the law of our God*—The message which I am now to deliver to you from God, your great law-giver.

Verses 11, 12. *To what purpose, &c., your sacrifices unto me?*—Who am a Spirit, and therefore cannot be satisfied with such carnal oblations, but expect to be worshipped in spirit and in truth, and to have your hearts and lives, as well as your bodies and sacrifices, presented unto me. *I delight not in the blood, &c.*—He mentions the fat and blood, because these were, in a peculiar manner, reserved for God, to intimate that even the best of their sacrifices were rejected by him. The prophets often speak of the ceremonies of Moses's law as of no value, without that inward purity, and true spiritual worship, and devotedness to God, which were signified by them. This was a very proper method to prepare the minds of the Jews for the reception of the gospel, by which those ceremonies were to be abolished. *When ye come to appear before me*—Upon the three solemn feasts, or upon other occasions. *Who hath required this at your hand?*—The thing I commanded was not only, nor chiefly, that you should offer external sacrifices, but that you should do it with true repentance, with faith in my promises, and sincere resolutions of devoting yourselves to my service.

A. M. 3244. 13 Bring no more ^avain oblations: ^{B. C. 760.} incense is an abomination unto me; the new-moons and sabbaths, ^tthe calling of assemblies, I cannot away with; *it is* ⁸iniquity, even the solemn meeting.

14 Your ^anew-moons and your ²appointed feasts my soul hateth: they are a trouble unto me: ^vI am weary to bear *them*.

15 And ²when ye spread forth your hands, I will hide mine eyes from you; ^ayea, when ye ⁹make many prayers, I will not hear: your hands are full of ^bblood.¹⁰

16 ¶ ^oWash ye, make you clean: put away the evil of your doings from be-

fore mine eyes; ^dcease to do evil; A. M. 3244. 17 Learn to do well; ^eseek judg- B. C. 760. ment, ¹¹relieve the oppressed, judge the fatherless, plead for the widow.

18 Come now, and ^flet us reason together, saith the LORD: though your sins be as scarlet, ^gthey shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But if ye refuse and rebel, ye shall be devoured with the sword: ^hfor the mouth of the LORD hath spoken *it*:

21 ¶ ⁱHow is the faithful city become a har-

^a Matt. i. 5, 9.—^t Joel i. 14.—⁸ Or, grief.—^u Numbers xxviii. 11.—² Lev. xxiii. 2; Lam. ii. 6.—^v Chap. xliii. 24.
² Job xxvii. 29; Psa. cxxxiv. 2; Prov. i. 28; Chap. lix. 2; Jer. xiv. 12.—⁹ Ps. lxxv. 18; 1 Tim. ii. 8.—⁹ Heb. multiply prayer.
^b Chap. lix. 3.—¹⁰ Heb. bloods.

^e Jer. iv. 14.—^d Psa. xxxiv. 14; xxxvii. 27; Amos v. 15; Rom. xii. 9; 1 Pet. iii. 11.—^e Jer. xxii. 3, 16; Mic. vi. 8; Zech. vii. 9; viii. 16.—¹¹ Or, righten.—^f Chap. xliii. 26; Mic. vi. 2.
^g Ps. li. 7; Rev. vii. 14.—^h Num. xxiii. 19; Tit. i. 2.—ⁱ Jer. ii. 20, 21.

Verse 13. *Bring no more vain oblations*—I neither desire, nor will accept of any on these terms. *Incense is an abomination to me*—So far is it from being a sweet savour to me, as you foolishly imagine. *The new moons*—Which were holy to God, and observed with great solemnity; *the calling of assemblies*—At all other solemn times, wherein the people were obliged to meet together. *I cannot away with*—Hebrew, לא אוכל, *I cannot endure*; it is grievous to me. *It is iniquity*—It is so far from pleasing me, that it is an offence to me: and, instead of reconciling me to you, which is your design, it provokes me more against you; *even the solemn meeting*—The most solemn day of each of the three feasts, which was the last day, which was called by this very name, עֲצֵרָה, Lev. xxiii. 36; Num. xxix. 35, and elsewhere; although the word be used sometimes more generally of any other solemn festival day. Perhaps the great day of atonement was especially intended. Bishop Lowth renders it, *the day of restraint*, certain holy days, ordained by the law, being distinguished by a particular charge, that “no servile work should be done therein.” This circumstance clearly explains the reason of the name, *the restraint*, given to those days.

Verse 15. *When ye spread forth your hands*—When ye pray with your hands spread abroad, as the manner was; *I will hide mine eyes from you*—I will take no notice of your persons or requests. *Your hands are full of blood*—You are guilty of murder and oppression, and of other crying sins, which I abhor, and have forbidden under pain of my highest displeasure.

Verses 16, 17. *Wash ye, make you clean*—Repent, and do works meet for repentance: cleanse your hearts and hands from all filthiness of flesh and spirit, and do not content yourselves with your ceremonial washings. He refers to the charge preferred in the preceding clause, and alludes to the legal purifications commanded on several occasions: see Lev. xiv. 8, 9, 47. *Put away the evil, &c., from before*

mine eyes—Reform yourselves thoroughly, that you may not only approve yourselves to men, but to me, who search your hearts and try all your actions. *Learn to do well*—Begin, and inure yourselves, to live soberly, righteously, and godly. *Seek judgment, &c.*—Show your religion to God, by practising justice and mercy to men. *Judge the fatherless, &c.*—Deliver and defend those that are poor and helpless, and liable to be oppressed by unjust and potent adversaries.

Verses 18–20. *Come now, let us reason together*—The word נִוְכַח is properly understood of two contending parties *arguing a case*; or, as Bishop Lowth translates it, *pleading together*; but here it seems to import also the effect, or issue of such a debate, namely, the accommodating their differences. *Though your sins be as scarlet*—Red and bloody as theirs were, mentioned verse 15; great and heinous; *they shall be white as snow*—God, upon your repentance and reformation, will pardon all that is past, and look upon you with the same grace and favour as if you had never offended, your sins being expiated by the blood of the Messiah, typified by your legal sacrifices. It is a metonymical expression, by which sins are said to be *purged*, as Heb. i. 3, when men are *purged from their sins*, Heb. ix. 14. *If ye be willing and obedient*—If you be heartily willing and fully resolved to obey all my commands; *ye shall eat the good of the land*—Together with the pardon of your sins, you shall receive temporal and worldly blessings. *But if ye refuse and rebel*—If you obstinately persist in your disobedience to me, as hitherto you have done; *ye shall be devoured with the sword*—With the sword of your enemies, which shall be commissioned to destroy you, and with the sword of God’s justice, his wrath and vengeance, which shall be drawn against you; *for the mouth of the Lord hath spoken it*—And he will surely make it good for the maintaining of his own honour.

Verse 21. *How is the faithful city*—Jerusalem, which in the reign of former kings was faithful to

A. M. 3244. lot! it was full of judgment; right-
B. C. 760. eousness lodged in it; but now murderers.

22 ^kThy silver is become dross, thy wine mixed with water:

23 ^lThy princes are rebellious, and ^mcompanions of thieves: ⁿevery one loveth gifts, and followeth after rewards: they ^ojudge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, the mighty One of Israel, Ah, ^pI will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and

^kJer. vi. 28, 30; Ezek. xxii. 18, 19.—^lHos. ix. 15.—^mProv. xxix. 24.—ⁿJer. xxii. 17; Ezek. xxii. 12; Hos. iv. 18.—^oJer. v. 28; Zechariah vii. 10.—^pDeut. xxviii. 63; Ezekiel v. 13.
¹² Heb. according to pureness.

God; *become a harlot*—Filled with idolatry, called whoredom in the Scriptures. *It was full of judgment, &c.*—Judgment was truly and duly executed in all its courts, and *righteousness*, or justice, *lodged*, or had its seat *in it*; but now murderers—Under that one gross kind, he comprehends all sorts of unrighteous men and practices.

Verses 22, 23. *Thy silver is become dross*—Thou art woefully degenerated from thy former purity. *Thy wine mixed with water*—If there be any remains of religion and virtue in thee, they are mixed with many and great corruptions. *Thy princes are rebellious*—Against me, their sovereign Lord; and *companions of thieves*—Partly by giving them connivance and countenance, and partly by practising the same violence, and cruelty, and injustice that thieves used to do. *Every one loveth gifts*—That is, bribes given to pervert justice.

Verse 24. *Ah, I will ease me, &c.*—This is an expression borrowed from men's passions, who find some sort of ease and rest in their minds upon venting their anger on just occasions, or in bringing offenders to condign punishment. Thus God, speaking after the manner of men, represents himself as feeling satisfaction in executing justice upon obstinate and incorrigible offenders. Compare Ezek. v. 13, and xvi. 42, and xxi. 17. But let it be observed, God is never said to take pleasure in the punishment of any, but those who have filled up the measure of their iniquities.

Verses 25, 26. *And I will turn my hand upon thee*—I will chastise thee again, and thereby reform thee: or, I will do that for the reviving of religion, which I did at first for the planting of it. *And purge away thy dross*—I will purge out of thee those wicked men that are incorrigible, and, as for those of you that are curable, I will by my word, and by the furnace of affliction, purge out all that corruption that yet remains in you. *And I will restore thy judges, &c.*—I will give thee such princes and magistrates

¹² purely ^a purge away thy dross, and A. M. 3244.
take away all thy tin: B. C. 760.

26 And I will restore thy judges ^ras at the first, and thy counsellors as at the beginning: afterward ^sthou shalt be called, The city of righteousness, the faithful city.

27 Zion shall be redeemed with judgment, and ¹³her converts with righteousness.

28 ¶ And the ^tdestruction ¹⁴of the transgressors and of the sinners *shall be together*, and they that forsake the LORD shall be consumed.

29 For they shall be ashamed of ^uthe oaks which ye have desired, ^vand ye shall be con-

^aJer. vi. 29; ix. 7; Mal. iii. 3.—^rJer. xxxiii. 7.—^sZech. viii. 3.—¹³ Or, *they that return of her.*—^tJob xxxi. 3; Psa. i. 6; v. 6; lxxiii. 27; xlii. 9; civ. 35.—¹⁴ Heb. *breaking.*—^uCh. lvii. 5.—^vChap. lvi. 3; lvi. 17.

as thou hadst *in the beginning*, either, 1st, Of thy commonwealth, such as Moses and Joshua: or, 2d, Of thy kingdom, such as David. *And thy counsellors*—Thy princes shall have, and shall hearken to, wise and faithful counsellors. *Afterward thou shalt be called*—Namely, justly and truly, *the city of righteousness, &c.*—Thou shalt be such. "The reforming of the magistracy," says Henry, "is a good step toward the reforming of the city and country too."

Verses 27, 28. *Zion shall be redeemed*—Shall be delivered from all their enemies and calamities; *with judgment*—By the exercise of God's strict justice in destroying the obdurate; by purging out those wicked and incorrigible Jews, who, by their sins, hindered the deliverance of the people; and by punishing and destroying their unmerciful enemies who kept them in cruel bondage; *and her converts*—Hebrew, יושביה, *her returners*, those of them who shall come out of captivity into their own land; *with righteousness*—Or, *by righteousness*; either by God's faithfulness, in keeping his promise of delivering them after seventy years, or by his goodness; for both these qualities come under the name of *righteousness* in the Scriptures. *And, or rather, but, the destruction of the transgressors, &c., shall be together*—Though I will deliver my people from the Babylonish captivity, yet those of them who shall still go on in their wickedness, shall not have the benefit of that mercy, but shall be reserved for a more dreadful and total destruction.

Verse 29. *For they shall be ashamed*—He does not speak of an ingenuous and penitential shame for sin, but of an involuntary and penal shame for the disappointment of the hopes which they had placed in their idols; *of the oaks which ye have desired*—Which, after the manner of the heathen, you have consecrated to idolatrous uses. Of what particular kind the trees here mentioned were, cannot be determined with certainty. The Hebrew word אלה, here used, is rendered *ilex* by Bishop Lowth, which

A. M. 3244. founded for the gardens that ye have
B. C. 760. chosen.

30 For ye shall be as an oak whose leaf fadeth,
and as a garden that hath no water.

^y Ezek. xxxii. 21. — ^z Chap. xliii. 17.

properly means *the scarlet oak*. Others think the terebinth-tree was intended. *And ye shall be confounded for the gardens, &c.*—In which, as well as in the groves, they practised idolatry: see Isa. lxx. 3; and lxvi. 17. "Sacred groves," the reader will observe, "were a very ancient and favourite appendage of idolatry. They were furnished with the temple of the god to whom they were dedicated; with altars, images, and every thing necessary for performing the various rites of worship offered there; and were the scenes of many impure ceremonies, and of much abominable superstition. They made a principal part of the religion of the old inhabitants of Canaan; and the Israelites were commanded to destroy their groves, among other monuments of their false worship. The Israelites themselves, however, became afterward very much addicted to this species of idolatry." see Ezek. xx. 28; Hos. iv. 13. Bishop Lowth.

Verse 30. *For ye shall be as an oak, &c.*—As you have sinned under the oaks and in the gardens, so you shall be like unto oaks and gardens, not when they are green and flourishing, but when they wither and decay. This verse is remarkably elegant, in which, what was the pleasure and confidence of those idolaters, is made to denote their punishment. "All the gardens in the East," says a late writer, "have water in them, which is so absolutely necessary, that without it every thing, in summer,

31 ^y And the strong shall be ^z as tow, A. M. 3244.
and the maker of it as a spark, and B. C. 760.
they shall both burn together, and none shall
quench *them*.

¹⁵ Or, *and his work*.

would be parched up. This is a circumstance which we should attend to, if we would enter into the energy of the latter clause."

Verse 31. *And the strong*—The wisest, strongest, or richest persons among you, who think to secure themselves against the threatened danger by their wisdom, wealth, or power, and much more they that are weak and helpless; *shall be as tow*—Shall be as suddenly and easily consumed by God's judgments as tow is by the fire. *And the maker of it*—The maker of the idol, who can neither save himself nor his workmanship; *as a spark*—To set it on fire; by his sin he shall bring himself to ruin. Or, as פִּעֲלוֹ לִנְצוֹן, may be rendered, *his work shall become a spark*, shall be the cause of his destruction. "The words are elegant, and the meaning of them is, that the rich, the powerful, the great, (meant by the word הַחֲזָקִים, which we render *strong*,) who seemed like a lofty and well-rooted oak, shall perish with their *works*: for their works, their great and wicked undertakings, by which they had sought safety, like sparks, shall set them on fire and consume them like tow. They shall perish, like fools, by their own devices. The very works themselves, which they had raised for the glory and preservation of themselves and their republic, shall be turned into the very cause of their destruction. Vitringa thinks the prophet alludes to the destruction of their state and temple by the Romans."—Dodd.

CHAPTER II.

A prophecy of Christ's kingdom, and the calling of the Gentiles, 1-5; and rejection of the Jews for their idolatry and pride, 6-9. The great majesty and power of God, and his terrors on the wicked; with an exhortation to fear God, and not to trust in man, 10-22.

A. M. 3244. **T**HE word that Isaiah the son of
B. C. 760. Amoz saw concerning Judah and
Jerusalem.

^a Mic. iv. 1, &c. — ^b Gen. xl. 1; Jer. xxiii. 20.

NOTES ON CHAPTER II.

Verse 1. *The word that Isaiah saw*—*The matter, or thing*, as the Hebrew word, דָּבָר, commonly signifies; the prophecy or vision. He speaks of the prophecy contained in this and the two following chapters, which makes one continued discourse. "The first five verses of this chapter foretel the kingdom of the Messiah, the conversion of the Gentiles, and their admission into it." From the 6th verse to the end of this second chapter is foretold the pun-

2 And ^a it shall come to pass ^b in the A. M. 3244.
last days, ^c that the mountain of the B. C. 760.
LORD's house shall ¹ be established in the top of

^c Psa. lxxviii. 15, 16. — ¹ Or, *prepared*.

ishment of the unbelieving Jews for their idolatrous practices, their confidence in their own strength, and distrust of God's protection: and, moreover, the destruction of idolatry in consequence of the establishment of the Messiah's kingdom. The whole third chapter, with verse 1, of the fourth, is a prophecy of the calamities of the Babylonian invasion and captivity; with a particular amplification of the distress of the proud and luxurious daughters of Sion. Chap. iv. 2-6, promises to the remnant,

A. M. 3244. the mountains, and shall be exalted
B. C. 760. above the hills; ^d and all nations shall
flow unto it.

3 And many people shall go and say, ^e Come
ye, and let us go up to the mountain of the
LORD, to the house of the God of Jacob; and

^a Psa. lxxii. 8; Chap. xxvii. 13.—^c Jer. xxxi. 6; 1. 5; Zech.
viii. 21, 23.

which shall have escaped this severe purgation, a
future restoration to the favour and protection of
God. This prophecy was probably delivered in the
time of Jotham, or, perhaps, in that of Uzziah, to
which time not any of his prophecies (and he pro-
phesied in their days) is so applicable as that of
these chapters."—Bishop Lowth.

Verse 2. *And—Or rather, now, it shall come to
pass in the last days*—The times of the Messiah,
which are always spoken of by the prophets as *the
last days*, because they are the last times and state
of the church, Christ's institutions being to continue
to the end of the world. See Joel ii. 28, compared
with Acts ii. 17; Mic. iv. 1, compared with Heb. i. 1;
1 Pet. i. 20. The Jews, it must be observed, divided
the times or succession of the world into three ages
or periods: the first, before the law; the second,
under the law; the third, under the Messiah:
which they justly considered as the last dispensation,
designed of God to remain till the consummation of
all things. "Accordingly St. Paul tells us, that
Christ appeared *ἐπὶ συντέλειᾳ τῶν αἰώνων*, at the con-
summation of the ages, or several periods of the
world, Heb. ix. 26; and, speaking of his own times,
saith, *τὴν συντέλειαν τῶν αἰώνων*, the ends of the world, or con-
clusion of the ages, are come, 1 Cor. x. 11. *The
mountain of the Lord's house*—Mount Moriah, on
which the Lord's house stood, or rather, the Lord's
house upon that mount, shall be established upon
the top of the mountains—Shall be raised above, be
rendered more conspicuous than, and shall be pre-
ferred before, all other mountains on which houses
are built, and altars erected and dedicated to any god
or gods. The prophet speaks figuratively. He
means, that the worship of the true God should be
established on the ruins of idolatry, that the true re-
ligion should swallow up all false religions, and the
church of God, typified by the temple at Jerusalem,
become most eminent and conspicuous, as a city on
a high mountain: and shall be exalted above the
hills—Above all churches, states, and kingdoms
in the world, and all that is excellent and glorious
therein. *The stone cut out of the mountain, without
hands, shall become itself a mountain, and shall
fill the whole earth*, Dan. ii. 34, 35. *And all nations*
—Even the Gentile nations; shall flow unto it—Shall
come in great abundance and with great eagerness
to embrace the true religion, and become members
of the true church, like broad streams, or mighty
rivers, flowing swiftly and impetuously toward the
ocean, as the word נָהָר, here used, signifies. Now,
it is well known, this was not the case with respect
to the Jewish Church at Jerusalem, or the worship

he will teach us of his ways, and we A. M. 3244.
will walk in his paths: ^f for out of B. C. 760.
Zion shall go forth the law, and the word of the
LORD from Jerusalem.

4 And he shall judge among the nations, and
shall rebuke many people: and ^g they shall

^h Luke xxiv. 47.—ⁱ Psalm xli. 9; Hos. ii. 18; Zechariah
ix. 10.

there established. It never happened, during the
ages that intervened between the time of Isaiah and
the destruction of their city and temple, and the dis-
persion of their nation by the Romans, that their
religion was so exalted, or made such great account
of, by any nations remote or near, as is here ex-
pressed: much less did whole nations flow unto
them, or unite themselves with them in the service
of God, and in church fellowship. But this pro-
phesy has been in a great measure fulfilled with re-
gard to the Christian Church, which has so drawn to
it the greater part of the civilized nations, that it has
far, very far, surpassed all other religious institutions,
whether Jewish, heathen, or Mohammedan: and
when the last of the four kingdoms, spoken of Dan.
ii. 35, 40–45, and vii. 19–27, shall be destroyed, and
thereby all obstructions removed, it shall be fully
and perfectly accomplished, and the kingdom under
the whole heaven shall be given to the people of the
Most High. For the Messiah shall have dominion
from sea to sea, and from the river to the ends
of the earth: yea, all kings shall fall down before him,
and all nations shall serve him, Psalm lxxii. 8, 11.

Verse 3. *And many people shall go*—Shall not
only have some weak desires of going, but shall take
pains, and actually go; and say, *Come, &c.*—Yea,
such shall be their zeal, that they shall not only go
themselves, but shall persuade and press others to go
with them. *And we will walk in his paths*—Thus
they show the truth of their conversion, by their
hearty desire to be instructed in the way of worship-
ping and serving God acceptably, and by their firm
purpose of practising the instructions given. *For
out of Zion shall go forth the law*—The new law,
the doctrine of the gospel, which is frequently called
a law, because it hath the nature and power of a law,
obliging us no less to the belief and practice of it
than the old law did; and the word of the Lord—
For the accomplishment of this promise, see Luke
xxiv. 47; Acts i. 8; Rom. x. 18. This last clause
shows the reason why the people should be so for-
ward to go, and to invite others to go with them.

Verse 4. *He shall judge among the nations*—He
shall set up and exercise his authority, in and over
all nations, not only giving laws to them, as other
rulers do, but doing that which no others can do,
convincing their consciences, changing their hearts,
and ordering their lives; and shall rebuke many
people—By the power of his word, compared to a
two-edged sword in Scripture, and by the grace of
his Spirit, convincing the world of sin: as also by
the remarkable judgments which he will execute on
those that are incorrigible, and especially on those

A. M. 3244. B. C. 760. beat their swords into plough-shares,
and their spears into ²pruning-hooks:
nation shall not lift up sword against nation,
^hneither shall they learn war any more.

5 O house of Jacob, come ye, and let us ⁱwalk
in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people

² Or, *scythes*.—^h Psa. lxxii. 3, 7.—ⁱ Eph. v. 8.—³ Or, *more than the east*.

of his implacable enemies who set themselves to oppose the propagation of his gospel. *They shall beat their swords into plough-shares*—This description of a well-established peace is very poetical. The Prophet Joel hath reversed it, and applied it to war prevailing over peace; *beat your plough-shares into swords, and your pruning-hooks into spears*, Joel iii. 10. And so likewise the Roman poet:

“Non ullus aratro
Dignus honos, squalent abductis arva colonis,
Et curvæ rigidum falces conflantur in ensem.”

Virg. *Georg.* i. 506.

“The peaceful peasant to the wars is press’d;
The fields lie fallow in inglorious rest.
The plain no pasture to the flock affords,
The crooked scythes are straightened into swords.”

Dryden.

Nation shall not lift up sword against nation—Peace is frequently mentioned in Scripture as the distinguishing character of Christ’s kingdom, and he himself is called the *prince of peace*. The design and tendency of his gospel are to produce a peaceable disposition in mankind, by subduing their pride, and various passions and lusts, which are the causes of wars and contentions, and by working in them humility, meekness, self-denial, and true and fervent love to all men, from whence peace necessarily follows. And the gospel actually does produce this effect in those that rightly receive it. It disposes them, *as much as in them lieth, to live peaceably with all men*. And as to that dissension and war which the preaching of the gospel has sometimes occasioned, as it was foretold it would do, Matt. x. 21, 22, it was wholly accidental, arising from men’s corrupt lusts and interests, which the gospel opposes; and it was not among those who received the truth in the love of it, but between them and those who were either open enemies, or false friends to them and to the gospel. But this passage foretels that even an external and general peace will be established in the world under the reign of the Messiah, which undoubtedly, in due time, will take place, namely, when the fulness of the Gentiles shall be brought in, and all Israel shall be saved, and both Jews and Gentiles shall be united together in one fold, under Christ their great Shepherd.

Verse 5. *O house of Jacob, come ye*—Since the Gentiles will be thus ready and resolved to seek and serve the Lord, and to excite one another so to do, let this oblige and provoke you, O ye Israelites, to

the house of Jacob, because they be re- A. M. 3244. B. C. 760. plenished ³from ^kthe east, and ¹are soothsayers like the Philistines, ^mand they ⁴please themselves in the children of strangers.

7 ⁿTheir land also is full of silver and gold, neither *is there any* end of their treasures; their land is also full of horses, nei-

^k Num. xxiii. 7.—^l Deut. xviii. 14.—^m Psa. cvi. 35; Jer. x. 2. ⁴ Or, *abound with the children*, &c.—ⁿ Deut. xvii. 16, 17.

join with, or rather to go before them in this good work. “The prophet,” says Lowth, “addresses himself to those Jews of later times, that should live when the glad tidings of the gospel should be published; and exhorts them to make use of those means of grace which God would so plentifully afford them, and not continue stubborn and refractory, like their forefathers, which disobedience of theirs had provoked him to forsake them, as it follows, verse 6. *And let us walk in the light of the Lord*—Take heed that you do not reject that light, which will be so clear, that even the blind Gentiles will discern it.”

Verse 6. *Therefore*—For the following causes; *thou hast forsaken thy people*—Or, wilt certainly forsake and reject them. *The house of Jacob*—The body of that nation. The prophet here begins his complaint of the state of the Jewish nation, and “assigns the reason of God’s withdrawing his kindness from those of the present age, (as there would be a more remarkable rejection of them under the gospel,) because of their following the corrupt manners of the idolatrous nations round about them, in seeking to soothsayers and wizards, which God had so solemnly and expressly forbidden, Deut. xviii. 14.”—Lowth. *Because they are replenished from the east*—Or, as the margin reads it, *more than the east*, which Dr. Waterland interprets, *They are fuller of sorceries than the east*; and Bishop Lowth, *They are filled with divination from the east*. The general meaning seems to be, that their land was full of the impious, superstitious, and idolatrous manners of the eastern nations, the Syrians and Chaldeans, and perhaps also they had encouraged these heathen to settle among them, that they might learn their customs. *And are soothsayers*—Undertaking to discover secret things, and to foretel future, contingent events, by observing the stars, or the clouds, or the flight of birds, and in other ways of divination; *like the Philistines*—Who were infamous for those practices; of which see one instance, 1 Sam. vi. 2. *They please themselves in the children of strangers*—They delight in their company and conversation, making leagues, and friendships, and marriages with them. Dr. Waterland renders the clause, *They please themselves in the conceptions, or productions, of strangers*.

Verse 7. *Their land also is full of silver, &c.*—They have heaped up riches immoderately, and still are greedily pursuing after more. Lowth thinks the prophet is especially reproofing those who, in the midst of the public calamities, made no conscience of

A. M. 3244. ther is there any end of their chari-
B. C. 760. ots :

8 ° Their land also is full of idols ; they worship the work of their own hands, that which their own fingers have made :

9 And the mean man boweth down, and the great man humbleth himself : therefore forgive them not.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.

11 The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed

down, and the LORD alone shall be exalted in that day.

12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low :

13 And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills that are lifted up,

15 And upon every high tower, and upon every fenced wall,

° Jer. ii. 28. — P Verses 19, 21 ; Rev. vi. 15. — Verse 17 ; Chap. v. 15, 16 ; xiii. 11. — Chap. iv. 1 ; xi. 10, 11 ; xii. 1, 4 ; xxiv. 21 ; xxv. 9 ; xxvi. 1 ; xxvii. 1, 2, 12, 13 ; xxviii. 5 ; xxix. 18 ; xxx. 23 ; lli. 6 ; Jeremiah xxx. 7, 8 ; Ezek. xxxviii. 14, 19 ;

xxxix. 11, 22 ; Hos. ii. 16, 18, 21 ; Joel iii. 18 ; Amos ix. 11 ; Obad. 8 ; Mic. iv. 6 ; v. 10 ; vii. 11, 12 ; Zeph. iii. 11, 16 ; Zech. ix. 16. — Chap. xiv. 8 ; xxxvii. 24 ; Ezek. xxxi. 3 ; Zech. xi. 1, 2. — Chap. xxx. 25.

enriching themselves by oppression and injustice. *Their land also is full of horses*—Which even their kings were forbidden to multiply, (as they were also forbidden to multiply gold and silver,) and much more the people. In the original this verse consists of a stanza of four lines, in which the construction of the two members is alternate, the first line answering to the third, and the second to the fourth.

Verses 8, 9. *Their land also is full of idols*—Every city had its god, (Jer. xi. 13,) and, according to the goodness and fertility of their lands, they made goodly images, Hos. x. 1. *They worship the work of their own hands*—They gave that worship to their own creatures, to the images which their own fancies had devised, and their own fingers had made, which they denied to JEHOVAH their Creator, than which nothing could be more impious or more absurd. *And the mean man boweth down, &c.*—Men of all ranks, both high and low, rich and poor, learned and ignorant, fall down and worship idols. The corruption is universal, and the whole land is given to idolatry. *Therefore forgive them not*—Thou wilt not forgive them, the imperative being put for the future, as we have seen it frequently is in the Psalms. Vitringa, however, Dr. Waterland, and Bishop Lowth, with many others, consider this verse, not as describing their idolatry, but as predicting the punishment which God was about to bring upon them for it ; and therefore translate it, in perfect consistency with the Hebrew, in the future tense, thus : *Therefore the mean man shall be bowed down, and the mighty man shall be humbled ; and thou wilt not forgive them.* “ They bowed themselves down to their idols, therefore shall they be bowed down, and brought low, under the avenging hand of God.” —Bishop Lowth. According to this interpretation, “ the prophet begins here to describe the imminent severe judgments of God, wherewith he would punish the pride of these men, and their alienation from the true worship of God and their disobedience to his law.”

Verses 10, 11. *Enter into the rock, &c.*—Such calamities are coming upon you, that you will be ready to hide yourselves in rocks and caves of the

earth, for fear of the glorious and terrible judgments of God. *The lofty looks of man shall be humbled*—The eyes that looked high ; the countenance, in which the pride of the heart had showed itself, shall be cast down in shame and despair. *The haughtiness of men shall be bowed down*—Judicially, as they prostrated themselves before their idols voluntarily, the punishment being suited to their sin. *And the Lord alone shall be exalted*—The justice and power of Jehovah shall be magnified, and the impotence and vanity of all other gods shall be detected, at the same time that the self-confidence, self-sufficiency, and vain glory of man are abased and vilified.

Verses 12–16. *For the day of the Lord*—The time of God’s taking vengeance on sinners ; *shall be upon every one that is proud*—To mortify and bring him down to the dust ; and *upon all the cedars of Lebanon, &c.*—In these and the following words, to verse 17, the prophet is considered, by most commentators, as speaking metaphorically, according to the symbolical language of the Egyptian hieroglyphics. The *cedars of Lebanon*, and *oaks of Bashan*, are supposed to mean princes and nobles, who carried themselves high, and behaved themselves insolently ; *high mountains and hills*, to signify states and cities ; *high towers and fenced walls*, those who excelled in ingenuity, wisdom, and strength ; and the *ships of Tarshish, &c.*, (verse 16,) the merchants who confided in their wealth and splendour. Thus Bishop Lowth : “ These verses afford us a striking example of that peculiar way of writing, which makes a principal characteristic of the parabolical, or poetical style of the Hebrews, and in which their prophets deal so largely : namely, their manner of exhibiting things divine, spiritual, moral, and political, by a set of images taken from things natural, artificial, religious, historical, in the way of metaphor or allegory. Thus, you will find in many other places, besides this before us, that cedars of Libanus and oaks of Bashan are used, in the way of metaphor and allegory, for kings, princes, potentates, of the highest rank ; high mountains and lofty hills, for kingdoms, republics, states, cities ; towers and fortresses, for

A. M. 3244. 16 ^u And upon all the ships of Tarshish, and upon all ^s pleasant pictures.

17 ^z And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted ^v in that day.

18 And ^e the idols he shall utterly abolish.

19 And they shall go into the ^z holes of the rocks, and into the caves of ⁷ the earth, ^a for fear of the LORD, and for the glory of his majes-

ty, when he ariseth ^b to shake terribly the earth. A. M. 3244. B. C. 760.

20 ^c In that day a man shall cast ⁸ his idols of silver, and his idols of gold, ⁹ which they made each one for himself to worship, to the moles and to the bats;

21 ^d To go into the clefts of the rocks, and into the tops of the ragged rocks, ^e for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

^a 1 Kings x. 22.—^b Heb. *pictures of desire*.—^c Verse 11. ^v Verse 11.—^e Or, *the idols shall utterly pass away*.—^z Verse 10; Hos. x. 8; Luke xiii. 30; Rev. vi. 16; ix. 6.—⁷ Heb. *the dust*.

^a 2 Thess. i. 9.—^b Chap. xxx. 32; Hag. ii. 6, 21; Heb. xii. 26.—^c Chap. xxx. 22; xxxi. 27.—^e Heb. *the idols of his silver*.—⁹ Or, *which they made for him*.—^d Verse 19.—^e Ver. 10, 19.

defenders and protectors, whether by counsel or strength, in peace or war; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life, such as those of Tyre and Sidon; for it appears from the course of the whole passage, and from the train of ideas, that the fortresses and ships are to be taken metaphorically, as well as the high trees and lofty mountains." Some, however, it may be observed, incline to understand this whole passage literally, remarking, that the judgment was to be so universal and terrible, as not only to reach to men, but to things also, whether natural or artificial, in all which there would be manifest tokens of God's displeasure against the land. "Ships of Tarshish," adds Bishop Lowth, "are in Scripture frequently used by a metonymy for ships in general, especially such as are employed in carrying on traffic between distant countries; as Tarshish was the most celebrated mart of those times, frequented of old by the Phenicians, and the principal source of wealth to Judea and the neighbouring countries. The learned seem now to be perfectly agreed that Tarshish is Tartessus, a city of Spain, (near Cadiz, now called Tariffa,) at the mouth of the river Bætis, (now named Guadalquivir, running through Andalusia,) whence the Phenicians, who first opened this trade, brought silver and gold, (Jer. x. 9; Ezek. xxvii. 12,) in which that country then abounded; and, pursuing their voyage still further to the Cassiterides, the islands of Sicily and Cornwall, they brought from thence lead and tin."

Verses 17, 18. *And the loftiness of man shall be bowed down*—Here the prophet expresses literally what he had delivered metaphorically in the preceding verses. The same things were asserted verse 11, but they are here repeated, partly to assure the people of the certainty of them, and partly to fix them more deeply in their minds, because men are very backward to believe and consider things of this nature. *And the idols he shall utterly abolish*—He will discover the impotency of idols to succour their worshippers, and thereby destroy the worship of them in the world.

Verse 19. *And they*—The idolatrous Israelites;

shall go into the holes of the rocks, &c.—Their usual places of retreat in cases of danger; see Josh. x. 16; Judg. vi. 2; 1 Sam. xiii. 6. The idea is taken from the nature of the land of Canaan; which was full of caves and dens; *for fear of the Lord, and the glory of his majesty, &c.*—"The meaning is, that there should be, at this time, a great and most bright display of the divine majesty and justice, which the impious and hypocritical could not bear; and that, struck with the terror of the divine judgment, they should consult for their safety, with the utmost terror and consternation, in caves, dens, and holes of the earth." "The Prophet Hosea hath carried the same image further, and added great strength and spirit to it, chap. x. 8. *They shall say to the mountains, Cover us; and to the hills, Fall on us;* which image, together with these of Isaiah, is adopted by the sublime author of the Revelation, chap. vi. 15, 16." See Dodd and Bishop Lowth.

Verse 20. *In that day a man shall cast his idols, &c., to the moles and to the bats*—Shall cast them into the meanest and darkest places, in which moles and bats have their abode; whereas before they set them up in high and honourable places, where they might be seen and worshipped. Or, as Bishop Lowth thinks the meaning may be, "They shall carry their idols with them into the dark caverns, old ruins, or desolate places, to which they shall flee for refuge; and so shall give them up, and relinquish them to the filthy animals that frequent such places, and have taken possession of them as their proper habitation." The wasting of Judah by the Syrians and Israelites in the time of Ahaz, might be here first in the prophet's view, when, besides a great multitude that were partly slain, and partly carried captive to Damascus by the Syrians, the king of Israel slew in Judah one hundred and twenty thousand in one day, and carried away captive, of men, women, and children, two hundred thousand, taking away also much spoil, 2 Chron. xxviii. 5, 6, 8. The prophecy may refer, secondly, to the invasion of the country by Sennacherib; but, undoubtedly, the destruction of Judah and Jerusalem by the Chaldeans, and the Babylonish captivity, are chiefly intended, for then idolatry was entirely abolished among the Jews, and never practised by them afterward.

A. M. 3244. 22 ^f Cease ye from man, whose
B. C. 760. ^g breath is in his nostrils: for

wherein is he to be accounted A. M. 3244.
of? B. C. 760.

^f Psa. cxlvi. 3; Jer. xvii. 5.

^g Job xxvii. 3.

Verse 22. *Cease ye from man*—"The prophet here subjoins an admonitory exhortation to the men of his own and of all times, to dissuade them from placing any confidence in man, however excellent in dignity, or great in power; as his life depends upon the air which he breathes through his nostrils, and which, if it be stopped, he is no more; and therefore, if you abstract from him the providence and grace of God, and consider him as left to himself, he is worthy of very little confidence and regard: see Psa. cxlvi. 3, 4. Vitringa is of opinion, that the prophet here alludes immediately to the kings of Egypt: see chap. xxxi. 3. And he adds, that the mystical interpretation of the period from

the twelfth to this verse, may refer also to other days of the divine judgment, of which there are four peculiarly noted in Scripture, as referring to the new economy. 1st, The day of the subversion of the Jewish republic; 2d, The day of vengeance on the governors of the Roman empire, the persecutors of the church, in the time of Constantine; 3d, The future day of judgment hereafter to take place upon Antichrist and his crew; of which the prophets, and St. John in the Revelation particularly, have spoken; and, 4th, The day of general judgment. It is to this third day that he thinks the present period more immediately refers: see 2 Thess. ii. 2; Rev. xvi. 14." —Dodd.

CHAPTER III.

Great confusion on both people and rulers for their sin, and impudence in it, 1-9. Peace to the righteous, and misery to the wicked, 10, 11. The oppression and covetousness of the rulers, 12-15. The pride of women, and their judgments, 16-26.

A. M. 3244. **F**OR behold, the Lord, the LORD of
B. C. 760. hosts, ^a doth take away from Jerusalem and from Judah ^b the stay and the staff, the whole stay of bread, and the whole stay of water,

2 ^c The mighty man, and the man A. M. 3244.
of war, the judge, and the prophet, B. C. 760.
and the prudent, and the ancient,

3 The captain of fifty, and the ¹ honourable man, and the counsellor, and the coun-

^a Jer. xxxvii. 21; xxxviii. 9. —^b Lev. xxvi. 26.

NOTES ON CHAPTER III.

Verse 1. *For, &c.*—The prophet, having in the preceding chapter declared, in general terms, the terror of the day of the Lord, now descends to a more particular explication, and special confirmation of what he had advanced concerning it. *Behold*—Look upon what follows to be as certain as if it were already accomplished; *the Lord doth take away, &c., the stay and the staff*—All their supports, of what kind soever; all the things they trust to, and look for help and relief from; *the whole stay of bread, and the whole stay of water*—Bread is commonly called the staff of life: see Lev. xxvi. 26; Ezek. xiv. 13. But by bread and water here are meant all kinds of aliment, whereby the body is supported. This judgment seems to relate especially to the siege of Jerusalem by the Chaldeans, when bread and water were both very scarce: see Jer. xiv. 1-6, and xxxvii. 21, and xxxviii. 9.

Verses 2, 3. *The mighty man, &c.*—Strong and valiant men. *The judge*—The civil magistrates; *and the prophet*—Either strictly so called, the want of whom is matter of grief, (Psa. lxxiv. 9,) or more largely taken, so as to include all skilful and faithful teachers; *and the prudent*—Whose wisdom and conduct were necessary to preserve them from ruin; *and the ancient*—Whose wisdom was increased

by long experience. This likewise relates to the same times, particularly to Jehoiachin's captivity, when all the men of note were carried away captive with him, 2 Kings xxiv. 14. *The captain of fifty*—There shall not be a man left able to command fifty soldiers, much less such as could command hundreds or thousands, who yet were necessary; *and the honourable man*—Men of high birth, place, power, and reputation; *and the counsellor*—Wise and learned statesmen; *and the cunning artificer*—Who could make either ornaments for times of peace, or instruments for war, whom therefore conquerors were wont to take away from those nations whom they subdued, 1 Sam. xiii. 19, 20; 2 Kings xxiv. 14; *and the eloquent orator*—Hebrew, נבון לרש, literally, the skilful of charm, or the skilful charmer, or enchanter; whereby he understands either, 1st, Charmers, whom he threatens God would take away, not as if such persons were blessings to a people, or the removing of them a curse, but only because they made great use of them, and trusted to them. And so he signifies that God would remove all the grounds of their confidence, both right and wrong, and make their case desperate. Thus, for the same reason, God threatens the Israelites, (Hos. iii. 4,) that they should be, as without a sacrifice, so without an image and teraphim. Or,

A. M. 3244. ^{ning} artificer, and the ² eloquent ora-
B. C. 760. tor.

4 And I will give ^d children *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable.

6 When a man shall take hold of his brother of the house of his father, *saying*, Thou hast clothing; be thou our ruler, and *let* this ruin be under thy hand:

7 In that day shall he ³ swear, saying, I will

³ Or, *skilful of speech*.—^d Eccles. x. 16.—³ Heb. *lift up* the hand, Gen. xiv. 22.—⁴ Heb. *binder up*.

he may mean, 2d, Such as could persuade powerfully, and, as it were, *charm* people, by their eloquence, and induce them to do those things which were necessary for their safety; for the expression may be taken in a good sense, as כִּסְפִי, *divination*, is Prov. xvi. 10. Accordingly, Bishop Lowth translates it, *the powerful in persuasion*.

Verses 4, 5. *And I will give children to be their princes*—Either, 1st, Children in age, whose minority corrupt ministers of state commonly abuse, to the producing of much evil: or, 2d, In understanding and experience. When all the eminent persons, mentioned verses 2, 3, were removed, the necessary consequence must be, that persons of no qualifications for government must succeed in their places. This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple. *And the people shall be oppressed*—By the command or permission of such childish rulers. *The child shall behave himself proudly, &c.*—The child in understanding, or the young and inexperienced; *and the base against the honourable*—“The usual effects,” says Lowth, “of a weak and unsettled government, where faction grows too hard for justice, and seditious men become so bold as openly to insult those that are in authority.”

Verses 6-8. *A man shall take hold of his brother*—Of his relation, friend, or neighbour. To take hold of another implies entreating his assistance; see chap. iv. 1; Zech. viii. 23; *saying*, *Thou hast clothing*—We are utterly undone, and have neither food nor raiment; but thou hast something left to support the dignity, which we offer to thee; *be thou our ruler*—And we will be subject to thee. It is taken for granted that there would be no way of redressing all these grievances, and bringing things into order again, but by good magistrates, who should be invested with power by common consent, and exert that power for the good of the community; *and let this ruin be under thy hand*—Namely, to heal it. *In that day he shall swear*—To show that he was resolved. Hebrew, *he shall lift up*, namely,

not be a ⁴ healer; for in my house A. M. 3244.
is neither bread nor clothing: make B. C. 760.
me not a ruler of the people.

8 For ^e Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The show of their countenance doth witness against them; and they declare their sin as ^f Sodom, they hide it not. Wo unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say ye to the righteous, ^g that *it shall be well with him*: ^h for they shall eat the fruit of their doings.

^e Mic. iii. 12.—^f Gen. xiii. 13; xviii. 20, 21; xix. 5.—^g Ec. viii. 12.—^h Psa. cxxviii. 2.

his hand, which was the usual gesture in swearing; *I will not be a healer*—A repairer of the ruins of the state; *for in my house is neither bread nor clothing*—I have not sufficient provisions, either of food or raiment, for my own family; much less, as you falsely suppose, for the discharge of so high a trust. *For Jerusalem is ruined*—The case is desperate, and past relief: it will be to no purpose to attempt affording any; *because their tongue and their doings are against the Lord*—They have broken the law of God in word and deed, and that in contempt of his authority and defiance of his justice. Their *tongue* was against the Lord, for they contradicted his prophets, and their *doings* were against him, for they acted as they spoke; *to provoke the eyes of his glory*—Of his glorious majesty, whom they ought to reverence and adore; the all-seeing eyes of Him who is of purer eyes than to behold iniquity, unless with abhorrence.

Verse 9. *The show of their countenance*—Their pride, wantonness, and impiety, manifestly show themselves in their very looks and whole behaviour, and will be swift witnesses against them, both before God and men. *They declare their sin as Sodom*—They commit it publicly, casting off all fear of God, and reverence to men; and they glory in it. *They hide it not*—As men do, who have any remains of modesty or ingenuity. *They have rewarded evil to themselves*—That is, procured a fit recompense for their wickedness, even utter ruin; or, *they have done evil, &c.* They cannot blame God, but themselves: their destruction is wholly from themselves. The word הָרָה, rendered *show*, in the first clause of the verse, not occurring elsewhere in the Bible, is of rather uncertain signification. Bishop Lowth renders it, *steadfastness*; and Dr. Waterland, *impudence*. The former translates the whole verse thus: “The steadfastness of their countenance witnesseth against them: for their sin, like Sodom, they publish, they hide it not: wo to their souls! for upon themselves have they brought down evil.”

Verses 10, 11. *Say ye to the righteous*—O ye priests and Levites, in your sermons and exhortations

A. M. 3244. 11 Wo unto the wicked! ⁱ it shall
B. C. 760. be ill with him: for the reward of his
hands shall be ⁵ given him.

12 ¶ As for my people, ^k children are their
oppressors, and women rule over them. O my
people, ¹ they ⁶ which lead thee cause thee to err,
and ⁷ destroy the way of thy paths.

13 The LORD standeth up ^m to plead, and
standeth to judge the people.

ⁱ Psa. xi. 6; Eccles. viii. 13.—⁵ Heb. *done to him*.—^k Verse
4.—¹ Chap. ix. 16.—⁶ Or, *they which call thee blessed*.

to the people; *that it shall be well with him*—Even
when it is ill with the wicked, and with the nation in
general; *for they shall eat the fruit of their doings*
—God will be their safeguard and portion in the
common calamity; therefore let them not fear, but
let them commit themselves, and their all, to his pro-
tection, and resign themselves up to his disposal.
They shall either *be hid in the day of the Lord's
anger*, or shall have divine supports and comforts,
which shall abound in proportion as trials and troubles
abound. "This is an admirable sentence to sup-
port the souls of the pious, amidst all the calamities
of this life. God will not forsake those who truly
love and serve him. This, reason teaches us; this,
the experience of all times confirms; and it is the
constant and comfortable doctrine of the word of
God. The event must and will be happy to the good
man." *Wo unto the wicked, &c.*—These heavy
judgments are designed against them, and shall
certainly find them out, though here they be
mixed with the righteous. As happiness, either
in this world or the next, is, by the divine deter-
mination, the certain consequence of righteousness,
so the contrary is the certain consequence of wick-
edness.

Verse 12. *As for my people*—In this and the fol-
lowing verses, says Dr. Dodd, "the prophet describes
the incapacity and weakness, the ignorance and cor-
ruption, the oppression and cruelty of the priests and
rulers of the people; such as we learn from history
they were before the Babylonish captivity." *Child-
ren are their oppressors*—Persons young in years,
of little experience, and who have not due considera-
tion, but, following the impulse of their passions,
without regard to any thing else, have the power in
their hands, which they use at their pleasure, of ex-
acting tribute of the people; *and women rule over
them*—Weak and effeminate rulers. Or, perhaps he
speaks of the wives and concubines of their kings
and great men, who, by their arts, gaining an as-
cendency over their husbands, induced them to act
as they desired, though frequently to the people's
prejudice, and in a manner contrary to all the laws.
Thus it was in the reign of Jehoram, king of Judah,
whose wife Athaliah, a cruel and weak woman, oc-
casioned great disorders in the state; see 2 Chron.
chap. xxi. and xxii.; and thus undoubtedly it fre-
quently happened after the time Isaiah uttered this
prophecy. *They who lead thee*—Thy rulers, civil

14 The LORD will enter into judg- A. M. 3244.
ment with the ancients of his people, B. C. 760.
and the princes thereof: for ye have ⁸ eaten up
ⁿ the vineyard; the spoil of the poor *is* in your
houses.

15 What mean ye *that* ye ^o beat my people
to pieces, and grind the faces of the poor? saith
the Lord GOD of hosts.

16 ¶ Moreover the LORD saith, Because the

⁷ Heb. *swallow up*.—^m Mic. vi. 2.—⁸ Or, *burnt*.—ⁿ Chap. v.
7; Matt. xxi. 33.—^o Chap. lviii. 4; Mic. iii. 2, 3.

and ecclesiastical, whose duty it is to show thee the
right way; or, as נאשרין, may be properly rendered,
they that bless thee; that is, thy false prophets, who
flatter thee, and speak peace to thee; *cause thee to
err*—From the way of truth and duty, from the way
of safety and prosperity. Instead of leading thee to
repentance and reformation, they encourage thee to
go on in sin and rebellion against him, on whom thou
art dependant for all things. Those teachers are in-
deed impostors, that pronounce a people safe and
happy who continue in sin; for it is contrary to the
very nature of things, that any people can be happy
who are contemnners of the divine laws. Their pun-
ishment may be delayed, but it is not therefore re-
mitted; and every step they take in such a way is
a step toward misery and ruin. *And destroy the
way of thy paths*—Keep thee from the knowledge
or practice of those paths, which lead to safety and
happiness, and mislead thee into evil courses, by
their wicked counsels or examples.

Verses 13–15. *The Lord standeth up to plead*—
He will shortly and certainly stand up as a judge to
inquire into the cause, and to give sentence; *and
standeth to judge the people*—To call the wicked
into judgment, and to denounce upon them as they
deserve; or to defend and deliver his own people,
judging for them, as this phrase often means. *Will
enter into judgment with the ancients*—The princes
or rulers, as it is explained in the next clause, often
called elders, because they were commonly chosen
from those that were advanced in years. *For ye
have eaten up the vineyard*—Destroyed, instead of
preserving and dressing it, as you should have done.
The church and commonwealth of Israel is often
called God's vineyard, and here *the vineyard*, by
way of eminence, intrusted to the care of these rulers.
The spoil of the poor is in your houses—The
goods which you have violently taken away from
them. *What mean ye that ye beat my people?*—
What warrant have ye for it? How durst you pre-
sume to do it? *and grind the faces of the poor*—
A strong metaphor to denote grievous oppression;
but it is exceeded by the Prophet Micah, chap.
iii. 1–3.

Verse 16. *Moreover, the Lord saith*—After God
had reproved the rulers of the Jews for their iniqui-
ty, injustice, and rapacity in spoiling the people, "he
draws an argument of the same kind from the
pride and luxury of the noble matrons and virgins,

A. M. 3244. daughters of Zion are haughty, and
B. C. 760.

walk with stretched-forth necks and
wanton eyes, walking and mincing as they
go, and making a tinkling with their feet :

17 Therefore the LORD will smite with a
scab the crown of the head of the daughters of
Zion, and the LORD will discover^a their
secret parts.

18 In that day the LORD will take away the

^aHeb. *deceiving with their eyes*.—¹⁰Or, *tripping nicely*.—⁷Deut. xxviii. 27.—¹¹Heb. *make naked*.—⁹Chap. xlvii. 2, 3; Jer. xiii.

whose ornaments, collected from the spoils of the people, were borne proudly and insolently by them; upon whom therefore he denounces judgments; for of these two parts consists this last period of his re-proving discourse: urging, 1st, In this verse the crimes of luxury and wanton haughtiness; denouncing, 2d, The punishment with which God would pursue these crimes, verse 17 to chap. iv. 1:" see Vitringa and Dodd. *Because the daughters of Zion are haughty*—Proud and disdainful; *and walk with stretched-forth necks*—Affecting stateliness, (Psa. lxxv. 5,) and endeavouring to appear tall; *and wanton eyes*—Hebrew, כְּשֹׁרֵר, *falsifying their eyes*; that is, falsely setting off their eyes with paint, as Bishop Lowth translates it, observing that he takes it to be the true meaning and literal rendering of the word; *walking and mincing as they go*—Taking petty tripping steps in their walking, that they may appear the younger; *making a tinkling with their feet*—Dr. Waterland renders this clause, *and with chains, or shackles, upon their feet*. The prophet is thought, by some learned men, to "allude to a custom among the eastern ladies of wearing on their legs large hollow rings, or circles, with little rings hanging round them; the cavities of these rings being filled with small flints, which caused them to sound like bells on the least motion." Bishop Lowth translates the last two clauses, "Mincing their steps as they go, and with their feet lightly tripping along."

Verse 17. *Therefore the Lord will smite, &c.*—*Will humble the head of the daughters of Zion; and Jehovah will expose their nakedness*. Thus Bishop Lowth renders the verse, observing, that "it was the barbarous custom of the conquerors of those times to strip their captives naked, and to make them travel in that condition, exposed to the inclemency of the weather; and, which was worst of all, to the intolerable heat of the sun. But this, to the women, was the height of cruelty and indignity; and especially to such as those here described, who had indulged themselves in all manner of delicacies of living, and all the superfluities of ornamental dress; and even whose faces had hardly ever been exposed to the sight of man. This is always mentioned as the hardest part of the lot of captives. Nahum, denouncing the fate of Nineveh, paints it in very strong colours," chap. iii. 5, 6.

Verse 18. *In that day the Lord, &c.*—"Punishment, which, though slow, always follows vice, is

bravery of their tinkling ornaments A. M. 3244.
about their feet, and their ¹²cauls, B. C. 760.

and *their* ^rround tires like the moon,

19 The ¹³chains, and the bracelets, and the
¹⁴mufflers,

20 The bonnets, and the ornaments of the
legs, and the head-bands, and the ¹⁵tablets, and
the ear-rings,

21 The rings, and nose-jewels,

22; Nah. iii. 5.—¹²Or, *net-works*.—^rJudges viii. 21.—¹³Or, *sweet balls*.—¹⁴Or, *spangled ornaments*.—¹⁵He. *houses of the soul*.

here denounced upon the luxurious and proud women: first, *taking away*, not only the ornaments, wherewith they set off their beauty, but also their garments, which were of necessary use, to verse 24; secondly, deprivation of their husbands and children, verses 25, 26; thirdly, the consequence hereof, by which this loss might be repaired, chap. iv. 1:" see Vitringa. *Will take away the bravery of their tinkling ornaments, &c.*—It is justly observed by a learned commentator here, that the words which describe the women's ornaments in this and the following verses are of very doubtful signification; the modes of every age and country varying so often, that the succeeding fashion makes the former to be quickly forgotten, and the words that express it to become obscure, or even unintelligible. Probably a hundred years hence the names of some of the ornaments that are now in use in our own land will be as little understood as some of those here named. It is judged unnecessary and improper, therefore, to trouble the reader here with the different interpretations which learned men have given of them. It is agreed by all, that they were ornaments used by the women in Judea at that time, and that they were made the means of increasing their pride and other vices, and therefore were displeasing to God. And it is of no concern exactly to understand the differences of them. Instead therefore of spending time on this barren subject, we shall content ourselves with laying before the reader Bishop Lowth's translation of the Hebrew terms used to express them, with some occasional observations which he has made on some of the articles. *In that day will the Lord take away from them the ornaments of the feet-rings, and the net-works, and the crescents*, verse 18. *The pendants, and the bracelets, and the thin veils*, verse 19. *The tires, and the fetters, and the zones, and the perfume-boxes, and the amulets*, verse 20. *The rings, and the jewels of the nostril*, verse 21. Many commentators explain this of jewels, or strings of pearl, hanging from the forehead, and reaching to the upper part of the nose. But it appears from many passages of Holy Scripture, that the phrase is to be literally and properly understood of *nose-jewels*, rings set with jewels, hanging from the nostrils, as ear-rings from the ears, by holes bored to receive them. Ezekiel, enumerating the common ornaments of women of the first rank, has not omitted this particular, and is to be understood

A. M. 3244. 22 The changeable suits of apparel,
B. C. 760. and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the veils.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well-set hair,

^a Chap. xxii. 12; Mic. i. 16. — ¹⁶ Heb. *might*. — ^t Jer. xiv. 2;

in the same manner, chap. xvi. 11, 12; see also Gen. xxiv. 47, and Prov. xi. 22.

Verses 22-24. *The embroidered robes, and the tunics, and the cloaks, and the little purses*, verse 22. *The transparent garments*—A kind of silken dress, transparent like gauze; worn only by the most delicate women, and such as dressed themselves, as Sallust observes, “*elegantius quam necesse esset probis*,” *more elegantly than was necessary for modest women*. This sort of garments was afterward in use among the Greeks. *And the fine linen vests; and the turbans, and the mantles*, verse 23. *And there shall be, instead of perfume, a putrid ulcer*—A principal part of the delicacy of the Asiatic ladies consists in the use of baths, and of the richest oils and perfumes; an attention to which is, in some degree, necessary in those hot countries. Frequent mention (as we have seen) is made of the rich ointments of the spouse in the Song of Solomon; and the preparation for Esther’s being introduced to King Ahasuerus was a course of bathing and perfuming for a whole year; *six months with oil of myrrh, and six months with sweet odours*, Esther ii. 12. A diseased and loathsome habit of body, instead of a beautiful skin, softened and made agreeable with all that art could devise, and all that nature, so prodigal, in those countries, of the richest perfumes, could supply, must have been a punishment the most severe and the most mortifying to the delicacy of these haughty daughters of Zion. *And, instead of well-girt raiment, rags; and, instead of high-dressed hair, baldness; and, instead of a zone, a girdle of sackcloth: a sun-burnt skin, instead of beauty*, verse 24.

Verses 25, 26. *Thy men shall fall, &c.*—We have

^a baldness; and instead of a stomacher, A. M. 3244.
a girding of sackcloth: *and burning* B. C. 760.
instead of beauty.

25 ¶ Thy men shall fall by the sword, and thy ¹⁶ mighty in the war.

26 ^t And her gates shall lament and mourn; and she, *being* ¹⁷ desolate, ¹⁸ ^u shall sit upon the ground.

Lam. i. 4. — ¹⁷ Heb. *cleansed*. — ¹⁸ Or, *emptied*. — ^u Lam. ii. 10.

in these verses the second evil; the desolation and widowhood of the matrons and virgins: see Lam. ii. 21, 22. But we must observe, that the prophet here does not address the women themselves, but Zion, which frequently is spoken of and represented in the character of a woman. *Her gates shall lament*—The gates of Zion, which, by a figure, are said to lament, to imply the great desolation of the place, that there would be no people to go out and come in by them, or to meet together there as they used to do. *And she, being desolate*—Bereaved of her children; Hebrew, נקה, *emptied*, or cleansed, that is, deprived of all that she had held dear, and delighted in; *shall sit upon the ground*—In the posture of a mourner, bewailing her sad calamity. Sitting on the ground, the reader will observe, was a posture denoting deep distress: see on Job ii. 13. The Prophet Jeremiah has noticed it, in the first place, among many indications of sorrow, in an elegant description of this same state of distress of his country, Lam. ii. 8-10. Thus also the psalmist, *By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion*. For, undoubtedly, Isaiah in this prophecy had in his view, at least first and immediately, the destruction of Jerusalem by Nebuchadnezzar, and the dissolution of the Jewish state under the captivity of Babylon. His prediction, however, received a second, and still more awful accomplishment, in the destruction of that city and nation by the Romans. And, what is remarkable, in a medal coined by Vespasian’s order, Jerusalem is represented, according to the picture drawn of her here by the prophet, as lamenting that calamity, under the emblem of a woman sitting on the ground in a melancholy and mournful posture.

CHAPTER IV.

In the extremity of evils, Christ’s glorious kingdom should appear to those who are left alive, 1, 2. They shall be holy, 3. Purged, 4. A glory and a defence upon them, 5. A sanctuary from evils, 6.

A. M. 3244. AND ^a in that day seven women
B. C. 760. shall take hold of one man, saying, We will ^b eat our own bread, and wear our

own apparel: only ¹ let us be called A. M. 3244.
by thy name, ² to take away ^c our re- B. C. 760.
proach.

^a Chap. ii. 11, 17. — ^b 2 Thess. iii. 12. — ¹ Heb. *let thy name*

be called upon us. — ² Or, *take thou away*. — ^c Luke i. 25.

NOTES ON CHAPTER IV.

Verse 1. *In that day*—Of which he has hitherto been speaking, chap. ii. and iii., and still continues to

speak; in that calamitous time; *seven women shall take hold on one man*—“The war and captivity shall make such a prodigious scarcity in the male sex,

A. M. 3244. 2 ¶ In that day shall ^d the branch
B. C. 760. of the Lord be ^a beautiful and glorious,
and the fruit of the earth shall be excellent
and comely ^e for them that are escaped of Is-
rael.

^d Jer. xxiii. 5; Zech. iii. 8; vi. 12.—^a Heb. beauty and glory.
^e Heb. for the escaping of Israel.

that seven women shall be glad to apply to a single man for protection, preservation, and marriage: and shall importune him, though contrary to the natural modesty of their sex, to consent to *take away their reproach*—For not barrenness only, but a single state also was reckoned opprobrious among the Jews.” “And in spite of the natural suggestions of jealousy, they will each be content with a share only of the rights of marriage in common with several others; and that on hard conditions, renouncing the legal demands of the wife on the husband, (see Exod. xxi. 10,) and begging only the name and credit of wedlock, to be freed from the reproach of celibacy.” See Vitringa and Bishop Lowth.

Verse 2. *In that day*—About and after that time, when the Lord shall have washed away (as this time is particularly expressed, verse 4,) the filth of Zion, by those dreadful judgments now described. The third part of this discourse, the reader will observe, begins here, in which is set forth the flourishing state of the remnant of the Jews after the times of the former calamity. *Shall the branch of the Lord be beautiful and glorious*—The church and people of Israel may be here intended by the *branch of the Lord*, being often called God's vine, or vineyard, as we have seen before, and the *branch of his planting*, chap. ix. 21. It is a metaphorical expression, taken from a tree cut down, which, notwithstanding, sprouts forth anew from the root, by young suckers, and brings forth many trees. And thus the prophet foretels, that, notwithstanding the grievous calamities and great destructions which he had predicted, and which would certainly come to pass, yet, nevertheless, the small remainder of them which should return out of captivity, with those that should be left in the land, when it was laid desolate by the Chaldeans, should increase into a great people. And to them the *fruit of the earth* should be excellent and comely—That is, through the abundant produce of the land they should be made rich, and should be rendered respectable to the neighbouring nations. This seems to be the primary and most obvious meaning of the passage, considered in connection with what precedes and follows. The Chaldee Paraphrast, however, says, the *branch* here means the *Messiah of Jehovah*, and of him many Jewish doctors, as well as Christian commentators, understand the expression. Certainly he is frequently signified, in Scripture, by this title, the *branch*: see chap. xi. 1; Jer. xxiii. 5, and xxxiii. 15; Zech. iii. 1; and, in one place, namely, Zech. vi. 12, his name is expressly said to be the *branch*. Understood of him, the meaning of the passage must be, that after the foregoing miseries had been

3 And it shall come to pass, *that he* A. M. 3244.
that is left in Zion, and he that re- B. C. 760.
maineth in Jerusalem, ^e shall be called holy,
even every one that is ^f written ^g among the
living in Jerusalem:

^e Chapter ix. 21.—^f Phil. iv. 3; Revelation iii. 5.—^g Or, to life.

brought upon the Jews, and they had been restored to their own land; and after they had been chastised and purified still more, by the calamities brought upon them by Antiochus Epiphanes and other princes of the Grecian empire, and by the Romans under Pompey, the Messiah should be born; and that, after the utter destruction which should be brought upon the Jewish city, temple, and nation, by Titus, the Roman general, the kingdom of the Messiah should become beautiful and glorious, as is here expressed. According to this interpretation, the expression, *in that day*, in the beginning of the verse, must be considered as used with great latitude, as it often is by this prophet, signifying, as Lowth observes, “not the same time with that which was last mentioned, but an extraordinary season, remarkable for some signal events of providence, called elsewhere, by way of excellence, *the day of the Lord*, just as *that day* denotes the day of judgment in the New Testament, as being a time of all others the most remarkable; see 2 Thess. i. 10; 2 Tim. i. 12, 18, and iv. 8. “It is usual,” says Grotius, “for the prophets to pass from the threatenings that relate to their own times, to the promises which belong to the times of the gospel.” It may be further observed here, that the Scriptures often speak of great tribulations, as preceding, and preparing the way for, the enlargement and prosperity of Christ's kingdom. In consistency with this application of the passage, by the *fruit of the earth*, here said to be excellent and comely, must be meant the spiritual blessings of the gospel, frequently described under the emblems of the fruitfulness of the earth and plenty. And by *them that are escaped of Israel*, we must understand those Jews who, the prophet foresaw, would be converted by the preaching of Christ and his apostles, and should thereby escape that vengeance which would involve the rest of their nation. This accords well with the following verses of the chapter.

Verse 3. *And he that is left in Zion*—Those that escape the common destruction brought on their countrymen; see verse 2; *shall be called holy*—Shall be really such. The Jews that survived the Babylonish captivity, and returned into their own land, were greatly reformed, especially in one point, they relapsed no more into idolatry: and in other respects also a spirit of religion was revived among them. But the prophecy was much more eminently fulfilled in the first converts from Judaism to Christianity, to whose purity and holiness the apostles often bear witness, and of which they glory in their writings. *Even every one that is written among the living, &c.*—Whose names are recorded in the book

A. M. 3244. 4 When ^g the LORD shall have
B. C. 760.

washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assem-

^g Mal. iii. 2, 3.—^h Exod. xlii. 21.—ⁱ Zech. ii. 5.—^k Or,

of life, or the book of the divine knowledge and remembrance, as persons who, by repentance toward God and faith in the Messiah, expected, or already revealed, have passed from death unto life. The phrase is used in allusion to the registers which were kept of the Jewish tribes and families; see notes on Exod. xxxii. 32; Psal. lxxix. 28.

Verse 4. *When the Lord shall have washed away the filth, &c.*—This shall be accomplished when God shall have thoroughly cleansed the Jewish nation from their sins; and shall have purged away the blood of Jerusalem—The sins of cruelty and oppression, (ch. v. 7,) or of bloodshed and murder, particularly in killing the prophets, and persecuting God's servants. *By the spirit of judgment and burning*—By the effects of his justice and wrath in punishing them severely; by making them pass through the furnace of affliction, as it is expressed ch. xlviii. 10: or the Holy Spirit's influences may be chiefly intended, especially as this mode of purification is opposed to the legal way, which was by water. The Holy Spirit may well be called a *spirit of judgment*, because he executes judgment in the church, and in the consciences of men, convincing sinners of sin, leading them to judge and condemn themselves, and humbling them before God. And the same Spirit may be properly called a *spirit of burning*, because he burns up and consumes the dross which is in the church, and in the hearts of sinners, operates like refiners' fire, purges believers as gold and silver are purged, (Mal. iii. 3,) inflames their souls with love to God and zeal for his glory, and transforms them into his holy nature and image. This was effectually done with respect to those Jews that embraced the gospel in the early days of Christianity.

Verse 5. *And the Lord will create*—Will, in a marvellous manner, produce, as it were, by a new work of creation; *upon every dwelling-place of mount Zion*—Upon all the private habitations of his people; and *upon her assemblies*—Upon the places of their public worship, and the persons assembled therein; *a cloud and smoke by day, and the shining, &c.*—He alludes to the pillar of a cloud and fire, which conducted and protected the Israelites in the wilderness, and afterward rested upon the tabernacle; and his words imply, that God would be the protector and glory of Zion. Such he was to Jerusalem after the return from Babylon; directing the Jews in their various difficulties, and defending them in their weak state against all the contrivances and

blies, ^h a cloud and smoke by day, and ^k the shining of a flaming fire by night: A. M. 3244. B. C. 760.

for ^g upon all the glory shall be ⁱ a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and ^k for a place of refuge, and for a covert from storm and from rain.

above.—⁷ Heb. a covering, Chap. viii. 14.—^k Chap. xxv. 4.

attempts of their enemies, as we learn from the book of Nehemiah: and thus especially he was present with, and guided, protected, and preserved the first Christian Church, when he destroyed their unbelieving and disobedient countrymen. *Upon all the glory shall be a defence*—Upon all that church and people, which God will make glorious: upon the literal, but especially upon the mystical Jerusalem, upon all holy societies, or assemblies of sincere Christians. A learned commentator, who says the *dwelling-places* and *assemblies* of Zion "refer to the meetings of the apostles and other Christians at Jerusalem;" and that the next clause, *upon all the glory, &c.*, means that the divine protection shall be afforded wherever God manifests himself by the extraordinary signs of his gracious presence, adds as follows: "Every symbol of the divine grace and glory, such as was the cloud, brings with it the protection and defence of that place or assembly, which is blessed with this prerogative. The event proves the truth of this interpretation. So long as God was in the temple, that place rejoiced in the benefit of the divine protection. When the voice was heard, 'Let us depart hence,' it was left to the desolation of its enemies." Now the same, as he says, holds good in the Christian Church. While she cleaves to God, adheres to his truth, possesses his grace, obeys his laws, and worships him in the beauty of holiness, she has his presence with her, and is safe and happy. But, when the reverse of all this takes place, when his truth is disbelieved, his grace neglected, his laws broken, and his ordinances slighted, or attended in a mere formal way, his presence is withdrawn, and her glory and defence depart together.

Verse 6. *And there shall be, &c.*—Or, *He*, that is, the Lord, *shall be, a tabernacle, or a tent, for a shadow from the heat, &c.*—He alludes to the circumstance of tents being necessary, in those eastern countries, to defend people from the intolerable heat of the sun, and the violent tempests which frequently happen; in consequence of which a portable tent becomes an important part of a traveller's baggage, for defence and shelter. Thus, he signifies, the Christian Church, in its early ages, exposed as it was to the heat and violent storms of repeated persecutions, stood in peculiar need of the divine protection, and was favoured therewith, and that frequently, in a very extraordinary and even miraculous way.

CHAPTER V.

This chapter, containing the prophet's third discourse, appears to stand single and alone, unconnected with the preceding and following. Its subject is nearly the same with that of the first chapter, namely, a general reproof of the Jews for their wickedness; "but it exceeds that chapter," says Bishop Lowth, "in force, in severity, in variety, and elegance; and it adds a more express declaration of vengeance, by the Babylonian invasion. It naturally divides itself into two principal parts, being partly parabolical and partly proper. The first contains the parable, setting forth, under the allegory of a vineyard, God's mercies to Israel, and Israel's unfruitfulness, 1-6. The other, the explanation and application of the parable, manifesting some of the more notorious sins of the Jewish people, and foretelling the judgments which God was about to bring upon them, as the punishment of those sins, 7-30.

A. M. 3244.
B. C. 760.

NOW will I sing to my well-beloved
a song of my beloved touching
his vineyard. My well-beloved hath a vine-
yard in ¹a very fruitful hill:

^a Psa. lxxx. 8; Cant. viii. 12; Chap. xxvii. 2; Jer. ii. 21; Matt. xxi. 33; Mark xii. 1; Luke xx. 9.

NOTES ON CHAPTER V.

Verse 1. *Now will I sing, &c.*—Bishop Lowth translates this clause, "Let me sing now a song to my beloved; a song of loves concerning his vineyard." This is the exordium, a kind of title placed before the song; which song he records, as Moses did his, that it might be a witness for God, and against Israel. The *beloved*, to whom the prophet addresses the song, is the Lord of the vineyard; as appears by the latter clause of the verse, namely, God, or his Messiah, whom the prophet loved and served, and for whose glory, eclipsed by the barrenness of the vineyard, he was greatly concerned: *a song of my beloved*—Not devised by me, but inspired by God, which, therefore, it behooveth you to lay deeply to heart: *touching his vineyard*—The house of Israel, (verse 7,) or his church among the Israelites, often, and very properly, called a vineyard, because of God's singular regard to it, and care and cultivation of it; his delight in it, and expectation of good fruit from it. *My beloved hath, &c.*—Hebrew, לִירֵדִי הִיא, *my beloved hath had a vineyard*, namely, for many ages, with which he hath long taken great pains, and on which he hath bestowed much culture; *in a very fruitful hill*—Hebrew, *on a horn, the son of oil*, "an expression," says Bishop Lowth, "highly descriptive and poetical." According to Kimchi the prophet gives the land of Israel this appellation because of its height and fertility. Accordingly, the bishop renders the phrase, *on a high and fruitful hill*, observing, that "the parts of animals are, by an easy metaphor, applied to parts of the earth, both in common and poetical language. A promontory is called a *cape*, or *head*; the Turks call it a *nose*; a ridge of rocks, a *back*, ('*dorsum immane mari summo*, a huge back in the deep sea'; Virg.) Thus a *horn* is a proper and obvious image for a mountain, or mountainous country." Hills are places most commodious for vines, and the hills of Canaan being very fertile, the phrase, *son of oil*, is added to express that circumstance, both because oil includes the idea of fatness, and because *oil-olive* was one of the most valued productions of that land. Indeed the word *horn* also is frequently used in Scripture as an emblem of plenty, their wealth consisting very much in their *herds*, as well as flocks.

A. M. 3244.
B. C. 760.

² And he ²fenced it, and gathered
out the stones thereof, and planted it
with the choicest vine, and built a tower in the
midst of it, and also ³made a wine-press therein:

¹ Heb. *the horn of the son of oil*.—² Or, *made a wall about it*.
³ Heb. *heaved*.

Verse 2. *And he fenced it*—In this verse the prophet, carrying on the allegory, proceeds to express, in parabolical language, the singular favours which God had bestowed on the Jewish nation, and the peculiar care which he had taken of them. He separated them from other nations, took them into covenant with himself, gave them a variety of laws and ordinances respecting his worship and service, and became, in an especial manner, their protector and governor. Thus *he fenced his vineyard*; Hebrew, עֲקָרָהּ, *circumsepsit eam, hedged it round on all sides*. In removing the heathen nations, and destroying all the forms of their idolatrous worship, forbidding all idolatry, and all intimate friendship and intermarriages with idolaters, and by giving them plain and ample directions for their whole conduct, lest they should fall by error or mistake, he *gathered out the stones thereof*—Which otherwise might have marred the land, (2 Kings iii. 19,) and injured the vines. In other words, he removed all the hinderances of fruitfulness. In that he formed his church of the posterity of those wise, holy, and faithful men, Abraham, Isaac, and Jacob, and purged and reformed the nation in the wilderness before he established them in Canaan, he might truly be said to *plant his vineyard with the choicest vine*—Or, as the Hebrew is, *the vine of Sorek*, alluding to a valley between Ascalon and Gaza, running up eastward into the tribe of Judah, and famous for the best vines, and the richest vineyards. *And he built a tower in the midst of it*—As edifices, termed towers by the Jews, were erected in vineyards, containing, as Bishop Lowth supposes, "all the offices and implements, and the whole apparatus necessary for the culture of them, and the making of wine;" and, doubtless, also serving for the accommodation and defence of the labourers; and as places of pleasure for the owners of the vineyards; so God provided his church with a most commodious and magnificent temple, furnished with all conveniences for every part of that worship and service which he required his people to perform to him, and affording every requisite accommodation for the residence, support, and comfort of the priests and Levites, while ministering in holy things, and employed in cultivating God's mystical vineyard; and where he, the Lord

A. M. 3244. ^b and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, ^c judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard: ^d I will take away the

hedge thereof, and it shall be eaten A. M. 3244. up; and break down the wall thereof, B. C. 760. and it shall be ⁴ trodden down:

6 And I will lay it waste: it shall not be pruned, nor digged; but there shall come be briars and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah ⁵ his pleasant plant; and he looked for judgment, but behold ⁶ oppression; for righteousness, but behold a cry.

^b Deut. xxxii. 6; Chap. i. 2, 3.—^c Rom. iii. 4.—^d Psa. lxxx. 12.

⁴ Heb. for a treading.—⁵ Heb. plant of his pleasures.
⁶ Heb. a scab.

of the vineyard, might be peculiarly present, as the protector and consolation of his people, their refuge and strength, and very present help in times of trouble or danger. Thus the Chaldee paraphrast: "I have constituted them the plant of a choice vine, and built my sanctuary in the midst of them." So also Jerome interprets the clause. He also made a wine-press therein—Hebrew, ^{וַיַּבֵּן} יֶקֶבֶץ, which Bishop Lowth properly translates, "And he hewed out also a lake therein;" observing that the word ^{יֶקֶבֶץ} means, not the wine-press itself, or *calcatorium*, (the vessel or place where the grapes were stamped, or trod for the wine, which is expressed by another word,) but "what the Romans called *lacus*, the lake; the large open place or vessel, which, by a conduit, or spout, received the *must* (or new wine) from the wine-press." This place, he thinks, in very hot countries, it was necessary, or very convenient, to have under ground, or in a cave hewed out of the side of a rock, "for coolness; that the heat might not cause too great a fermentation, and sour the must." Now this lake, made to contain the new wine, may here signify the great altar, made to receive the sacrifices and oblations, as the fruits of the spiritual vineyard. And he looked that it should bring forth grapes—Real, genuine fruit, true, substantial piety and virtue, or godliness and righteousness; and it brought forth wild grapes—Or, rather, *poisonous berries*, as Bishop Lowth translates ^{וַיֵּצֵא} בְּרִיחַ, the word here used, which does not signify "merely useless, unprofitable grapes, such as wild grapes; but grapes offensive to the smell, noxious, poisonous;" such as those mentioned 2 Kings iv. 39–41. For, according to the force and intent of the allegory, "To good grapes ought to be opposed fruit of a dangerous and pernicious quality; as, in the explication of it, to judgment is opposed tyranny, and to righteousness oppression." See an elegant paraphrase of this part of the parable, Jer. ii. 21.

Verses 3, 4. And now, O inhabitants of Jerusalem, &c.—God is here introduced as calling upon the guilty themselves to pass sentence, or judgment, in the case, and leaving it to them; because, without downright madness, they could do no other than condemn themselves; who, when they had received so many benefits from God, had been so ungrateful

to him. What could have been done, &c.—What work is there belonging to the office of an owner or keeper of a vineyard, which I have neglected? Wherefore—brought it forth wild grapes—How unworthy a conduct and inexcusable a crime is it, that you not only have been unfruitful in good works, but have brought forth, in abundance, the fruits of wickedness! Who can read these words without being moved at the justness as well as the tenderness of the reproach; which is equally applicable now to professing Christians in general, as it was to the Jews at that time? What is it that God has not done for us? What good thing has he withheld from us? How many invaluable blessings has he bestowed upon us in our creation and preservation! And how many still more inestimable in our redemption! What more could have been done for us than he has done? Wherefore then, when he looketh for grapes, does he only find wild grapes, or rather poisonous berries? When he looketh for a tribute of grateful praise, does he find ingratitude, forgetfulness of his mercies, and disobedience to his commands?

Verses 5, 6. And now I will tell you, &c.—He graciously warns them beforehand, that they may have space and encouragement to repent, and so to prevent the threatened miseries. I will take away the hedge thereof, &c.—I will withdraw my presence and protection from you, and give you up into the hands of your enemies. I will lay it waste—It shall be overrun by heathen and infidels, and shall no longer bear the form of a vineyard. It shall not be pruned nor digged—Vine-dressers used to dig up and open the earth about the roots of the vines. The meaning is, I will remove my ministers, who have used great care and diligence to make you fruitful: but there shall come up briars and thorns—I will give you up to your own wicked lusts. I will also command the clouds—I will deprive you of all my blessings.

Verse 7. For the vineyard, &c.—Or rather, Now the vineyard, as Dr. Waterland renders it: here we have the interpretation of the preceding parable in general. In the subsequent verses the prophet enters into particulars. This general interpretation is fully verified by the history of the Jewish people,

A. M. 3244. 8 ¶ Wo unto them that join ^o house
B. C. 760. to house, *that* lay field to field, till
there be no place, that ⁷ they may be placed
alone in the midst of the earth !

9 ^f In ^o mine ears, said the LORD of hosts,
^o Of a truth many houses shall be desolate,
even great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield one
^o bath, and the seed of a homer shall yield an
ephah.

11 ¶ ^h Wo unto them that rise up early in
the morning, *that they may follow strong drink* ;

^o Mic. ii. 2. — ⁷ Heb. ye. — ^f Chap. xxii. 14. — ^o Or, *This is in mine ears*, saith the LORD, &c. — ^o Heb. *If not*, &c. — ^o See Ezek. xlv. 11. — ^h Prov. xxiii. 29, 30 ; Eccles. x. 16 ; Verse 22.

especially in the time of our Lord and his apostles : *and the men of Judah his pleasant plant*—In whom God formerly delighted ; *and he looked for judgment*—Both the administration of justice by magistrates, and justice in the dealings of the people with one another : *but behold oppression*—From the powerful upon their inferiors ; and *for righteousness*—For equity, mercy, and benevolence ; *but behold a cry*—From the oppressed, crying to men for help, and to God for vengeance. “The paronomasia, or play on the words, in the Hebrew, in this place, is very remarkable ; *mispat, mispach ; zedakah, zeakah*. There are many examples of it in the other prophets ; but Isaiah seems peculiarly fond of it. The rabbins esteem it a great beauty : their term for it is, *elegance of language*.”—Bishop Lowth.

Verses 8–10. *Wo unto them, &c.*—The unfolding of the parable, after the general key in the preceding verse, comprehends two things, according to the argument of the parable ; the crimes of this ungrateful people, and the punishment decreed to their crimes. *That join house to house*—That add new purchases of houses and lands to their former possessions. Not that this was in itself absolutely unlawful, but because they did it from an inordinate desire of riches, and with the injury of their brethren. *That they may be placed alone*—That they alone may be the lords and owners, and all others only their tenants and servants. Thus, “the first crime condemned is avarice and rapacity ; which is strongly described in this verse, and which prevailed remarkably among the Jews. Its punishment, even the desolation of those houses which they coveted, and the devastation of those fields which they obtained so rapaciously, is set forth in the two following verses.” See Vitringa. *In mine ears, said the Lord*—That is, *It was revealed in mine ears* : or, I heard God speak what I am now about to utter. *Of a truth many houses shall be desolate*—“In vain are ye so intent upon joining house to house, and field to field ; your houses shall be left uninhabited, and your fields shall become desolate and barren : so that a vineyard of ten acres shall produce but one bath (not eight gallons) of wine, and the husbandman shall reap but a tenth part of the seed which he has sown.”—Bishop

that continue until night, *till wine* A. M. 3244
¹⁰ inflame them ! B. C. 760.

12 And ⁱ the harp, and the viol, the tabret, and pipe, and wine, are in their feasts : but ^k they regard not the work of the LORD, neither consider the operation of his hands.

13 ^l Therefore my people are gone into captivity, ^m because *they have* no knowledge : and ⁿ their honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore hell hath enlarged herself, and opened her mouth without measure : and their

¹⁰ Or, *pursue them*. — ⁱ Amos vi. 5, 6. — ^k Job xxxiv. 27 ; Psa. xxviii. 5. — ^l Hos. iv. 6. — ^m Chap. i. 3 ; Luke xix. 44. — ⁿ He. *their glory are men of famine*.

Lowth. Thus it is predicted that a fruitful land should be made barren for their wickedness, according to God's threatening, (Psa. cvii. 34,) and they would have as little comfort in their lands as in their houses.

Verses 11, 12. *Wo unto them that rise up early, &c.*—Here we find another vice reproved, namely, that of luxury, or intemperance ; whose companion and daughter is Inattention to the works of God, whose child, also, is Ignorance ; see verse 13 ; *that rise up early to follow strong drink*—As husbandmen and tradesmen rise early to follow their employments ; as if they were afraid of losing time from that which is the greatest mispending of time and the most sinful abuse of it. *That continue until night*—Spending the whole day at their cups ; *till wine inflame them*—Inflame their lusts and passions : for *chambering and wantonness*, on the one hand, and *contentions and wounds without cause*, on the other, generally follow upon *rioting and drunkenness*, Rom. xiii. 13 ; Prov. xxiii. 29. *And the harp, and the viol, &c., are in their feasts*—Musical instruments of all sorts must accompany their wine, that every sense may be gratified to the utmost, and their pleasures rendered more exquisite. *But they regard not the work of the Lord*—What God hath lately done, and is yet doing, and about to do, among them ; his grievous judgments, partly inflicted, and partly threatened, which require another course of life, even to give themselves to fasting and prayer, and to reform their manners, that so they might remove the calamities which now afflicted them, and prevent those which were approaching.

Verses 13, 14. *Therefore the people are gone into captivity*—The prophet may refer to those carried captive in the time of Ahaz : see on chap. ii. 20. Or his words may be rendered, *the people go into, &c.* ; that is, shall certainly and shortly go, speaking of the approaching judgments as if they were already come. *Because they have no knowledge*—No serious consideration of God's works, and of their own duty and danger. *And their honourable men are famished*—Who thought themselves quite out of the reach of famine. *Therefore hell hath enlarged herself*—The grave, or the place of torment, to

A. M. 3244. glory, and their multitude, and their
B. C. 760. pomp, and he that rejoiceth, shall descend into it.

15 And ^a the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled;

16 But the LORD of hosts shall be exalted in judgment, and ¹² God ¹³ that is holy shall be sanctified in righteousness.

17 Then shall the lambs feed after their man-

ner, and the waste places of ^o the fat one shall strangers eat. A. M. 3244.
B. C. 760.

18 ¶ Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-
rope:

19 ¶ That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it!

^a Chap. ii. 9, 11, 17.—¹² Or, the holy God.—¹³ Heb. the God, the holy.

^o Chap. x. 16.—^p Chap. lxxi. 5; Jer. xvii. 15; Amos v. 18; 2 Pet. iii. 3, 4.

which certainly the souls of such persons must descend; and opened her mouth without measure—To receive those vast numbers which die by this famine, or otherwise, as is here implied. The prophet is thought to allude “to the form of the ancient sepulchres, which were subterraneous caverns hollowed out of a rock, the mouth of which was generally closed by a great stone. The *prosopœia* is extremely fine and expressive, and the image is fraught with the most tremendous horror.” And their glory, &c.—Their nobles, or honourable men, as they are called, verse 13, being distinguished, both here and there, from the multitude; and their pomp—Which shall die with them; and he that rejoiceth—That spendeth all his days in mirth and jollity, and casteth away all cares and fears; shall descend into it—Not only into the grave, but into hell. Bishop Lowth’s translation of this verse is peculiarly striking:

“Therefore Hades hath enlarged his appetite;
And hath stretched open his mouth without measure:
And down go her nobility, and her populace,
And her busy throng, and all that exult in her.”

“These verses,” (13 and 14,) he justly observes, “have a reference to the two preceding. They that indulged in feasting and drinking, shall perish with hunger and thirst: and Hades” (the invisible world, hell prepared to receive these sinners that live and die in sin) “shall indulge his appetite as much as they had done, and devour them all. The image is strong and expressive in the highest degree. Habakkuk uses the same image with great force, chap. ii. 5. But in Isaiah, Hades is introduced, to much greater advantage, in person; and placed before our eyes as a ravenous monster, opening wide his unmeasurable jaws, and swallowing them all together.”

Verses 15–17. And the mean man, &c.—All of them, both high and low, shall be brought to destruction. But the Lord shall be exalted in judgment—By the execution of his just judgment upon his incorrigible enemies. And God that is holy shall be sanctified—Shall appear to be a holy God; in righteousness—That is, by displaying his righteousness, or executing his righteous judgments. Then, &c.—When God shall have finished that work of judgment upon the ungodly, he will extend mercy to the remainder; the lambs—The poor and

harmless people, who shall be left in the land, when the rich are carried into captivity, as it happened 2 Kings xxv. 12; shall feed after their manner—Or, without restraint, as Bishop Lowth renders it. And the waste places of the fat ones—The lands left by their owners, the rich and great men, who were either slain or carried into captivity; shall strangers eat—The poor Israelites who were left in the land to be vine-dressers and husbandmen, who are called strangers, because they were so in reference to that land, not being the proper owners of it, nor related to them. Vitringa is of opinion that this verse “refers to the first disciples of Jesus Christ, who, seeing and deplored the destruction of the Jews, should rest safely under the protection of God; while, according to the next clause, the Gentiles should be brought into the communion of the church, and rejoice in those benefits, prerogatives, and privileges, whereof the carnal, rich, and luxurious Jews were deprived.” See John x. 16.

Verses 18, 19. Wo unto them that draw iniquity—That are not only drawn to sin by the allurements of the world, or by the persuasions of wicked men, but are active and industrious in drawing sin to themselves, or themselves to sin: with cords of vanity—Or, of lying, as the word נֶפֶשׁ frequently signifies; that is, with vain and deceitful arguments and pretences, whereby sinners generally draw themselves to sin, such as, That God does not regard human affairs; that many of the greatest sinners often go unpunished; that we see no proofs of the divine interposition, &c. See 2 Pet. iii. 3, 4. And sin with a cart-rope—With all their might, as beasts that draw carts with ropes. That say, Let him make speed—Namely, God, in whose name thou and other prophets are always reproving and threatening us; and hasten his work, that we may see it—He only thinks to affright us, as if we were fools or children, with bugbears, or pretended evils: he either cannot, or will not, do us any harm. This was the plain language of their actions; they lived as if they were of this opinion. And let the counsel of the Holy One draw nigh—What you have declared to be his counsel, with regard to our going into captivity, and which, you say, his holiness obliges him to execute: they scornfully repeat the title of Holy One, usually given by the prophets to God. And come, that we may know it—We cannot believe that it will ever

A. M. 3244. 20 ¶ Wo unto them ¹⁴ that call evil
B. C. 760. good, and good evil; that put darkness
for light, and light for darkness; that put bitter
for sweet, and sweet for bitter!

21 Wo unto *them that are* ¹ wise in their own
eyes, and prudent ¹⁵ in their own sight!

22 ² Wo unto *them that are* mighty to drink
wine, and men of strength to mingle strong
drink:

23 Which ³ justify the wicked for reward, and
take away the righteousness of the righteous
from him!

24 Therefore ⁴ as ¹⁶ the fire devoureth the
stubble, and the flame consumeth the chaff, so

¹⁴ Heb. *that say concerning evil, It is good, &c.*—¹ Prov. iii. 7; Rom. i. 22; xii. 16.—¹⁵ Heb. *before their face.*—² Verse 11.
³ Prov. xvii. 14; xxiv. 24.—⁴ Exod. xv. 7.—¹⁶ Heb. *the tongue*

happen unless we see it with our eyes. Thus, “by a long progression in iniquity, and a continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God, and scoffing at his threatened judgments;” to which they cannot be persuaded to give any credit till they find them executed upon them.

Verse 20. *Wo unto them that call evil good, and good evil*—That endeavour to confound both the names and the natures of virtue and vice, of piety and impiety; commend, and applaud what is evil, and disparage and discountenance what is good; *that put darkness for light, and light for darkness, &c.*—Ignorance and error, for knowledge and truth: in other words, who subvert, or pervert, all the great principles of truth, wisdom, and of righteousness. A most corrupt condition of a church and state is that indeed, “in which men, accustomed to vices, begin, with the things themselves, to lose also the names of them, and to draw a veil, as it were, over their impieties, by sanctifying their crimes with the names of virtues.” This reproof of the prophet supposes, that the difference between good and evil, sin and holiness, is as self-evident as that between the most contrary qualities which we are informed of by the report of our senses: and that the advantage which light hath above darkness does not shine out with a brighter evidence than the pre-eminence which virtue hath above vice, righteousness above unrighteousness. See Lowth.

Verse 21. *Wo unto them that are wise in their own eyes*—Who, being puffed up with a high opinion of their own wisdom, despise the counsels and instructions of Jehovah by his prophets, and prefer their own vain imaginations before the decisions of infinite wisdom.

Verse 24. *Therefore as the fire, &c.*—“The latter part of the parabolic song, contained in verse 6, begins here to be more fully explained; and, to the end of the chapter, we have an account of that total destruction of the republic, which was to be brought upon it by a people most skilful in war, and coming from

¹⁷ their root shall be as rottenness, and ¹⁸ their blossom shall go up as dust: because they have cast away the law of the LORD of hosts, and despised the word of the Holy One of Israel.

25 ¹ Therefore is the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and ² the hills did tremble, and their carcasses *were* ¹⁷ torn in the midst of the streets. ³ For all this his anger is not turned away, but his hand is stretched out still.

26 ¶ ⁴ And he will lift up an ensign to the nations from far, and will ⁵ hiss unto them from

of fire.—¹⁷ Job xviii. 16; Hos. ix. 16; Amos ii. 9.—¹⁸ 2 Kings xxii. 13, 17.—¹ Jer. iv. 24.—² Or, *as dung.*—³ Lev. xxvii. 14; Chap. ix. 12, 17, 21; x. 4.—⁴ Chap. xi. 12.—⁵ Ch. vii. 18.

a very distant country.” The greatness and impelling cause of this threatened destruction are explained in this and the following verse: the instruments of it, a fierce and warlike people, are described verses 26–29. And the consequence of it, the trouble and desperation of those that remained from this slaughter, verse 30. See Vitringa. *Their root shall be as rottenness*—They shall be like a tree, which not only withers in its branches, but dies and rots at the roots, and therefore is past all hopes of recovery. That is, they shall be destroyed, both root and branch, and that as certainly and irresistibly as fire devours the stubble on which it kindles, and the flame consumes the chaff which it touches. *Their blossom shall go up as dust*—Shall vanish as the dust, which is blown away with every wind, or shall be resolved into dust, and yield no fruit; *because they have cast away the law of the Lord, &c.*—Have cast off all obedience to it, and treated it with contempt.

Verse 25. *Therefore is the anger of the Lord kindled*—This implies that, before the time of that final vengeance, concerning which the prophecy principally treats, God had afflicted, or, rather, would afflict and chastise this rebellious people, with the most grievous calamities: that those calamities should consume many, who, being slain in the wars, should be trod upon by their enemies, like the dung in the streets; most certain indications these of the divine justice and wrath, while they, unawakened by these chastisements, would not so much as attempt to appease the divine displeasure, but would provoke it still more by repeated crimes; till, at length, it should come upon them to the uttermost.—Vitringa. *And the hills did tremble*—A metaphorical and hyperbolic description of a grievous calamity, familiar to the prophets: see the margin. *For all this, his anger is not turned away, &c.*—This is not the end, as you vainly imagine, but, if you repent not, only the beginning of your sorrows, and an earnest of further miseries.

Verse 26. *And he will lift up an ensign to the*

A. M. 3244. ° the end of the earth; and behold,
B. C. 760. ^d they shall come with speed swiftly:

27 None shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken:

28 ^f Whose arrows are sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

° Deut. xxviii. 49; Psa. lxxii. 8.—^d Joel ii. 7.—° Dan. v. 6.
† Jer. v. 16.—^e Chap. viii. 22; Jer. iv. 23; Lam. iii. 2; Ezek.

nations—To call them together for his service. Here that decree of the divine severity, which had been spoken of in general terms in verse 24, is explained. God is shown to be the supreme general or leader of the people, which were to come from far to execute his vengeance; they were to assemble at his setting up his ensign as a signal; and at his *hissing*—A metaphor taken from the practice of persons keeping bees; who used to draw them out of their hives into the fields, and lead them back again, *ovipiquas*, by *hissing*, *whistling*, or some sounds of that kind; as Cyril, Theodoret, and Bochart have shown. The meaning is, that God would collect the people, like bees, by the slightest indication of his will, and bring them into Judea to execute his vengeance.—Bishop Lowth and Dodd. It is not expressed particularly from whence they should be brought, but only said in general, 1st, That they should come from far—Which may be applied, either to the Assyrians, spoken of under this same character, (chap. x. 3,) and who, not long after, invaded Judea, and did much mischief in it; or to the Chaldeans, even Babylon being called a *far country*, chap. xxxix. 3. 2d, That they should come from the ends of the earth—An expression hardly applicable either to the Assyrians or Chaldeans, but which exactly agrees to the Romans, and which undoubtedly received its final and most perfect accomplishment in the destruction brought on the Jews by them. In saying, *they shall come with speed swiftly*, the prophet refers to verse 19. As the scoffers had challenged God to make speed, and to hasten his work of vengeance, so now they are assured, that *with speed, and swiftly*, it shall come.

Verses 27–29. *None, &c.*—In these verses the prophet describes the quality of the forces which should come against Jerusalem; their vigour, activity, and diligence, verse 27; their military expedition, readiness, skilfulness, and apparatus, verse 28; their fortitude and undaunted courage, verse 29; for all which particulars the Romans were remarkably eminent.—Dodd. *None shall be weary*—Though their march be long and tedious. As I have

29 Their roaring shall be like a lion, they shall roar like young lions: A. M. 3244. B. C. 760.

yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver it.

30 And in that day they shall roar against them like the roaring of the sea: and if one look unto the land, behold, darkness and sorrow, and the light is darkened in the heavens thereof.

xxxii. 7, 8.—¹⁸ Or, *distress*.—¹⁹ Or, *when it is light, it shall be dark in the destructions thereof*.

called them to this work, so I will assist them in it. *None shall slumber nor sleep*—They shall all be watchful and diligent to take all opportunities of executing my judgments. *Nor the latchet, &c., be broken*—I will take all impediments out of their way. *Whose arrows are sharp*—Who are every way furnished and ready for my work, waiting only for my command. *Their horses' hoofs like flint*—Because they shall not be broken or battered by the length or stoniness and ruggedness of the way. *And their wheels like a whirlwind*—For the swiftness of their march, and for the force and violence of their chariots in battle. *They shall roar like young lions*—Which signifies both their cruelty, and their eagerness to catch and devour the prey. *They shall lay hold on the prey, &c.*—These words do not agree to the Assyrians, for they were forced to retreat with great shame and loss, and the Jews were delivered from them: but they agree perfectly both to the Chaldeans and the Romans, both of whom carried the prey away safe, and none delivered it—That is, neither the Jews themselves, nor any of their confederates, to whose help they trusted.

Verse 30. *And in that day, &c.*—“Here Isaiah closes this prophecy, with a strong and eloquent description of the consequences of this calamity; setting forth, in the most emphatical terms, the utter confusion, blackness, and desperation of the miserable Jews.” See chap. viii. 22. *They shall roar against them like the roaring of the sea*—Which is violent and frightful; and if one look, &c., behold, darkness and sorrow—Darkness, that is, sorrow: the latter word explains the former. Every thing looks black and dismal. *And the light is darkened in the heavens thereof*—When they look up to the heavens, as men in distress usually do, they see no light there. Their comforts are wholly eclipsed, and their hopes like the giving up of the ghost. It must be observed, that the Scriptures frequently express great calamities and changes, in states and churches, by the heavens being darkened, and the sun, moon, and stars withdrawing their light, or falling from heaven.

CHAPTER VI.

In this chapter we have the prophet's fourth discourse, containing an account of a glorious vision wherewith he was favoured; the design of which was, 1st, To exhibit a figure of the kingdom of the Son of God, hereafter to be manifested in the world; and, 2d, To foretell the future blindness and hardness of heart of the greatest part of the Jewish nation. We have (1.) A symbolical manifestation of the glory of the God of Israel, 1-4. (2.) The sanctification of Isaiah to the performance of an important prophetic office, 5-7. (3.) A peculiar command given to the prophet concerning the future and unhappy state of the Jews, 8-13.

A. M. 3246. **I**N the year that ^aKing Uzziah died,
B. C. 758. ^bI saw also the LORD sitting upon
a throne, high and lifted up, and ¹his train
filled the temple.

2 Above it stood the seraphims: each one had

six wings; with twain he covered his A. M. 3246.
face, and ^cwith twain he covered his B. C. 758.
feet, and with twain he did fly.

3 And ²one cried unto another, and said,
^dHoly, holy, holy, is the LORD of hosts:

^a 2 Kings xv. 7. — ^b 1 Kings xxii. 19; John xii. 41; Rev. iv. 2.

¹ Or, the skirts thereof. — ^c Ezek. i. 11. — ² Heb. this cried to this. — ^d Rev. iv. 8.

NOTES ON CHAPTER VI.

Verse 1. *In the year that King Uzziah died, I saw the Lord*—"As this vision," says Bishop Lowth, "seems to contain a solemn designation of Isaiah to the prophetic office, it is by most interpreters thought to be the first in order of his prophecies. But this perhaps may not be so: for Isaiah is said, in the general title of his prophecies, to have prophesied in the time of Uzziah, whose acts, first and last, he wrote, (2 Chron. xxvi. 22,) and the phrase, *in the year when Uzziah died*, probably means, *after the death of Uzziah*; as the same phrase, (chap. xiv. 28,) means, *after the death of Ahaz*. Not that Isaiah's prophecies are placed in exact order of time: chapters ii., iii., iv., v. seem, by internal marks, to be antecedent to chapter i.; they suit the time of Uzziah, or the former part of Jotham's reign: whereas, chapter i. can hardly be earlier than the last years of Jotham: see note on chap. i. 1, 7, and ii. 1. This might be a new designation of the whole course of God's dispensations in regard to his people, and the fates of the nation; which are even now still depending, and will not be fully accomplished till the final restoration of Israel."

I saw the Lord—In a vision or ecstasy. The place of this vision is supposed to be the temple, from which the particular scenery of it is taken. The Divine Majesty is represented as seated upon a throne, high and lifted up—Probably above the ark in the most holy place, where the glory appeared above the cherubim, surrounded by his attendant ministers. "The veil, separating the most holy place from the holy, or the outermost part of the temple, is supposed to be taken away, for the prophet, to whom the whole is exhibited, is manifestly placed by the altar of burnt-offering, at the entrance of the temple, (compare Ezek. xliii. 5, 6,) which was filled with the train of the robe, the spreading and overflowing of the divine glory. The Lord upon the throne, according to St. John, (chap. xii. 41,) was Christ, and the vision related to his future kingdom; when the veil of separation was to be removed, and the whole earth was to be filled with the glory of God, revealed to all mankind. It respects, indeed, primarily the prophet's own time, and the obduration of the Jews of that age, and their punishment

by the Babylonish captivity; but extends, in its full latitude, to the age of the Messiah, and the blindness of the Jews to the gospel; the desolation of their country by the Romans, and their being rejected by God; that, nevertheless, a holy seed, a remnant, should be preserved, and that the nation should sprout out and flourish again from the old stock.—Bishop Lowth.

Verse 2. *Above it*—Or, rather, *above him*, as מֵעַל לוֹ might be better rendered; *stood the seraphim*—As ministers attending upon their Lord, and waiting to receive and execute his commands. The word *seraphim*, which, like *cherubim*, is plural, signifies *burning*, or *flaming ones*, from the verb שָׂרַף, *seraph*, to burn or flame. The expression here means spiritual beings, *qui a claritate et aspectus splendore, quasi flammantes et ignei visi sunt*, "who, from their brightness, and the splendour of their aspect, appeared as if they were fiery and flaming." It is probable that both their name and their fiery, burning appearance were intended to signify, 1st, Their nature, which is bright and glorious; subtle and pure; and, 2d, Those qualities of fervent love to God, and zeal for his glory and service, which they possess. *Each one had six wings*—For the purpose immediately mentioned. ¹ *With twain he covered his face*—Out of profound reverence, as being sensible of the infinite distance between God and him, so that he durst not presume to look directly upon him, and judged himself neither able nor worthy to behold the brightness of his glory. *And with twain he covered his feet*—To signify the sense he had of his own natural, though not moral, infirmity; and his desire that God would not too severely examine all his ways and actions, commonly signified by the feet; because, though they did not swerve from God's commands, yet they were not worthy of the acceptance, nor suitable to the dignity of so glorious a majesty. *And with twain he did fly*—Which implies his great readiness and alacrity, his activity and celerity in executing God's commands. We may infer from this description of the seraphim, that they appeared in a human form: but whether that is the form they always bear, or whether it was only assumed on this occasion, cannot be determined.

Verse 3. *And one cried unto another*—Divided,

A. M. 3246. ³ the ^o whole earth is full of his glory.
B. C. 758.

4 And the posts of the ⁴ door moved at the voice of him that cried, and ² the house was filled with smoke.

5 ¶ ⁵ Then said I, *Wo is me!* for I am ⁶ undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips:

³ Hebrew, *his glory is the fulness of the whole earth.*—^o Psalm lxxii. 19.—⁴ Hebrew, *thresholds.*—¹ Exod. xl. 34; ¹ Kings viii. 10.

into two choirs, they sung responsively one to the other; and said, *Holy, holy, holy is the Lord of hosts*—"God's holiness," says Lowth, "or the superlative purity of his nature, implies in it all the rest of his attributes, especially his justice and mercy, which are dispensed by the most exact rules of rectitude. The Christian Church has always thought the doctrine of the Trinity to be implied in this three-fold repetition of *holy*: as it is also intimated in several other passages of the Old Testament, particularly in that form commanded to be used in blessing the people, Num. vi. 24-26; and chap. xlviii. 16, of this book;" where see the notes. Thus Jerome observes the design of their hymn was "to show that there is a Trinity in the one Godhead; and to testify, that, not the Jewish temple, as formerly, (for that was to be forsaken of God,) but the whole earth was full of his glory;" namely, of the effects and demonstrations of his glorious holiness, as well as of his power, wisdom, and goodness.

Verse 4. *And the posts of the door moved*—Together with the door itself. Such violent motions were commonly tokens of God's anger. And here, it seems, this concussion of the temple was intended to signify God's displeasure against his people for their sins, and to be a token of its destruction, by the Babylonians first, and afterward by the Romans; and the house was filled with smoke—Which elsewhere is a token of God's presence and acceptance, but here, of his anger; and may be considered likewise as an emblem of the darkness and blindness of that generation of Jews, accustomed to worship in that temple, as also of that future generation of the same people, who should worship there in the days of the Messiah, before its second destruction by the Romans.

Verse 5. *Then said I, &c.*—The second part of this vision begins here, containing the sanctification of the prophet, in order to his undertaking of a great prophetic office; and showing, 1st, his state of mind upon the sight of the preceding illustrious vision: his consternation under a sense of his great unworthiness; and, 2d, describing the singular mode of his sanctification—*Wo is me, for I am undone, &c.*—That is, if God deal with me in strict justice. For I have made myself obnoxious to his displeasure; because I *am* a man of unclean lips—I am a great sinner, having offended him, as in many other ways, so particularly by my lips. And I dwell in the midst of a people of unclean lips—I am an unclean

for mine eyes have seen the King, A. M. 3246
the LORD of hosts. B. C. 758.

6 Then flew one of the seraphims unto me, ⁶ having a live coal in his hand, *which* he had taken with the tongs from off ^h the altar:

7 And he ⁷ laid ⁱ it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

⁶ Exodus iv. 10; vi. 30; Judges vi. 22; xiii. 22; Jer. i. 6.
^h Hebrew, *cut off.*—⁶ Heb. *and in his hand a live coal.*—^h Rev. viii. 3.—⁷ Heb. *caused it to touch.*—ⁱ Jer. i. 9; Dan. x. 16.

branch of an unclean tree; besides my own uncleanness, I have, both by want of zeal and of diligence, and faithfulness in the discharge of my duty, involved myself in the guilt of their sins, and therefore may justly fear to partake with them in their plagues. Add to this, his consternation probably also arose, in part, from a sense of his want of due qualifications for the important office in which he was to be employed, and of his unworthiness to be God's messenger to his people, or even to join with the seraphim in praising him. *For mine eyes have seen the King, the Lord of hosts*—The sight of this glorious and holy God gives me cause to fear that he is come to enter into judgment with me. Observe, reader, while sinners are presumptuous and secure, even in the acts of their worship, though merely formal and hypocritical, holy persons have always been filled with reverence and humiliation before God: and the more extraordinary the manifestations of God's presence have been to them, the more have they revered and stood in awe of him, and the more have they abhorred themselves. Thus Job xlii. 5, 6, *Now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes!* And thus may not only every penitent sinner, but every justified believer, say,

My humbled soul, when thou art near,
In dust and ashes lies;
How shall a sinful worm appear,
Or meet thy purer eyes!

Verses 6, 7. *Then flew one of the seraphim unto me*—By God's command; *having a live coal in his hand*—Both a token and an instrument of purification, as the next verse explains it; *which he had taken with the tongs from off the altar*—Of burnt-offering, which stood in the court of the priests, where the prophet appeared to himself to be during the vision. The seraph took it from the altar, to show that men are to expect the expiation of sin, and purification from it, only by such means as God hath appointed, and particularly by the mediation of Christ, whom that altar manifestly represented, and by that purifying and refining grace of the Holy Spirit, which was signified by this live coal, and is conferred on none except through the merit of Christ's sacrifice; see Heb. ix. 14, and xiii. 10. *And he laid it upon my mouth*—So as only to touch my lips, and not to burn them. This was done to signify, not only that all the gifts and graces that purify

A. M. 3246. 8 ¶ Also I heard the voice of the
B. C. 755.

LORD, saying, Whom shall I send, and who will go for ^h us? Then said I, ⁸ Here am I; send me.

9 And he said, Go, and tell this people, ¹ Hear ye ⁹ indeed, ¹⁰ but understand not; and see ye ¹¹ indeed, but perceive not.

10 Make ^m the heart of this people fat, and

^k Gen. i. 26; iii. 22; xi. 7.—⁸ Heb. *behold me*.—¹ Chap. xliiii. 8; Matt. xiii. 14; Mark iv. 12; Luke viii. 10; John xii. 40; Acts xxviii. 26; Rom. xi. 8.

the mind, and fit us for the discharge of any particular duty or function, come from God; but that there must be a real application and communication of them to our souls. It is not sufficient that we hear, think, and speak of them; or even that we desire them, and believe them to be attainable; but we must really receive and possess them. Observe this, reader. It is of infinite consequence to thy salvation. *Lo, this hath touched thy lips, and thy iniquity is taken away*—This is a sign that the guilt of thy sin is removed by pardoning mercy, and thy corrupt disposition and inclination to sin, by renewing grace; and, therefore, nothing can hinder thee from being accepted of God, as a worshipper, in concert with the holy angels; or from being employed for God, as a messenger to the children of men. Those only, who are thus purged from an evil conscience, are prepared to *serve the living God*, Heb. ix. 14. The taking away of sin is necessary, in order to our speaking with confidence and comfort, either to God in prayer, or from God in preaching. Nor are any so fit to display to others the riches and power of gospel grace, as those who have themselves tasted the sweetness, and felt the influence of that grace.

Verse 8. *Also I heard the voice of the Lord*—We have here the third part of this vision, comprehending, 1st, A trial of the disposition of the prophet, now sanctified, with his reply to the Lord, in this verse; 2d, The command delivered to him concerning the execution of the divine judgment upon the Jews, of blindness, &c., verses 9, 10; 3d, A more full and explicit declaration of a most grievous temporal judgment, which should be joined with the spiritual one, verses 11–13.—Vitringa. *Whom shall I send?*—God asks this question, not as if he were unresolved whom to send, but that Isaiah might have an opportunity of voluntarily offering his service. *And who will go for us?*—To deliver the following message. The change of the number, *I* and *us*, is very remarkable; and both being meant of one and the same Lord, do sufficiently intimate a plurality of persons in the Godhead. *Then said I, Here am I, &c.*—God's last and great favour to him both encouraged and obliged him to be thus forward in his service.

Verses 9, 10. *And he said, Go, and tell this people*—Not my people, for I disown them as they have rejected me. *Hear ye indeed, but understand not, &c.*—The Hebrew words are imperative; yet they are not to be taken as a command, enjoining what

make their ears heavy, and shut their ^{A. M. 3246.} eyes; ^{B. C. 758.} lest they see with their eyes,

and hear with their ears, and understand with their heart, and convert, and be healed.

11 Then said I, Lord, how long? And he answered, ⁹ Until the cities be wasted without inhabitant, and the houses without man, and the land be ¹² utterly desolate;

⁹ Or, *without ceasing*, &c.—¹⁰ Hebrew, *hear ye in hearing*.
¹¹ Heb. *in seeing*.—¹² Psa. cxix. 70; Chap. lxiii. 17.—⁹ Jer. v. 21.—¹⁰ Mic. iii. 12.—¹² Heb. *desolate with desolation*.

the people ought to do, but only as a prediction, foretelling what they would do. The sense is, Because you have so long heard my words, and seen my works, to no purpose, and have hardened your hearts, and will not learn nor reform, I will punish you in your own way; your sin shall be your punishment. I will still continue my word and works to you, but will withdraw my Spirit, so that you shall be as unable, as now you are unwilling, to understand. *Make the heart of this people fat*—Stupid and senseless. This making of their hearts fat, is here ascribed to the prophet, as it is ascribed to God in the repetition of this prophecy, (John xii. 40,) because God inflicted this judgment upon them by the ministry of the prophet, partly by way of prediction, foretelling that this would be the effect of his preaching, and partly by withdrawing the light and help of his Spirit. *Make their ears heavy*—Make them dull of hearing. *Lest they see with their eyes*—That they may not be able, as before they were not willing to see. *And convert*—Turn from their sinful practices unto God; and *be healed*—Of sin, (which is the disease of the soul,) by remission and sanctification, and of all the deadly effects of sin. This prophecy might relate, in some measure, to the state of the Jews before the Babylonish captivity, but certainly it did not receive its full accomplishment till the days of our Lord; and in this sense it is understood and applied by the writers of the New Testament, and by Christ himself.

Verses 11, 12. *Then said I, Lord, how long?*—An abrupt speech, arising from the prophet's great passion and astonishment: how long shall this dreadful judgment last? *Until the cities be wasted, &c.*—Until this land be totally destroyed, first by the Babylonians, and afterward by the Romans. *And the Lord have removed men far away*—Hath caused this people to be carried away captive into far countries. *And there be a great forsaking*—Till houses and lands be generally forsaken of their owners. The reader will observe, "There is a remarkable gradation in denouncing these judgments; not only Jerusalem and the cities should be *wasted without inhabitant*, but even the single houses should be *without man*; and not only the houses of the cities, but even the country should be *utterly desolate*; and not only the people should be removed out of the land, but the Lord should *remove them far away*; and they should not be removed for a short period, but there should be a great, or rather,

A. M. 3246. 12 ^p And the LORD have removed
B. C. 758. men far away, and *there be* a great
forsaking in the midst of the land.

13. ¶ But yet in it *shall be* a tenth, ¹³ and it

^{p2} Ki. xxv. 21.—¹³ Or, when it is returned, and hath been browsed.

shall return, and shall be eaten: as a A. M. 3246.
B. C. 758. teil-tree, and as an oak whose ¹⁴ sub-
stance is in them, when they cast *their leaves*:
so ^a the holy seed *shall be* the substance thereof.

¹⁴ Or, stock, or, stem.—^a Ezra ix. 2; Mal. ii. 15; Rom. xi. 5.

a long forsaking in the midst of the land. And hath not the world seen all these particulars exactly fulfilled? Have not the Jews laboured under a spiritual blindness and infatuation, in hearing, but not understanding, in seeing, but not perceiving the Messiah, after the accomplishment of so many prophecies, after the performance of so many miracles? And, in consequence of their refusal to convert and be healed, have not their cities been wasted without inhabitants, and their houses without man? Have they not been removed far away into the most distant parts of the earth? and hath not their removal, or banishment, been now of above 1700 years duration? And do they not still continue deaf and blind, obstinate and unbelieving? The Jews, at the time of the delivery of this prophecy, gloried in being the peculiar church and people of God; and would any Jew, of himself, have thought or have said, that his nation would, in process of time, become an infidel and reprobate nation; infidel and reprobate for many ages, oppressed by man, and forsaken of God? It was above 750 years before Christ that Isaiah predicted these things; and how could he have predicted them, unless he had been illuminated by the

divine vision; or could they have succeeded accordingly, unless the Spirit of prophecy had been the Spirit of God? See Bishop Newton on the Prophecies, vol. i. p. 233.

Verse 13. *But yet in it shall be a tenth*—A small remnant reserved, that number being put indefinitely. *And it shall return*—Out of the Babylonish captivity, into their own land. *And shall be eaten*—Or, shall be for a prey, as Dr. Waterland translates it: that is, that remnant shall be devoured a second time by the kings of Syria, and afterward by the Romans. Yet as a teil-tree, and as an oak, &c.—Yet there shall be another remnant, not such a one as that which came out of Babylon, but a holy seed, who shall afterward look upon him whom they have pierced, and mourn over him. *Whose substance is in them when they cast their leaves, &c.*—Who, when their leaves are cast in winter, have a substance within themselves, a vital principle, which preserves life in the root of the tree, and in due time sends it forth into all the branches. *So the holy seed shall be the substance*, or, rather, *the support thereof*—Of the people, who, were it not for the sake of these, should be finally rooted out and destroyed.

CHAPTER VII.

We have here, (1,) an historical account of the occasion of this prophecy, 1–3. (2,) A prediction of the ill success of the designs of the Israelites and Syrians against Judah, 4–16. (3,) A denunciation of the calamities to be brought upon the king and people of Judah by the Assyrians, 17–25.

A. M. 3246. AND it came to pass in the days of
B. C. 758. ^a Ahaz the son of Jotham, the
son of Uzziah, king of Judah, that Rezin, the
king of Syria, and Pekah, the son of Remaliah,
king of Israel, went up toward Jerusalem to

war against it, but could not prevail A. M. 3246.
B. C. 758. against it.

2 And it was told the house of David, saying,
Syria ¹ is confederate with Ephraim. And his
heart was moved, and the heart of his people,

^{a2} Kings xvi. 5; 2 Chron. xxviii. 5, 6.

¹ Heb. *resteth on Ephraim*.

NOTES ON CHAPTER VII.

Verse 1. *And it came to pass in the days of Ahaz*—Of whose idolatries and abominable wickedness the reader will find a particular account, 2 Chron. xxviii. 1–4. *Rezin and Pekah went up toward Jerusalem*—“The confederacy of these two kings against the kingdom of Judah was formed in the time of Jotham; and perhaps the effects of it were felt in the latter part of his reign. See 2 Kings xv. 37. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to destroy, or to dethrone the house of David. The king and royal family being in the utmost consternation on receiving ad-

vices of their designs, Isaiah is sent to them to support and comfort them in their present distress, by assuring them that God would make good his promises to David and his house. This makes the subject of this and the following chapter, and the beginning of the ninth.” *But could not prevail against it*—That is, against Jerusalem. But yet they carried away a multitude of captives out of Judea, slew a vast number of the people, and Rezin restored Elah to his own dominions. See notes on 2 Kings xvi. 5, and on 2 Chron. xxviii. 5, 6.

Verse 2. *And it was told the house of David*—Ahaz and his royal relations and courtiers. He calls them *the house of David*, to intimate that the follow-

A. M. 3246. as the trees of the wood are moved
B. C. 758. with the wind.

3 Then said the LORD unto Isaiah, Go forth now to meet Ahaz, thou, ^b and ² Shear-jashub thy son, at the end of the ^c conduit of the upper pool in the ³ highway of the fuller's field;

4 And say unto him, Take heed, and be quiet: fear not, ⁴ neither be faint-hearted for the two tails of these smoking fire-brands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because Syria, Ephraim, and the son of

^b Chap. x. 21.—² That is, *The remnant shall return*, see Chap. vi. 13; x. 21.—^c 2 Kings xviii. 17; Chap. xxxvi. 2.—³ Or, causeway.

ing comfortable message was sent to Ahaz, not for his own sake, but only for the sake of his worthy progenitor David, to whom God had promised an everlasting kingdom. *Syria is confederate with Ephraim*—With the kingdom of the ten tribes, commonly called *Ephraim*, because that tribe was by far the most numerous and potent of them. *And his heart was moved*—Namely, the heart of Ahaz; *and the heart of his people*—With excessive fear, arising partly from a consciousness of their own guilt, whereby they had put themselves out of God's protection; and partly from the consideration of the great strength and power of their enemies.

Verse 3. *Then said the Lord unto Isaiah*—This fifth discourse, delivered as immediately from the Lord, which extends from hence to the end of chap. xii., is of a very mixed and various argument. It may be divided into five parts: the first contained in this chapter; the second from chap. viii. 1, to chap. ix. 7; the third from chap. ix. 7, to chap. x. 5; the fourth from chap. x. 5, to the end of that chapter; and the fifth is contained in the eleventh and twelfth chapters. The first part of this prophecy, which foretells the invasion of Judea by the Ephraimites, the Syrians, and Assyrians, contains a kind of introduction to the subsequent prophecies in this discourse. Its design is two-fold; first, to comfort the pious in Jerusalem, amidst this great calamity which threatened their nation, and to testify the singular providence of God toward the house of David, which he had hitherto preserved, and would continue to preserve till the completion of his great design: and, secondly, to upbraid the folly and ingratitude of Ahaz. See Vitringa. *Go forth now to meet Ahaz*—Here we have an eminent instance of God's preventing mercy toward one who neither inquired of him, nor sought his help. Thus God is often found of those who seek him not: much more will he be found of those who seek him diligently! *And Shear-jashub thy son*—Whose very name, signifying, *A remnant shall return*, carried in it a sign and pledge of the promised deliverance. *At the end of the conduit*—Whither he probably went to take care about the waters which thence were brought into the city, to secure them to himself, or keep them from

Remaliah, have taken evil counsel against thee, saying,

A. M. 3246
B. C. 758.

6 Let us go up against Judah, and ⁶ vex it, and let us make a breach therein for us, and set a king in the midst of it, *even the son of Tabeal*:

7 Thus saith the Lord God, ^d It shall not stand, neither shall it come to pass.

8 ^e For the head of Syria is Damascus, and the head of Damascus is Rezin: and within threescore and five years shall Ephraim be broken, ^e that it be not a people.

⁴ Heb. *let not thy heart be tender*.—⁵ Or, *waken*.—^d Prov. xxi. 30; Chapter viii. 10.—² Sam. viii. 6.—^e Heb. *from a people*.

the enemy, as Hezekiah afterward did, 2 Chron. xxxii. 3, 4.

Verse 4. *Say unto him, Take heed, and be quiet*—Settle thy mind by the belief of that joyful message which I am now to deliver to thee from the Lord; *Fear not for the two tails, &c.*—These two kings and their forces, which, though they seem to threaten utter destruction, yet shall not be able to do much mischief, being not whole fire-brands, but only small pieces or ends of them, taken out of the fire, in which there is more smoke than fire: and the fire will be speedily extinguished. They have more of show and terror than of strength, their power being much wasted and almost consumed. He terms the king of Israel, *the son of Remaliah*, by way of contempt, intimating that he was unworthy of the name of king, his father being an obscure person, and he having got into the throne by usurpation, and the murder of his master Pekahiah, 2 Kings xv. 25.

Verses 5, 6. *Syria and Ephraim have taken evil, or mischievous counsel, saying, Let us go up against Judah, and vex it*—Hebrew, *הָרַסוּ וְנָאָו*, *harass, weary, or distress it; and make a breach therein*—Violently break in upon the land, or break their power and kingdom, and subdue it to ourselves; *and set a king in the midst of it*—Or, viceroy, that shall act by our authority; *even the son of Tabeal*—Some considerable captain, in whose fidelity both of them had great confidence; but whether he was an Israelite or Syrian is uncertain, and not material.

Verses 7-9. *It shall not stand*—Namely, their evil counsel. *For the head of Syria is Damascus*—As if he had said, As Damascus is the head city of Syria, and Rezin is the head, or king, of Damascus, so shall they continue to be, and not advance themselves, and enlarge their territories, by possessing themselves of Jerusalem and the kingdom of Judah as they design. Rezin shall be kept within his own bounds, and be head of Damascus only. And, in a similar sense, (verse 9,) Samaria shall continue to be the chief city of the kingdom of Israel, and Pekah shall not conquer Jerusalem as he hopes to do. The Hebrew particle *וְ*, however, which introduces this passage, instead of being rendered *for*, may, with propriety, be translated *though*,

A. M. 3246. 9 And the head of Ephraim is Sa-
B. C. 758. maria, and the head of Samaria is
Remaliah's son. 'If' ye will not believe,

¹ 2 Chron. xx. 20.—⁷ Or, Do ye not believe? it is because

as it frequently is, (see Josh. xvii. 18; 1 Sam. xiv. 39,) and then the meaning will be, *Though the head of Syria be Damascus, and the head of Damascus Rezin, and the head of Ephraim be Samaria, &c., yet within threescore and five years shall Ephraim be broken, &c.* In this sense Bishop Lowth understands the words, joining the first clause of the ninth verse to the first of the eighth, judging that, by some means, a transposition of it has taken place, which seems very probable. As to the chronological difficulty, which has embarrassed commentators in this place, the best solution seems to be that of Archbishop Usher, (see his *Annals of the Old Testament*, A. M. 3327,) who explains the latter clause of verse 8, not of the first captivity of the ten tribes by Shalmaneser, but of their final deportation by Esar-haddon, who totally dispeopled the land, and brought new inhabitants from Babylon, Cuthah, and other cities of the Assyrians, to inhabit the cities of Israel. See Ezra iv. 2, compared with 2 Kings xvii. 24. "Compute," says Bishop Newton, who adopts this explication, "sixty-five years in the reigns of Ahaz, Hezekiah, and Manasseh, and the end of them will fall about the twenty-second year of Manasseh; when Esar-haddon, king of Assyria, made the last deportation of the Israelites, and planted other nations in their stead, and in the same expedition probably took Manasseh captive, and carried him to Babylon, 2 Chron. xxxiii. 11. Ephraim was broken from being a kingdom before; but now he was broken from being a people, and from that time to this what account can be given of the people of Israel, as distinct from the people of Judah?" *On the Prophecies*, vol. i. p. 204. This interpretation of the passage is also approved by Bishop Lowth. It may seem strange, at first sight, that the prophet, who here foretells the entire destruction of Ephraim, should say nothing about the Syrians. But the Syrians were now in confederacy with Ephraim, and therefore what is here said of one may be well supposed to be spoken of both; and that the destruction of both, at or near the same time, is indicated. In fact, the Syrians and Israelites were such near neighbours, that the Israelites could scarcely be invaded by a foreign army, without Syria being subdued. *If ye will not believe, &c.*—If ye will not believe what I now speak to you in the name of God; if ye will not put confidence in him, but, distrusting his providence, will seek to the Assyrians for succour; *ye shall not be established*—Or, preserved in your possessions, any more than the Syrians or Israelites: your state, whether political or ecclesiastical, shall not be upheld and confirmed; but ye shall be distressed and consumed by those to whom you seek for help: the accomplishment of which threatening is recorded 2 Chron. xxviii. 20. The design of the prophet was to raise up their fainting minds to a reliance on God, rather than on

surely ye shall not be established. A. M. 3246.
10 ¶⁸ Moreover, the LORD spake B. C. 758.
again unto Ahaz, saying,

ye are not stable.—⁸ Heb. And the LORD added to speak.

the king of Assyria. See a passage very like this, 2 Chron. xx. 20.

Verses 10–12. *The Lord spake again unto Ahaz*—Namely, by Isaiah. "From hence to verse 16, we have the confirmation of the promise, by a sign to Ahaz, in the name of God; in which we have, first, the prophet's address to Ahaz, exhorting him, by the divine command, to ask whatever sign he would, with the reply of Ahaz, verses 10–12: and, secondly, a declaration of God's good pleasure to give an illustrious sign, which he offers rather to the true believers than to a hypocritical and incredulous king, verses 13–16." Through the strong and forcible objections which some learned men have made against applying the prophecy contained in these verses to Christ, in its primary sense, Huetius, Grotius, and some other commentators, have been led to suppose that it immediately related to the birth of a child in a natural way, and that it only refers in a secondary sense to the birth of Christ. Thus Bishop Lowth observes, "The obvious, literal meaning of the prophecy, not excluding a higher secondary sense, is this: 'That, within the time that a young woman, now a virgin, should conceive, and bring forth a child, and that child should arrive at such an age as to distinguish between good and evil, that is, within a few years, (compare chap. viii. 4,) the enemies of Judah should be destroyed.'" But, surely, as Dr. Doddridge observes, on Matt. i. 23, "A son's being born of one, then a virgin, when she was married, was no such miraculous event as to answer such a pompous introduction" as we have here. Of this the reader may easily judge by attending to the prophet's words, and a short and easy paraphrase upon them. *Ask thee a sign of the Lord thy God*—A sign is a miracle wrought for the confirmation of some message, promise, or doctrine delivered from God. "Some unusual or extraordinary effect, production, or phenomenon, which could not be explained from natural causes, but only from the omnipotence of the Ruler of the universe; which, moreover, signified that God was present, and ratified the word, or declaration, for which the sign was given." See Exod. iv. 8; Judg. vi. 17; Isa. xxxviii. 22. *Ask it either in the depth, or in the height above*—Demand some prodigy to be wrought, either in earth or heaven, at thy pleasure. By speaking thus, the prophet signified that "all nature was subject to the power and control of that God, whom he calls the God of Ahaz, as being the God of his fathers, and in order to admonish him wherein to place his confidence." *But Ahaz said, I will not ask*—This refusal did not proceed from faith in God and true humility, but rather from his contempt of God, and disregard of his word, as is sufficiently evident from the history of his life. He probably feared lest, if such a sign should be given as he did not choose, he should be compelled to desist from his purpose of

A. M. 3246. 11 ^a Ask thee a sign of the LORD
B. C. 758. thy God; ^b ask it either in the depth,
or in the height above.

12 But Ahaz said, I will not ask, neither will
I tempt the LORD.

13 And he said, Hear ye now, O house of David;

^a Judges vi. 36; Matt. xii. 38.—^b Or, make thy petition deep.
^c Matt. i. 23; Luke xxxi. 34.—^d Chap. ix. 6.

calling in the aid of Assyria, which he could not well have called in after Jehovah had given a sign to the contrary. Besides, he did not dare to commit himself to that divine favour and providence, which he had heretofore so proudly despised; preferring to it the protection of other and false deities. See Vitringa. *Neither will I tempt the Lord*—By distrusting his providence, or asking a sign, as if I questioned the truth of his word. But this was deep hypocrisy, as appears by the prophet's answer.

Verses 13, 14. *And he said, Hear now, O house of David*—The prophet no longer addresses himself to Ahaz singly, who would not regard his words, but to the whole royal family, all of whom he reproves, as being the king's counsellors, and promoting the design of sending for the Assyrian succours. *Is it a small thing for you*—Is it not wickedness enough; to weary men?—To vex God's prophets and people with your oppressions and horrid impieties? *But will ye weary my God also?*—By your ingratitude, unbelief, and disobedience to his commands? *Therefore*—Because you despise me, and the sign which I now offer you, God, of his own free grace, will send you a more honourable messenger, and give you a nobler sign. Or, *Nevertheless*, (as the particle *לכ* often signifies,) *the Lord will give you a sign*—Although you deserve no sign nor favour, yet for the comfort of those few believers who are among you, and to leave you without excuse, I shall remind you of another and greater sign, namely, of your deliverance and preservation; which God hath promised, and will in his due time perform. *Behold, a virgin shall conceive, &c.*—One, in the strictest sense, a virgin, as the Hebrew word, *עלמה*, *almah*, here used, properly signifies, and is translated by all the ancient interpreters, being never once used in Scripture in any other sense, as several learned men have proved, against the pretensions of the modern Jews. See particularly Bishop Kidder's *Demonstration of the Messiah*, part ii. chap. v., and Dr. Whitby on Matt. i. 23. Indeed, independent of the term rendered virgin, the text implies it. For, as the last-mentioned writer observes, "this promise is made as a sign, or miracle, to confirm the house of David in God's promise made to him of the perpetuity of his kingdom. Now what sign or miracle could it be, that a woman should be with child, after the ordinary manner? Where is the sign or wonder in this? Had no more been intended, what need was there of these words, *The Lord himself shall give you a sign*? What need of that solemn notice, *Behold!* there being nothing new or strange in all this." Add to this, that the original expressions are very emphatic,

Is it a small thing for you to weary men, but will ye weary my God also? A. M. 3246. B. C. 758.

14 Therefore the LORD himself shall give you a sign; ^b Behold, a virgin shall conceive, and bear ^c a son, and ^d shall call his name ^e Immanuel.

^f Or, thou, O virgin, shalt call, see Gen. iv. 1, 25; xvi. 11. xxix. 32; xxx. 6, 8; 1 Sam. iv. 21.—^g Chap. viii. 8.

cal, and are literally rendered by Bishop Lowth, *Behold, the virgin conceiveth, and beareth a son*, namely, that only woman, who ever was, or should be a mother, while she was still a virgin: and whose offspring, being conceived and born without the concurrence of man, was, therefore, with peculiar propriety, denominated and characterized, *the seed of the woman*, being her seed exclusively.

But it is inquired, how this birth from a virgin, which was not to happen till many ages after, could be a sign to Ahaz and the Jews, of their deliverance from present danger; and it is urged, that "this promise, being made to Ahaz as a sign, must have relation to a child born in his time, and therefore not to our Jesus, born above seven hundred years after his death." To this, Dr. Whitby answers, "This objection is founded on a mistake: this promise, or sign, being not given to Ahaz, who, we have just seen, refused to ask a sign; but to the house of David, according to verse 13. Now the house of David being then in great danger of being cut off and extinguished, by the kings of Israel and Syria, the promise of a Messiah, who was to be of the seed of David, and to sit upon his throne, was a great security that that house should not be extinguished, and so was a proper remedy against those fears." To this may be added, that this promised birth of the Messiah supposed not only the preservation of the house of David, but also the preservation of that city, and nation, and tribe, in and of which he was to be born: therefore there was no cause to fear that ruin which their enemies now threatened. This argument is greatly strengthened by the following clause: *And shall call*—That is, his virgin mother shall call; his name *Immanuel*—The mother usually giving the name to the child, and this mother having a peculiar right to do it, the child having no human father. To be called, in Scripture language, is the same thing as to be: the meaning is, He shall be *Immanuel*, that is, *God with us*; God dwelling among us in our nature, *the Word made flesh*, John i. 14. God and man meeting in one person, and being a mediator between God and men. Now to whom but the Messiah was this applicable? Or, waiving the import of the name; supposing the being called by this name did not imply that the child or person should be what his name signified, namely, *God with us*, what other person, save the Messiah, can be pointed out, that was called by this name? To what other event can this passage of the prophecy be made to accord? What woman, then a virgin, and afterward marrying, and bearing a son, called that son *Immanuel*? Surely they who con-

A. M. 3246. 15 Butter and honey shall he eat,
B. C. 758. that he may know to refuse the evil,
and choose the good.

¹ Chap.

tend for this sense of the prophet's words, should point out the person so called. None have done this, and none can do it. No such person ever existed. As to what some have suggested, that Hezekiah, the son of Ahaz, might be meant, and be said to be called by that name, because he was the future governor of the land, (see chap. viii. 8,) and God was with him, it must be observed, that he was born at least nine years before this prophecy was delivered, even before Ahaz came to the throne, and therefore his birth could not be intended by the prophet here. But not to pursue the argument further, which certainly is not necessary in so clear a case; we will only add, that even if it could be supposed that the prophet did first and immediately refer to some child to be then born, yet, as Bishop Lowth observes, (in words hardly consistent with what he had said, as quoted above, of the primary sense of the passage,) "The prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself, after Ahaz had rejected the offer of any sign of his own choosing, out of the whole compass of nature; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted; that we may easily suppose, that, in minds prepared by the general expectation of a great deliverer, to spring from the house of David, they raised hopes far beyond what the present occasion suggested; especially when it was found that in the subsequent prophecy, delivered immediately afterward, this child, called *Immanuel*, is treated as the Lord and Prince of the land of Judah. Who could this be, other than the heir of the throne of David? under which character a great, and even a divine person had been promised. St. Matthew, therefore, in applying this prophecy to the birth of Christ, does it, not merely in the way of accommodating the words of the prophet to a suitable case, not in the prophet's view; but takes it in its strictest, clearest, and most important sense, and applies it according to the original design, and principal intention of the prophet."

Verse. 15. *Butter and honey shall he eat*—The common food of children in that country, where these articles were in great abundance, and of the best sort. The principal meaning of the verse seems to be, that this child, called Immanuel, should be brought up in the usual manner, "the same republic still continuing, and the cultivated fields, unoccupied by the enemy, abundantly supplying all necessary food; and that thus he should grow up to maturity." The words, however, also signify, that though he should be miraculously conceived, and should be possessed of a nature truly divine, yet he should be also *human*, subject to all the infirmities of our nature, standing in need of food for

16 ¹ For before the child shall know to refuse the evil, and choose
the good, the land that thou abhorrest shall

A. M. 3246.
B. C. 758.

viii. 4.

his support as other children do, and by the help thereof growing up from childhood to manhood. *That he may know*—Or rather, *till he know*, as לָדַעַת may be properly rendered; *to refuse the evil and choose the good*—That is, till his faculties be fully unfolded, or, as Bishop Lowth renders it, *when he knows*, &c.; when they are unfolded, and he is arrived at mature age. Both in childhood and in manhood, he shall be sustained by the usual diet of the country, which, being neither invaded nor distressed by any foreign enemy, shall yield food sufficient for all its inhabitants.

Verse 16. *For before the child*, &c.—"The learned Vitringa," says Dr. Dodd, "seems to have proved beyond any doubt, that the child spoken of in this verse can be no other than he who is spoken of in the preceding verses. The connecting particle *for*, and the repetition of the words, *refusing the evil and choosing the good*, evidently demonstrate," he thinks, "that the IMMANUEL is here meant, and that, in order to enter into the immediate design of the prophet, we are to consider that, rapt, as it were, into future times, he proposes the *Immanuel*, as a sign of salvation to the people of God, as if present; *Behold a virgin conceives*; as if he understood him to be at this time conceived in the womb of the virgin, and shortly to be born: and he says, that more time shall not elapse from his birth to his capability of discerning between good and evil, than from hence to the desertion of the land of the two kings," or the time specified, chap. viii. 4. Archbishop Usher, however, Poole, Henry, Dr. Kennicott, and some other celebrated writers, conceive that we have a two-fold prophecy in this passage, the former part, contained in verses 14, 15, referring to the Messiah, and the latter, contained in this verse, to Shearjashub, the son of Isaiah. "That the 16th verse," says Dr. Kennicott, "contains a distinct prophecy, appears from hence: 1st, The words preceding have been proved to be confined to the Messiah, whose birth was then distant above seven hundred years; whereas the words here are confined to some child who was not to arrive at years of discretion before the kings, then advancing against Jerusalem, should be themselves cut off. 2d, Some end was undoubtedly to be answered by the presence of Isaiah's son, whom God commanded him to take with him when he went to visit Ahaz; and yet no use at all appears to have been made of this son, unless he be referred to in this sentence; and, 3d, These prophecies are manifestly distinguished by being addressed to different persons. The first was addressed to the house of David, for the consolation of the pious in general; as it assured them, not only of the preservation of that house, but of God's fidelity to his great promise: whereas the second promise is addressed to the king in particular, as it foretold the speedy destruction of the two kings, his

A. M. 3246. be forsaken of ^m both her kings.
B. C. 758.

17 ¶ The LORD shall bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that ° Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD ^p shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for

^m 2 Kings xv. 30; xvi. 9.—ⁿ 2 Chron. xxviii. 19.—^o 1 Kings xii. 16.—^p Chap. v. 26.—^q Chap. ii. 19; Jer. xvi. 16.

enemies." Dr. Doddridge, who also thinks that this verse refers to Shear-jashub, judging with Dr. Kenicott, that Isaiah "was ordered to take him in his hand for no other imaginable reason, but that something remarkable was to be said of him," defines the general sense of these verses from the 13th to be this: "You have affronted God by refusing a sign now; yet his transcendent mercy will make your present forfeited deliverance, (by the death of these confederate kings, which shall happen before, *וְנָתַן, this child* in my hand is grown up to the exercise of reason,) a sign of a much nobler deliverance by the Messiah; who shall be born of an immaculate virgin, and shall condescend to pass through the tender scenes of infancy, as other children do." In the latter part of the verse, *the land that thou abhorrest*, means the countries of Syria and Israel, which Ahaz *abhorred* for their cruel designs and practices against him. *Shall be forsaken of both her kings*—So far shall Rezin and Pekah be from conquering thy land, that they shall lose their own lands, and their lives too: which they did within two years after this time, being both slain by the king of Assyria, 2 Kings xv. 29, 30; and xvi. 9.

Verse 17. *The Lord shall bring upon thee*—But although God will deliver you at this time, for his own name's sake, yet he will remember and requite your wickedness, and hath a dreadful judgment in store for you. *And upon thy people, and thy father's house*—Upon thy subjects, and upon thy sons and successors, the kings of Judah: the accomplishment of which threatening is recorded in their history. Part of the Assyrian storm fell in Ahaz's reign, 2 Chron. xxviii. 20; and he began to reap the bitter fruit of his confiding in the king of Assyria, rather than in the Lord of hosts. *Days that have not come*—Namely, evil days, or calamities; *from the day that Ephraim departed, &c.*—When the ten tribes revolted from thy father's house, and set up another opposite kingdom. The king of Assyria might well be called their plague or calamity, as he is called the *rod of God's anger*, chap. x. 5.

Verses 18, 19. *In that day*—Known to God, and appointed by him for the execution of these judgments; *the Lord shall hiss for the fly*—*The flies*, rather. Thus he calls these enemies, to signify either their great number, or their speedy march: see on chap. v. 26. As the word *hiss* carries with it a low idea, and does not properly express the mean-

the bee that is in the land of Assyria. A. M. 3246. B. C. 758.

19 And they shall come, and shall rest all of them in the desolate valleys, and in ^q the holes of the rocks, and upon all thorns, and upon all ¹¹ bushes.

20 In the same day shall the LORD shave with a ^r razor that is hired, *namely*, by them beyond the river, by the king of Assyria, the

¹¹ Or, commendable trees.—^r 2 Kings xvi. 7, 8; 2 Chron. xxviii. 20, 21; Ezek. v. 1.

ing of the original word שָׁרַק, *sherek*, which properly signifies, *sibilando advocare*, to call by whistling, it seems desirable that it should not have been used here and chap. v. 26. Bishop Lowth renders it, *Jehovah shall hiss the fly*, shall call them softly, bring them by a slight intimation of his will. *In the uttermost part of the rivers, &c.*—In their extremity, where they go out into the sea. The river Nile is undoubtedly intended, which may be called rivers, either for its greatness, or because toward the end of it it is divided into seven streams. When the Chaldeans had, in good measure, subdued the Egyptians, it is probable great numbers of the Egyptian soldiers listed themselves in the Chaldean army, and with them invaded the land of Judah. *And for the bee, &c.*—The Assyrian army, compared to bees, as for their numerous forces and orderly march, so for their fierce attempts and mischievous effects. *In the land of Assyria*—In the empire of Assyria or Babylon; for these two were united into one empire, and therefore in Scripture are promiscuously called sometimes by one title, and sometimes by the other. *They shall come*—The flies, and especially the bees. *And shall rest all of them*—They shall have an easy victory; few or none of them shall be slain in the attempt. *In the desolate valleys*—Such as they found very fruitful, but made desolate. *And in the holes of the rocks*—To which possibly the Israelites fled for refuge. *Upon all bushes*—Which he mentions, because flies and bees use frequently to rest there; and to intimate, that no place should escape their fury.

Verse 20. *The Lord shall shave*—Shall utterly spoil, as shaving takes away the hair; *with a razor that is hired*—Hired by Ahaz; for he purchased the aid of the Assyrians with large sums of silver and gold, 2 Kings xvi. 7, 8. And so the prophet signifies the just judgment of God, in scourging them with a rod of their own making. *By them beyond the river*—Euphrates, called the river, by way of eminence, beyond which Assyria lay. *By the king of Assyria*—By the successive kings of the Assyrian empire, Sennacherib, Esar-haddon, and especially by Nebuchadnezzar, who, having subdued the Assyrian monarchy, from thenceforth was king of Assyria as well as of Chaldea. *The head and the hair of the feet, &c.*—This highly parabolical mode of expression is used to denote "the utter devastation of the country from one end to the other, and the plunder-

A. M. 3246. head, and the hair of the feet: and it
B. C. 758. shall also consume the beard.

21 And it shall come to pass in that day, *that* a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give that he shall eat butter: for butter and honey shall every one eat that is left ¹² in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were a

¹² Heb. in the midst of the land.

ing of the people from the highest to the lowest. The hairs of the head are those of the highest order in the state; those of the feet, or lower parts, are the common people: the beard is the king, the high-priest, the very supreme in dignity and majesty: for the eastern people have always held the beard in the highest veneration, and have been extremely jealous of its honour."

Verses 21-25. These verses "contain an elegant and very expressive description of a country depopulated, and left to run wild, from its adjuncts and circumstances; the vineyards and corn-fields, before well cultivated, now overrun with briars and

thousand vines at a thousand silver- A. M. 3246.
lings, *it shall even* be for briars and B. C. 758.
thorns.

24 With arrows and with bows shall *men* come thither; because all the land shall become briars and thorns.

25 And *on* all hills that shall be digged with the mattock, there shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

* Chap. v. 6.

thorns; much grass, so that the few cattle that are left, a young cow and two sheep, have their full range, and abundant pasture; so as to yield milk in plenty to the scanty family of the owner: the thinly-scattered people living not on corn, wine, and oil, the produce of cultivation, but on milk and honey, the gifts of nature; and the whole land given up to the wild beasts; so that the miserable inhabitants are forced to go out armed with bows and arrows, either to defend themselves against the wild beasts, or to supply themselves with necessary food by hunting."—Bishop Lowth.

CHAPTER VIII.

The prophet foretels that Syria and Israel should be subdued by Assyria, 1-4. That Judah also should be afflicted, 5-8.

Declares God's judgments to be irresistible, and that they ought to be feared, 9-13. That the Lord is a sanctuary to the godly, and a stone of stumbling to the wicked, 14, 15. The prophecy is sure, 16. God must be waited on, even when he seems to disregard his people's prayers, and necromancers and wizards must not be consulted, 17-20. The perplexity and misery of idolaters, 21, 22.

A. M. 3246. **M**OREOVER, the LORD said unto
B. C. 758. me, Take thee a great roll, and

^a write in it with a man's pen con- A. M. 3246.
cerning ¹ Maher-shalal-hash-baz. B. C. 758.

* Chap. xxx. 8; Hab. ii. 2.—¹ Heb. in making speed

to the spoil he hasteneth the prey, or, make speed, &c.

NOTES ON CHAPTER VIII.

Verse 1. *Moreover, the Lord said unto me*—Here begins "the second section of this discourse, which reaches to the seventh verse of the next chapter, and is nearly of the same argument with the preceding; being prophetic, and containing matter both of comfort and reproof. It may be divided into two parts. The first part, in the first four verses, contains a confirmation and sign of the prediction concerning the sudden subversion of the kingdoms of Syria and Israel. The second part more fully and distinctly explains the purpose of God with respect both to the Israelites and Jews, for the consolation of the pious, and the terror of the impious and carnal, among them." *Take thee a great roll*—Or, *a great volume*, because the prophecy to be written in it was large, and God would have it written in very

large and legible characters; and *write in it with a man's pen*—With such a pen as writers use, that so all may read and understand it. Bishop Lowth, deriving the word גלל, here rendered *roll*, from גלה, to show, to reveal, rather than from גלל, to roll, translates it, *a large mirror*, or polished tablet of metal, like those which were anciently used for mirrors, and also for engraving on. Accordingly, he renders the word כרס, which we translate *a pen*, a *graving tool*. "In this manner," says he, "the prophet was to record the prophecy of the destruction of Damascus and Samaria by the Assyrians: the subject and sum of which prophecy are here expressed, with great brevity, in four words, *maher, shalal, hash, baz*; that is, to *hasten the spoil*, to *take quickly the prey*: which was afterward applied as the name of the prophet's son, who was made a sign

A. M. 3246. 2 And I took unto me faithful witnesses to record, ^b Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I ² went unto the prophetess; and she conceived, and bare a son. Then said the LORD to me, Call his name Maher-shalal-hash-baz.

4 ° For before the child shall have knowledge to cry, My father, and my mother, ³ the ^d riches

of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. A. M. 3246. B. C. 758.

5 ¶ The LORD spake also unto me again, saying, A. M. 3263. B. C. 741.

6 Forasmuch as this people refuseth the waters of ° Shiloah that go softly, and rejoice^c in Rezin and Remaliah's son;

^b 2 Kings xvi. 10.—^a Heb. *approached unto*.—^c See Chap. vii. 16.—³ Or, he that is before the king of Assyria shall take

away the riches, &c.—^d 2 Kings xv. 29; xvi. 9; Chap. xvii. 3. ^e Neh. iii. 15; John ix. 7.—^f Chap. vii. 1, 2, 6.

of the speedy completion of it; *Haste-to-the-spoil, Quick-to-the-prey*. And that it might be done with the greater solemnity, and to preclude all doubt of the real delivery of the prophecy before the event, he calls witnesses to attest the recording of it." *Concerning Maher-shalal-hash-baz*—Concerning that thing which is signified by the name of the child, which is here mentioned by way of anticipation, as not being given him till verse 3; that is, concerning that which God is making haste to do, the giving up Syria and Israel for a prey to the Assyrians.

Verses 2, 3. *And I took me faithful witnesses*—Persons of unquestionable reputation, who should bear witness that the following name and prophecy were written and published by me, according to God's command. It is likely these witnesses signed a copy of the prophecy with their own hands, and dated it according to the time it was declared by the prophet. *And I went unto the prophetess*—His own wife, so called, because she was the wife of a prophet, wives being frequently denominated from their husband's titles. Or possibly she herself might be endowed with the gift of prophecy. Some commentators suppose that Isaiah married another wife on this occasion, and that the witnesses above mentioned were called to attest the matrimonial contract, according to the custom of the Jews. But there are no indications of this, and, as it is certain from the preceding chapter that he already had a wife, the mother of Shear-jashub, it seems highly improbable that he should take another. Others again suppose, that these witnesses, who were persons of rank, "were called on to attend the circumcision of the prophet's son, and to attest the name by which he was called, as well as the prophecy, confirmed and illustrated by that name."

Verse 4. *Before the child shall have knowledge to cry, My father, &c.*—To speak and know his parents; which is within the space of two years. And this agrees with the other prophecy, chap. vii. 16. For it requires a longer time for a child to *know to refuse the evil, and choose the good*, than to distinguish his parents from strangers; and Shear-jashub, being born some years before this child, was capable of that higher degree of knowledge as soon as this was capable of the lower degree. *The riches of Damascus, &c., shall be taken away*—The kingdoms of Syria and Israel, here signified by their two capital cities, shall be stripped of their wealth and power,

as they were by Tiglath-pileser, within the time here limited, 2 Kings xv. 29.

Verse 5. *The Lord spake also*—"After having given the promise concerning the deliverance of the people from the fear of the two adverse kingdoms, God, by a new, or a continued revelation, (for it was not very distant in time from the former,) more distinctly unfolds his purpose concerning the fate, not only of Israel, but of Judah, and confirms what he had advised in the former prophecy concerning them. See chap. vii. 17, &c. For this is of nearly the same argument, except that it is more extensive, and involves many more mysteries. The first part is entirely prophetic, from this to verse 11, and contains a declaration of the events of the subsequent period, immediately leading to the time of fulfilling the promise respecting Immanuel: of these events, the first is the subversion of Ephraim, verses 6, 7; the second, the affliction of Judah, by the Assyrians also, verse 8; the third, the destruction of the hostile counsels and attempts of future times, which seemed to threaten a total excision of the church of God, verses 9, 10."—Vitringa and Dodd.

Verse 6. *Forasmuch as this people*—The people of Israel, of whom he last spake, and who are the chief subject of this whole prophecy; and who did rejoice, not only in their own king Pekah, but also in the assistance of so powerful an ally as Rezin was; *refuseth*—Or, rather, *despiset*, as the word *נָסָה* more properly, and most frequently, signifies; *the waters of Shiloah that go softly*—That small and contemptible brook which ran gently (as little rivers generally do) by Jerusalem, and which is here opposed to the great rivers of Tigris and Euphrates, by which the Assyrian empire was fortified. By these *waters of Shiloah*, he intends the munitions and strength of the Jews, including the kingdom of David, and the divine protection and promise engaged to support it, all which their enemies despised. And, as the people of Judah, from a consideration of their own weakness, and a distrust of God's promises, applied for assistance to the Assyrians, they also might properly be said to despise or refuse these waters of Shiloah, although they could not be said to rejoice in Rezin and Remaliah's son. Here, therefore, the prophet assigns the reason which moved God to punish both the Ephraimites and the Jews by the Assyrians. They disbelieved his word, distrusted his protection, and confided in an arm of flesh, and therefore the Lord chastised them.

A. M. 3263. 7 Now, therefore, behold, the LORD
B. C. 741. bringeth up upon them the waters of the river, strong and many, *even* ^g the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

8 And he shall pass through Judah; he shall overflow and go over, ^h he shall reach *even* to the neck; and ⁴ the stretching out of his wings shall fill the breadth of thy land, O ⁱ Immanuel.

9 ¶ ^k Associate yourselves, O ye people, ⁵ and

^g Chap. x. 12.—^h Chap xxx. 28.—⁴ Heb. *the fulness of the breadth of thy land shall be the stretchings out of his wings.*
⁴ Chap. vii. 14.—^k Joel iii. 9, 11.

Verses 7, 8. *Now, therefore*—Because the Israelites and their army, combined with the Syrians, despise the weak state of the Jews, and the kingdom of David, now brought very low, and having no such defence as can be compared to a great river, but only one that resembles a small brook that glides gently along; *behold, the Lord bringeth up upon them the waters of the river*—Of Euphrates, often called the river, for its eminent greatness; whereby he understands the Assyrian forces, as the next words explain the metaphor, which should overwhelm the whole kingdom of Israel under Tiglath-pileser and Shalmaneser; *the king of Assyria and all his glory*—His numerous and puissant army, in which he gloried, chap. x. 8. *He shall come up over all his channels*—This great river shall overflow its own proper channels: that is, this great monarch shall not keep within his own proper bounds, but invade and overrun the whole land of Syria and Israel, as an overflowing river does the neighbouring meadows. As multitudes of people are often spoken of in Scripture under the emblem of great waters, so an invading army is very fitly represented by the inundation of a rapid river, which carries all before it, and leaves the ground waste and desolate. *And he shall pass through Judah*—Having overrun the land of Israel he shall invade the land of Judah, as Sennacherib did a few years after the conquest of Samaria by Shalmaneser; see 2 Kings xviii. 9, 13. *And he shall reach even to the neck*—So that they shall be in great danger of being destroyed. He persists in the metaphor of a river swelling so high as to reach to a man's neck, and be ready to overwhelm him. Such was the danger of Judah's land when Sennacherib took all the fenced cities of Judah, (2 Kings xviii. 13,) and sent his army against the capital city of Jerusalem. *The stretching out of his wings*—Of his forces, or of the wings of his army, as they anciently were, and still are, called. *Shall fill the breadth of thy land*—Of the land of Judah, so called, because the Messiah, who is called Immanuel, (chap. vii. 14,) should certainly be born, and live, and die there. And this is added emphatically for the consolation of God's people, to assure them,

ye shall be broken in pieces; and give A. M. 3263.
ear, all ye of far countries: gird your- B. C. 741.
selves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 ¹ Take counsel together, and it shall come to naught; speak the word, ^m and it shall not stand: ⁿ for God *is* with us.

11 ¶ For the LORD spake thus to me ⁶ with a strong hand, and instructed me that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy, to all *them* to whom ^o this people shall say, A confederacy;

⁵ Or, *yet*.—¹ Job v. 12.—^m Chap. vii. 7.—ⁿ Chap. vii. 14; Acts v. 38, 39; Rom. viii. 13.—⁶ Heb. *in strength of hand.*
^o Chap. vii. 2.

that notwithstanding this dreadful scourge, yet God would make a difference between Israel and Judah; and whereas Israel should be so broken by the Assyrian, that *they should not be a people*, Judah should be restored, for the sake of the Messiah, to be the place of his birth and ministry, according to Gen. xlix. 10.

Verses 9, 10. *Associate yourselves, O ye people—O ye Syrians and Israelites; and ye shall be broken in pieces*—Your attempts against the house of David, and kingdom of Judah, will be fruitless, yea, will issue in your own ruin. *And give ear, all ye of far countries—Immanuel's* name inspires the prophet with new courage, and makes him send a challenge to all God's enemies, and foretel their certain downfall. He is, indeed, wrapt, as it were, into an ecstasy, upon considering the land as belonging to Immanuel, and foreseeing the future interposition of God for its protection. *Gird yourselves*—With armour: prepare for war; *and ye shall be broken in pieces*—He repeats it again for the greater assurance of the thing, and the comfort of God's people. *Take counsel together*—Against the Lord, and against his anointed, Psa. ii. 2; *and it shall come to naught*—All your counsels shall be defeated, and your designs rendered abortive. *Speak the word*—Not only fix, but declare your purpose, and make your boast of it; *and it shall not stand*—Still you shall fail of accomplishing what you so ardently desire; *for God is with us*—The Almighty and only true God fighteth for us and against you. This address of the prophet, to the confederate nations, is most elegant and spirited; and the foundation of his confidence is finely expressed in this last clause, in which he himself interprets the name Immanuel before given to the Messiah.

Verses 11, 12. *For the Lord spake thus unto me*—Here the prophet teaches the people by his own example, as one immediately taught by God, with what dispositions they should receive all the attempts of their enemies, to subvert the kingdom of God in their land, even to the time of the Messiah, of whose manifestation this instruction contains a repeated prophecy for the consolation of the pious, together

A. M. 3263. ^p neither fear ye their fear, nor be
B. C. 741. afraid.

13 ^a Sanctify the LORD of hosts himself; and ^r let him be your fear, and let him be your dread.

14 And ^s he shall be for a sanctuary; but for ^t a stone of stumbling and for a rock of offence

^{p1} Pet. iii. 14, 15.—^a Num. xx. 12.—^r Psa. lxxvi. 7; Luke xii. 5.—^s Ezek. xi. 16.

with a denunciation of the most grievous judgments, spiritual and temporal, upon the impious, incredulous, and profane. See Vitringa. *With a strong hand*—With a vehement and more than ordinary inspiration. The Chaldee renders it, *In the strength of prophecy*; perhaps it refers to those ecstasies into which the prophets were frequently wrapt. *That I should not walk in the way of this people*—Of the generality of the people of Judah; whose imminent danger and calamity he foretold, (verse 8,) giving them, however, full assurance that God would deliver them out of it, verses 9, 10. *Say ye not, A confederacy, &c.*—You, my people, be not associated with them in the confederacies which they are projecting: do not join with those that, for the securing of themselves, are for making a league with the Assyrians, through unbelief, and distrust of God and their cause: do not come into any such confederacy. *Neither fear ye their fear*—Be not afraid of the confederacy with which they frighten themselves and one another, namely, that between Syria and Ephraim; or that thing which they fear, that, if they do not call in the Assyrian succours, they shall be destroyed by those two potent kings. Thus, when sinful confederacies are formed against God's church and people by their enemies, they should guard against sinful fears of such confederacies.

Verses 13-15. *Sanctify the Lord of hosts*—Give him the glory of his power, and goodness, and faithfulness, by trusting in his promises for deliverance; and let him be your fear—Let God, and not the kings of Syria and Israel, be the chief object of your fear. *And he shall be for a sanctuary*—A sure refuge to all that truly fear him, and rely upon him; but for a stone of stumbling—An occasion of sin and ruin, at whom they will take offence, and stumble, so as to fall and be broken, as it is expressed verse 15; *to both the houses of Israel*—To the two kingdoms, that of the ten tribes, and that of the two tribes. *And for a gin, &c., to the inhabitants of Jerusalem*—This is distinctly mentioned as a wonderful thing, because Jerusalem was the seat of the temple, and of God's solemn worship; where all the means of knowledge and grace were in the greatest plenty; where the thrones of civil and ecclesiastical judicature were established; where the most wise and learned doctors had their constant abode. And that such a place and people should reject Immanuel, when he should appear, was so strange an occurrence, that the prediction of it was highly necessary, lest otherwise, when it came to pass, it should shake the faith of all who did believe on him; whereas, now the ac-

complishment hereof was a notable confirmation of their faith. *And many among them*—Not all; for there shall be a remnant, as was foretold, chap. iv. 2; vi. 13; *shall stumble*—At that stone or rock, mentioned verse 14. The writers of the New Testament, who have so frequently quoted this passage, prove, beyond all controversy, that the subject of it is, *God manifest in the flesh*; the Messiah, who performed for his people all those benefits of grace which this promise implies, being a sanctuary, or place of refuge to them; and who, at the same time, became to the hypocrites and unbelievers in Judea, *a stone of stumbling, and a rock of offence*, to the destruction of the far greater part of that people. See the margin.

15 And many among them shall ^u stumble, and fall, and be broken, and be snared, and be taken.

16 Bind up the testimony, seal the law among my disciples.

^t Chapter xxviii. 16; Luke ii. 34; Romans ix. 33; 1 Pet. ii. 8. ^u Matt. xxi. 44; Luke xx. 18; Rom. ix. 32; xi. 25.

Verse 16. *Bind up the testimony*—There seems no doubt that the person here introduced speaking, is God the Father. *By the testimony, and the law or doctrine*, the prophet understands one and the same thing, as he doth also verse 20, namely, the word of God, and especially that which is the main scope thereof, the doctrine of the Messiah, which, though now professed by all the Israelites, should be disowned by the generality of them, when the Messiah should come. *Bind up and seal* are to be understood prophetically, that is, declare and prophesy, that it shall be bound up and sealed; as Isaiah is said to *make fat, and to blind, &c.*, Isa. vi. 10; and Jeremiah, to *root out, and pull down, &c.*, Jer. i. 10, when they foretel these events. Moreover, the expressions, *bind up*, and *seal*, design the same thing; and that is, 1st, *Security*, as things are bound up and sealed, that they may not be lost. So he signifies, that although this doctrine should be lost among the body of the Israelites, yet it should be preserved among his disciples; and, 2d, *Secrecy*, as many things are bound up, or sealed, that they may be hid from the eyes of others. And so he informs them that this doctrine now was, and should be, *hid*, in a great measure, from all God's people, till the accomplishment of it; and that even when it was accomplished, it should still continue to be as a secret and mystery, known, indeed, to God's true disciples; but hid from the body of the nation, who *would not see it*, and therefore should be blinded by God's just judgment, that they should not see it, as was prophesied Isa. vi. 9, 10. By God's disciples, Hebrew, לְכִרִי, he means those who were taught of him, as it is expressed Isa. liv. 13, where this very word is used; or, *every one that hath heard and learned of the Father, and therefore cometh unto Christ*, as it is explained, John vi. 45.

A. M. 3263. 17 And I will wait upon the LORD,
B. C. 741. that ^x hideth his face from the house
of Jacob, and I ^y will look for him.

18 ^z Behold, I and the children whom the
LORD hath given me, ^a are for signs and for
wonders in Israel from the LORD of hosts,
which dwelleth in mount Zion.

19 And when they shall say unto you, ^b Seek
unto them that have familiar spirits, and unto
wizards ^c that peep, and that mutter: should
not a people seek unto their God? for the liv-
ing ^d to the dead?

^x Chap. liv. 8.—^y Hab. ii. 3; Luke ii. 25, 38.—^z Heb. ii.
13.—^a Psa. lxxi. 7; Zech. iii. 8.—^b 1 Sam. xxviii. 8; Chap.
cix. 3.

Verses 17, 18. *And—Or yet*, as the same particle is translated, Jer. ii. 32, 35, and elsewhere; *I will wait upon the Lord*—Notwithstanding this dreadful prophecy, concerning the unbelief and rejection of Israel, I will cast my care upon him, and expect the accomplishment of his promise, in sending the Messiah, and in conferring upon me, and all believing Israelites, all his mercies and blessings, to be procured for mankind by his merits; *that hideth his face from the house of Jacob*—That now doth, and threatens that he will hereafter, withdraw his favour and blessing from the family or people of Israel. *And I will look for him*—With an eye of faith and expectation, till his time come. *Behold, I, &c.*—These words were literally spoken by Isaiah concerning himself, but mystically concerning Christ, of whom the prophet was a type, and therefore they are fitly applied to Christ, Heb. ii. 13; *and the children whom the Lord hath given me*—His spiritual children, whom he had either begotten or instructed by his ministry; *are for signs, &c., in Israel*—Are a gazing-stock; are derided and ridiculed, for our folly in believing God's promises, and this even among the Israelites, who have been taught and who profess better things. *From the Lord of hosts*—Which comes to pass by the wise counsel and providence of God; *which dwelleth in Zion*—Where the temple was now, and where the Messiah was to set up his kingdom.

Verse 19. *And when, &c.*—The prophet, having foretold the coming of the Messiah, and spoken of the disciples he should have, takes this occasion of addressing the Jews, and reminding them of their duty, as he had done, chap. ii. 6, compared with verses 1, 2. He saw the nation much inclined to foreign superstitions, particularly to the divinations, soothsayings, and astrology of the Syrians, Egyptians, &c., but not regarding the pure doctrine of God's word as they ought: he therefore warns them against placing any dependance on such follies, and exhorts them to disregard all merely human teaching and assistance, and to apply solely to the divine law and testimony. *When they*—Those Israelites, to whom I and my children are for *signs and wonders*, and who are fallen from God into superstition and

20 ^e To the law and to the testimony: A. M. 3263.
if they speak not according to this^f B. C. 741.
word, *it is* because ^g there is, ^h no light in
them.

21 And they shall pass through it hardly be-
stead and hungry: and it shall come to pass,
that when they shall be hungry, they shall fret
themselves, and ⁱ curse their king and their
God, and look upward.

22 And ^j they shall look unto the earth; and
behold trouble and darkness; ^k dimness of an-
guish; and *they shall be* driven to darkness.

^e Chap. xxix. 4.—^d Psa. cvi. 28.—^e Luke xvi. 29.—^f Mic.
iii. 6.—^g Heb. *no morning*.—^h Rev. xvi. 11.—ⁱ Chap. v. 30.
^j Chap. ix. 1.

idolatry; *shall say unto you*—Who are the true people of God; *Seek unto them that have familiar spirits*—For advice and help; *and unto wizards*—Of whom, and of familiar spirits, see on Lev. xix. 31, and xx. 27; Deut. xviii. 11; *that peep and mutter*—That speak with a low voice, as the two words here used signify, which they affected to do, speaking rather inwardly in their bellies, than audibly with their mouths. *Should not a people seek unto their God?*—This answer the prophet puts into their mouths; doth not every nation, in cases of difficulty, seek to their gods? Much more should we do so, that have the only true God for our God. *For the living to the dead*—That is, for living men to inquire of the living God, is proper and reasonable; but it is highly absurd for them to forsake him, and to seek dead idols, either to the images, or to the spirits of dead men, which are supposed to speak in them.

Verse 20. *To the law and to the testimony*—Let this dispute between you and them be determined by God's word, which is here, and in many other places, called *the law*, to signify their obligation to believe and obey it; and *the testimony*, because it is a witness between God and man, of God's will, and of man's duty. *If they speak not, &c.*—Your antagonists, who seek to pervert you. *No light*—This proceeds from the darkness of their minds; they are blind, and cannot see. But these words are understood by divers learned interpreters, not as a declaration of their ignorance, but a prediction of their misery, light being most commonly used in Scripture for comfort and happiness, and darkness for sorrows and calamities. And this sense seems to be much favoured by the following passage: and then the words, *אין לישראל, mean, no light, or no morning*, shall be to them; that is, a night of misery shall come upon them, and they shall never have a morning of deliverance from it; they shall be swallowed up in endless calamities, as is farther declared in the following verses.

Verses 21, 22. *And they*—The idolatrous and apostate Israelites; *shall pass through it*—Namely, their own land, into captivity; or, *עבר בה* may be

rendered, *shall pass to and fro, or wander hither and thither, in it*, like distracted men, not knowing whither to go, or what to do; whereas, if they had not forsaken God, they might have had a quiet and settled abode in it. *Hardly bestead and hungry*—Hebrew, נִקְשָׁה וְרָעָב, *distressed and famished*, as Bishop Lowth translates the words: *they shall fret themselves, &c.*—*Shall be impatient under their pressures, and, in the rage of their despair, curse their king*—To whose ill conduct they impute a great part of their miseries; *and their God*—Their idol, to whom they trusted, and whom now, too late, they find to be unable to help them; *and look upward*—

To heaven for help, as men of all nations and religions, in great calamities, are wont to do. *And they shall look unto the earth*—Finding no help from heaven, they turn their eyes downward, looking hither and thither for comfort; *and behold trouble and darkness, &c.*—Many words, expressing the same thing, are put together, to signify the variety, and extremity, and continuance of their miseries. Bishop Lowth, who connects with this verse the last clause of the twenty-first, renders the passage thus: "He shall cast his eyes upward, and look down to the earth; and lo! distress and darkness! gloom, tribulation, and accumulated darkness!"

CHAPTER IX.

Joy in the midst of affliction, 1–5. The birth, person, office, and kingdom of Christ, 6, 7. Judgments for their pride, 8–12. For their impendency and hypocrisy, 13–21.

A. M. 3264. B. C. 740. **NEVERTHELESS** ^a the dimness shall not be such as was in her vexation, when at the ^b first he lightly afflicted the land of Zebulun and the land of Naphtali,

and ^c afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee ^d of the nations.

2 ^d The people that walked in darkness have

^a Chap. viii. 22.—^b 2 Kings xv. 29; 2 Chron. xvi. 4.—^c Lev. xxvi. 24; 2 Kings xvii. 5, 6.

^d Or, populous.—^d Matt. iv. 16; Eph. v. 8, 14.

NOTES ON CHAPTER IX.

Verse 1. *Nevertheless, &c.*—In the Hebrew, this verse is joined to the preceding chapter, as it is also in Bishop Lowth's translation; and if it be considered as connected therewith, and the connecting particle, 'ו', be translated *for*, (which is its usual meaning,) instead of *nevertheless*, the words may be understood to express an aggravation of the darkness, or misery, threatened in the two former verses, as the punishment of those who should reject the Messiah: thus, *For the dimness—Or darkness; shall not be such as was in her vexation, &c.*—That is, this shall not be so slight an affliction as that which befell these parts of the country by Pul, 2 Kings xv. 19; nor as that which succeeded it, by Tiglath-pileser, 2 Kings xv. 29; which was a heavier stroke than the former; but this shall be far heavier than either of them. Subsequent events, supposed to be here predicted, seem to confirm this interpretation, the calamities which, by the just judgment of God, befell the Jews for rejecting and crucifying the Messiah, being incomparably greater than those brought on the land by Zebulun and Naphtali by any, or all, of the Assyrian invasions. Our translation, however, and most commentators, consider this verse as containing a mitigation of the foregoing threatening, and that the sense of it is this: The calamity of this land and its inhabitants shall be great, yet not so great as that which was brought upon Zebulun and Naphtali by the king of Assyria, because then the Israelites were not only quite rooted out, and carried away into a dreadful captivity, out of which they were not to return; but their calamity was not

alleviated by the coming of the Messiah and the gospel light; whereas, before and amidst this darkness, of which I have now spoken, shall a glorious light arise to cheer all who open their eyes to behold it. Thus interpreted, this verse is rather connected with the following than the foregoing verses, and is introductory to them, in which light Bishop Lowth considers it; although, as has been observed, following the Hebrew, he joins it to the preceding chapter. His translation of it, nearly the same with that of Dr. Waterland, is worthy of the reader's attention, as it casts a new light on the words. It is as follows: "But there shall not hereafter be darkness in the land which was distressed: In the former time he debased the land of Zebulun, and the land of Naphtali; but in the latter time he hath made it glorious: Even the way of the sea, beyond Jordan, Galilee of the nation." The reader must observe, that "Zebulun, Naphtali, and Manasseh, that is, the country of Galilee, all around the sea of Genesareth, were the parts that principally suffered in the Assyrian invasion under Tiglath-pileser; and they were the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them."

Verse 2. *The people*—Israel and Judah; *that walked*—Or *sat*, as it is in Matt. iv. 16; *in darkness*—Both in the darkness of ignorance, and in the darkness of calamity; *have seen a great light*—The prophet speaks of what was future, and would not take place till after seven hundred years, as though it were already arrived. Though "there would be very many among the Jews, to whom the

A. M. 3264. seen a great light: they that dwell in
B. C. 740. the land of the shadow of death, upon
them hath the light shined.

3 Thou hast multiplied the nation, and ² not increased the joy: they joy before thee according to the joy in harvest, and as *men* rejoice ^e when they divide the spoil.

² Or, to him.—^e Judges v. 30.—³ Or, When thou brakest.
^f Chap. x. 5; xiv. 5.—^g Judg. vii. 22; Psa. lxxxiii. 9; Chap.

Messiah, arising with his new light, would be an offence; who would resist his salutary doctrine, and who would therefore fall into the most grievous calamities, and thick darkness;" yet, "there would be others to whom the Messiah would truly appear with the light of grace and consolation, and who should receive him with the greatest joy, as attaining the summit of their hope and desire." Accordingly, after the prophet had described the misery of those who, he foresaw, should reject him, he turns his style to describe the felicity of those on whom this Sun of righteousness should arise, setting forth both their joy and the cause of it.

Verse 3. *Thou hast multiplied the nation*—Thou hast made good thy promise to Abraham, concerning the multiplication of his seed, by adding his spiritual seed unto the carnal, by gathering in the Gentiles to the Jews, and making them both one people in Christ, John x. 16; Eph. ii. 14. For, in the Scriptures, the believing Gentiles are accounted the seed of Abraham as well as the Jews, Gal. iii. 7-9. Or, as the Hebrew may be rendered, *Thou hast magnified the nation*, honoured it with peculiar privileges above all other nations, and especially with this transcendent privilege, that the Saviour of the world should be born in it, and live among its people; of which he speaks more fully verses 6, 7. *And not increased*—Or rather, according to the marginal reading in the Hebrew, (which, instead of *not*, has *it, him, or them*), confirmed by many of the ancient versions, *Thou hast increased their joy*, which reading, it is evident, the next words require. Dr. Waterland's version of these two clauses is, *Thou hast advanced the nation; hast heightened upon her joy*. The meaning is, thou hast conferred upon it a very great benefit, and thereby prepared for it the highest joy: joy which shall be to all people; true joy arising from the consolations of the gospel. See Zech. ii. 10, 11; Luke ii. 10. *They joy before thee*—In thy presence, and in the place of thy worship; according to the joy in harvest, &c.—When men, with great joy, reap the long-expected fruit of their great labours and expectations, or as when, after a glorious victory, they come to take the spoil.

Verse 4. *For thou hast broken, &c.*—Bishop Lowth translates this verse, *For the yoke of his burden, the staff laid on his shoulder, the rod of his oppressor hast thou broken, as in the day of Midian*. The Jews had been under the yoke repeatedly, to one hostile people or another, and had been sorely

4 ³ For thou hast broken the yoke of ^{A. M. 3264.}
his burden, and the ^{B. C. 740.} staff of his shoulder, the rod of his oppressor, as in the day of ^e Midian.

5 ⁴ For every battle of the warrior is with confused noise, and garments rolled in blood; ^b but ⁵ this shall be with burning and ^e fuel of fire.

x. 26.—^a Or, When the whole battle of the warrior was, &c.
^b Chap. lxvi. 15, 16.—^c Or, and it was, &c.—^e Heb. meat.

oppressed by them; formerly by the Philistines, Moabites, Ammonites, and Midianites, and, in after times, by the Assyrians, Chaldeans, Persians, and Macedonians; and many and successive deliverances from their oppressors had God granted them. Now, as the yokes which they had been under were emblematical of those of Satan, sin, and death, the spiritual enemies of God's people, so their deliverances were figures of the spiritual deliverance which believers, whether Jews or Gentiles, receive through Christ. And of this spiritual deliverance and salvation, as the context shows, this verse is to be understood. For the preceding verses foretel the diffusion of gospel light, and those that follow attest the birth of the Messiah, unfold his characters and offices, and set forth the blessings of his peaceful and righteous reign. See Jer. xxiii. 6; Luke i. 70-74, where Zacharias, full of the Holy Ghost, seems most admirably to expound this passage of the prophet. *As in the day of Midian*—When God destroyed the Midianites in so admirable a manner, and by such unlikely and contemptible means, which was an eminent type of Christ's conquering the powers of darkness, and all his enemies, by dying on the cross, and by the preaching of a few unlearned, and poor, despised men.

Verse 5. *For every battle of the warrior is with confused noise, &c.*—With the triumphant exclamations of the conqueror, and the bitter lamentations of the conquered, and the different cries of the same persons, sometimes conquering and sometimes conquered; and garments rolled in blood—With great difficulty and slaughter. *But this shall be with burning, &c.*—But this victory, which God's people shall have over all their enemies, shall be more terrible to their adversaries, whom God shall utterly consume, as it were, by fire. The reader must observe, however, the words *בְּאֵשׁ* *בְּאֵשׁ*, here rendered *battle of the warrior*, occurring only here, are of very doubtful signification, and of consequence are rendered differently by learned men. Dr. Waterland, from Vitringa, translates the verse, "Every clashing of the noisy warrior, and the garment rolled in blood, shall be thrown to be burned; fuel for the fire." Bishop Lowth renders it, "For the graves of the armed warrior in the conflict, and the garment rolled in much blood, shall be for a burning, even fuel for the fire." It is probable, as Vitringa observes, that the words are intended to signify, that, in consequence of Christ's appearing in the flesh, and destroying the enemies of his church, a time of peace and tran-

A. M. 3264. 6ⁱ For unto us a child is born, unto
B. C. 740. us a ^kson is given: and ^lthe govern-
ment shall be upon his shoulder: and his name

ⁱ Ch. vii. 14; Luke ii. 11. — ^k John iii. 16. — ^l Matt. xxviii. 18;

quillity shall take place on earth, and the instruments of war and slaughter be of no further use.

Verse 6. *For, &c.*—Having spoken of the glorious light, and joy, and victory of God's people, the prophet now proceeds to show the foundation and cause thereof. And, "though he is everywhere most excellent, he is peculiarly so in this passage, which contains an emphatical description of the person and kingdom of the Son of God; the kingdom of peace; the eternal and universal kingdom, in which the church should have the highest cause for joy; which should bring with it an abolition of the whole yoke of sin, and the ceremonial law, and a destruction of all hostile and adverse powers with respect to the saints." Who then can wonder at the joy of the church in so great a light, in so excellent a Teacher, Mediator, Saviour, and Governor, King, and Lord? *Unto us a child is, or, shall be, born*—The prophet, as usual, speaks of a blessing which he foresaw with certainty would be bestowed, as if it were conferred already. That the Messiah is here intended, not only Christian but Jewish interpreters, in general, of any credit or reputation, agree. For so the ancient Hebrew doctors understood the place, and particularly the Chaldee paraphrast; although the later Jews have laboured, out of opposition to the Lord Jesus, to apply it to Hezekiah. Which extravagant notion, as it hath no foundation at all in this or any other text of Scripture, and therefore may be rejected without any further reason; so it is fully confuted by the following titles, which are such as cannot, without blasphemy and nonsense, be ascribed to Hezekiah, nor indeed to any mere man or mere creature, as we shall see. The human nature of the Messiah is here first set forth. He shall be the *child born, the Word made flesh*, and that *for us*; not only for us *Jews*, but for us *men*, for us *sinners*, and especially for us *believers*. *Unto us a son is given*—Or, the son, namely, of the virgin, spoken of chap. vii. 14; the *Immanuel*, the *Son of God*, so called, not only on account of his miraculous conception, but because of his eternal generation, the Word, who was in the beginning with God, had glory with the Father before the world was, was loved by him before the foundation of the world, and by whom he made the worlds, and created all things. See John i. 1-3, and xvii. 5, 24; Heb. i. 2; 1 Cor. viii. 6; Eph. iii. 9; Col. i. 16. This person, the Father's own Son, his only-begotten Son, is given, John iii. 16; sent forth, Gal. iv. 4; sent in the likeness of sinful flesh, Rom. viii. 3; though rich, and in the form of God, made in the likeness of men, poor, and of no reputation, Phil. ii. 7; 2 Cor. viii. 9; given to be our infallible Teacher, our prevalent Mediator, our almighty Saviour, our righteous Ruler, and our final Judge. Accordingly, *The government*—Of the church, of the world, yea, of all things; for the

shall be called ^m Wonderful, Counsel- A. M. 3264.
lor, ⁿ The mighty God, The everlast- B. C. 740.
ing Father, ^o The Prince of peace.

1 Cor. xv. 25. — ^m Judg. xiii. 18. — ⁿ Tit. ii. 13. — ^o Eph. ii. 14.

church's benefit, Eph. i. 21, 22; *shall be upon his shoulder*—That is, upon him, or in his hands; all power being given to him in heaven and on earth. In mentioning *shoulder*, he speaks metaphorically; great burdens being commonly laid upon men's shoulders, and all government, if rightly managed, being a great burden, and this especially being, of all others, the most weighty and important trust. Possibly here may be also an allusion to the ancient custom of carrying the ensigns of government before the magistrates, upon the shoulders of their officers, or, as some think, to the regal robe worn by kings and governors. And his name shall be called—That is, he shall be; for the following particulars are not to be taken for a description of his proper name, but of his glorious nature and qualities; *Wonderful*—He is wonderful in his person, as God and man, *God manifest in the flesh*, which union of two such different natures in one individual, intelligent, and self-conscious being, is a great and incomprehensible mystery. Hence we are told, *No man knoweth the Son but the Father*, Matt. xi. 27; and he is said to have had a name written, which no man knew but himself; and hence, when appearing to Manoah, he said, *Why askest thou after my name, seeing it is secret*: Hebrew, כלא, wonderful, the same word here used, Judg. xiii. 18. He is also wonderful with respect to his birth, life, doctrine, miracles; his love and sufferings; his death, resurrection, and ascension; his humiliation and exaltation; his cross and crown; his grace and glory. *Counselor*—He is so called, because he knew the whole counsel of God, and, as far as was necessary, revealed it to us, and is the great counsellor of his church and people in all their doubts and difficulties, in all ages and nations, being made of God unto them wisdom. He also is the author and giver of all those excellent counsels, delivered not only to the apostles, but also by the prophets, (1 Pet. i. 10-12,) and hath gathered, enlarged, and preserved his church by admirable counsels, and the methods of his providence; and, in a word, hath in him all the treasures of wisdom and knowledge. *The mighty God*—This title can agree to no man but Christ, who was God as well as man, to whom the title of *God* or *Jehovah* is given, both in the Old and New Testaments, as Jer. xxxiii. 6; John i. 1; Rom. ix. 5; and in many other places. And it is a true observation, that this Hebrew word אל, eel, is never used in the singular number of any creature, but only of the Almighty God, as is evident by perusing all the texts where this word occurs. *The everlasting Father*—Hebrew, אבי ער, The Father of eternity: having called him a child and a son, lest this should be misinterpreted to his disparagement, he adds that he is a Father also, even the Father of eternity, and, of course, of time, and of all creatures made in time. Christ, in union with the Father and

A. M. 3264. 7 Of the increase of his govern-
B. C. 740. ment and peace ² *there shall be* no
end, upon the throne of David, and upon his
kingdom, to order it, and to establish it with
judgment and with justice from henceforth
even for ever. The ³ zeal of the LORD of hosts
will perform this.

B. C. 740. 8 ¶ The LORD sent a word into
Jacob, and it hath lighted upon Israel.

9 And all the people shall know, *even*
Ephraim and the inhabitants of Samaria, that
say in the pride and stoutness of heart,

¶ Daniel ii. 44; Luke i. 32, 33.—² 2 Kings xix. 31; Chapter
xxxvii. 32.

the Holy Ghost, is the *God and Father of all things*,
the maker and upholder of all creatures, John i. 3;
Heb. i. 3; and especially the Father of all believers,
who are called his children, (Heb. ii. 13,) and the
author of eternal life and salvation to them, Heb. v.
9. Or, this title may be given him because he is
the father of the new and eternal age, that is, of
the economy which is to endure for ever; for Christ
is the father of a new generation, to continue
through all eternity; the second Adam, father of a
new race; the head of a new and everlasting family,
in which all the children of God are reckoned.
The Prince of peace—This is another title, which
certainly does not agree to Hezekiah, whose reign
was far from being free from wars, as we see 2
Kings xviii., but it agrees exactly to Christ, who is
called our peace, Mic. v. 5; Eph. ii. 14; and is the
only purchaser and procurer of peace between God
and men, Isa. liii. 5; and between men and men,
between Jews and Gentiles, Eph. ii. 15; and of the
peace of our own consciences; and who leaves
peace as his legacy to his disciples, John xiv. 27, and
xvi. 33.

Verse 7. *Of the increase of his government, &c.*
—His peaceable and happy government shall be en-
larged without end: either without end of duration,
for ever, as is expressed in a following clause of this
verse, or without limitation: his peaceable and hap-
py government shall be extended to all the ends of
the earth. *Upon the throne of David*—The throne
which was promised to David, and to his seed *for*
ever; *from henceforth, &c.*—From the beginning of
it unto all eternity. *The zeal of the Lord of hosts,*
&c.—This great work shall be brought to pass by
Almighty God, out of that fervent affection which
he hath to his own glory, to the honour of his Son,
and to his people.

Verses 8-12. *The Lord sent a word, &c.*—A
prophetical and threatening message by me: for now
the prophet, having inserted some consolatory passa-
ges for the support of God's faithful people, returns
to his former work of commination against the re-
bellious Israelites; *and it lighted*—Hebrew, נפל, *it*
fell, that is, it shall fall in the prophetical style. It
shall certainly be accomplished; *upon Israel*—The
same with Jacob in the former clause. We have

10 The bricks are fallen down, but A. M. 3264.
we will build with hewn stones: the B. C. 740.
sycamores are cut down, but we will change
them into cedars.

11 Therefore the LORD shall set up the ad-
versaries of Rezin against him, and ⁷ join his
enemies together;

12 The Syrians before, and the Philistines
behind; and they shall devour Israel ⁸ with
open mouth. ⁷ For all this his anger is not
turned away, but his hand is stretched out
still.

⁷ Heb. mingle.—⁸ Heb. with whole mouth.—⁷ Chap. v. 25; x.
4; Jer. iv. 8.

here the third section of the fifth discourse, which
reaches to the fifth verse of the next chapter, "and
makes," says Bishop Lowth, "a distinct prophecy,
and a just poem, remarkable for the regularity of its
disposition, and the elegance of its plan. It has no
relation to the preceding or following prophecy;
which relate principally to the kingdom of Judah;
whereas, this is addressed exclusively to the king-
dom of Israel. The subject of it is a denunciation
of vengeance awaiting their crimes. It is divided
into four parts, each threatening the particular pun-
ishment of some grievous offence; of their pride;
of their perseverance in their vices; of their impie-
ty; and of their injustice. To which is added a
general denunciation of a further reserve of divine
wrath, contained in a distich before used by the pro-
phet on a like occasion, (chap. v. 25,) and here
repeated after each part: this makes the intercalary
verse of the poem; or, as we call it, the burden of
the song." *And all the people shall know*—Namely,
by experience. They shall know whether my word
be true or false. *Even Ephraim, &c.*—The people
of the ten tribes, and particularly Ephraim, the
proudest of them all. *And Samaria*—The strongest
place, and the seat of the king and court. Here we
have the first fault of the Ephraimites, namely,
the pride and contempt with which they had receiv-
ed the threatenings of the true prophets of God,
who had denounced to them the unhappy conse-
quences of their undertakings. Elevated with vain
hope, they had declared that they would never desist
from their purpose of invading Judah for any denun-
ciations of the prophets; on the contrary, they had
boasted proudly, that, strengthened as they were by
their present alliance with the king of Syria, though
they had heretofore suffered great loss, they had no
doubt of repairing their fortune. *Though the bricks*
were fallen down, they would build with hewn stones,
&c.—The expression is metaphorically elegant, and
denotes the restoration of a fallen state for the better,
and the change of a mean and low to a more honour-
able and excellent situation. For their pride and
arrogance, the God who laugheth vain men to scorn.
denounces their punishment in the two following
verses; and, according to his usual justice, assures
them that the union with Rezin, wherein they boast-

A. M. 3264. 13 ¶ For ^athe people turneth not
B. C. 740. unto him that smiteth them, neither
do they seek the LORD of hosts.

14 Therefore the LORD will cut off from
Israel head and tail, branch and rush, ^cin one
day.

15 The ancient and honourable, he *is* the
head; and the prophet that teacheth lies, he
is the tail.

16 For ^athe ⁹leaders of this people cause
them to err; and ¹⁰*they that are* led of them
are ¹¹destroyed.

17 Therefore the LORD ^xshall have no joy
in their young men, neither shall have mercy

^a Jer. v. 3; Hosea vii. 10.—^t Chapter x. 17; Rev. xviii. 8.
⁹ Chap. iii. 12.—⁹ Or, *they that call them blessed*.—¹⁰ Or, *they
that are called blessed of them*.—¹¹ Heb. *swallowed up*.

ed, should itself prove their destruction. This prophecy was fulfilled by Tiglath-pileser. See 2 Kings xvi. 17, Vitringa, and Dodd. Dr. Waterland renders the beginning of the twelfth verse, "The Syrians from the east, and the Philistines from the west." Though Rezin, king of Syria, was destroyed, yet the body of the nation survived, and submitted themselves to the king of Assyria, and upon his command invaded Israel afterward. *And they shall devour Israel, &c.*—Like wild beasts.

Verses 13-15. *For the people turneth not, &c.*—We have here the second crime of this refractory people, who, impenitent and stupid, regarded not the chastisement of the Lord, nor turned to him at his reproof. Therefore a total subversion of their state and polity is denounced as the severest punishment upon them. *The Lord will cut off, &c., head and tail*—High and low, honourable and contemptible, as the next verse explains it; *branch and rush*—The goodly branches of tall trees, the mighty and noble; and the bulrush, the weakest and meanest persons. *In one day*—All together, one as well as another, without any distinction. *The ancient, &c., he is the head*—That is, is signified by the word *head*, in the former verse; *and the prophet that teacheth lies, &c.*—Whose destruction he mentions, not as if it were a punishment to them to be deprived of such persons, but partly to show the extent of the calamity, that it should reach to all sorts of persons; and partly to beat down their vain presumptions of peace and prosperity, by showing that those false prophets, which had fed their vain hopes, should perish, and their false prophecies with them. *He is the tail*—The basest part of the whole people.

Verses 16, 17. *For, &c.*—"We have here a defence of the divine judgment, taken from the universal corruption of the people, wherein God sets forth the justice of his proceedings, and shows, that not from choice, but from the iniquities of the people, he is compelled to punish. *The leaders of this people*—Their governors, both civil and ecclesiastical, especially the latter, their teachers, or the false prophets,

on their fatherless and widows: ^yfor ^aevery one *is* a hypocrite and an evil-doer, and every mouth speaketh ¹²folly. ^zFor all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickedness ^aburneth as the fire; it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts *is* ^bthe land darkened, and the people shall be as the ¹³fuel of the fire: ^cno man shall spare his brother.

^x Psalm cxlvii. 10, 11.—^y Micah vii. 2.—¹² Or, *villany*.
^z Verses 12, 21; Chap. v. 25; x. 4.—^a Chap. x. 17; Mal. iv. 1
^b Chap. viii. 22.—¹³ Heb. *meat*.—^c Mic. vii. 2, 6.

last-mentioned; *cause them to err*—Their governors compelling them by power, and their teachers deceiving them by false doctrines, and evil counsels and persuasions. *They that are led, &c., are destroyed*—Shall certainly perish; nor will it avail them to plead, in their excuse, that they followed the counsel and conduct of their leaders. *The Lord shall have no joy in their young men*—Shall not rejoice over them to do them good, as he doth over his faithful people, Isa. lxii. 5; Zeph. iii. 17. *Neither shall have mercy on their fatherless*—Who generally are the special objects of his care and pity, and much less upon others. *For every one*—Not precisely; for there were seven thousand pious persons among them, when they seemed to Elijah to be universally corrupt; but the body or generality of the people are intended; *is a hypocrite*—For though they professed to worship the true God, yet indeed they had forsaken him. *Every mouth speaketh folly*—That is, wickedness, which is commonly called folly. They are not ashamed to proclaim their own wickedness; and the corruption of their hearts breaks forth into ungodly speeches.

Verse 18. *For wickedness burneth as fire, &c.*—Rageth like a fire, destroying and laying waste the nation. We have here the third great evil, on account of which divine vengeance was about to come upon them; namely, the power of reigning and barefaced impiety; the punishment whereof, denounced in the subsequent verses, is, as usual, assimilated to the vice, namely, destructive factions, which should overthrow their republic. Having rendered themselves hateful to God by their crimes, they shall be destroyed by those crimes, by their dissensions, animosities, divisions, tumults, insurrections, and civil broils, arising from the wickedness of their own dispositions, and issuing in their mutual destruction. Inflamed by envy, avarice, and impurity, they shall perish in this very fire let loose among them by the wrath of God, and permitted to rage uncontrolled, like fire among briers and thorns, verse 19. The latter state of the Israelitish government abundantly

A. M. 3264. B. C. 740. 20 And he shall ¹⁴ snatch on the right hand, and be hungry; and he shall eat on the left hand, ^d and they shall not be satisfied: ^e they shall eat every man the flesh of his own arm:

¹⁴ Heb. cut. — ^d Lev. xxvi. 26. — ^e Chap. xlix. 26; Jer. xix. 9.

proves the exactness of this prophet's prediction, 2 Kings xv. 10, 30, and xvii. 1, 18-24.

Verses 20, 21. *He shall snatch on the right hand*—They shall plunder and devour one another, without ever being satisfied, or ceasing. *They shall eat every man the flesh, &c.*—They shall destroy one another by their intestine wars: see chap. xlix. 26. But it was literally fulfilled when they were reduced to that extremity that they ate the flesh of their own children, 2 Kings vi. 28; Jer. xix. 8, 9; a judgment denounced for their sins by Moses, Deut. xxviii. 53, where see the note. *They together shall fall on Judah*—When those tribes have preyed upon and

21 Manasseh, Ephraim; and A. M. 3264. B. C. 740. Ephraim, Manasseh: *and they together shall be against Judah.* ^f For all this his anger is not turned away, but his hand is stretched out still.

^f Verses 12, 17; Chap. v. 25; x. 4.

nearly destroyed one another, they shall turn their rage on Judah. The prophet in the above verses describes the infatuation of the Israelites and Jews, who, instead of uniting in a confederacy against their common enemies, the Syrians and Assyrians, with whom they were not singly able to contend, fell out among themselves, and so far destroyed each other, that they became, one after the other, an easy prey to those heathen nations, whom, humanly speaking, they would have been able to have repelled, had they united in a league, and aided each other. But God suffered them to be infatuated, as a punishment of their sins.

CHAPTER X.

The wo of the unjust oppressors of God's people, 1-4. The commission given to the king of Assyria to invade Judah, 5, 6. His pride and insolence in the execution of that commission, 7-11. A rebuke given to his haughtiness, and a threatening of his fall and ruin, 12-19. A remnant shall be saved, and a purer state of the church shall take place, after it has passed through these afflictions, 20-23. Great encouragement given to the people of God not to fear this storm, but to hope it would end in the Assyrians' destruction and their deliverance, 24-27. Sennacherib marching toward Jerusalem, 28-31. The downfall of this haughty and formidable enemy, 32-34.

A. M. 3264. B. C. 740. **WO** unto them that ^a decree unrighteous decrees, and ¹ that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my

people, that widows may be their prey, A. M. 3264. B. C. 740. and *that* they may rob the fatherless!

3 And ^b what will ye do in ^c the day of visitation, and in the desolation *which* shall come from far? to whom will ye flee for help? and where will ye leave your glory?

^a Psa. lviii. 2; xciv. 20. — ¹ Or, to the writers that write grievousness.

^b Job xxxi. 14. — ^c Hos. ix. 7; Luke xix. 14.

NOTES ON CHAPTER X.

Verses 1, 2. *Wo, &c.*—The first four verses of this chapter are closely connected with the foregoing, and ought to have been joined thereto, being a continuation of the subject treated of in it. We have here the fourth evil charged on the people, and the punishment of it. The sin complained of is the injustice of the magistrates and judges, who decreed *unrighteous decrees*—That is, made unjust laws, and gave forth unjust sentences, which is termed in the next clause, *writing grievousness*, or grievous things, edicts which caused grief and vexation to their subjects. *To turn aside the needy from judgment*—From obtaining a just sentence, because these rulers and judges either denied or delayed to hear their causes, or when they heard them decided unjustly; *to take away the right from the poor*—Whom I have, in a special manner, committed to

your care; *of my people*—Whom I had taken into covenant with myself; and therefore this is an injury, not only to them, but also to me. The punishment assigned to this iniquity is, that they should be absolutely deserted and deprived of all help and protection from God, whose laws they had so shamefully perverted; and should perish miserably before their enemies, who should come from far.

Verses 3, 4. *What will ye do*—To save yourselves? *in the day of visitation?*—When I shall come to visit you in wrath, as the next words limit the expression. *The desolation which shall come from far*—From the Assyrians. This he adds, because the Israelites, having weakened the Jews, and being in amity with the Syrians, their next neighbours, were secure. *To whom will ye flee for help*—To the Syrians, as now you do? But they shall be destroyed together with you, 2 Kings xvi. 9; and where

A. M. 3264. 4 Without me they shall bow down
B. C. 740. under the prisoners, and they shall fall
under the slain. ^d For all this his anger is not
turned away, but his hand *is* stretched out
still.

B. C. 738. 5 ¶ ²O ³Assyrian, ^ethe rod of
mine anger, ^fand the staff in their
hand is mine indignation.

6 I will send him against ^fa hypocritical na-

^d Chapter v. 25; ix. 12, 17, 21.—^e Or, *Wo to the Assyrian.*
^f Heb. *Asshur.*—^g Jer. li. 20.—^h Or, *though.*—ⁱ Chap. xix.

will you leave your glory—To be kept safe for your use, and to be restored to you when you call for it? By their *glory*, he means, either, 1st, their power and authority, which now they so wickedly abused; or, 2d, their wealth, gotten by injustice, as *glory* sometimes means: see Gen. xxxi. 1; Psa. xlix. 16, 17. *Without me*—Without my favour and help, which you have forfeited, and do not seek to recover; *they shall bow down*—Notwithstanding all their succours; *under the prisoners*—Or among the prisoners; *and they shall fall under the slain*—Or among the slain. The meaning is, that it was in vain for the Israelites to trust in their own strength, or in the assistance of the Syrians, or any other allies, since it was from God alone they could obtain deliverance, without whose aid, or when he deserted them, they should all bow down under the yoke of the Assyrians. In the Septuagint, and vulgar Latin, these words are joined to the foregoing verse, to this sense: “Whither will this people flee for refuge to preserve themselves, that they may not bow down, or be subdued among the captives, or destroyed among the slain?”

Verse 5. *O Assyrian, &c.*—We have here the fourth section of the fifth sermon, which reaches to the end of this chapter, and which is two-fold; containing, 1st, A proposition in this verse; and, 2d, The unfolding of it in the following verses. It is a new and distinct prophecy, and, as the former part of it foretels the invasion of Sennacherib and the destruction of his army, it must have been delivered before the fourteenth year of Hezekiah's reign. “In the former chapters the prophet had foretold the fate of the Ephraimites and Syrians, who had determined to attack, and, if possible, subvert the Jewish Church and state. He therefore now turns his discourse to the Assyrians, the executors of this judgment, who also in their time should make the same attempt against Judea, and denounces their punishment, teaching, at the same time, in what light they were held by God, and consequently were to be considered by the careful observers of the ways of God. The proposition in this verse is elegant, but very difficult to be turned into another language, according to its original force. Its immediate meaning is, ‘Wo to the Assyrian, who is the rod of mine anger, and the staff, which is in his hands, is my severity;’ that is, ‘whatever strength or power they have, which they have used in afflicting my people, would have been

tion, and against the people of my ^g wrath will I ^g give him a charge, to take the spoil, and to take the prey, and ^h to tread them down like the mire of the streets.

7 ^hHowbeit he meaneth not so, neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 ⁱFor he saith, *Are not my princes altogether kings?*

17.—^g Jer. xxxiv. 22.—^h Heb. *to lay them a treading.*—ⁱ Gen. l. 20; Mic. iv. 12.—^j 2 Kings xviii. 24, 33, &c.; xix. 10, &c.

none at all, if my people had not provoked my wrath and severity; so that, not the Assyrians themselves, but my wrath and severity, and the decrees of my justice, ought to be esteemed the rod and staff beating my people; since, without that severity, the Assyrians themselves could have done nothing.’ Vitringa remarks, that all the characters of this prophecy belong to Sennacherib; though possibly it may have a more extensive scope, and refer to the destruction of all the enemies of God, and the following great empires, which God made use of as rods and scourges, to chastise and amend his people, till the manifestation of the kingdom of his Son in the world: see Jer. li. 20.—Dodd. Be this as it will, the prophet here instructs us in a great and important truth: “That God often prospers wicked and tyrannical governments to be his scourge and the instruments of his vengeance upon others; and when they have done the work which God allots them, he then punishes them for those very oppressions which they have exercised toward their neighbours, and to which they were carried on purely by their own ambition and covetousness, although Providence made them serviceable to better ends and purposes.”—Lowth.

Verses 6, 7. *I will send him*—By my providence, giving him both opportunity and inclination to undertake this expedition; *against a hypocritical nation*—Or, *a profane nation*, as the word *אֲנָפִי* rather signifies; *and against the people of my wrath*—The objects of my just wrath, devoted to destruction. *To tread them down like the mire of the streets*—Easily to conquer them, and utterly to destroy them, as he did after this time, *Howbeit, he meaneth not so*—He does not design the execution of my will, but only to extend his conquests, and thereby to enlarge his empire, and gratify his ambition. Which is seasonably added, to justify God in his judgments threatened to the Assyrian, notwithstanding this service. *But to destroy nations not a few*—To sacrifice multitudes of people to his own pride and covetousness, which was abominable impiety.

Verses 8–10. *For he saith, Are not my princes, &c.*—Are they not equal for power, and wealth, and glory, to the kings of other nations, though they be my subjects and servants? *Is not Calno as Carchemish?*—Have I not conquered one place as well as another, the stronger as well as the weaker? Have I not from time to time added new conquests to the

A. M. 3266. 9 *Is* not ^kCalno ^las Carchemish?
B. C. 738. *is* not Hamath as Arpad? *is* not Samaria ^mas Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that* when the LORD hath performed his whole work ⁿupon mount Zion and on Jerusalem, ^oI will ⁶punish the fruit ⁷of the stout heart of the king of Assyria, and the glory of his high looks.

13 ^pFor he saith, By the strength of my hand

^k Amos vi. 2.—^l 2 Chronicles xxxv. 20.—^m 2 Kings xvi. 9. ⁿ 2 Kings xix. 31.—^o Jer. l. 18.—⁶ Heb. *visit upon*.—⁷ Heb. *of the greatness of the heart*.

old? None of those cities, against which he had turned his arms, had been able to resist him; but he had subjugated them all. Calno, Carchemish, Hamath, and Arpad, were cities of Syria and Israel, which this mighty monarch had subdued. *Is not Samaria*—Or, *Shall not Samaria be, as Damascus?*—Shall I not take that as I have done this city? For although Damascus, possibly, was not yet taken by the Assyrians, yet the prophet speaks of it as actually taken, because these words are prophetically delivered, and supposed to be uttered by the king of Assyria, at or about the time of the siege of Samaria, when Damascus was taken. *As my hand hath found*—Hath taken; as this word is often used, *the kingdoms of the idols*—Which worshipped their own idols, and vainly imagined that they could protect them from my power. He calls the gods of the nations, not excepting *Jerusalem, idols*, by way of contempt, because none of them could deliver their people out of his hands, and because he judged them to be but petty gods, far inferior to the sun, which was the god of the Assyrians. *Whose graven images did excel them of Jerusalem*—Namely, in reputation and power. Which blasphemy of his proceeded from his deep ignorance of the true God.

Verse 12. *Wherefore*—Because of this impudent blasphemy; *when the Lord hath performed his whole work*—Of chastising his people as long as he sees fit. *I will punish the fruit of the stout heart, &c.*—Here it is foretold, says Bishop Newton, that when the Assyrians “shall have served the purposes of Divine Providence, they shall be severely punished for their pride and ambition, their tyranny and cruelty to their neighbours. Now there was no prospect of such an event” when Isaiah uttered this prediction, namely, “while the Assyrians were in the midst of their successes and triumphs; but still the word of the prophet prevailed; and it was not long after these calamities brought upon the Jews, that the Assyrian empire, properly so called, was overthrown, and Nineveh destroyed.”

Verses 13, 14. *For he saith, &c.*—“From hence

A. M. 3266. I have done *it*, and by my wisdom; for
B. C. 738. I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ⁸like a valiant man:

14 And ^amy hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall ^rthe axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? ⁹as if the rod should shake *itself* against them that lift it

^p Isa. xxxvii. 24; Ezek. xxviii. 4, &c.; Dan. iv. 30.—⁸ Or, *like many people*.—^a Job xxxi. 25.—^r Jer. li. 20.—⁹ Or, *as if a rod should shake them that lift it up*.

to the twentieth verse we have a more full exposition and confirmation of what had gone before, particularly the pride of the Assyrian and his vain boasting in these verses; a refutation thereof in verse 15; and the punishment ordained for him by God, in verses 16–19. *By the strength of my hand I have done it, &c.*—Here the prophet sets forth his insolent boasting of the greatness of his deeds, the prosperity of his empire, and the success of his warlike expeditions, all which are ascribed by him to the prudence of his own counsels, and the valour and strength of his forces; but without any the least acknowledgment of any superior and overruling power.” *I have removed the bounds of the people*—I have invaded their lands, and added them to my own dominions, Prov. xxii. 28. *And have robbed their treasures*—Hebrew, *עֲתִירָתָם*, *their prepared things*, their gold and silver, and other precious things, which they had been long preparing and laying up in store. *And I have put down the inhabitants*—Deprived them of their former glory and power. *And my hand hath found as a nest*—As one finds young birds in a nest; and as one gathereth eggs—Which the dam hath left in her nest; *have I gathered all the earth*—All the riches of the earth; an hyperbole not unusual in the mouths of such boasters. “The comparison is elegant; and nothing could more strongly or significantly describe the insolent boasting of the Assyrian. It is remarkable, that birds, after they have laid their eggs in their nests, are most diligent in their care of them; and if, at any time, they are obliged, for fear of the spoiler, to forsake them, they hover about their nests, and flutter around, moving their wings, and *peeping, chirping*, or lamenting; thus imitating the affections of the human mind. The prophet elegantly implies by this simile the extreme dread of this proud and oppressing king which reigned in the minds of the conquered people, and we find that the mighty tyrants and conquerors of Asia did spread such terror.” See Lowth’s *Twelfth Prelection*, and Dodd.

Verse 15. *Shall the axe boast itself, &c.*—How

A. M. 3266. up, or as if the staff should lift up ¹⁰ it-
B. C. 738. self, as if it were no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his ^a fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a fire, and his Holy One for a flame: ^t and ⁱ it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest,

¹⁰ Or, that which is not wood.—^a Chap. v. 17.—^t Chap. ix. 18; xxvii. 4.—ⁱ 2 Kings xix. 23.

absurd is it for thee, who art but an instrument in God's hand, to blaspheme thy Lord and Master, who has as great power over thee as a man hath over the axe wherewith he heweth? *As if the rod, &c.*—See the margin; or, *as if the staff, &c.*—Should forget that it was wood, and should pretend, or attempt, to *lift up itself*—Either without, or against the man that moveth it. *As if it were no wood*—Literally translated, it is, *As if the staff should lift up no wood*; that is, should lift up man, who is very different from wood: as if the staff should lift the man instead of the man lifting the staff. In this way does the prophet refute the vain boasts of the Assyrian, and teach him, that, "in all his counsels, motions, and works, he was but the minister of the Divine Providence; incapable of doing any thing without the divine will and permission; and therefore his boasting was to be considered in no other light than as if the axe, or saw, or rod, should magnify themselves against him who handled them, and should ascribe to themselves that effect which was only caused by the mover."²

Verses 16–19. *Therefore shall the Lord, the Lord of hosts*—The sovereign Lord and General of his and of all other armies; *send among his fat ones leanness*—Strip him, and all his great princes and commanders, of all their wealth, and might, and glory. *And under his glory he shall kindle, &c.*—He will destroy his numerous and victorious army, and that suddenly and irrecoverably, as the fire doth those combustible things which are cast into it; which was fulfilled 2 Kings xix. 25. *And the light of Israel*—That God, who is, and will be, a comfortable light to his people; *shall be a fire*—To the Assyrians; *and it shall devour his thorns and briers*—His vast army, which is no more able to resist God than dry thorns and briers are to oppose the fire which is kindled among them. *And shall consume the glory of his forest*—"The briers and thorns," says Bishop Lowth, "are the common people; and the glory of his forest are the nobles, and those of the highest rank and importance. The fire of God's wrath shall destroy them, great and small." *And of his fruitful field*—Of his soldiers, who stand as thick as ears of corn do in a fruitful field. Hebrew, *Of his Carmel*; an allusion possibly to the vain threat, which God foreknew the Assyrian would

and of ^u his fruitful field, ¹¹ both soul A. M. 3266.
and body: and they shall be as when B. C. 738.
a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be ¹² few, that a child may write them.

20 ¶ And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, ^x shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth.

¹¹ Heb. from the soul, and even to the flesh.—¹² Heb. number.
^x See 2 Kings xvi. 7; 2 Chron. xxviii. 20.

hereafter utter, with regard to Israel, *I will enter into the height of his border, and the forest of his Carmel*, chap. xxxvii. 24. *Both soul and body*—Hebrew, מנפש ועד בשר, from the soul, even to the flesh, a proverbial expression. The fire of God's wrath shall consume them entirely and altogether. *And they shall be*—The state of the king, and of his vast and valiant army, shall be as when a standard-bearer fainteth—Like that of an army, when either the standard-bearer is slain, or rather flees away, which strikes a terror into the whole army, and puts them to flight. Bishop Lowth, in this clause, follows the reading of the LXX., ως ο φευγων από φλόγος καιομενης, It shall be, as when one fleeth out of raging flames: that is, "The few that escape shall be looked upon as having escaped from the most imminent danger." *The rest of the trees of his forest*—The remainders of that mighty host; *a child may write them*—A child, or the meanest accountant, may number and register them. It is justly observed by Dr. Dodd, that "the emphasis of this passage consists in the elegance of the metaphors." The first, taken from leanness, destroying the fat, and marring the beauty of the human form, well describes that terrible plague which destroyed the flower of the Assyrian host. The second, taken from fire, which, with unconquerable fury, in a short time reduces combustible matter to ashes, gives us a striking picture of the quick and almost instantaneous ruin brought on that army, by the irresistible power of the destroying angel, especially as that fire is represented as kindled by the light of Israel. And the third metaphor of the thorns and briers, which are so far from having any power to withstand the fury of the flames, that they provoke and feed it, affords us a lively emblem of the utter inability of the Assyrian monarch, or his mighty host, to make the least resistance against that divine vengeance which their crimes had merited.

Verse 20. *And it shall come to pass, &c.*—The prophet having, 1st, Explained the cause for which God had decreed to permit the Assyrians to have such power over his people, namely, for the punishment of hypocrites, and the purification of his church; and having also shown the crimes which the kings of Assyria would commit in executing his judgments, and the punishment ordained for them,

A. M. 3266. 21 ^y The remnant shall return, *even*
B. C. 738. the remnant of Jacob, unto the mighty
God.

22 ^a For though thy people Israel be as the sand of the sea, ^a yet a remnant ¹³ of them shall return: ^b the consumption decreed shall overflow ¹⁴ with righteousness.

^y Chap. vii. 3. — ^a Rom. ix. 27. — ^a Chap. vi. 13. — ¹³ Heb. in, or, among. — ^b Chap. xxviii. 22. — ¹⁴ Or, in. — ^c Chapter

verses 6-12; and having, 2d, Confirmed these things, and given a new exhibition of the pride of the Assyrian, with a yet fuller declaration of the divine judgment upon him, verses 13-19; proceeds now, 3d, To predict, that a two-fold consequence, friendly to the state of the church, should arise from this memorable judgment; opposed to the two-fold vice of the people, before the execution of it. 1st, There were among them men fearing God, but who yet regarded the power of the Assyrian with greater fear than they ought. These, by this great deliverance granted to the church, would be henceforth confirmed, as to their faith and confidence in the power and goodness of God. 2d, There were, besides these, many others totally alienated from God, who, by means of this great miracle, would be brought to repentance, and a serious acknowledgment of the God of Israel. Nay, not only the pious of those, but of future times, would, by this means, be confirmed in their faith, and adherence to the true God. Thus the prophet: *Such as are escaped of the house of Jacob*—Such Jews as shall be preserved from that sweeping Assyrian scourge, by which great numbers, both of Israel and Judah, shall be destroyed, and from the succeeding calamities. For that this place looks beyond the deliverance from the Assyrian army, unto the times of the New Testament, seems probable, 1st, From the following verses, which belong to that time, as we shall see: 2d, From the state of the Jewish nation, which, after that deliverance, continued to be very corrupt, and averse from that reformation, which Hezekiah and Josiah prosecuted with all their might; and therefore the body of that people had not yet learned this lesson, of sincerely trusting in God alone. 3d, From St. Paul's explication and application of these words, Rom. ix. 27. *Shall no more stay upon him that smote them*—Shall learn by this judgment, not to trust to the Assyrians, or any other allies, for help, as Ahaz and his people now did; *but shall stay upon the Lord in truth*—Not by profession only, but sincerely.

Verses 21-23. *The remnant shall return*—Hebrew, *שאר ישוב*, *shear-jashub*, the name given to one of the prophet's sons, (see chap. vii. 3,) in confirmation of the truth of God's promises. It may be rendered, as here, *the remnant*, or, *a remnant*, or, *but a remnant*, shall return; unto the mighty God—Hebrew, *אל גבור*, the very appellation given to Christ, chap. ix. 6. *For though thy people Israel*—Or, thy people, O Israel; to whom the prophet, by an apostrophe, directs his speech; *be as the sand, &c., yet a*

23 ^c For the Lord God of hosts shall ^c make a consumption, even determin-
ed, in the midst of all the land.

24 ¶ Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, ^d be not afraid of the Assyrian: he shall smite thee with a rod, ¹⁵ and shall lift up his staff

xxviii. 22; Daniel ix. 27; Rom. ix. 28. — ^d Chapter xxxvii. 6. ¹⁵ Or, but he shall lift up his staff for thee.

remnant—Or, *a remnant* only, as before; *shall return*—For that this is a threatening in respect of some, as well as a promise in respect of others, is evident from the rest of this, and from the following verse. *The consumption decreed shall overflow*—God's judgments are said to *overflow* when they spread generally, the metaphor being taken from an inundation that sweeps all before it. The destruction of the people of Israel was already decreed by the fixed counsel of God, and therefore must needs be executed, and like a deluge overflow them, *with, or in righteousness*, as the word is rendered Rom. ix. 28, that is, with *justice*, and yet with *clemency*, inasmuch as he spared a considerable remnant of them, when he might have destroyed them utterly. *In the midst of the land*—In all the parts of the land; not excepting Jerusalem, which was to be preserved in the Assyrian invasion. Bishop Lowth translates these verses, "Though thy people, O Israel, shall be as the sand of the sea, a remnant of them only shall return. The consummation decided overfloweth with strict justice: For a full and decisive decree shall Jehovah, the Lord of hosts, accomplish in the midst of the land." The prophet's affirming, that only a remnant of Judah and Ephraim should be preserved, and return in true repentance to God, might justly cause wonder and offence, both to Jews and Israelites, at the time when he spoke these things: for it implied that far the greater part of the people should perish, which they must have conceived highly improbable, especially as they were at that time very numerous and flourishing. The prophet, therefore, declares repeatedly, and more explicitly, that God had determined, by an absolute and precise decree, thus to exercise his justice and severity upon them. This, it is evident, is the sense of the present passage, though there is some difficulty in the expressions. This prophecy was, in part, fulfilled at the Babylonish captivity, but there can be no doubt that it has also a reference to the times of the Messiah: see note on Rom. ix. 27. Indeed, as Lowth observes, the remnant, so miraculously preserved in Jerusalem from Sennacherib's invasion, were a type or figure of that small number of converts under the gospel, styled *σωζόμενοι*, (Acts ii. 47,) *such as should be saved*, namely, such as should escape the vengeance which fell upon the main body of the Jewish nation, for their sin in rejecting Christ. And there shall be another remnant of them that shall be saved in the latter days of the Christian Church.

Verse 24. *Therefore, &c.*—We have here the fourth part of the enarration, or unfolding of the

A. M. 3266. against thee, after the manner of B. C. 738. ^a Egypt.

25 ^f For yet a very little while, ^g and the indignation shall cease, and mine anger in their destruction:

26 And the LORD of hosts shall stir up ^h a

^e Exod. xiv. — ^f Chap. liv. 7. — ^g Dan. xi. 36. — ^h 2 Kings xix. 35.

proposition, mentioned verse 5, namely, the application of it to the consolation of the people of God: to which, having digressed a little, the prophet returns, it being the true and proper scope of his discourse, to comfort the pious with respect to the evils that threatened their republic. The words are an inference, not from the verses immediately foregoing, but from the whole prophecy: as if he had said, Seeing the Assyrian shall be destroyed; and the remnant of my people preserved and restored, *thus saith the Lord God of hosts*—The Lord of all the armies of earth and heaven, the God superior to all human, yea, to all created power; *O my people that dwellest in Zion*—Where I dwell; where are the ordinances of my worship and service, my temple, my priests; the thrones of justice which I have established, and the princes of the house of David mine anointed; where my people assemble to worship me, and where I am present to defend them: *Be not afraid of the Assyrian*—A man that shall die, the son of man that shall be as grass; forgetting the Lord thy maker, that stretched forth the heavens, and laid the foundations of the earth. *With his staff indeed shall he smite thee*, (as Bishop Lowth translates it,) *and his rod shall he lift up against thee*. He shall threaten and correct, yea, afflict thee, but not destroy thee; *after the manner of Egypt*—As the Egyptians formerly did, and with the same ill success to themselves, and comfortable issue to you.

Verses 25, 26. *For yet a very little while, &c.*—Here the prophet proceeds to assign the reasons why the Lord would not have his people to fear the Assyrians, because, in a short time, he would take vengeance upon them, and that in a very singular and extraordinary manner, as he did upon the Midianites and Egyptians: the consequence of which would be the removal of the yoke now imposed, or to be imposed upon them. *The indignation*—My displeasure at my people, which is the rod and staff in their hand, verse 5; *shall cease*—And, when it ceaseth, they will be disarmed, and disabled from doing any farther mischief. *And mine anger in their destruction*—Hebrew, קל תבליהם, upon, or, with their destruction, as Dr. Waterland properly renders the words, namely, the destruction of the Assyrians. The enemy that threatens and afflicts God's people, shall himself be reckoned with and punished. The rod wherewith God corrected them shall not only be laid aside, but put into the fire, and it shall appear by its destruction that his anger is turned away from them. The reader will recollect that, upon the destruction of the Assyrian army, the calamities wherewith God had chastised his people in a great measure ceased, at

scourge for him according to the A. M. 3266. slaughter of ⁱ Midian at the rock of B. C. 738.

Oreb: and ^k as his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, that ^l his burden ¹⁶ shall be taken away from

ⁱ Judges vii. 25; Chap. ix. 4. — ^k Exod. xiv. 26, 27. — ^l Chap. xiv. 25. — ¹⁶ Heb. shall remove.

least for a time. *The Lord of hosts*—Who is well able; *shall stir up a scourge for him*—He lifted up his staff against Zion; and God will now lift up a scourge for him: he was a terror to God's people, and God will be a terror to him. The destroying angel shall be his scourge, which he can neither flee from nor contend with. *According to the slaughter of Midian*—Whom God slew suddenly and unexpectedly in the night. *At the rock of Oreb*—Upon which one of their chief princes was slain, and nigh unto which the Midianites were destroyed. *And as his rod was upon the sea*—To divide it, and make way for thy deliverance, and for the destruction of the Egyptians. *So shall he lift it up after the manner of Egypt*—As he did in Egypt, to bring his plagues upon that land and people. Thus the prophet; for the encouragement of God's people, quotes precedents, and puts them in mind of what God had done formerly against the enemies of his church, who were very strong and formidable, but were brought to ruin. Respecting the last clause of this verse, "I think," says Bishop Lowth, "there is a designed ambiguity in these words. Sennacherib, soon after his return from his Egyptian expedition, which, I imagine, took him up three years, invested Jerusalem. He is represented by the prophet as lifting up his rod, in his march from Egypt, and threatening the people of God, as Pharaoh and the Egyptians had done, when they pursued them to the Red sea. But God, in his turn, will lift up his rod, as he did at that time over the sea, *in the way*, or, *after the manner of Egypt*: and as Sennacherib had imitated the Egyptians in his threats, and came full of rage against them from the same quarter; so God will act over again the same part that he had taken formerly in Egypt, and overthrow their enemies in as signal a manner."

Verse 27. *In that day his burden shall be taken away, &c.*—The burden imposed on the Jews by the Assyrian. They shall not only be eased of the Assyrian army, now quartered upon them, and which was a grievous yoke and burden on them; but they shall no more pay that tribute to the king of Assyria which, before this invasion, he had exacted from them, 2 Kings xviii. 14; shall no longer be at his service, nor lie at his mercy, as they had done; nor shall he ever again put the country under contribution. Perhaps, as some think, the promise may look to the deliverance of the Jews from the captivity of Babylon, if not also to the redemption of believers from the tyranny of sin and Satan. *Because of the anointing*—Hebrew, כמני שן, literally, *Because of, from before, or, from the presence of, the oil, oint-*

A. M. 3266. off thy shoulder, and his yoke from
B. C. 738. off thy neck, and the yoke shall be
destroyed because of ^m the anointing.

28 ¶ He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages:

29 They are gone over the ^a passage: they have taken up their lodging at Geba; Ramah is afraid; ^o Gibeah of Saul is fled.

^m Psa. cv. 15; Daniel ix. 24; 1 John ii. 20.—ⁿ 1 Samuel xiii. 23.—^o 1 Samuel xi. 4.—¹⁷ Hebrew, Cry shrill with thy voice.

ment, or fatness. Leigh says, "*Est nomen generale ad omnem pinguedinem sive naturalem, sive conditam*: It is a general name for every kind of fatness, whether natural or artificial." Hence some translate the sentence, "The yoke shall be loosed because of the fatness;" supposing the meaning to be, that the affairs of the Jews would be in so good a condition, signified by *fatness*, after this destruction of the Assyrian army, that the Assyrians would not pretend any longer to lay any burden of tribute, or any impositions upon them, as they had done, ever since Ahaz put himself under their protection, and, as it were, made a surrender of himself and people to them, to become tributary to them. But the common interpretation given of the text seems preferable, namely, *The yoke shall be destroyed, because of the (oil, unction, or) anointing*—That is, out of regard to the holy unction, which God had established among his people. Or, for the preservation of the *priesthood and kingdom*, priests and kings being both initiated into their offices by the ceremony of anointing. The Jews, therefore, and some others, apply this to Hezekiah, who was the *anointed* of the Lord, an active reformer, and very dear to God, and in answer to whose prayers, as we read, (chap. xxxvii. 15,) God gave this deliverance. But possibly it might be better understood of David, who is often mentioned in Scripture by the name of God's *anointed*; and for whose sake God gave many deliverances to the succeeding kings and ages, as is expressly affirmed 1 Kings xi. 32, 34. And, which is more considerable, God declares that he would give this very deliverance from the *Assyrian* for *David's sake*, 2 Kings xix. 34; xx. 6. But the Messiah is principally intended, of whom David was but a type; and who was in a particular manner *anointed* above his fellows, as is said Psa. xlv. 7. For he is the foundation of all the promises, (2 Cor. i. 20,) and of all the deliverances and mercies granted to God's people in all ages. Vitringa is of opinion, that "the prophet, in this last passage, rises in his ideas; and, having expressed the temporal deliverance of the church in the preceding clauses, here seals up the period with a consolatory clause, admonishing the pious of their deliverance from a spiritual yoke, that is, from all the power of sin and Satan, and their vindication into the full and perfect liberty of the sons of God, through Jesus Christ, the

30 ¹⁷ Lift up thy voice, O daughter A. M. 3266.
of Gallim: cause it to be heard unto B. C. 738.

^a Laish, ^r O poor Anathoth.

31 ^s Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain ^t at Nob that day: he shall ^u shake his hand *against* the mount of ^x the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall

^p 1 Samuel xxv. 44.—^q Judges xviii. 7.—^r Joshua xxi. 18.
^s Josh. xv. 31.—^t 1 Samuel xxi. 1; xxii. 19; Nehemiah xi. 32.
^u Chap. xiii. 2.—^x Chap. xxxvii. 22.

king of his church, who, for this purpose, would communicate an abundance of the anointing spirit of wisdom, knowledge, prayer, liberty, and adoption: see Zech. iv. 6." The reader may see an explication and defence of this interpretation in Vitringa on the place.

Verses 28–32. *He is come to Aiath*—Here the prophet returns to his former discourse concerning Sennacherib's invasion of Judah, of whose march toward Jerusalem, the route of his army, and their several stations, he gives so minute a detail, that though the description is a prophecy, he seems rather to speak like an historian, who is relating facts already past. This is the fifth part of the prophet's discourse, in which we have, 1st, the expedition of the Assyrian monarch, described in the most lively manner in these verses; and, 2d, the unhappy success of that expedition, with its consequences, verses 33, 34. The several places here mentioned, are those where Sennacherib may be supposed to have pitched his camp; and were most of them towns of Benjamin, though some were in Judah, as appears from other scriptures. *He is passed to Migron*—Namely, Sennacherib, in his way to Jerusalem. *At Michmash he hath laid up his carriages*—Leaving such things there as were less necessary, that so he might march with more expedition. *They are gone over the passage*—Some considerable passage, then well known. *Gibeah of Saul is fled*—The people fled to Jerusalem for fear of the Assyrians. *Lift up thy voice, O daughter of Gallim*—Jerusalem was the mother city, and lesser towns were commonly called her daughters. *O poor Anathoth*—Hebrew, עניה ענתות, *Aniah Anathoth*, where the former word, rendered *poor*, relates to the signification of *Anathoth*; "a beauty frequently to be met with in the original of the sacred Scriptures, but which can seldom be preserved in any translation." *He shall shake his hand against the mount of Zion*—By way of commination. But, withal, the prophet intimates, that he should be able to do no more against it; and that there his proud waves should be stayed, as is declared in the following verses, and in the history.

Verses 33, 34. *The Lord of hosts shall lop the bough*—The top bough, Sennacherib; *with terror*—Hebrew, בנערצה *benagraratza*, with a dreadful crash, as Bishop Lowth renders it, expressed

A. M. 3266. lop the bough with terror: and ⁷the
B. C. 738. high ones of stature *shall be hewn*
down, and the haughty shall be humbled.

⁷ Amos ii. 9.

by the very sound of the Hebrew word; by a most terrible and unexpected blow; and *the high ones*, &c.—The lofty boughs, Hebrew, ורמי הקומה, *excelsi statura*, the high of stature: that is, his valiant soldiers, or the great commanders of his army, compared to the tall trees of a forest; *shall be hewn down*—By a sudden and irresistible stroke; and *the haughty*—The proud, self-confident boasters, *elati animo*, the high-minded, as חַבְרֵי signi- fies; *shall be humbled*—Shall be laid motionless in

34 And he shall cut down the thick- A. M. 3266.
ets of the forests with iron, and Leba- B. C. 738.
non shall fall ¹⁸ by a mighty one.

¹⁸ Or, mightily.

the dust, namely, by the invisible power of the de- destroying angel. And he shall cut down the thickets, &c., with iron—Or, as with iron, as the trees of the forest are cut down with instruments of iron; and *Lebanon*—Or, his *Lebanon*, the Assyrian army, which being before compared to a forest, and being called his *Carmel* in the Hebrew text, (verse 18,) may very fitly, upon the same ground, be called his *Lebanon* here. *Shall fall by a mighty one*—By a mighty angel, chap. xxxvii. 36.

CHAPTER XI.

In this chapter we have a prophecy concerning Messiah, the prince, and his kingdom. His rise out of the house of David, and his qualifications for his important office, 1-3. The justice and equity of his government, 3-5. The peaceableness of his kingdom, 6-9. The accession of the Gentiles to it, 10; and with them the remnant of the Jews that should be united with them in the Messiah's kingdom, 11-16.

A. M. 3266. **AND** ^athere shall come forth a rod
B. C. 738. out of the stem of ^bJesse, and ^ca
branch shall grow out of his roots:
2 ^dAnd the Spirit of the LORD shall rest upon

him, the spirit of wisdom and under- A. M. 3266.
standing, the spirit of counsel and B. C. 738.
might, the spirit of knowledge and of the fear
of the LORD;

^a Chap. liii. 2; Zech. vi. 12; Rev. v. 5.—^b Acts xiii. 23;
Verse 10.

^c Chap. iv. 2; Jer. xxiii. 5.—^d Chap. lxi. 1; Matt. iii. 16; John
i. 32, 33; iii. 34.

NOTES ON CHAPTER XI.

Verse 1. *And, &c.*—The fifth section of the fifth discourse begins here, and concludes with the next chapter. It is two-fold: in the first part the kingdom of Christ is described; in what manner, arising from the smallest beginnings, it should go on to increase, fill, at length, it attained the highest perfection, verses 1-9. In the second part are set forth some remarkable events of that kingdom, illustrating its glory, with their consequences, verse 10 to chap. xii. 6; see Vitranga. *There shall come forth a rod*—The prophet, having despatched the Assyrian, and comforted God's people with the promise of their deliverance from that formidable enemy, now proceeds further, and declares that God would do greater things than that for them; that he would give them their long-expected and much-desired Messiah, and by him would work wonders of mercy for them. For this is the manner of the prophets, to take occasion, from particular deliverances, to fix the people's minds upon that great and everlasting deliverance from all their enemies by the Messiah. And having said that the Assyrian yoke *should be destroyed, because of the anointing*, he now more particularly explains who that anointed person was. Bishop Lowth mentions another particular, which he thinks plainly shows the connection between this

and the preceding chapter. "The prophet had described the destruction of the Assyrian army under the image of a mighty forest, consisting of flourishing trees, growing thick together, and of a great height: of Lebanon itself crowned with lofty cedars, but cut down, and laid level with the ground, by the axe wielded by the hand of some powerful and illustrious agent; in opposition to this image he represents the great person, who makes the subject of this chapter, as a slender twig, shooting out from the trunk of an old tree, cut down, lopped to the very root, and decayed; which tender plant, so weak in appearance, should nevertheless become fruitful and prosper." *Out of the stem*—Or, rather, *stump*, as the word properly signifies: by which he clearly implies that the Messiah should be born of the royal house of David, at that time when it was in a most forlorn condition, like a tree cut down, and whereof nothing is left but a stump, or root under ground. *Of Jesse*—He doth not say of David, but of Jesse, who was a private and mean person, to intimate, that at the time of Christ's birth the royal family should be reduced to its primitive obscurity.

Verse 2. *And the Spirit of the Lord*—The Holy Ghost, by which he was anointed, (Acts x. 38,) and by whose power his human nature was formed in the womb of the virgin, (Luke i. 35,) *shall rest*

A. M. 3266. **3** And shall make him of ¹quick understanding in the fear of the LORD; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But ²with righteousness shall he judge the poor, and ²reprove with equity for the meek of

¹ Heb. scent, or, smell.—² Psa. lxxii. 2, 4; Rev. xix. 11.

² Or, argue.

upon him—Shall not only come upon him at certain times, as it came upon the prophets, but shall have its constant and settled abode in him; *the spirit of wisdom and understanding*—It is not needful exactly to distinguish these two gifts; it is sufficient that they are necessary qualifications for a governor and a teacher, and it is evident they signify perfect knowledge of all things necessary for his own and people's good, and a sound judgment to distinguish between things that differ; *the spirit of counsel and might*—Of prudence, to give good counsel; and of might and courage, to execute it; *the spirit of knowledge*—Of the perfect knowledge of the whole will and counsel of God, as also of all secret things, yea, of the hearts of men; *fear of the Lord*—A fear of reverence, a care to please him, and aversion to offend him.

Verse 3. *And shall make him of quick understanding*—Hebrew, וְהָיָה, shall make him of quick scent, smell, or perception; or, of quick discernment, as Bishop Lowth renders it; *in the fear of the Lord*—In things which concern the worship and service of God, and every part of religion. Or the meaning may be, He shall not judge rashly and partially, but considerately and justly, as the fear of God obliges all judges to do. *And he shall not judge*—Of persons, things, or causes; *after the sight of the eyes*—According to outward appearance, as men do, because they cannot search men's hearts; *neither reprove*—Condemn, or pass sentence against any person; *after the hearing of the ears*—By uncertain rumours or suggestions, but shall thoroughly examine all causes, and search out the truth of things, and the very hearts of men. It implies also, that, "in collecting the people who shall compose his kingdom, he shall principally regard in them this quality of fear, or reverence for the Lord; and with the greatest sagacity and perspicuity of judgment, shall discern and separate those subjects in whom he finds this quality; not suffering that judgment to be deluded by the external appearance of truth or honesty, but, penetrating into the interior recesses of the mind by his prophetic spirit, he shall discriminate truth from error, the good from the bad, the sincere and pious from the hypocritical and impious." *All the churches shall know*, says he, *that I am he who searcheth the reins and the hearts*.

Verse 4. *With righteousness*—With justice and impartiality; *shall he judge the poor*—Whom human judges commonly neglect and oppress, but whom he shall defend and deliver; *and reprove with equity for the meek of the earth*—Shall con-

demn their malicious enemies, and give sentence for them. He calls them *meek*, whom before he called *poor*, partly to show his justice in defending them when they are most exposed to the contempt and injuries of men; and partly to signify that his subjects should be poor in *spirit*, as well as poor in the *world*, and not poor and proud, as many worldly persons are. *And he shall smite the earth*—That is, the men of the earth, intending chiefly the carnal and wicked, as it is in the next branch of the verse; *with the rod of his mouth*—With his word, which is his sceptre, and *the rod of his power*, (Psa. cx. 2,) which is *sharper than a sword*, (Heb. iv. 12,) by the preaching whereof he subdues the world to himself, and will destroy his enemies, 2 Thess. ii. 8. This he adds farther, to declare the nature of Christ's kingdom, that it is not of this world, and that his sceptre and arms are not carnal, but spiritual, as it is said 2 Cor. x. 4. *And with the breath of his lips*—With his word, breathed out of his lips; whereby he explains what was meant by the foregoing expression, *rod*; *shall he slay the wicked*—The impenitent and unbelieving, the obstinate and irreclaimable, who will not obey the truth, but persist to obey unrighteousness. These he will slay or destroy, by the terrible judgments which he will execute upon them. This latter part of the verse will be eminently fulfilled in the destruction of antichrist, to whom St. Paul applies it 2 Thess. ii. 3-8, (compare Rev. xix. 21,) who is, by way of eminence, called the *Wicked one*, the *man of sin*, and ο αντιχριστος, the *adversary to God's truth and people*.

5 And ³righteousness shall be the girdle of his loins; and faithfulness the girdle of his reins.

³ Job iv. 9; Mal. iv. 6; 2 Thess. ii. 8; Rev. i. 16; ii. 16; xix. 15.—⁴ Eph. vi. 14.

demn their malicious enemies, and give sentence for them. He calls them *meek*, whom before he called *poor*, partly to show his justice in defending them when they are most exposed to the contempt and injuries of men; and partly to signify that his subjects should be poor in *spirit*, as well as poor in the *world*, and not poor and proud, as many worldly persons are. *And he shall smite the earth*—That is, the men of the earth, intending chiefly the carnal and wicked, as it is in the next branch of the verse; *with the rod of his mouth*—With his word, which is his sceptre, and *the rod of his power*, (Psa. cx. 2,) which is *sharper than a sword*, (Heb. iv. 12,) by the preaching whereof he subdues the world to himself, and will destroy his enemies, 2 Thess. ii. 8. This he adds farther, to declare the nature of Christ's kingdom, that it is not of this world, and that his sceptre and arms are not carnal, but spiritual, as it is said 2 Cor. x. 4. *And with the breath of his lips*—With his word, breathed out of his lips; whereby he explains what was meant by the foregoing expression, *rod*; *shall he slay the wicked*—The impenitent and unbelieving, the obstinate and irreclaimable, who will not obey the truth, but persist to obey unrighteousness. These he will slay or destroy, by the terrible judgments which he will execute upon them. This latter part of the verse will be eminently fulfilled in the destruction of antichrist, to whom St. Paul applies it 2 Thess. ii. 3-8, (compare Rev. xix. 21,) who is, by way of eminence, called the *Wicked one*, the *man of sin*, and ο αντιχριστος, the *adversary to God's truth and people*.

Verse 5. *And righteousness shall be the girdle of his loins*—It shall adorn him, and be the glory of his government, as a girdle was used for an ornament, Isa. iii. 24; and as an ensign of power, Job. xii. 18; and it shall constantly cleave to him in all his administrations, *as a girdle cleaveth to a man's loins*. *And faithfulness the girdle of his reins*—The same thing in other words. Here then we have the basis and foundation of this kingdom, namely, the justice and fidelity of the king. These virtues shall be conspicuous in the whole administration of his government, and, at once, be the ornament and the support of it. "The sum is, that the kingdom of Christ should be a kingdom of the highest equity, and the king of it perfect: who, though judging his true subjects by the *law of grace*, by faithfully performing all the promises of the gospel, and every condition of the covenant to them, will yet not omit to punish the enemies of his church according to their deserts,

A. M. 3266. 6^h The wolf also shall dwell with
B. C. 738. the lamb, and the leopard shall lie
down with the kid; and the calf and the young
lion and the fating together; and a little child
shall lead them.

7 And the cow and the bear shall feed; their
young ones shall lie down together: and the
lion shall eat straw like the ox.

8 And the sucking child shall play on the
hole of the asp, and the weaned child shall

put his hand on the ³cockatrice's A. M. 3266
den. B. C. 738.

9¹ They shall not hurt nor destroy in all my
holy mountain: for ²the earth shall be full of
the knowledge of the LORD, as the waters cover
the sea.

10 ¶ ¹And in that day ^mthere shall be a root
of Jesse, which shall stand for an ensign of the
people; to it shall the ⁿGentiles seek: and ^ohis
rest shall be ⁴glorious.

^b Chap. lxxv. 25; Ezek. xxxiv. 25; Hos. ii. 18.—³ Or, *adder's*.
¹ Job v. 23; Chap. ii. 4; xxxv. 9.

² Hab. ii. 14.—¹ Chap. ii. 11.—^m Verse 1; Rom. xv. 12.
ⁿ Rom. xv. 10.—^o Heb. iv. 1.—⁴ Heb. *glory*.

and thus to satisfy the law of justice: so that he
shall not be less venerable and awful for his justice
in judgment, than amiable and desirable for his truth,
fidelity, and constancy in performing his promises;
which being things naturally united, are not, by any
means, to be separated."—Dodd.

Verses 6-8. *The wolf shall dwell with the lamb, &c.*—"We have here the illustrious consequence of the economy of this divine kingdom, this kingdom of righteousness, equity, faith, and grace." The expressions which describe it are metaphorical: they represent the subjects of it under the figure of a flock, lying down and feeding under the care of the Messiah, as the great and chief shepherd, in the utmost peace, harmony, and security. Men of fierce, cruel, and ungovernable dispositions shall be so transformed by the preaching of the gospel, and by the grace of Christ, that they shall become most humble, gentle, and tractable, and shall no more vex and persecute those meek and poor ones, mentioned verse 4; but shall become such as they. Yea, the most inveterate enemies of the kingdom of God, such as the persecuting Saul, shall be brought into its communion, having laid down their cruelty, barbarity, and ferocity, their inclination to hurt, their craft and subtlety; and not only so, but this kingdom also shall be purged from all offences, from all evils and instruments of malice. For the people, being enlightened with truth, and renewed by grace, shall put off their barbarous and depraved manners; shall willingly subject themselves to the rule of the Messiah, with meekness and humility, and shall fulfil the law of brotherly love in all the offices of good-will. This is the sum of the present passage, divested of metaphor. For, it is evident, as Michaelis has observed, that a mystical sense is not intended to be assigned to each of these images, or figurative expressions, and a particular and partial truth to be deduced therefrom; but a general doctrine is to be learned from the whole, namely, that the kingdom of the Messiah is a kingdom of peace, as well as of righteousness; of happiness, as well as of holiness; and that the natural tendency of his religion is to produce meekness, gentleness, long-suffering, and the exercise of mutual benevolence among men, as well as piety in all its branches toward God. This indeed is declared in plain words in the next verse.

Verse 9. *They shall not hurt nor destroy in all*

my holy mountain—Here the prophet himself gives us a key wherewith to open his meaning in the three preceding verses. By the *holy mountain* he means, the Christian Church, frequently termed *Zion*, *Jerusalem*, and God's *holy mountain*, in the writings of the prophets. Wherever the gospel comes and prevails; wherever the true and genuine religion of Christ takes place and is established, these effects are produced. And in due time the gospel shall prevail, and the true religion of Jesus be established everywhere. *For the earth*—The world, with its inhabitants, *shall be full of the knowledge of the Lord*—By this he intimates, that all that savageness and malignity which are in carnal and wicked men toward the people of God, and all those unholy, unkind, and unhappy dispositions which are in any of the human race, proceed from their ignorance of God, or their want of a true and saving acquaintance with him, which, wherever it takes place, produces a marvellous and thorough change in men's hearts and lives. *As the waters cover the sea*—As the waters spread themselves over the bottom, and entirely fill all the channels of the sea. Although this prophecy begins to be fulfilled wherever the kingdom of grace is set up among men, and is more and more fulfilled in proportion as that kingdom is enlarged; yet the perfect accomplishment of it will not be witnessed till those latter days come, when, according to the Scriptures, the knowledge and practice of Christianity will be universally diffused, and all those divine virtues which it inculcates will be most eminently exerted and displayed.

Verse 10. *And in that day, &c.*—We have here the latter part of this prophecy, which sets forth some more illustrious events of this kingdom, with their consequences. The events are set forth verses 10-16, and are three. 1st, The remarkable conversion of the Gentiles, verse 10. 2d, The calling of the dispersed Jews to the communion of the kingdom of Christ, verses 11-14. 3d, A diminution of the powers of the adverse empires, Egypt and Assyria, verses 15, 16. The consequence of these events is represented to be a remarkable thanksgiving of the Jewish people, converted to the Messiah, for the redemption granted to them, chap. xii. 1-6. *There shall be a root of Jesse, &c.*—This verse is more literally rendered, *And it shall be in that day*,—Namely, in that glorious gospel day, *that the Gen-*

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B. C. 738.

11 And it shall come to pass ^p in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, ^a from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the

^p Chapter ii. 11.—^a Zech. x. 10.—^r John vii. 35; James i. 1.

tiles shall seek to the root of Jesse, which stands for an ensign of the people; and his rest shall be glorious. By the *root of Jesse*, we may either understand a *branch* growing from that root, and so may interpret it of Christ's human nature, or, referring it to his divine nature, we may take it for a root properly so called, as the expression is to be understood Rev. xxii. 16; where Christ is represented as being as well the *root*, as the *offspring* of David. *Which shall stand, or which stands, for an ensign of the people*—Which shall grow up into a great and high tree, shall become a visible and eminent ensign, which not only the Jews, but all nations may discern, and to which they may and shall resort; *to it shall the Gentiles seek*—As the gospel shall be preached to the Gentiles, so they shall receive it, and believe in the Messiah; *and his rest*—That is, either, 1st, His resting-place, his temple, or church, the place of his presence and abode; *shall be glorious*—Filled with greater glory than the Jewish tabernacle and temple were; only this glory shall be spiritual, consisting in the plentiful effusion of the gifts and graces of the Holy Spirit. Or, 2d, The rest enjoyed by those who are true worshippers in this temple, or true members of this church: their rest of grace, of faith, hope, and love: the rest consequent on the justification of their persons, and the renovation of their nature; the rest which they enter into by believing, (Heb. iv. 3,) which they receive in consequence of coming to Christ, weary and heavy laden, and learning of him, Matt. xi. 28; their peace with God, peace of conscience, and tranquillity of mind, is *glorious*, for it *passeth all understanding*; Phil. iv. 7. And it shall be much more glorious in a future world, when they enter the rest remaining for the people of God, Heb. iv. 9. Then their rest shall be not only *glorious*, but *glory*: and *glory shall be their rest*, as the words may be also rendered.

Verses 11, 12. *And it shall come to pass in that day*—As this chapter contains a general prophecy of the advancement which Christ's kingdom should make in the world, and as this advancement was to be made by different steps and degrees, so the several parts of this prophecy may be supposed to point at different ages or periods of time: see note on chap. ii. 2. "And, I take this part of the chapter," says Lowth, "from verse 10 onward, to foretel those glorious times of the church, which shall be ushered in by the restoration of the Jewish nation, when they shall embrace the gospel, and be restored to their

nations, and shall assemble the outcasts of Israel, and gather together ^r the dispersed of Judah from the four ^b corners of the earth.

13 ^s The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of

^b Heb. wings.—^s Jer. iii. 18; Ezek. xxxvii. 16, 17, 22; Hos. i. 11.

own country, from the several dispersions where they are scattered. This remarkable scene of providence is plainly foretold by most of the prophets of the Old Testament, and by St. Paul in the New.² See the margin. Bishop Lowth also observes, that "this part of the chapter contains a prophecy, which certainly remains yet to be accomplished."³ *The Lord shall set his hand again the second time*—The first time to which this word *second* relates, seems to be, either, 1st, The deliverance out of Egypt, and then this second must be that out of Babylon; or, rather, 2d, The deliverance out of Babylon; and then this second deliverance must be in the days of the Messiah. This latter interpretation seems more probable, 1st, Because that first deliverance, like the second, is supposed to be a deliverance of the remnant of this people from several countries into which they were dispersed: whereas that out of Egypt was a deliverance, not of a remnant, but of the whole nation, and out of Egypt only: 2d, Because this second deliverance was universal, extending to the generality of the outcasts and dispersed ones, both of Israel, or the ten tribes, and of Judah, or the two tribes, as is evident from these verses, whereas that out of Babylon reached only to the two tribes, and to some few of the ten tribes which were mixed with them: 3d, Because this second deliverance was to be given them in the days of the Messiah, and to accompany, or follow, the conversion of the Gentiles, as is evident from verses 9, 10, whereas that out of Babylon was long before the coming of the Messiah and the calling of the Gentiles. *And from the islands of the sea*—From all places, both far and near, into which either the ten tribes, or the two tribes, were carried captives Pathros was a province of Egypt. The other places here named are well known, and have been spoken of before in our notes on other texts. *And he shall set up an ensign for the nations*—All nations, Jews and Gentiles. *And shall assemble the outcasts of Israel*—Those of the ten tribes that had been driven out of their own land into foreign parts; *and gather together the dispersed of Judah*—Here distinguished from those of Israel. The reader must observe here, that the prophet's ideas respecting this future and spiritual deliverance of the Jews and Israelites, are wholly taken from their temporal deliverances out of Egypt and Assyria.

Verses 13, 14. *The envy also of Ephraim shall depart, &c.*—Ephraim here stands for the ten tribes,

A. M. 3266. the Philistines toward the west; they shall spoil ⁶ them of the east together: ⁷ they shall lay their hand upon Edom and Moab; ⁸ and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the

⁶ Heb. the children of the east.—⁷ Dan. xi. 41.—⁸ Heb. Edom and Moab shall be the laying on of their hand.—⁹ Heb. the children of Ammon their obedience.

and the prophet alludes to the great emulations and contentions which had subsisted between them and Judah: but his intention is to set forth the spiritual state of the Jews after their conversion to the faith of the gospel, which he predicts, 1st, "That all envy shall be extinguished among them, and a true brotherly love shall fill their souls; and, 2d, That, joined to the Gentiles, they shall strenuously defend the cause of Christ and his kingdom against the enemies and opposers of it." *Ephraim shall not envy Judah, &c.*—Not only all outward hostilities shall cease, but also their inward animosities. *But they shall fly upon the shoulders, &c.*—This is a metaphor taken from birds and beasts of prey, which commonly fasten on the shoulders of cattle. *They shall spoil them of the east together*—They shall subdue them; which is to be understood of the spiritual victory which the Messiah should obtain by his apostles, ministers, and people, over all nations, in bringing them to the obedience of his gospel. For it is the manner of the prophets to speak of the spiritual things of the gospel under such figurative representations. Indeed, as a late writer observes, this fourteenth verse can be understood in no other than a spiritual and mystical sense, to signify that those who are called by the gospel, and converted to Christ, shall be full of zeal for his glory, and shall labour with all their might to reduce to the obedience of Christ all individuals and nations around them.

Verses 15, 16. *And the Lord shall utterly destroy*—Shall not only divide it, as of old, but shall quite dry it up, that it may be a highway; *the tongue of the Egyptian sea*—The Red sea, which may well be called the Egyptian sea, both because it borders upon Egypt, and because the Egyptians were drowned in it. It is called a tongue, both here and in the Hebrew text, (Josh. xv. 2, 5,) as having some resemblance to a tongue; and for a similar reason the name of tongue has been given by geographers to promontories of land which shoot forth into the sea, as this sea shoots out of the main ocean into the land. Bishop Lowth renders the clause, *Jehovah*

river, and shall smite it in the seven streams, ⁹ and make men go over ⁹ dry-shod.

16 ¹⁰ And there shall be a highway for the remnant of his people, which shall be left, from Assyria; ¹¹ like as it was to Israel in the day that he came up out of the land of Egypt.

⁹ Chap. lx. 14.—¹⁰ Zech. x. 11.—¹¹ Rev. xvi. 12.—¹² Heb. in shoes.—¹³ Chap. xix. 23.—¹⁴ Exod. xiv. 29; Chap. li. 10; lxiii. 12, 13.

shall smite with a drought the tongue, &c., following the Chaldee, which, instead of החרב, *he destroyed*, reads החרב, *he dried up*. And the next clause, which he understands, not of the river Nile, but of the Euphrates, the bishop very properly translates, "And he shall shake his hand over the river with his vehement wind; and he shall strike it into seven streams, and make them pass over it dry-shod." Thus also Dr. Waterland, after Vitringa: "He shall shake his hand over the Euphrates, and shall smite it into seven outlets;" that is, he shall divide or separate it into seven small rivers, so as to render it easy to be passed over. What is thus expressed metaphorically in this clause, is declared in plain words in the next verse: *And there shall be a highway for the remnant of his people, &c.*—As there shall be a highway from Egypt, the Red sea being dried up, so shall there be from Assyria, the river Euphrates being rendered fordable. In other words, and without a figure, all impediments shall be removed, and a way shall be made for the return of God's Israel from all parts of the world. He mentions Egypt and Assyria particularly, because they were then two flourishing kingdoms which bordered upon Judea, and by turns were the great oppressors of God's people. And the ten tribes having been carried captive to Assyria, their case especially seemed desperate. But these two kingdoms stand here, in the prophetic style, for the adverse empires in general, especially those of idolatry and superstition, which shall be either destroyed or reduced to such a state of weakness as not to be able to hinder the progress of the conversion of the Jews and Gentiles. "My belief," says Vitringa, "upon the strength of this prophecy is, that all the impediments of the great empires of the world being removed, which yet delay the perfect completion of the great and excellent promises made to the church, and hinder the calling and collection of the Jews and Gentiles, the empire of the kingdom of Christ will extend itself over the whole world, according to the remarkable prediction of Daniel, chap. ii. 35, &c."

CHAPTER XII.

The salvation promised in the foregoing chapter being compared to that of Israel, in the day when they came out of the land of Egypt; and Moses and Israel having then sung a song of praise, to the glory of God; the prophet here puts a su-

charistic hymn into the mouths of the Lord's redeemed under the Christian dispensation, when the root of Jesse should stand for an ensign of the people, and become the desire and joy of all nations. (1.) Every particular believer shall sing a song of praise for his own interest in that salvation, 1-3. Thou shalt say, Lord, I will praise thee. (2.) Many in concert shall join in praising God for the common benefit arising from it, 4-6. Ye shall say, Praise the Lord.

A. M. 3266.
B. C. 738.

AND ^ain that day thou shalt say,
O LORD, I will praise thee:
though thou wast angry with me, thine anger
is turned away, and thou comfortedst me.

2 Behold, God is my salvation; I will trust,

^a Chap. ii. 11.—^b Psa. lxxxiii. 18.—^c Exod. xv. 2;

NOTES ON CHAPTER XII.

Verses 1, 2. *And, &c.*—Isaiah concludes this most noble prophecy with a doxology from the mouth of those who should share in the blessings of the great redemption before specified. This doxology is two-fold: in the first part, the redeemed, in their own names and persons, praise God for the benefits of salvation and consolation through Christ, conferred upon them. In the second part they mutually exhort and encourage themselves and others, to praise and celebrate their God and Redeemer.^b Dodd. *In that day*—When this great work of the reduction of Israel, and the conversion of the Gentiles, promised in the foregoing chapter, is fulfilled: when the kingdom of the Messiah is set up in the world, in despite of all opposition from earth and hell; *thou shalt say*—Thou church of God, composed of Jews and Gentiles, united in one body, shalt say, as one man, with one mind and one mouth; and every particular member of the community shall say; that is, shall have cause to say, and a heart to say, *O Lord, I will praise thee*—“I will give thanks unto thee, O Jehovah;” so Bishop Lowth. *For though thou hast been angry with me*—Namely, while I was in my unenlightened and unconverted state of heathenish ignorance, or of Jewish unbelief; my state of sin and guilt, of depravity and alienation from thee; *thine anger is turned away*—In consequence of my conversion to thee by true repentance, unfeigned faith, and new obedience; *and thou comfortedst me*—By evident tokens of thy presence, communications of thy grace, and prospects of thy glory. *Behold, God is my salvation*—The author, giver, and source of my salvation; which, in all its branches and degrees, hath been effected, not by the power of man, but by the mercy and grace of God. He, therefore, shall have the glory of the salvation that has already been wrought for me, and from him only will I expect the salvation which I further need. And for this, *I will trust*—In his power, love, and faithfulness; *and not be afraid*—Lest he should deceive my confidence or disappoint my expectations; lest he should be either unable or unwilling to save me in time to come, as he has saved me in time past. For, not a dead idol, or a mere creature, whether made by man or God, but the Lord Jehovah—Hebrew, *Jah Jehovah*, (the former word being a contraction of the latter, and both signifying his self-existence, his eternity, and unchangeableness,) *is my strength and my song*—He, who is the living and true God, and who has all possible perfections in and of him-

and not be afraid: for the LORD ^bJE- A. M. 3266.
HOVAH is my ^cstrength and my B. C. 738.

song; he also is become my salvation.

3 Therefore with joy shall ye draw ^dwater
out of the wells of salvation.

Psa. cxviii. 14.—^d John iv. 10, 14; vii. 37, 38.

self; he, who is both infinite and everlasting, hath undertaken my cause, and gives me both support in weakness and comfort in trouble; he enables me both to withstand my enemies and to rejoice and glory in him, being, as I know by experience, already become my salvation.

Verse 3. *Therefore*—Because the Lord Jehovah is your strength and song, and is, and will be, your salvation; *with joy shall ye draw water, &c.*—The assurances God has given you of his love, and the experience you have had of the benefit and comfort of his grace, should greatly encourage your faith in him, and your expectations from him. *Out of the wells of salvation*—Your thirsty and fainting souls shall be filled with divine graces and comforts; which you shall plentifully draw from God, in the use of gospel ordinances, and which are often signified by water, both in the Old and in the New Testament. He seems to allude to the state of Israel in the wilderness, where, when they had been tormented with thirst, they were greatly refreshed and delighted with those waters which God so graciously and wonderfully afforded them in that dry and barren land, Num. xx. 11; xxi. 16-18. As this hymn evidently appears by its whole tenor, and by many expressions in it, to be much better calculated for the Christian Church than it could be for the Jewish, in any circumstances, or at any time that can be assigned; so “the Jews themselves seem to have applied it to the times of the Messiah. On the last day of the feast of tabernacles, they fetched water, in a golden pitcher, from the fountain of Siloah, springing at the foot of mount Sion, without the city; they brought it through the water-gate into the temple, and poured it, mixed with wine, on the sacrifice as it lay upon the altar, with great rejoicing. They seem to have taken up this custom, for it is not ordained in the law of Moses, as an emblem of future blessings, in allusion to this passage of Isaiah: *Ye shall draw water with joy from the fountains of salvation*: expressions that can hardly be understood of any benefits afforded by the Mosaic dispensation. Our Saviour applied the ceremony, and the intention of it, to himself, and to the effusion of the Holy Spirit, promised and to be given by him.” Thus Bishop Lowth, who quotes a passage from the Jerusalem Talmud to show that the Jews thought this song to be intended of the times of the Messiah, and considered the water, said to be drawn from the wells of salvation, as signifying the influences of the Holy Spirit to be given in his days.

A. M. 3266. B. C. 738. 4 And in that day shall ye say, * Praise the LORD, ¹ call upon his name, ² declare his doings among the people, make mention that his ³ name is exalted.
5 ⁴ Sing unto the LORD; for he hath done

* 1 Chron. xvi. 8; Psalm cv. 1.—¹ Or, *proclaim his name*.
† Psa. cxlv. 4, 5, 6.—² Psa. xxxiv. 3.—³ Exod. xv. 1, 21; Ps.

Verses 4-6. *In that day ye shall say, &c.*—Here we have the second part of the evangelical song, the subject of which, as of the former, is the praise of God. In the former part, believers stir up themselves to praise God; here they invite and encourage one another to do it, and are represented as contriving to spread his praise, and to draw in others to join with them in it. *Praise the Lord, call upon his name*—As giving thanks for former mercies is a modest way of begging for further mercies, so requesting further and fresh mercies is graciously accepted as a thankful acknowledgment of the mercies we have received. *Declare, &c.*—By speaking and writing. We must not only speak to God, but speak to others concerning him; not only *call upon his name*, but (as the margin reads it) *proclaim his name*. Let others know something more from us than they did before concerning God, and those things whereby he hath made himself known. *His doings*—Or, *mighty deeds*; as Bishop Lowth renders עֲלֵיוֹתָיו. The works of redemption and salvation are especially intended; these and his other wonderful works we should declare; *among the people*—Among the heathen, that they may be brought into communion with Israel, and the God of Israel. When the apostles preached the gospel to all nations, beginning at Jerusalem, then this scripture was fulfilled. *Make*

excellent things: this is known in all the earth. A. M. 3266. B. C. 738.

6 ¹ Cry out and shout, thou ² inhabitant of Zion; for great is ³ the Holy One of Israel in the midst of thee.

lxviii. 32; xlviii. 1.—¹ Chap. liv. 1; Zeph. iii. 14.—² Heb. *inhabitant*.—³ Psa. lxxi. 22; lxxxix. 18; Chap. xli. 14, 16.

mention—Hebrew, רָחֵם, *Record*, or *cause it to be remembered*, that his name is exalted—Is become more illustrious and conspicuous than ever, in and by the incarnation and life, doctrine and miracles, death, and resurrection, and ascension of his Son, and the effusion of his Spirit, in gifts and graces, on the Messiah's disciples and servants. *Sing unto the Lord; for he hath done excellent things*—For his people, to whom he hath given a wonderful proof of his love, and whom he hath magnified and made honourable. Bishop Lowth renders the original expression, שָׁאֵת עָשָׂה, *he hath wrought a stupendous work*. In making his Son a sacrifice for our sins. *This is known*—Or, shall be made known; in all the earth—The knowledge of this glorious work shall no longer be confined to the land of Israel and Judah, as hitherto it hath been, but shall be published to all nations. *Cry out and shout*—In a holy exultation and transport of joy; *thou inhabitant of Zion*—Hebrew, שֹׁכֵת, *inhabitant*, thou daughter of Jerusalem, thou church of the living God, represented under the emblem of a woman. Welcome the gospel to thyself, and publish it to others with loud acclamations; *for great is the Holy One of Israel in the midst of thee*—Manifesting himself to thee, appearing and doing wonders for thee, and enriching thee with his gifts and graces in great abundance.

CHAPTER XIII.

We now enter upon the second part of Isaiah's prophecies, containing a wonderful account of God's dealings with the enemies of his church and people. It begins at this chapter and extends to the twenty-fourth, comprising eight discourses. The first respects the fate of Babylon, and occupies this whole chapter and the next, to verse 28. We have here God's armies, 1-5. The destruction of Babylon by the Medes and Persians; their great distress, and anguish, and utter destruction, 6-22.

A. M. 3274. B. C. 730. **T**HE ^a burden of Babylon, which Isaiah the son of Amoz did see.

^a Chap. xxi. 1; xlvii. 1; Jer. l. 51.

NOTES ON CHAPTER XIII.

Verse 1. *The burden of Babylon*—Of the city and empire of Babylon. The original word, כִּשְׁלָה, here rendered *burden*, is, by Dr. Waterland, after Vitringa, translated, *The sentence upon*, or, *delivered concerning Babylon*. It is "derived from a verb, which signifies to *take*, or *lift up*, or *bring*; and the proper meaning of it is, any weighty, important matter or sentence, which ought not to be neglected, but is worthy of being carried in the memory,

2 ^b Lift ye up a banner ^c upon the high mountain, exalt the voice unto A. M. 3274. B. C. 730.

^b Chap. v. 26; xviii. 3; Jer. l. 2.—^c Jer. li. 25.

and deserves to be lifted up, and uttered with emphasis." See Rev. ii. 24, and Vitringa. Bishop Newton and others have observed, that "the prophecies uttered against any city or country, often carry the inscription of the *burden* of that city or country: and that by *burden* is commonly understood a threatening, burdensome prophecy, big with ruin and destruction: which, like a dead weight, is hung upon the city or country to sink it." But it appears that the word is of more general import, and sometimes

A. M. 3274. them, ^dshake the hand, that they
B. C. 730. may go into the gates of the nobles.

3 I have commanded my sanctified ones, I have also called ^emy mighty ones for mine anger, *even* them that ^frejoice in my highness.

4 The noise of a multitude in the mountains, ¹like as of a great people; a tumultuous noise

^d Chap. x. 32.—^e Joel iii. 11.

signifies a prophecy at large, sometimes a prophecy of good as well as of evil, as in Zech. xii. 1; and sometimes, where the original word is used, it is translated *prophecy*, where there is no prophecy, but only a grave moral sentence.

This prophecy against Babylon, which consists of two parts; the former contained in this chapter, the latter in the next, was probably delivered, as Vitringa has shown, in the reign of Ahaz, about two hundred years before the completion of it; and a hundred and thirty before the Jews were even carried captive to Babylon; which captivity the prophet does not expressly foretel here, but supposes, in the spirit of prophecy, as what was actually to take place. "And the Medes, who are expressly mentioned, verse 17, as the principal agents in the overthrow of the Babylonian monarchy, by which the Jews were to be released from that captivity, were at this time an inconsiderable people; having been in a state of anarchy ever since the fall of the great Assyrian empire, of which they had made a part under Sardanapalus; and did not become a kingdom till about the seventeenth of Hezekiah."—Bishop Lowth. The great design of God in inspiring his prophet with the knowledge of these future events, and exciting him to deliver these prophecies concerning them, seems to have been, 1st, To set forth the reasons of his justice, in punishing the enemies of his church, in order to console the minds and confirm the faith of the pious. 2d, With respect to this prophecy especially, concerning the destruction of Babylon, the design was to comfort the minds of true believers against that sad and sorrowful event, the Babylonish captivity. And, 3d, Under the figure of that destruction, to announce the destruction of the spiritual Babylon, the whole kingdom of sin and Satan. See Vitringa, and Rev. xiv. 8, and xvii. 5.

"The former part of this prophecy," says Bishop Lowth, "is one of the most beautiful examples that can be given, of elegance of composition, variety of imagery, and sublimity of sentiment and diction, in the prophetic style: and the latter part consists of an ode of supreme and singular excellence. The prophecy opens with the command of God to gather together the forces which he had destined to his service, verses 2, 3. Upon which the prophet hears the tumultuous noise of the different nations crowding together to his standard; he sees them advancing, prepared to execute divine wrath, verses 4, 5. He proceeds to describe the dreadful consequences of this visitation; the consternation which will seize those that are the objects of it; and transferring unawares the speech from himself to God, verse 11, sets

of the kingdoms of nations gathered together: the LORD of hosts mustereth the host of the battle.

5 They come from a far country, from the end of heaven, *even* the LORD, and the weapons of his indignation, to destroy the whole land.

^f Psa. cxlix. 2, 5, 6.—¹ Heb. the likeness of.

forth, under a variety of the most striking images, the dreadful destruction of the inhabitants of Babylon, which will follow, verses 11–16; and the everlasting desolation to which that great city is doomed, verses 17–22. The deliverance of Judah from captivity, the immediate consequence of this great revolution, is then set forth without being much enlarged upon, or greatly amplified, chap. xiv. 1, 2. This introduces, with the greatest ease, and the utmost propriety, the triumphant song on that subject, verses 4–28. The beauties of which, the various images, scenes, persons introduced, and the elegant transitions from one to another, I shall endeavour to point out in their order."

Verses 2, 3. *Lift up a banner*—To gather soldiers together for this expedition; *upon the high mountain*—Whence it may be discerned at a considerable distance. *Exalt the voice unto them*—To the Medes, named verse 17. *Shake the hand*—Beckon to them with your hand, that they may come to this service. *That they may go into the gates of the nobles*—That they may go and take Babylon, and so may enter into the palaces of the king, and of his princes, and spoil them at their pleasure. *I have commanded my sanctified ones*—Or, *my appointed ones*, as Dr. Waterland renders *בְּקִרְשׁ*, namely, the Medes and Persians, who were solemnly designed and set apart by God for his service, in this sacred work of executing his just vengeance upon the Babylonians. *I have called my mighty ones*—Those whom I have made mighty for this work; *even them that rejoice in my highness*—Or, *exult in my greatness*, as Bishop Lowth renders it, that is, in the doing that work which will tend to the advancement of my glory, in destroying the Babylonian empire. Not that the Medes and Persians had any regard to God or to his glory, in undertaking and prosecuting this war: they certainly had only the gratifying their own ambition, and lust of power and empire, in view.

Verses 4, 5. *The noise of a multitude in the mountains*—No sooner had the Almighty given the command, than the multitude assembles to his banners; *like as a great people*—Not rude and barbarous; but well-disciplined, regular, and veteran troops, such as are wont to be furnished by a great and powerful people; *of the kingdoms of nations*—Cyrus's army was made up of different nations besides the Medes and Persians. *The Lord of hosts*—The God of armies; *mustereth the host of the battle*—He raises the soldiers, brings them together, puts them in order, reviews them, keeps an exact account of them, sees that they be all in their respective posts, and gives them their necessary orders.

A. M. 3274. 6 ¶ Howl ye; ^ε for the day of the
B. C. 730. LORD is at hand; ^h it shall come as
a destruction from the Almighty.

7 Therefore shall all hands ² be faint, and
every man's heart shall melt;

8 And they shall be afraid; ⁱ pangs and sor-
rows shall take hold of them; they shall be in
pain as a woman that travaileth: they shall

^ε Zeph. i. 7; Rev. vi. 17.—^h Job xxxi. 23; Joel i. 15.
² Or, fall down.—ⁱ Psal. xlviii. 6; Chap. xxi. 3.—³ Hebrew

The expressions are noble, and contain a lively description of that terror which the appearance of a hostile army strikes into the beholders. *They come from a far country*—Many of Cyrus's auxiliary forces came from very distant countries: see Jer. l. 41, and li. 27, 28. The prophet adds this as an aggravation of the judgment. *From the end of heaven*—This is not to be understood strictly and properly, but popularly and hyperbolically, as such expressions are commonly used, both in sacred and profane authors. *Even the Lord, and the weapons of his indignation*—The Medes and Persians, who were but a rod in God's hand, and the instruments of his anger, as was said of the Assyrian, chap. x. 5. *To destroy the whole land*—Namely, of Babylon, of which he is now speaking.

Verses 6-8. *Howl ye*—We have here a very elegant and lively description of the terrible confusion and desolation which should be made in Babylon by the attack which the Medes and Persians should make upon it. They who were now at ease and secure are premonished to howl, and make sad lamentation, 1st, Because God was about to appear in wrath against them, and it is a fearful thing to fall into his hands. And, 2d, Because their hearts would fail them, and they would have neither courage nor comfort left them; would neither be able to resist the judgment coming, nor bear up under it; neither to oppose the enemy nor to support themselves. *For the day of the Lord is at hand*—A day of judgment and recompense, when God would act as a just avenger of his own and his people's injured cause, and severely chastise the Babylonians for their pride and luxury, their inhumanity and cruelty; their idolatry and superstition, and, above all, their sins against the people of God, his religion and sanctuary, and so against God himself: see Jer. l. 31. *It shall come as a destruction*—Or, rather, *A destruction shall it come*, not merely as, or like a destruction, but such in reality, and that most awful, as being from the Almighty, whose power is irresistible, and wrath intolerable. "The prophet begins here to describe the calamity coming upon them, but in figures, according to his manner, grand, and adapted to raise a terrible image of it." *All hands shall be faint*—Hebrew, *וְרַפְּיָה*, shall fall down, and be unable to hold a weapon; and every man's heart shall melt—So that they shall be ready to die with fear. God often strikes a terror into those whom he designs for destruction. *Pangs, &c., shall take hold of them*—The pangs of their fear shall be like those of a woman in

³ be amazed ⁴ one at another; their A. M. 3274.
faces shall be as ⁵ flames. B. C. 730.

9 Behold, ^k the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy ^l the sinners thereof out of it.

10 For the stars of heaven and the constellations thereof shall not give their light: the sun

wonder.—⁴ Heb. every man at his neighbour.—⁵ Heb. faces of the flames.—^k Mal. iv. 1.—^l Psal. civ. 35; Prov. ii. 22.

hard labour. *They shall be amazed one at another*—To see such a populous, and, apparently, impregnable city, so easily and unexpectedly taken. *Their faces shall be as flames*—Hebrew, *shall be faces of flames*; either pale with fear, or inflamed with rage and torment, as men in great misery often are. Bishop Lowth renders it, *Their countenances shall be like flames of fire*.

Verses 9, 10. *Behold the day—cruel, both with wrath and fierce anger*—Dr. Waterland renders the clause, *fierceness, wrath, and hot anger*: divers words are heaped together, to signify the extremity of the divine indignation; *to lay the land desolate*—Hebrew, *לְשׂוֹם לְשָׂמָה*, to make it a desolation, an entire and perpetual desolation, verses 19-22. *And he shall destroy the sinners thereof*—The inhabitants of that city, who had persisted in their idolatries, oppressions, and all sorts of luxuries, notwithstanding the faithful testimony against their practices borne by Daniel, Shadrach, Meshach, and Abed-nego, and other pious Jews, and the solemn warnings given by God himself to Nebuchadnezzar, in repeated dreams and visions, and the humiliating and distressing affliction wherewith that monarch was chastised: see Dan. iv. 13-33. *For the stars of heaven*—Here the calamity to be brought upon them is set forth "under the figure of a dreadful tempest, inducing such a face of things in the heavens as the prophet describes." It would be so grievous as to "deprive them of all light, that is, of all joy and consolation, as well as of the causes of them, and would fill them with sorrow and distress, and a fearful sense of the divine wrath poured forth from heaven upon them." Or, rather, the prophet foretels the utter subversion of their republic, and the entire overthrow of their religion and polity, under the emblem of the extinction or passing away of the sun, moon, and stars, and all the heavenly bodies. For, as Bishop Lowth observes, the Hebrew writers, "to express happiness, prosperity, the instauration and advancement of states, kingdoms, and potentates, make use of images taken from the most striking parts of nature; from the heavenly bodies, from the sun, moon, and stars, which they describe as shining with increased splendour, and never setting; the moon becomes like the meridian sun, and the sun's light is augmented seven-fold: see Isa. xxx. 26. New heavens and a new earth are created, and a brighter age commences. On the contrary, the overthrow and destruction of kingdoms are represented by opposite images; the stars are obscured, the moon withdraws

A. M. 3274. shall be ^m darkened in his going forth,
B. C. 730. and the moon shall not cause her light
to shine.

11 And I will punish the world for *their* evil,
and the wicked for their iniquity; ⁿ and I will
cause the arrogancy of the proud to cease, and
will lay low the haughtiness of the terrible.

12 I will make a man more precious than
fine gold; even a man than the golden wedge
of Ophir.

13 ^o Therefore I will shake the heavens, and
the earth shall remove out of her place, in the
wrath of the LORD of hosts, and in ^p the day
of his fierce anger.

14 And it shall be as the chased roe, and as a
sheep that no man taketh up: ^q they shall every
man turn to his own people, and flee every one
into his own land.

^m Chapter xxiv. 21, 23; Ezek. xxxii. 7; Joel ii. 31; iii. 15;
Matt. xxiv. 29; Mark xiii. 24; Luke xxi. 25.—ⁿ Chap. ii. 17.
^o Hag. ii. 6.—^p Psal. cx. 5; Lam. i. 12.—^q Jeremiah i. 16;
ii. 9.

her light, and the sun shines no more; the earth
quakes, and the heavens tremble; and all things
seem tending to their original chaos."

Verses 11-16. *I will punish the world*—The Babylonish empire, which is called the world, as the Roman empire afterward was, (Luke ii. 1,) because it was extended to a great part of the world, and because it was very populous, and Babylon itself looked more like a world than one city. *I will lay low the haughtiness of the terrible*—Of them who formerly were very terrible for their great power and cruelty. *I will make a man more precious, &c.*—The city and nation shall be so depopulated, that few men shall be left in it. *I will shake the heavens, &c.*—A poetical and prophetic description of great confusions and terrors, as if heaven and earth were about to meet together. *And it shall be as the chased roe*—That Babylon, which used to be like a roaring lion and a raging bear to all about her, shall become like the timid, frightened roe, pursued by the hunter, and as a *sheep which no man taketh up*—In a most forlorn and neglected condition. And the army they shall bring into the field, consisting of troops from divers nations, as great armies usually do, shall be so dispirited by their own fears, and so dispersed by their enemies' sword, that *they shall turn every man to his own people*—Shall each shift for his own safety. Or the prophet may refer to those inhabitants of Babylon who were originally of different nations, but had settled there: as many of these, he signifies, as can, shall flee out of it, and endeavour to escape to their own countries. *Every one that is found*—In Babylon, at the taking of it; *shall fall by the sword*—The fear of which shall make them flee away with all speed. *Their children also shall be dashed, &c.*—As a just recom-

15 Every one that is found shall ^{A. M. 3274.}
be thrust through; and every one ^{B. C. 730.}
that is joined *unto them* shall fall by the
sword.

16 Their children also shall be ^r dashed to
pieces before their eyes; their houses shall be
spoiled, and *their wives ravished.*

17 ^s Behold, I will stir up the Medes against
them, which shall not regard silver; and *as for*
gold, they shall not delight in it.

18 *Their bows* also shall dash the young men
to pieces; and they shall have no pity on the
fruit of the womb; their eyes shall not spare
children.

19 ¶ ^t And Babylon, the glory of kingdoms,
the beauty of the Chaldees' excellency, shall
be ^u as when God overthrew ^v Sodom and Gomorrah.

^r Psal. cxxxvii. 9; Nah. iii. 10; Zech. xiv. 2.—^s Chap. xxi.
2; Jer. li. 11, 28; Dan. v. 28, 31.—^t Chap. xiv. 4, 22.—^u Heb.
as the overthrowing.—^v Gen. xix. 24, 25; Deut. xxix. 23; Jer.
xlix. 18; i. 40.

pense for the like cruelty acted by them upon the
Jews, 2 Chron. xxxvi. 17, which was also foretold
Psal. cxxxvii. 9.

Verses 17, 18. *Behold, &c.*—Here follows the second part of this prophecy, in which the calamity which the prophet had foretold, principally in figure, is plainly related and set forth in its causes and consequences. Its causes are stated to be the Medes, raised up by God himself against the Babylonians, and described as being extremely full of cruelty and avidity of revenge, verses 17, 18. The consequences are, the desolation of Babylon, and the calamity to be brought upon it, verses 19-22. *I will stir up the Medes*—Under whom he comprehends the Persians, who were their neighbours and confederates in this expedition. *Which shall not regard silver, &c.*—That is, comparatively speaking. They shall more eagerly pursue the destruction of the people than the getting of spoil. *Their bows also*—Under which are comprehended other weapons of war; *shall dash the young men to pieces*—Or, *shall pierce the young men through*, as the Chaldee renders it. But, as both Herodotus and Xenophon affirm that the Persians used *τοῖα μεγάλα, large bows*, according to the latter, *bows three cubits long*, and undoubtedly proportionably strong; we may easily conceive, as Bishop Lowth observes, that, with such bows, especially if made of brass, as bows anciently often were, (see Psal. xviii. 35; Job xx. 24,) the soldiers might dash and slay the young men, the weaker and unresisting part of the inhabitants, (here joined with the fruit of the womb and the children,) in the general carnage in taking the city.

Verse 19. *Babylon, the glory of kingdoms*—Which once was the most noble and excellent of all the kingdoms then in being, and was more glorious

A. M. 3274. 20 * It shall never be inhabited, nei-
B. C. 730.

ther shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 † But † wild beasts of the desert shall lie there; and their houses shall be full of † doleful

* Jer. l. 3, 39; li. 29, 62.—† Chap. xxxiv. 11–15; Rev. xviii. 2.
† Heb. *Zim*.—‡ Heb. *Ochim*.

than the succeeding empire, and therefore is represented by the *head of gold*, Dan. ii. 37. *The beauty of the Chaldees' excellency*—The famous and beautiful seat of the Chaldean monarchy; *shall be as when God overthrew Sodom, &c.*—Shall be totally and irrecoverably destroyed, as is more fully expressed in the following verses. Babylon, "according to the lowest account given of it by ancient historians, was a regular square, forty-five miles in compass, enclosed by a wall two hundred feet high and fifty broad; in which there were one hundred gates of brass. Its principal ornaments were the temple of Belus, in the middle of which was a tower of eight stories," (or towers placed one above another, diminishing always as they went up,) "upon a base of a quarter of a mile square; a most magnificent palace; and the famous hanging gardens, which were an artificial mountain, raised upon arches, and planted with trees of the largest, as well as the most beautiful sorts." What is very remarkable, "this great city was rising to its height of glory at this very time, while Isaiah was repeatedly denouncing its utter destruction. From the first of Hezekiah to the first of Nebuchadnezzar, under whom it was brought to the highest degree of strength and splendour, are about one hundred and twenty years." See Bishop Lowth.

Verse 20. *It shall never be inhabited*—After the destruction threatened shall be fully effected. This was not done immediately upon the taking of the city by Darius the Mede and Cyrus the Persian, his nephew; but was fulfilled by degrees, as is recorded by historians, and as appears at this day. It will be satisfactory to the reader to note some of the steps by which this prophecy was accomplished. "Cyrus took the city by diverting the waters of the Euphrates, which ran through the midst of it, and entering the place at night, by the dry channel. The river, being never restored afterward to its proper course, overflowed the whole country, and made it little better than a great morass: this, and the great slaughter of the inhabitants, with other bad consequences of the taking of the city, was the first step to the ruin of the place. The Persian monarchs ever regarded it with a jealous eye; they kept it under, and took care to prevent its recovering its former greatness. Darius Hystaspis, not long afterward, most severely punished it for a revolt, greatly depopulated the place, lowered the walls, and demolished the gates. Xerxes destroyed the temples, and, with the rest, the great temple of Belus. The building of Seleucia on the Tigris exhausted Baby-

creatures; and † owls¹⁰ shall dwell † there, and satyrs shall dance there.

22 And † the wild beasts of the islands shall cry in their † desolate houses, and dragons in their pleasant palaces: † and her time is near to come, and her days shall not be prolonged.

† Or, *ostriches*.—¹⁰ Heb. *daughters of the owl*.—¹¹ Heb. *lim*.
¹² Or, *palaces*.—† Jer. li. 33.

lon by its neighbourhood, as well as by the immediate loss of inhabitants taken away by Seleucus to people his new city. (Strabo, lib. xvi.) A king of the Parthians soon after carried away into slavery a great number of the inhabitants, and burned and destroyed the most beautiful parts of the city. Strabo says, that in his time a great part of it was a mere desert: that the Persians had partly destroyed it and that time, and the neglect of the Macedonians while they were masters of it, had nearly completed its destruction. Jerome (on the place) says, that in his time it was quite in ruins, and that the walls served only for the enclosure of a park or forest, for the king's hunting. Modern travellers, who have endeavoured to find the remains of it, have given but a very unsatisfactory account of their success. Upon the whole, Babylon is so utterly annihilated, that even the place where this wonder of the world stood cannot now be determined with any certainty."—Bishop Lowth.

Verses 21, 22. *The wild beasts of the desert shall lie there*—Which was literally fulfilled, as we have just seen, in Jerome's time, when it was a forest for breeding wild beasts, or a royal chase for hunting. *And their houses shall be full of doleful creatures*—This likewise has been exactly accomplished. Benjamin of Tudela, a Jew, in his Itinerary, written above seven hundred years ago, asserts, "Babylon is now laid waste, excepting the ruins of Nebuchadnezzar's palace, which men are afraid to enter, on account of the serpents and scorpions that have taken possession of it." This account is confirmed by Rauwolf, who informs us, "that the supposed ruins of the tower of Babylon are so full of venomous creatures, that no one dares approach nearer to them than half a league." It must be observed, however, that interpreters are not agreed as to the precise meaning of the word *דולפים*, here rendered, *doleful creatures*. Some connect this clause with the preceding, and read it, *And shall fill* (namely, the wild beasts shall fill) *their houses with their howlings*. It is more probable, however, that some living creatures are intended, but whether reptiles, quadrupeds, or fowls, is uncertain. It is also doubtful what creatures are meant by several of the other Hebrew words here used, particularly by the word *שׂירי*, *seirim*, translated *satyrs*. The term indeed signifies *goats*. And many have supposed that evil spirits often appeared, of old time, in the shape of goats. "Upon which account," says Lowth, "the word is sometimes taken for *devils*, and is so translated, Lev. xvii. 7," (where see the note,) "and in 2 Chron. xi.

15. But here, and chap. xxxiv. 14, it is rendered *satyrs*. The expression may be taken from a vulgar opinion, that desolate and forlorn places are inhabited by evil spirits. See Baruch iv. 35; Rev. xviii. 2. Accordingly our Saviour, in his parable of an unclean spirit, says, that *he walks through dry, or uninhabited places*, Matt. xii. 43. "And dragons in their pleasant places"—The word *תנינ*, rendered dragons, signifies any large creature of the creeping kind, whether upon land or in the sea. Here it seems to be taken for a great serpent, such as are usually found in deserts and desolate places. But instead of wasting time in a fruitless attempt to ascertain what kind of creatures are meant by the different Hebrew words here used, which would only perplex and not edify the reader, we shall present him with Bishop Lowth's translation of these two verses.

"But there shall the wild beasts of the deserts lodge;
And howling monsters shall fill their houses:
And there shall the daughters of the ostrich dwell;
And there shall the satyrs hold their revels.

And wolves shall howl to one another in their palaces;
And dragons in their voluptuous pavilions."

What makes the present desolate condition of Babylon the more wonderful is, that Alexander the Great intended to have made it the seat of his empire, and actually set men to work to rebuild the temple of Belus, to repair the banks of the river, and to reduce the waters again to their own channel; but he met with too many difficulties to proceed with the work. And now, how justly may we reflect with Bishop Newton, (Dissert. xth.,) "How is Babylon become a desolation! How wonderful are such predictions, compared with the events! And what a convincing argument of the truth and divinity of the Holy Scriptures! Well might God allege this as a memorable instance of his prescience, and challenge all the false gods, and their votaries, to produce the like, chap. xlv. 21, and xlvi. 10. And indeed where can be found a similar instance, but in Scripture, from the beginning of the world to this day?"

CHAPTER XIV.

We have here, (1.) The immediate consequence of the fall of Babylon, and the great revolution spoken of in the preceding chapter, namely, the deliverance of Judah from captivity, 1, 2. The triumphant song of the Jews on that subject, 3-23. God's purpose against Assyria, 24-27. Palestine is threatened, 28-32.

A. M. 3274. **FOR** the LORD^a will have mercy
B. C. 730. on Jacob, and^b will yet choose
Israel, and set them in their own land: ^cand
the strangers shall be joined with them, and
they shall cleave to the house of Jacob.

2 And the people shall take them, ^dand bring

A. M. 3274
B. C. 730. of Israel shall possess them in the land
of the LORD for servants and handmaids: and
they shall take them captives, ¹whose captives
they were; ^eand they shall rule over their op-
pressors.

^a Psa. cii. 13.—^b Zech. i. 17; ii. 12.—^c Chap. lx. 4, 5, 10;
Eph. ii. 12, 13, &c.

^d Chap. xlix. 22; lx. 9; lxvi. 20.—¹ Heb. that had taken them
captives.—^e Chap. lx. 14.

NOTES ON CHAPTER XIV.

Verse 1. *For the Lord will have mercy on Jacob*—Will pity and deliver his people; and therefore will destroy Babylon, which hinders their deliverance, and will raise up and exalt Cyrus, who shall promote it; and he will not prolong the time, but do these things speedily, as the prophet had just affirmed. For he is continuing his discourse concerning Babylon, and assigning the reason, not only of its fall, but of the speedy approach of that fall, as predicted in the last clause of the preceding chapter. It was not to be delayed, because the deliverance of the church of God depended upon it. *And will yet choose Israel*—Will renew his choice of them, for he had appeared to reject and cast them off: or he will still regard them as his chosen people, however he may seem to desert them by giving them up to their enemies, and scattering them among the nations. Israel is put for Judah, as it frequently is. Israel being the name which God gave to Jacob, as a mark of his favour, it is chiefly made use

of by the prophets when they deliver some gracious promise, or announce some blessing from the mouth of God, especially such a one as concerns the twelve tribes, all equally descended from Jacob, as this prophecy, in its ultimate sense, undoubtedly does. *And the strangers shall be joined to them*—It is probable that many strangers were made proselytes to the Jewish religion during their captivity, who were willing to go along with them into Judea, there to enjoy the free exercise of their religion. And others, who had not been proselytes before, might be induced to become such, and unite themselves to them, either through the favour shown to the Jews in the Persian court, or by consideration of their wonderful deliverance taking place exactly at the time foretold by the prophets. But what was then begun was more fully accomplished at the coming of the Messiah.

Verse 2. *And the people shall take them, &c.*—They shall provide them with all necessary accommodations for their journey: see Ezra iv. 1. *And Israel shall possess them for servants*—Those of

A. M. 3274. 3 ¶ And it shall come to pass in the
B. C. 730. day that the LORD shall give thee rest
from thy sorrow, and from thy fear, and from
the hard bondage wherein thou wast made to
serve,

4 That thou shalt take up this ² proverb
against the king of Babylon, and say, How

¹ Chap. xiii, 19; Hab. ii. 6.—² Or, taunting speech.—³ Or,
exactress of gold.

the Chaldeans who left their own country for the sake of religion, and went along with the Jews into Judea, would probably be content to live among them in an inferior condition, and give them the benefit of their service. Or, the meaning may be, that many of the Jewish people should be in such circumstances as to be able to procure servants in the land where they were captives, and to take them with them into their own land as their servants. So that the people of the country where they had been captives, became captives or servants to the Jews, in their own land; who might therefore be said strictly to rule over those who had oppressed them. But, without question, these words have a further meaning in them, and point at those times under the gospel, when the apostles, and other ministers of Christ, who were of the Jewish nation, should conquer a great part of the Gentile world, and subject them to the worship of the true God, obedience to the Jewish Messiah, and the laws of Christianity.

Verses 3-5. *And in the day that the Lord shall give thee rest from thy sorrow*—From thy grief, fear, and the hard bondage of former times; *wherein thou wast made to serve*—According to the pleasure of thy cruel lords and masters; *thou shalt take up this proverb*—Into thy mouth, as it is expressed Psal. i. 16; *and say, How hath the oppressor ceased!*—This is spoken by way of astonishment and triumph, as if he had said, Who would have thought this possible? *The golden city ceased!*—So they used to call themselves; which he expresses here in a word of their own language. *The Lord hath broken the staff, &c.*—This is an answer to the foregoing question. It is God's own work, and not man's; and therefore it is not strange that it is accomplished. But before we proceed with our remarks on some particular passages of this song, we shall present our readers with the general view which Bishop Lowth has given of its unparalleled beauties, which he has pointed out, in a very striking manner, as follows: "A chorus of Jews is introduced, expressing their surprise and astonishment at the sudden downfall of Babylon, and the great reverse of fortune that had befallen the tyrant, who, like his predecessors, had oppressed his own, and harassed the neighbouring kingdoms. These oppressed kingdoms, or their rulers, are represented under the image of the fir-trees, and the cedars of Libanus, frequently used to express any thing in the political or religious world that is super-eminently great and majestic: the whole earth shouteth for joy: the cedars of Libanus utter a severe taunt over

hath the oppressor ceased, the ³ golden ⁸ A. M. 3274.
city ceased! B. C. 730.

5^e The LORD hath broken ^h the staff of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with ⁴ a continual stroke, he that ruled the nations in anger, is persecuted, *and* none hindereth.

⁸ Rev. xviii. 16.—^h Psal. cxxv. 3.—⁴ Heb. a stroke
without removing.

the fallen tyrant; and boast their security now he is no more. The scene is immediately changed, and a new set of persons is introduced; the regions of the dead are laid open, and Hades is represented as rousing up the shades of the departed monarchs: they rise from their thrones to meet the king of Babylon at his coming; and insult him on his being reduced to the same low estate of impotence and dissolution with themselves. This is one of the boldest prosopopœias that ever was attempted in poetry; and is executed with astonishing brevity and perspicuity, and with that peculiar force which, in a great subject, naturally results from both. The Jews now resume the speech; they address the king of Babylon as the morning-star fallen from heaven, as the first in splendour and dignity in the political world, fallen from his high state: they introduce him as uttering the most extravagant vaunts of his power, and ambitious designs in his former glory: these are strongly contrasted in the close with his present low and abject condition. Immediately follows a different scene, and a most happy image, to diversify the same subject, and to give it a new turn and an additional force. Certain persons are introduced, who light upon the corpse of the king of Babylon, cast out, and lying naked on the bare ground, among the common slain, just after the taking of the city; covered with wounds, and so disfigured, that it is some time before they know him. They accost him with the severest taunts, and bitterly reproach him with his destructive ambition, and his cruel usage of the conquered; which have deservedly brought upon him this ignominious treatment, so different from that which those of his rank usually meet with, and which shall cover his posterity with disgrace. To complete the whole, God is introduced declaring the fate of Babylon, the utter extirpation of the royal family, and the total desolation of the city; the deliverance of his people, and the destruction of their enemies; confirming the irreversible decree by the awful sanction of his oath. I believe it may, with truth, be affirmed, that there is no poem of its kind extant in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, with such variety of images, persons, and distinct actions, with such rapidity and ease of transition, in so small a compass as in this ode of Isaiah. For beauty of disposition, strength of colouring, greatness of sentiment, brevity, perspicuity, and force of expression, it stands among all the monuments of antiquity unrivalled."

Verses 6-11. *He that ruled the nations in anger*

A. M. 3274. 7 The whole earth is at rest, and
B. C. 730. is quiet: they break forth into singing.

8 ⁱ Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us.

9 ^k Hell ⁵ from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the ⁶chief⁷ ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, Art thou also become weak as we? Art thou become like unto us?

11 Thy pomp is brought down to the grave,

ⁱ Chap. lv. 12; Ezek. xxxi. 16, — ^k Ezek. xxxii. 21. — ⁵ Or, The grave. — ⁶ Heb. leaders. — ⁷ Or, great goats. — Chap.

—With rigour, and not with clemency; *is persecuted and none hindereth*.—Neither the Babylonians themselves nor their confederates. *The whole earth is at rest*—The subjects of that vast empire who groaned under his cruel bondage. *Yea, the cedars of Lebanon*—Which were felled for the service of his pride and luxury, but are now suffered to stand and flourish. It is a figure usual in sacred and profane writers. *Hell*—The invisible world, or rather, *the grave*, as the same word is rendered verse 11, and in innumerable other places; to which he elegantly ascribes sense and speech, as poets and orators frequently do; *is moved to meet thee at thy coming*—And to compliment thee on thy arrival in their dark regions. “This image of the state of the dead, or the *Infernum Poeticum* of the Hebrews, is taken from their custom of burying, those at least of the higher rank, in large sepulchral vaults hewn in the rock. Of this kind of sepulchres there are remains at Jerusalem now extant; and some that are said to be the sepulchres of the kings of Judah: see Maundrell, p. 76. You are to form to yourself an idea of an immense subterraneous vault, a vast gloomy cavern, all round the sides of which are cells to receive the dead bodies; here the deceased monarchs lie in a distinguished sort of state, suitable to their former rank, each on his own couch, with his arms beside him, his sword at his head, and the bodies of his chiefs and companions round about him: see Ezek. xxxii. 27. These illustrious shades rise at once from their couches, as from their thrones; and advance to the entrance of the cavern to meet the king of Babylon, and to receive him with insults on his fall.”—Bishop Lowth. *All they shall say, Art thou become weak as we?*—Thou, who wast king of kings, and far superior to us in power and authority? that didst neither fear God nor reverence man, but rather didst rank thyself among the immortals; thou, before whom all people, nations, and languages trembled and feared, art thou come to take thy fate with us poor mortal men? Where now is thy power and thy glory? *Thy pomp is brought down to the grave*—Is lost and buried with thee; *and the noise*

and the noise of thy viols: the worm ^{A. M. 3274.}
is spread under thee, and the worms ^{B. C. 730.}
cover thee.

12 ¹How art thou fallen from heaven, ⁸O Lucifer, son of the morning! *how* art thou cut down to the ground, which didst weaken the nations!

13 For thou hast said in thy heart, ^mI will ascend into heaven, ⁿI will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, ^oin the sides of the north:

14 I will ascend above the heights of the clouds; ^pI will be like the Most High.

xxxiv. 4. — ⁸ Or, *O day-star*. — ^m Matt. xi. 23. — ⁿ Dan. viii. 10. — ^o Psa. xlviii. 2. — ^p Chap. xlvii. 8; 2 Thess. ii. 4.

of thy viols—All thy musical instruments, which were much used in Babylon, and were doubtless used in Belshazzar's solemn feasts, (Dan. v. 1,) at which time the city was taken; to which possibly the prophet here alludes. *The worm is spread under thee*—Instead of those stately carpets upon which thou didst frequently tread.

Verses 12–14. *How art thou fallen from heaven*—From the height of thy glory; *O Lucifer*—Lucifer is properly a bright star, that ushers in the morning; but is here metaphorically taken for the mighty king of Babylon, who outshone all the kings of the earth by his great splendour. *Son of the morning*—The title of *son* is given in Scripture, not only to a person or thing begotten or produced by another, but also to any thing which is related to it, in which sense we read of the *son of a night*, Jonah iv. 10, *a son of perdition*, John xvii. 12, and, which is more agreeable to the present case, *the sons of Arcturus*, Job xxxviii. 32. *How art thou cut down to the ground*—Thou, whose power raised thee, in the estimation of men, even to heaven itself? Thou, who didst trample on, and destroy all the nations! *For thou hast said in thy heart*—Which lay open to God's inspection; *I will ascend into heaven*—I will advance myself above the state of weak and mortal men. *I will exalt my throne above the stars of God*—Above all other kings and potentates; or, above the most eminent persons of God's church. *I will sit upon the mount of the congregation*—I will establish my royal throne upon mount Zion, where the Jews meet together to worship God: *in the sides of the north*—This is added as a more exact description of the place of the temple; it stood upon mount Moriah, which was northward from the hill of Zion, strictly so called. *I will be like the Most High*—In the uncontrollable-ness of my power, and the universal extent of my dominion. By putting these and such like words into the mouths of the kings of Babylon, the prophet means to show their excessive pride, and the confidence which they entertained, that they should perpetually reign over the Jews.

A. M. 3274. 15 Yet thou shalt be brought down
B. C. 730. to hell, to the sides of the pit.

16 They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms:

17 That made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners?

18 All the kings of the nations, even all of them, lie in glory, every one in his own house.

19 But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet.

^a Matt. xi. 23.—^o Or, did not let his prisoners loose homeward.
^r Job xviii. 19; Psa. xxi. 10; xxxvii. 28; cix. 13.—Exod. xx.

Verses 15-17. *Yet thou shalt be brought down to hell*—To the grave, and the state of the dead; *to the sides of the pit*—And lodged there in the lowest state of misery and degradation. *They that see thee*—In this humbled and wretched state, shall narrowly look upon thee—As not knowing thee at first sight, and hardly believing their own eyes, because of this great alteration of thy condition, a change which, to them, seemed next to impossible. *Is this the man that made the earth to tremble*—All the nations of the earth? *that did shake the kingdoms*—At his pleasure? *that made the world a wilderness*—By slaying or carrying away captive its inhabitants, and destroying its produce: *that opened not the house of his prisoners*—That did not restore them to their own country, as Cyrus afterward did the Jews; but kept them in perpetual slavery, Jer. i. 33. By this the prophet signifies both his irresistible power, and his continued cruelty.

Verses 18-20. *All the kings of the nations*—That is, other kings generally; *lie in glory, &c.*—Are buried in their own sepulchres, having stately monuments erected to their memory. The persons who are represented as uttering these words are supposed to have before their eyes the carcass of the king of Babylon, lying on the bare ground among the common slain, greatly disfigured and covered with blood and wounds. *But thou art cast out of thy grave*—Deprived of a grave, or burying-place. Which very probably happened to Belshazzar, who, according to Dan. v. 30, was slain in the night in which the city was taken by Cyrus, when his people had neither opportunity nor heart to bestow an honourable interment upon him, and the conquerors would not suffer them to do it. *Like an abominable branch*—Like a rotten twig of a tree, which he that prunes the trees, casts away: *and as raiment of those that are slain*—Which, being mangled, and besmeared with mire and blood, is cast away with contempt. *That go down to the pit*—Who, being slain, are cast into

A. M. 3274. 20 Thou shalt not be joined with
B. C. 730. them in burial, because thou hast de-

stroyed thy land, and slain thy people: the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For I will rise up against them, saith the LORD of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the LORD.

23 I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the LORD of hosts.

5; Matt. xxiii. 35.—^t Prov. x. 7; Jer. li. 62.—^u 1 Kings xiv. 10.—^x Job xviii. 19.—^y Chap. xxxiv. 11; Zeph. ii. 14.

some pit. He saith, *to the stones of the pit*, because when dead bodies are cast in thither, men use to throw a heap of stones upon them. *As a carcass trodden under feet*—Neglected, like such a carcass. And this might literally happen to Belshazzar's dead body. *Thou shalt not be joined with them in burial*—Not buried, as they are. *Because thou hast slain thy people*—Thou hast exercised great tyranny and cruelty, not only to thine enemies, but even to thine own subjects. *The seed of evil-doers*—Such as Belshazzar was, being descended from that Nebuchadnezzar who had made such horrid slaughters and devastations in the world, merely to gratify his own insatiable lusts, and who had been so impious toward God and his temple, and so bloody toward his church and people; *shall never be renowned*—Or, *shall not be renowned for ever*: although I have long borne with thee and thy family.

Verses 21-23. *Prepare slaughter for his children*—O ye Medes and Persians, cut off all the branches of the royal family. This, it is probable, was actually done, for Belshazzar being slain, and the monarchy translated to the people last mentioned, it is not likely that any related to the family of the former monarchs were suffered to survive. *That they do not rise, nor possess the land*—Not recover their former power, nor fill the face of the world with cities.—^z It was the ambition of the great monarchs of those times, to build new cities, and call them by their own names, thereby to perpetuate their memory. Hence the cities took their rise, which were called by the names of *Seleucia, Ptolemais, Alexandria, &c.* Some render the latter part of the verse, *Nor fill the face of the world with enemies*, such as should continue a succession of war and bloodshed, and disturb the peace and quiet of mankind.—^{aa} Lowth. *I will cut off from Babylon the name, &c.*—The remembrance of those that are dead, and the persons of those who yet survive. *I will make it a possession for the bittern*—A great water-fowl, which

A. M. 3274. 24 ¶ The LORD of hosts hath sworn, B. C. 730. saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand:

25 That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall ² his yoke depart from off them, and his burden depart from off their shoulders.

26 This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations.

* Chap. x. 27.—² 2 Chron. xx. 6; Job ix. 12; xxiii. 13; Psa. xxxiii. 11; Prov. xix. 21; xxi. 30; Chap. xliii. 13; Dan. iv. 31,

delights in solitary places, as also in watery grounds, such as those were about Babylon. *And pools of water*—The ground about Babylon was of itself very moist, because of the great river Euphrates running by it, which was kept from overflowing the country with charge and labour; this being neglected, when the city was destroyed, it was easily turned into pools of water. *And I will sweep it with the besom of destruction*—I will make a clear riddance of all its wealth and substance: see similar expressions 2 Kings xxi. 13. Bishop Lowth translates this clause nearly according to the version of the LXX. *And I will plunge it in the miry gulf of destruction, saith Jehovah, God of hosts.*

Verses 24–27. *The Lord of hosts hath sworn, &c.*—Here begins another prophecy against the Assyrians, which was to be fulfilled much sooner than the foregoing, even in the life-time of the prophet. But, “though of a peculiar and different, it is not of a totally foreign argument: it contains the epilogue and conclusion of the foregoing prophecy. As what the prophet foretold concerning the destruction of Babylon might justly seem great beyond expectation, he was desirous that the truth of the prediction should be collected from another remarkable and not dissimilar divine judgment, which should precede the completion of this prophecy, namely, the wonderful slaughter which the king of Assyria should meet with in Canaan itself, as an example of the divine indignation, and a pledge of the truth of similar predictions denouncing the destruction of the enemies of the people of God.” And here, to give his people greater assurance of the accomplishment of this prediction, and thereby to confirm their faith in it, and all other prophecies which his prophet was commissioned to deliver, God adds his solemn oath; saying, *Surely as I have thought, so shall it come to pass, that I will break the Assyrian*—Sennacherib and his Assyrian army; *in my land*—In Judea, which was God’s land in a peculiar sense, chosen by him, and inhabited by his people; *and upon my mountains tread him under foot*—In my mountainous country, for such Judea was, especially about Jerusalem, where his army was destroyed; *then shall his yoke depart, &c.*—See on chap. x. 27. *This the purpose upon*

27 For the LORD of hosts hath ^a pur- A. M. 3274. posed, and who shall disannul it? B. C. 730. and his hand is stretched out, and who shall turn it back?

28 In the year that ^b King Ahaz died was this burden.

29 ¶ Rejoice not thou, whole Pales- B. C. 726. tina, ^c because the rod of him that smote thee is broken: for out of the serpent’s root shall come forth a ¹⁰ cockatrice, ^d and his fruit shall be a fiery flying serpent.

35.—^b 2 Kings xvi. 20.—^c 2 Chron. xxvi. 6.—¹⁰ Or, *adder*. ^d 2 Kings xviii. 8.

the whole earth—Upon this vast empire, now in the hands of the Assyrians, and shortly to come into the hands of the Babylonians; *and this is the hand, &c.*—The providence of God executing his purpose.

Verses 28, 29. *In the year Ahaz died was this burden*—This is the second sermon of this second part of Isaiah’s prophecies, (see the general argument, and the contents of chap. xliii.,) in which the prophet denounces judgment against the Philistines, exulting in the prosperous state of their affairs, under the reign of Ahaz, and conceiving on the death of that king, when this prophecy was delivered, still greater hopes of increasing prosperity. *Rejoice not thou, whole Palestina*—Hebrew, *Palestina*, כּל־יִשְׂרָאֵל, *all of thee*, that is, all thy tribes, or clans. For they were still, as formerly, it seems, under the government of five lords or heads, 1 Sam. vi. 16; *because the rod of him that smote thee is broken*—Because Ahaz, the son of Uzziah, thy deadly enemy, is cut off; or, because the power of the kings of Judah, who were wont to be a great scourge to thee, is now much impaired. Uzziah had smitten and subdued the Philistines, 2 Chron. xxvi. 6, 7; but, taking advantage of the weak reign of Ahaz, they had since then not only recovered their former power, but had gained much more, had even invaded Judea, and taken and held in possession divers cities and villages in the southern part of that kingdom, 2 Chron. xxviii. 18. But the prophet here foretels the grievous calamities which they should suffer as well from Hezekiah, the son of Ahaz, as from the Assyrians; thus humbling their pride and boasting, and encouraging the pious and afflicted Jews with the hope of better times. *For out of the serpent’s root shall come forth a cockatrice*—Or basilisk, as Bishop Lowth translates טַרְסָנִים, a serpent of the most poisonous kind, termed שֶׁרֶפִּי מְעוֹכֵף, *a fiery flying serpent*, in the next clause. As if he had said, As much as a basilisk, or fiery flying serpent, is more to be dreaded than a common viper; so much more reason have you to fear Hezekiah than his grandfather Uzziah, because the grandson will gain greater victories over you. This Hezekiah did, for he smote the Philistines even unto Gaza, and the borders thereof, 2 Kings xviii. 8. “A flying serpent,” says Lowth, “is what the Latins call *serpens jaculus*.”

A. M. 3278. 30 And the firstborn of the poor
B. C. 726. shall feed, and the needy shall lie
down in safety: and I will kill thy root with
famine, and he shall slay thy remnant.

31 Howl, O gate; cry, O city; thou, whole
Palestina, art dissolved: for there shall come

from the north a smoke, and ¹¹ none shall be alone in his ¹² appointed times. A. M. 3278.
B. C. 726.

32 What shall one then answer the messengers
of the nation? That ^e the Lord hath founded
Zion, and ^f the poor of his people shall ¹³ trust
in it.

¹¹ Or, he shall not be alone.—¹² Or, assemblies.—^e Ps. lxxxvii.
1, 5; cii. 16.

^f Zeph. iii. 12; Zech. xi. 11.—¹³ Or, betake themselves
unto it.

which darts itself against any creature it meets; and they are called *fiery*, because they cause an inflammation where they sting."

Verse 30. *And the firstborn of the poor*—Those who are most remarkably poor; *shall feed*—Shall have plenty of provisions, in spite of all thy attempts against them. The same Hezekiah, who shall be such a scourge to thee, Palestina, shall be a mild and gracious governor to his own subjects; he shall take care of them as a shepherd does of his flock, and relieve those who were oppressed in his father's time. It is probable, that the inhabitants of the southern parts of Judea, who were particularly exposed to the incursions of the Philistines, the Idumeans, and the Arabs, are chiefly meant here by the firstborn of the poor: and concerning these the prophet foretels, that under Hezekiah's government they should have food and security for themselves and flocks. *And I will kill thy root, &c.*—When the root is killed, the plant or tree is wholly destroyed. The meaning therefore is, I will utterly destroy thee, both root and branch, so that there shall be no remnant of thy people reserved, as it follows. This utter extirpation of the Philistines, here threatened, was begun by Hezekiah, and was completed by famine and various calamities, which came upon them afterward.

Verse 31. *Howl, O gate*—O people, who used to pass through the gates; *cry, O city*—O inhabitants of the city; or city may be put collectively for all their cities. *Thou, whole Palestina, art dissolved*—Hebrew, נמל, *art melted*, which may be understood, either of the faintness of their spirits and courage, or of the dissolution of their state; *there shall come from the north a smoke*—A grievous judgment, or calamity, often signified by smoke, as Gen. xv. 17; Joel ii. 30; both because smoke is generally accompanied with fire, and because it darkens the air, and afflictions are frequently signified by fire and darkness. Many interpreters understand the prophet as speaking here of the calamity brought on the Philistines by Hezekiah, foretold in the preceding verses, observing that Judea lay to the north of some parts of Palestine. But certainly it lay more to the east than north of the greater part of that country: and accordingly, the Scriptures generally speak of the Philistines as being to the west of the Jews: see chap. xi. 14. It seems, therefore, that *Chaldea*, and

not Judea, is here meant by *the north*, as it generally is in the writings of the prophets; and that the calamity intended is not that spoken of in verses 29, 30, but a new affliction to be brought upon them by the Assyrians or Babylonians: probably the same which Jeremiah predicted as coming from the north on the Philistines, Jer. xlvii. 2, &c. *And none shall be alone in his appointed times*—When God's appointed time shall come, not one of all that numerous army that shall invade Palestine, shall desert his colours, lag behind the rest, or withdraw his hand, till the work of destruction be finished.

Verse 32. *What shall one then answer the messengers of the nation*—At the same time that "the prophet sees, as it were, a thick cloud, coming from the north, darkening the heavens, an emblem of the calamity coming from that quarter on the Philistines, he sees the messengers of that nation, as in a common danger, going to the king of Judah, and deliberating concerning the common safety. While he beholds the first he turns his discourse to the Philistines, and excites them to lamentation: but observing the second, he teaches the Jews what answer they should give to the messengers of that nation on this occasion:" see Jer. xlvii. 2, and Vitringa. What shall a Jew say in that day, when not only the Philistines, but even the Jews themselves, shall fall by the hands of one and the same enemy? *That the Lord hath founded Zion, &c.*—They shall give them this answer, That although Zion at present be in a very distressed and deplorable condition, and seems to be forsaken by her God, yet she stands upon a firm foundation, and God, who first founded her, will again restore and establish her; and his poor, despised people, shall resort to her, as to a strong and sure refuge. This verse seems evidently to be added, to express the very different condition of God's people from that of the Philistines, in the events of the Babylonian invasion: that, whereas the Philistines should be irrevocably destroyed thereby, and no remnant of them should be left, as was said verse 30; God's people, though they should be sorely scourged, and carried into captivity, yet should be strangely preserved, and, after some years, delivered, and restored to their own land; whereby it would appear that Zion stood upon a sure foundation, and although it was grievously shaken, yet it could not be utterly and finally overthrown.

CHAPTER XV.

This and the next chapter contain a prophecy of some great desolation coming upon the country of the Moabites, which bordered upon Judea, and had often been injurious and vexatious to it. We have here great lamentation made by the Moabites, and by the prophet himself for them, 1-5. The great calamities which should occasion and justify that lamentation, 6-9.

A. M. 3278.
B. C. 726.

THE ^aburden of Moab. Because in the night ^bAr of Moab is laid waste, and ¹brought to silence; because in the night Kir of Moab is laid waste, and brought to silence;

2 ^cHe is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over Medeba: ^don all their heads shall be baldness, and every beard cut off.

3 In their streets they shall gird themselves with sackcloth: ^eon the tops of their houses, and

in their streets, every one shall howl, ^fweeping abundantly. A. M. 3278.
B. C. 726.

4 And Heshbon shall cry, ^gand Elealeh: their voice shall be heard even unto Jahaz: therefore the armed soldiers of Moab shall cry out; his life shall be grievous unto him.

5 ^hMy heart shall cry out for Moab; ⁱhis fugitives shall flee unto Zoar, a ^jheifer of three years old: for ^kby the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of ^ldestruction.

^a Jer. xlviii. 1, &c.; Ezek. xxv. 8-11; Amos ii. 1.—^b Num. xxi. 28.—^c Or, cut off.—^d Chap. xvi. 12.—^e Leviticus xxi. 5; Chap. iii. 24; xxi. 12; Jer. xlvii. 5; xlviii. 1, 37, 38; Ezek. vii. 18.—^f Jer. xlviii. 38.

^g Heb. descending into weeping, or coming down with weeping. ^h Chap. xvi. 19.—ⁱ Chap. xvi. 11; Jer. xlviii. 31.—^j Or, to the borders thereof, even as a heifer.—^k Chap. xvi. 14; Jer. xlviii. 34.—^l Jer. xlviii. 5.—^m Heb. breaking.

NOTES ON CHAPTER XV.

Verse 1. *The burden of Moab*—A prophecy of the destruction of the Moabites, the inveterate and implacable enemies of the Jews, begun by the Assyrian, and finished by the Babylonian monarchs. This prophecy, which occupies this and the next chapter, very improperly separated from each other, makes the third discourse of this second part. The time of the delivery, and consequently of the completion of it, (which was to be in three years after,) is uncertain, neither of them being marked in the prophecy, nor recorded in history. "But the most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah; and that it was accomplished in his fourth year, when Shalmaneser invaded the kingdom of Israel. He might probably march through Moab; and, to secure every thing behind him, possess himself of the whole country, by taking the principal strong places, Ar and Kir-harsh. Jeremiah has introduced much of this prophecy of Isaiah into his own larger prophecy against the same people, (chap. xlviii.,) denouncing God's judgments on Moab, subsequent to the calamity here foretold, to be executed by Nebuchadnezzar." Bishop Lowth. *In the night*—Or, *in a night*, suddenly and unexpectedly, *Ar of Moab is laid waste*—The chief city of Moab, Num. xxi. 28. *Kir of Moab is laid waste*—Another eminent city of Moab, called more largely and fully, Kir-harsheth and Kir-harsh, Isa. xvi. 7, 11; Jer. xlviii. 31, 36.

Verse 2. *He is gone up to Bajith*—Which signifies a house. It is supposed to be the name of a place, so called from some eminent house or temple of their idols which was in it; *and to Dibon*—Another city of Moab; *to weep*—To offer their supplications with tears to their idols for help. *Moab shall howl over Nebo and Medeba*—Two considerable cities anciently belonging to the Moabites, from whom they were taken by the Amorites, and from them by

the Israelites; but were, it seems, recovered by the Moabites, in whose hands they now were. "The prophet so orders his discourse in this prophecy, as if, being placed on a high mountain, he beheld the army of the Assyrians, suddenly, and contrary to all expectation, directing their course toward Moab; and in this unforeseen attack, ravaging and plundering, rather than besieging, the principal cities and fortifications of this country; while the Moabites, astonished at the report of this event, burst forth into weeping and lamentation, hasten to the temples and altars of their god Chemosh, to implore his aid, making bare their heads, cutting off their hair, and filling all places with howling and lamentation, like desperate men; while some of them fall by the sword of the enemy, some of them flee toward Arabia, their goods, land, vineyards, &c., being left a spoil to the enemy." See Vitringa.

Verse 4. *And Heshbon shall cry, and Elealeh*—Two other Moabitish cities; of which see Num. xxi. 25, 26, and xxxii. 3, 37. *Their voice shall be heard unto Jahaz*—Another city in the utmost borders of Moab. *The armed soldiers shall cry out*—Even the warriors themselves, who should defend the state, shall lose all their spirit and courage, and join in the general lamentation and dismay: see Jer. xlviii. 34, 41. *His life shall be grievous unto him*—The Moabites shall generally long for death, to free them from those dreadful calamities which they perceive unavoidably coming upon them.

Verse 5. *My heart shall cry out for Moab*—"Hitherto the prophet had set forth the lamentations of the Moabites, but, seeing these future evils, as it were, present to his own mind, he compassionates their griefs, and declares his own participation of their sorrows." *His fugitives shall flee unto Zoar, &c.*—The meaning of this clause is thought to be, *His fugitives shall cry*, so as they may be heard unto Zoar; or, shall wander and cry as they go along the

A. M. 3278. 6 For the waters ^kof Nimrim shall
B. C. 726. be ⁵desolate: for the hay is withered
away, the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten,
and that which they have laid up, shall they
carry away to the ⁶brook of the willows.

8 For the cry is gone round about the borders

^k Num. xxxii. 36. — ⁵ Heb. desolations. — ⁶ Or, valley

way, even till they come to Zoar. *A heifer*—Or, *as a heifer*; as the words are translated Jer. xlviii. 34; that is, they shall send forth their cries, by weeping and lamenting, like a heifer. “*Three years old*, is mentioned only to denote a full-grown heifer, the lowing of which, naturalists have remarked, is deeper and more affecting than that of the male.” Zoar was a town bordering upon Moab. *By the mounting up of Luhith*—It is not certain what place this was, but it is evident enough that it was some elevated tract, or ascent, in the extremity of Moab. Horonaim was also a city of Moab, situated probably in the descent from Luhith. *They shall raise up a cry of destruction*—Such a cry as men send forth when they are just falling into the pit of destruction. He signifies that the cry should be universal in all places where they should come, and reaching from one side of the country to the other.

Verses 6-8. *For the waters, &c.*—The prophet, in these verses, sets forth the causes of lamentation among the inhabitants of the southern part of Moab. The first is the desolation of their fruitful fields, verse 6. *The waters of Nimrim*, or, the waterish, or well-watered grounds, *shall be desolate*—Such grounds, being very fruitful, are commonly most inhabited and cultivated; but now they also, and much more the dry and barren grounds, should be desolate, and without inhabitant. *That which they have laid up, &c.*—Here we have a second cause of their grief: the property which they had acquired and reserved for their future use, and that of their offspring, should be seized and carried away by the Assyrians their enemies. *To the brook of the willows*—Or, rather, *to the valley of the willows*, as Bishop Lowth translates it, that is, to Babylon: see note on Psalm cxxxvii. 2. *The cry is gone round about the borders, &c.*—“The prophet, contemplating with the most lively imagination the consternation of all Moab, as if present to his view, scarcely satisfies himself in painting the scene. He repeats again the proposition, and supplies, by a general declara-

of Moab, the howling thereof unto A. M. 3278.
Eglaim, and the howling thereof unto B. C. 726.
Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring ⁷more upon Dimon, ¹lions upon him that escapeth of Moab, and upon the remnant of the land.

of the Arabians.—⁷ Heb. additions.—¹ 2 Kings xvii. 25.

tion, what he might seem not to have expressed with sufficient perfection before. He therefore declares, that this lamentation, of which he speaks, shall not be private, nor peculiar to one place, or to a few, but common to all: and that the tempest shall not break upon this or that part of the country only, but shall afflict all Moab, every corner and boundary of it, and take in the whole land from Eglaim to Beer-elim, two cities in the extremities of Moab.”—Vitringa.

Verse 9. *For the waters of Dimon*—This seems to be the same place with Dibon, mentioned verse 2; *shall be full of blood*—This is a third evil, and cause of lamentation; the great slaughter which the enemy should make of the people. *For I will bring more upon Dimon*—Hebrew, *I will place, or lay upon Dimon*, גורפוח, *accessions, or additions*, that is, I will increase those waters by the torrents that shall flow into them from the blood of the slain. The expression is strong and elegant. Bishop Lowth, however, interprets the clause, “Yet will I bring more evils upon Dimon,” that is, though the waters are full of blood, yet will I bring upon them further and greater evils. *Lions upon him that escapeth of Moab, &c.*—This is the fourth evil, the completion of all the rest, and the severest cause of their lamentation, that God would not even spare a remnant hereafter to restore and renew their fallen state; but would pursue them with his judgments to the last extremity, and send upon them, and on their desolate country, lions and other wild beasts, entirely to destroy all that remained. Vitringa, however, thinks that Nebuchadnezzar is pointed out in this clause; who, after the Moabites, reduced extremely low by the Assyrians, began to recruit themselves, should give the remnant of the nation to destruction, and complete the judgment which the Assyrian had begun: see Jer. iv. 7, and v. 6, and xlviii. 40. The Chaldee paraphrast must have so understood it, translating the word, which we render *lion*, by *king*: *A king with his army to destroy the Moabites.*

CHAPTER XVI.

The Moabites are exhorted to submit to the kings of Judah, and show kindness to the banished Jews, 1-5. They are threatened for their pride and arrogance, 6-8. The prophet bewails them, 9-11. Their judgment, 12-14.

A. M. 3278.
B. C. 726.

SEND ^aye the lamb to the ruler of the land ^bfrom ¹Sela² to the wilderness, unto the mount of the daughter of Zion.

² For it shall be, *that*, as a wandering bird ³cast out of the nest, *so* the daughters of Moab shall be at the fords of ^cArnon.

³ ⁴Take counsel, execute judgment; make

^a2 Kings iii. 4.—^b2 Kings xiv. 7.—¹ Heb. a rock.—² Or, Petra.—³ Or, a nest forsaken.

NOTES ON CHAPTER XVI.

Verses 1, 2. *Send ye the lamb, &c.*—The prophet continues his prophecy against Moab, and gives them counsel what to do to prevent, if possible, or at least to mitigate, the threatened judgment. First he advises them to be just to the house of David, and to pay the tribute they had formerly covenanted to pay to the kings of his line. David, it must be recollected, had subdued the Moabites, and made them tributaries to him, 2 Sam. viii. 2. Afterward they paid their tribute to the kings of Israel, 2 Kings iii. 4; which, it appears, was not less than 100,000 lambs annually. This it is likely had been discontinued, and neither paid to the kings of Israel nor those of Judah. Now it is thought the prophet here requires them to pay this tribute, or, at least, what they had covenanted with David to pay, to the king of Judah, who was now Hezekiah, that thereby they might at once do an act of neglected justice, and make him and the Jews their friends, which would be of great use to them in their calamity. These verses therefore are thus paraphrased by Vitringa: “Ye Moabites, who, subdued by David, and made tributary to his house and kingdom, have, with pride and arrogance, shaken off his yoke: placate in time, and render propitious to you, the Jews, and their king, by sending those lambs, which you owe to them as a tribute. Send them from Sela, or Petra, (which was most celebrated for its flocks, 2 Kings xiv. 7,) toward the desert, the desert near Jericho, a medium place between Sela and mount Zion, Josh. v. 10.” Or, as the words may be rendered, *from Sela, of, or, in the wilderness*. “Pay this tribute, for it shall most certainly come to pass, that the daughters of the Moabites, like a wandering bird from a deserted nest, driven from their seats, must somewhere seek a place of safety in the great calamity which shall befall their nation. It is therefore now time to solicit the friendship of the Jews, and to remember the duty owing to them, but so long omitted; that when expelled from your own habitations, you may be received kindly by them, and dwell hospitably in their land, and under the shadow of their kings.” Some, however, understand the prophet as advising them to send a lamb for a sacrifice unto God, the ruler of the land of the Moabites, as well as of that of the Jews; or the ruler of the earth, as ארץ is commonly rendered: to him who is the God of the whole earth, as he is called, chap. liv. 5. *Of all the kingdoms of the earth*, chap. xxxvii. 16. As if he had said, Make

thy shadow as the night in the midst of the noon-day; hide the outcasts; bewray not him that wandereth.

⁴ Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the ⁵extortioner is at an end, the spoiler ceaseth, ⁶the oppressors are consumed out of the land.

^cNum. xxi. 13.—⁴ Heb. bring.—⁵ Heb. wringer.—⁶ Heb. the treaders down.

your peace with God, by sacrifice, for all your injuries done to him and to his people. *The fords of Arnon* was the border of the land of Moab, where their daughters are supposed to be with a design to flee out of their own land, though they knew not whither.

Verses 3, 4. *Take counsel, &c.*—We have here the second counsel given to the Moabites, which “contains a complex of various offices, equity, justice, humanity, to be exercised toward those of the Israelites whom the Assyrian affliction had driven, or should drive, to their borders and cities, and who should seek refuge among them: which counsel is so given to the Moabites, by the prophet, as evidently to upbraid them for the fault of having neglected these offices; the pernicious consequences of which they were sure to feel in the ensuing calamities, if they altered not so bad a practice.”—Dodd. *Execute judgment*—Hebrew, קשי פלירה, *make a distinction*. The expression denotes that act of the mind whereby it “discriminates truth from falsehood, right from wrong;” as if he had said, “Consider what becomes you, what is your duty in this case; what you owe to exiles and outcasts, both by the laws of equity and reason, of humanity and brotherly love.” *Make thy shadow as the night*—Or, *as the shadow of the night*, large and dark, as the shadow of the earth is in the night-season. “Afford my exiled and afflicted people, who shall flee to you for safety, a safe retreat, defence, and succour against the extreme, the noon-day heat of the sharp persecution which so heavily oppresses them.” The idea is taken from the comfort of a shady situation in those hot countries; and the metaphor is fully explained in what follows. Vitringa is of opinion that the prophet here refers to the distress of the Reubenites, Gadites, and Manassites under Tiglath-pileser. But it is more probable that he refers to the distress which should be caused in Judah by Pekah and Rezin, in the days of Ahaz, (chap. ix. 1,) or that by the Assyrians, when Sennacherib came up against the defended cities of Judah, and took them, chap. xxxvi. 1; during which distresses, undoubtedly, many of the Jews sought shelter among the Moabites and other neighbouring nations. *For the extortioner is at an end*—Hebrew, אפס המץ, *the presser, wringer, or oppressor hath left off*, or, as Bishop Lowth translates it, *is no more*; that is, shall shortly be destroyed, and my people shall ere long be restored, and then thou wilt not lose the fruit of thy kindness

A. M. 3278. 5 And in mercy ^d shall the throne
B. C. 726. be ^e established: and he shall sit upon
it in truth in the tabernacle of David, ^f judging,
and seeking judgment, and hasting righteous-
ness.

6 ¶ We have heard of the ^g pride of Moab;
he is very proud: even of his haughtiness, and
his pride, and his wrath: ^h but his lies shall not
be so.

7 Therefore shall Moab ⁱ howl for Moab,
every one shall howl: for the foundations ^j of
Kir-hareseth shall ye ^k mourn; surely they are
stricken.

8 For ^l the fields of Heshbon languish, and
^m the vine of Sibmah: the lords of the heathen
have broken down the principal plants thereof,
they are come even unto Jazer, they wan-

dered *through* the wilderness: her A. M. 3278.
branches ⁿ are ^o stretched out, they are B. C. 726.
gone over the sea.

9 Therefore ^p I will bewail with the weeping
of Jazer the vine of Sibmah: I will water thee
with my tears, ^q O Heshbon, and Elealeh: for
^r the shouting for thy summer-fruits and for thy
harvest is fallen.

10 And ^s gladness is taken away, and joy out
of the plentiful field; and in the vineyards
there shall be no singing, neither shall there be
shouting: the treaders shall tread out no wine
in *their* presses; I have made *their* vintage-
shouting to cease.

11 Wherefore ^t my bowels shall sound like
a harp for Moab, and mine inward parts for
Kir-harsh.

^d Dan. vii. 14, 27; Mic. iv. 7; Luke i. 33.—^e Or, prepared.
^f Psa. lxxii. 2; xvi. 13; xcvi. 9.—^g Jer. xlviii. 29; Zeph.
ii. 10.—^h Chap. xxviii. 15.—ⁱ Jer. xlviii. 20.—^j 2 Kings
iii. 25.—^k Or, mutter.

^k Chap. xxiv. 7.—^l Verse 9.—^m Or, plucked up.—ⁿ Jer.
xlviii. 32.—^o Chap. xv. 4.—^p Or, the alarm is fallen upon, &c.
^q Chap. xxiv. 8; Jer. xlviii. 33.—^r Chap. xv. 5; lxiii. 15; Jer.
xlviii. 36.

The bishop renders the next two clauses, "The de-
stroyer ceaseth, he that trampled under foot is perish-
ed from the land." The present tense is put for the
future, as it often is in prophecies. Thus "the pro-
phet supports his counsel by a reason, the sum of
which is, that oppression should cease, the spoilers
of the earth be cut off, and the throne of clemency
and grace established, on which a king of righteous-
ness and equity should sit."

Verse 5. *And in mercy*—By my mercy. I am
now punishing their sins, yet I will deliver them for
my own mercy's sake. *The throne shall be estab-
lished*—The kingdom of Judah. *He*—Their king;
shall sit upon it in truth—That is, firmly and con-
stantly; for truth is often put for the stability and
certainty of a thing, as 2 Chron. xxxii. 1; Prov. xi.
18. *In the tabernacle of David*—In the house, or
palace, which is called a *tent*, or *tabernacle*, with
respect to the unsettledness of David's house, which
now indeed was more like a tabernacle than a strong
palace. *Seeking judgment*—Searching out the truth
of things with care and diligence; and *hasting*
righteousness—Neither denying nor yet delaying
justice. Interpreters vary greatly concerning the
application of this passage. Some refer it entirely
to Hezekiah, a pious and just king, whose throne,
after the chastisement of Sennacherib in Judea, was
established in glory; others refer it immediately to
the Messiah; and others again to both: to Hezekiah
as the type, and to the Messiah, in a more sublime
sense, as the antitype; and this seems to be nearly
the opinion of Vitringa, who thinks that while the
prophet was speaking of the advantages of the king-
dom of Hezekiah, he was carried forward to a con-
templation of the kingdom of Christ, and made use
of such phrases as, in their full extent, can only be
applied to that kingdom.

Verses 6, 7. *We have heard of the pride of Moab,*

&c.—The prophet, having spoken to the Moab-
ites, now turns his speech to God's people. The
sense is, I do not expect that my counsels will have
any good effect upon Moab; they will still carry
themselves insolently and outrageously. *His lies*
shall not be so—His vain imaginations, and false and
crafty counsels, shall not take effect. *Therefore*
shall Moab howl for Moab—One Moabite shall howl
or lament to or for another; *for the foundations of*
Kir-hareseth—An ancient and eminent city of Moab,
called Kir, chap. xv. 1, and Kir-harsh, verse 11, which
was preserved when their other cities were ruined,
and therefore the destruction of it was more lament-
ed. *Surely they are stricken*—Or broken, over-
thrown or destroyed.

Verses 8–10. *The fields of Heshbon languish*—
Either for want of rain, or, rather, because no men
should be left to till and manure them. *And the*
vine of Sibmah—These vines and those of Heshbon
were greatly celebrated, and held in high repute
with all the great men and princes of that and the
neighbouring countries, and were propagated from
thence, not only over all the country of Moab, but
to the sea of Sodom; yea, scions of them, as is sig-
nified in the last clause of this verse, were sent
even beyond the sea into foreign countries: but the
prophet here foretels, that *the lords of the heathen*—
That is, the Assyrians or Chaldeans, the great rulers
of the eastern nations, would soon destroy them, and
all other productions of the land; and then their
shouting and singing for the vintage or harvest would
utterly cease, as is expressed verses 9, 10.

Verses 11, 12. *Wherefore my bowels shall sound*
as a harp—Through compassion. In excessive
grief, the bowels are sometimes rolled together, so as
to make an audible noise. Hereby he signifies the
greatness of their approaching calamity, which, be-
ing so grievous to him, must needs be intolerable to

A. M. 3278. 12 And it shall come to pass, when
B. C. 726. it is seen that Moab is weary on ^athe high place, that he shall come to his sanctuary to pray; but he shall not prevail.

13 This is the word that the LORD hath spoken concerning Moab since that time.

^a Chap. xv. 2.—^r Chap. xxi. 16.

them. *And when it is seen that Moab is weary, &c.*—When it shall appear to them and others, that all their other devotions are vain and ineffectual; *he shall come to his sanctuary to pray*—To the temple of his great god Chemosh; *but he shall not prevail*—His god can neither hear nor help him. In other words, the Moabites, “as their last efforts, shall go to their altars, there to perform their sacred rites to appease the anger of their deity: but, wearied hitherto, they shall enter into some more sacred and celebrated sanctuary of their god, to pour forth their earnest supplications and prayers, but shall obtain nothing; thus proving the vanity of their superstition, and the imbecility of those false deities on whom they trusted.”

Verses 13, 14. *This is the word that the Lord hath spoken*—This prophecy, hitherto related; *since that time*—Since the beginning of God’s revelation to me concerning Moab hitherto; or, rather, *a good while ago*, for so the Hebrew, מָעַז, *meaz*, signifies, chap. xlv. 8, and elsewhere. This judgment, says the prophet, was denounced against Moab in former times, particularly by Amos, (chap. ii. 1,) and is now confirmed, and the particular time specified when it shall be accomplished. *For now the Lord hath spoken*—Hath made this further discovery of his mind to me; *saying, Within three years*—To be computed, it seems, from the time of the delivery of this prophecy; *as the years of a hireling*—That is, within three years precisely counted; for hirelings

14 But now the LORD hath spoken, saying, Within three years, ^ras A. M. 3278
B. C. 726. the years of a hireling, and the glory of Moab shall be contemned, with all that great multitude; and the remnant shall be very small and ¹¹feeble.

¹¹ Or, not many.

are very punctual in observing the time for which they are hired; *and the glory of Moab shall be contemned*—Their strength, and wealth, and other things in which they glory, shall be made contemptible to those who formerly admired them; *with all that great multitude*—With the great numbers of their people, of which they boasted. *And the remnant shall be very small and feeble*—Comparatively to what they were before. Vitringa is of opinion, that this prophecy was delivered at the same time with that preceding, that is, in the year when Ahaz died, at which time the Israelites, as well as the Jews, stood much in need of the kindness of the Moabites; so that it had its completion in the third year of King Hezekiah, namely, from the death of his father, which was really the fourth year of his reign, when Shalmaneser, coming against the Ephraimites, on a sudden attacked the Moabites, and plundered and destroyed their cities: see 2 Kings xviii. 9. This is also Bishop Lowth’s opinion, as has been stated in the note on chap. xv. 1. It may, however, be understood of some other great blow given to the Moabites; perhaps by Sennacherib, or by his son Esarhaddon; (in which case Isaiah must have delivered this prophecy some years later;) from which blow, notwithstanding, they in a little time recovered themselves, and flourished again, and continued so to do, till Nebuchadnezzar completed their destruction according to the prophecy of Jeremiah, chapter xlviii. 1, &c.

CHAPTER XVII.

Damascus, Samaria, Israel, and their cities, to be ruined by the Assyrians, 1–5. A remnant shall consider and repent, 6–8. The rest plagued for their impiety, 9–11. The wo of Israel’s enemies, 12–14.

A. M. 3263. THE ^aburden of Damascus. Be-
B. C. 741. hold, Damascus is taken away

from being a city, and it shall be A. M. 3263.
a ruinous heap. B. C. 741.

^a Jer. xlix. 23; Amos i. 3;

Zech. ix. 1; 2 Kings xvi. 9.

NOTES ON CHAPTER XVII.

Verses 1. *The burden of Damascus*—Both of that city and kingdom. But though “this prophecy, by its title, should relate only to Damascus, it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites, confederated with Damascus and the Syrians against the kingdom of Judah.” It is the fourth discourse of the second book of Isaiah’s prophecies, and “was delivered

probably soon after the prophecies of the seventh and eighth chapters, in the beginning of the reign of Ahaz. And it was fulfilled by Tiglath-pileser’s taking Damascus, and carrying the people captives to Kir, (2 Kings xvi. 9,) and overrunning great part of the kingdom of Israel, and carrying a great number of the Israelites also captives to Assyria: and still more fully in regard to Israel, by the conquest of the kingdom, and the captivity of the people,

A. M. 3263. 2 The cities of Aroer are forsaken :
B. C. 741. they shall be for flocks, which shall lie down, and ^b none shall make them afraid.

3 ° The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and ^d the fatness of his flesh shall wax lean.

5 ° And it shall be as when the harvest-man

A. M. 3263. gathereth the corn, and reapeth the ears with his arm; and it shall be as he
B. C. 741. that gathereth ears in the valley of Rephaim.

6 ¶ ^f Yet gleanings-grapes shall be left in it, as the shaking of an olive-tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day shall a man ^g look to his Maker, and his eyes shall have respect to the Holy One of Israel.

^b Jer. vii. 33.—^c Chap. vii. 16; viii. 4.—^d Chap. x. 16.

^e Jer. li. 33.—^f Chap. xxiv. 13.—^g Mic. vii. 7.

effected a few years after by Shalmaneser:" see 2 Kings xvii. 3, and Bishop Lowth. *Behold Damascus is taken away from being a city*—It was, however, afterward rebuilt, and prophesied against by Jeremiah, (chap. xlix. 23,) and by Zechariah, chap. ix. 1.

Verse 2. *The cities of Aroer are forsaken*—"What has Aroer," says Bishop Lowth, "on the river Arnon, (see Deut. ii. 36,) to do with Damascus?" He therefore follows the LXX., (who, he supposes, for אֲרֹעַ, Aroer, read אֶרֶץ, *eis* *rov* *aiwva*,) and renders the clause, *The cities are deserted for ever*. Grotius, however, thinks the present reading of the Hebrew text is right, and that this Aroer was a tract of ground in Syria, (a valley; say some, which lay between the mountains of Libanus and Anti-Libanus,) and not that Aroer which was on the confines of Moab and Ammon, and part of the possession of the Reubenites and Gadites. But as Tiglath-pileser carried the Reubenites and Gadites into captivity, (see 1 Chron. v. 26,) and made the country, which they had possessed, desolate; why may not the very Aroer, which was on the confines of Moab, be meant, and mentioned here, as Ephraim is in the next verse, as being confederate with Syria against Judah? *And none shall make them afraid*—Because the land shall be desolate, and destitute of men who might disturb them.

Verses 3-6. *The fortress also shall cease from Ephraim*—The meaning may be, that Damascus being destroyed, that fortress or protection, in which the Ephraimites had placed their confidence, should be taken; or, that at what time Damascus should be overthrown, and deprived of all government and power, the Ephraimites also should be weakened, and deprived of their chief fortresses by the Assyrians; which latter seems to be the true sense: see Hos. x. 14; Mic. i. 6. The reader will observe, the Syrians of Damascus bordered upon the Ephraimites; and though they had long lived in a state of hostility with them, yet their King Rezin, on receiving some injuries from Uzziah, king of Judah, had found means to unite them with him in an expedition against Jerusalem. As the design of that expedition was wholly frustrated, (see chap. vii. 3-9,) so it hastened the destruction of both those nations: for the

Assyrians, who were called in by Ahaz to his help, and who had a long time threatened Syria, took this occasion to seize and destroy Damascus, and transport the Damascene Syrians to Assyria and Media, which same fate, partly at the same time, and partly a little after, befell the Ephraimites also; a common cause involving these nations in a common calamity. *In that day, the glory of Jacob shall be made thin*—Hebrew, *רָר*, *attenuabitur*, *shall be diminished, emptied, or exhausted*. *And the fatness of his flesh shall wax lean*—Their principal citizens shall be spoiled of their dignity and wealth, and carried, with their property, into Assyria. *And it shall be as when a harvest-man gathereth the corn*—Taking care, as far as may be, that all be gathered in, and nothing left. So shall the whole body of the ten tribes be carried captive, some few gleanings only being left of them as it is in harvest. *As he that gathereth ears in the valley of Rephaim*—A very fruitful place near Jerusalem. Thus "the prophet explains the judgment upon Ephraim by two similes, and both elegant; the first taken from a beautiful body reduced by a consumption, meaning that their state should be deprived, not only of its chief citizens, but of all its power, wealth, and honour; that whatever it formerly possessed, which gave excellence and beauty, should entirely waste away and be consumed. The second simile is taken from the autumnal gathering in of fruits, or from that fertile harvest, whether of corn, wine, or oil, which used to be gathered in the valley of Rephaim." *Yet gleanings grapes shall be left in it, &c.*—"Whereas the reapers are wont to leave a few ears of corn, and those that gather grapes and olives, a few of the worst bunches of the grapes, and of the worst berries of the olives, so, from the harvest, which the Assyrian should reap in Ephraim, a few men, and those of the least consequence, should be left as a remnant in the land." This accordingly came to pass: some few Israelites were left after their captivity, who joined themselves to Judah, and were carried captive to Babylon with them, from whence also they returned with them.

Verses 7, 8. *At that day shall a man*—Those few men that are left; *look to his Maker*—They shall sincerely respect, trust in, and worship God, and

A. M. 3263. 8 And he shall not look to the al-
B. C. 741. tars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the ¹images.

9 ¶ In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because thou hast forgotten ^hthe God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant

¹ Or, sun-images.—^h Psa. lxxiii. 19.—^a Or, removed in the day of inheritance, and there shall be deadly sorrow.

God only. In other words, at that time, when God shall execute these severe judgments upon the Ephraimites, some, being fully convinced by experience that they had been deceived by their false prophets, and that their worship of idols had turned out as the true prophets foretold, shall turn themselves, by sincere repentance, to the God of their fathers, and, renouncing the errors of former times, and all their sins, shall worship and serve him in true faith and obedience.

Verse 9. *In that day*—The day of Jacob's trouble, of which he spake, verse 4; *shall his strong cities be as a forsaken bough*—The cities belonging to the ten tribes shall stand solitary and destitute of inhabitants, all the country about them being destroyed; *and an uppermost branch, which they left because of the children of Israel*—"The sense," says Lowth, "is here imperfect: most expositors understand the words of the Assyrians, that they left some cities with a few inhabitants in the kingdom of Israel, that a remnant of that people might be preserved: see verse 6. But the copy which the LXX. followed, instead of the Hebrew words, החרש והאמרי, *hachorash v'ehamir*, that is, *bough and uppermost branch*, must have read החרש והאמרי, *hachiv v'ehamori*, the *Hivites and Amorites*: for they translate the verse thus: *Thy cities shall be forsaken, as when the Hivites and Amorites forsook them, because of the children of Israel.* Which reading gives a plain and full sense to the text." Thus also his son, Bishop Lowth: "The translation of the LXX. has happily preserved what seems to be the true reading of the text, as it stood in the copies of their time. And it is remarkable, that many commentators, who never thought of admitting the reading of the LXX., yet understand the passage as referring to that very event, which their version expresses: so that, it is plain, nothing can be more suitable to the context." Thus understood, the prophet's words were calculated to awaken the Israelites to a serious belief of this threatening, as they reminded them that God had inflicted the same judgment upon the Canaanites, and for the same sins of which they were guilty: and therefore gave them reason to apprehend, according to the prediction of Moses, that as they committed the same abominations, the land

pleasant plants, and shalt set it with
strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: *but* the harvest *shall be* ²a heap in the day of grief and of desperate sorrow.

12 ¶ Wo to the ³multitude of many people, *which* make a noise ¹like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of ⁴mighty waters!

³ Or, noise.—¹ Jer. vi. 23.—⁴ Or, many.

would spew them out as it spewed out the nations which were before them.

Verses 10, 11. *Because thou, O Israel, hast forgotten the God of thy salvation*—That God, who was thy only sure defence; *therefore shalt thou plant pleasant plants*—Fetched from far countries, and therefore highly esteemed. The sense is, Thou shalt use much industry and cost, but to no purpose, as it follows. *In the day shalt thou make thy plant to grow, &c.*—Beginning early in the morning, thou shalt, from day to day, use all care and diligence, that what thou hast planted and sown may thrive; *but the harvest shall be a heap, &c.*—But in the time of your grief, or when this grievous calamity shall come, all your harvest shall be but one heap, very inconsiderable in itself, and easily carried away by your enemies: in other words, "when thou expectest to reap the fruit of thy labours, thou shalt find nothing but loss and disappointment."—Lowth. See the margin, where the *day of inheritance* means the time of enjoying anything which we have taken pains for.

Verses 12–14. *Wo, &c.*—"We have here the third member of this prophetic discourse, and the first part of the section concerning the unexpected overthrow of the Assyrians. After the prophet had exhibited the divine judgments upon the Syrians, (verses 1–3,) and upon the Ephraimites, (verses 4–11,) he immediately beholds the Assyrians themselves, after they had destroyed both those states, (that is, eight years after,) advancing against the Jews, that they might oppress and subject to them their state also. But, at the same time, he sees their grievous and sudden fall, that is, the fall of Sennacherib; for almost all ancient and modern interpreters are agreed that this prophecy refers to him." *Wo to the multitude of many people*—Combined against Judah, namely, the Assyrians, whose army consisted of vast numbers, and of men of several nations. *Which make a noise like the noise of the seas*—Which invade my land and people with great force and fury, as the sea assaults the shore, or pours itself upon the land, when it has made a breach in the banks which before confined it. *And to the rushing of nations*—Hebrew, שון לאמרי, *tumultuatio populorum*, the noise, rage, and impetuous fury of the people of dif

A. M. 3263. 13 The nations shall rush like the
B. C. 741. rushing of many waters: but God
shall ^a rebuke them, and they shall flee far off,
and ¹ shall be chased as the chaff of the
mountains before the wind, and like ^a a

^a Psa. ix. 5.—¹ Psa. lxxxiii. 13; Hos. xiii. 3.

ferent countries united in one mighty overwhelming army. Bishop Lowth translates the clause, *And to the roaring of the nations, who make a roaring like the roaring of mighty waters. Like the roaring of mighty waters do the nations roar.* And he observes that, "though this simile is taken from a common appearance, it is wrought up with such an elegant boldness and inexpressible propriety, that we are at a loss whether we should admire most the judgment or sublimity of the sacred writer." But God shall rebuke them—Not in words, but in deeds; shall discomfit and overthrow them. But the Hebrew, וְנָס בִּי יוֹם, should rather be rendered, *But God rebukes him, and he flees from far*, namely, Sennacherib, who is here immediately pointed out, one hundred and eighty-five thousand of his army being smitten with instantaneous death. The prophet's idea seems to have been taken from God's rebuke of the sea, when the Israelites passed through out of Egypt. *And they shall be chased as the chaff of the mountains*—The Jews used to thrash and winnow their corn on hills and places exposed to the wind, which dispersed and blew away the chaff; *and like a rolling thing*—Which is moved by the slightest touch, and much more by a violent wind. The word, which is גִּלְגַּל, is rendered *thistle-down* in the margin, and *gossamer*, which is the down of any plants, by Bishop Lowth. The metaphor shows

rolling thing before the whirlwind. A. M. 3263.
B. C. 741. 14 And behold at evening-tide
trouble; and before the morning he is not.
This is the portion of them that spoil us, and
the lot of them that rob us.

^a Or, *thistle-down.*

with what ease God overcomes his enemies. *And behold at even-tide trouble*—Great terror and consternation among God's people for fear of their enemies; *and before the morning he is not*—Their enemies are cut off by the hand of God. The prophet here evidently "alludes to the time and circumstances of the judgment which was inflicted on the Assyrian by night, and indeed in one night. At even-tide the Jews were certainly in great terror, perplexity, and perturbation, when besieged by the Assyrians: in the morning, behold these their enemies were all dead corpses. Such is the sudden and unexpected deliverance which God sometimes grants to his people, when their enemies are ready to devour them: *weeping may endure for a night, but joy cometh in the morning.* This is the portion of them that spoil us, &c.—This is a triumphant conclusion, uttered by the prophet in the name of God's people. "It holds good in all ages of the church; none can endeavour to remove this stone from its place, but they will find hurt to themselves, Zech. xii. 3. In this one example we see the fall of all the great empires and kingdoms of the world which oppose the kingdom of Christ, and the event of all the attempts of Satan tending to its destruction: in the evening, confusion; in the morning, serenity, arising by divine grace on the church." See Vitringa.

CHAPTER XVIII.

The prophecy contained in this chapter, says Bishop Lowth, "is one of the most obscure in the whole book of Isaiah. The subject of it, the end and design of it, the people to whom it is addressed, the history to which it belongs, the person who sends the messengers, and the nation to whom the messengers are sent, are all obscure and doubtful." Hence, as may be easily supposed, this prophecy has been very differently interpreted by learned men, with whose discordant opinions, however, we shall not trouble the reader; but rather shall lay before him that exposition which seems to be attended with the fewest difficulties, and therefore to be most probable. Vitringa, who has bestowed much labour upon it, considers it as being closely connected with the preceding prophecy concerning the destruction of the Assyrian army, of which he thinks it contains an enarration. According to him, we have a description of Egypt, 1, 2. A command to send messengers to them, as also to other nations, to inform them concerning this great work of divine justice to be effected on the Assyrian power, 3-6. The glory that would hereby redound to God, 7.

A. M. 3290. WO^a to the land shadowing with
B. C. 714. wings, which is beyond the
rivers of Ethiopia:

^a Chap. xx. 4, 5; Ezek. xxx.

NOTES ON CHAPTER XVIII.

Verse 1. *Wo to the land*—Or, rather, as Bishop Lowth renders it, and as the participle נִרְאָה, here used, undoubtedly means, chap. lv. 1, and elsewhere, *Ho!*

2 That sendeth ambassadors by the A. M. 3290.
B. C. 714. sea, even in vessels of bulrushes upon
the waters, saying, Go, ye swift messengers,

4, 5, 9; Zeph. ii. 12; iii. 10.

to the land. The words seem evidently to contain an address to the land here meant, which is supposed to be Egypt, because of the attributes under which it is spoken of. 1st, It is said to be *shadowing*, or
(9*) 3

A. M. 3290. to, ^ba nation ¹scattered and peel-
B. C. 714. ed, to a people terrible from their

^b Verse 7.—¹ Or, *outspread and polished*.—² Or, *a nation that meteth out, and treadeth down*.

shadowed with wings, a description which, it is thought, agrees to Egypt, as connected with Ethiopia, because it is situated between two mountains on the eastern and western side of the Nile, which, as it were, overshadow it, especially where it is most narrow, toward Ethiopia, and which unfold themselves more and more in the manner of two wings, from the south toward the north. Thus Vitranga interprets the first member of the prophet's description. But the Hebrew word, which our translators render *shadowing*, properly signifies a sort of timbrel, called in Latin *sistrum*, which was an instrument of music peculiar to the Egyptians in their sacrifices to Isis; and the two words here used, צלצל כנפים, *tziltzal kenaphim*, are interpreted by some, *a winged timbrel* or *cymbal*, which is an exact description of the Egyptian *sistrum*, and therefore is supposed to be made use of here as a distinguishing epithet of Egypt, termed *the land of the winged timbrel*, or *cymbal*. This interpretation is adopted by Bishop Lowth and many others. Both interpretations agree in this, that Egypt is the land intended; which is still more manifest from the second attribute mentioned as descriptive of it, that it is *beyond*, or rather *borders upon, the rivers of Ethiopia*, the word מעבר, signifying either *on this side*, or *on the further side*. The word כוש, *chush*, here rendered Ethiopia, sometimes signifies Arabia, and some interpreters think some rivers of a part of Arabia are meant, beyond which Egypt lay; but Vitranga, Bishop Lowth, and many others, understand the prophet as speaking of the Nile, and some great and celebrated rivers which flow into it from Ethiopia, and very much increase its waters. It is probable, that either the eastern branches of the lower Nile, the boundary of Egypt toward Arabia, are intended, or the parts of the upper Nile toward Ethiopia. It is thought the prophet the rather denominates Egypt from this epithet, because at this time it was under the power of the Ethiopians.

Verse 2. *That sendeth ambassadors by sea*—That is accustomed to send, or at this time is sending; ambassadors to strengthen themselves with leagues and alliances, or to encourage their confederates; *in vessels of bulrushes upon the waters*—This circumstance agrees perfectly well with Egypt; Pliny, Lucan, Diodorus Siculus, and Strabo, all affirming that the Egyptians commonly used on the Nile a light sort of ships, or boats, made of the reed papyrus. *Go, ye swift messengers*—“To this nation before mentioned, who, by the Nile, and by their numerous canals, have the means of spreading the report, in the most expeditious manner, through the whole country; go and carry this notice of God's designs in regard to them. By the swift messengers are meant, not any particular persons specially appointed to this office, but any of the usual conveyers

beginning hitherto; ²a ³nation meted out and trodden down, ⁴whose

A. M. 3290.
B. C. 714.

³ Hebrew, *a nation of line, line, and treading under foot*.—⁴ Or, *whose land the rivers despise*.

of news whatsoever; travellers, merchants, and the like, the instruments and agents of common fame; these are ordered to publish this declaration, made by the prophet, throughout Egypt, and to excite their attention to the promised visible interposition of Providence.” Thus Bishop Lowth; who further says, “I suppose that this prophecy was delivered before Sennacherib's return from his Egyptian expedition, which took up three years; and that it was designed to give to the Jews, and perhaps likewise to the Egyptians, an intimation of God's counsels in regard to the destruction of their great and powerful enemy.” *To a nation scattered*—Or *stretched out*, as many translate ממשך. “Egypt, that is, the fruitful part of it, exclusive of the deserts on each side, is one long vale, through the middle of which runs the Nile, bounded on each side to the east and west by a chain of mountains, seven hundred and fifty miles in length, in breadth, from one to two or three days' journey: even at the widest part of the Delta, from Pelusium to Alexandria, not above two hundred and fifty miles broad.” *And peeled*—Or rather *smoothed*, as מורט may be rendered. This, Bishop Lowth thinks, “either relates to the practice of the Egyptian priests, who made their bodies smooth by shaving off the hair; or, rather, to the country's being made smooth, perfectly plain and level, by the overflowing of the Nile.” *Terrible from the beginning hitherto*—This also well suits the Egyptians, whose kingdom was one of the most ancient, and continued long to be extremely formidable. And they were wont to boast extravagantly of the antiquity and greatness of their kingdom, asserting that gods were their first kings, and then demi-gods, and lastly men. *A nation meted out and trodden down*—Hebrew, גזו קו ומכוסה, *a nation of line, line, and treading down*. See the margin. The prophet is here generally supposed to refer, 1st, To the necessity which the Egyptians were frequently under of having recourse to mensuration, in order to determine the boundaries of their lands, after the inundations of the Nile; which is thought by some to have given birth to the science of geometry; (Strabo, lib. 17;) and, 2d, To a peculiar method of tillage in use among them. “Both Herodotus and Diodorus say, that when the Nile had retired within its banks, and the ground became somewhat dry, they sowed their land, and then sent in their cattle to tread in the seed; and without any further care expected the harvest.” *Whose land the rivers have spoiled*—The word בזו, here used, may either be rendered *spoiled*, or *despised*. It seems plainly to relate to the overflowing of the Nile; which, as it were, claims Egypt to itself, while it overwhelms with its waters the whole land, except the cities and towns, secured by the banks raised about them. It is true, this overflow is rather an advantage than a disadvantage to

A. M. 3290. land the rivers have spoiled!
B. C. 714.

3 All ye inhabitants of the world, and dwellers on the earth, see ye, ° when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me, I will take my rest, and I will ° consider in my dwelling-place like a clear heat ° upon herbs, and like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with

pruning-hooks, and take away and A. M. 3290.
cut down the branches. B. C. 714.

6 They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time ° shall the present be brought unto the LORD of hosts of a people ° scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.

° Chapter v. 26.—° Or, regard my set dwelling.—° Or, after rain.

4 Psalm lxxviii. 31; lxxii. 10; Chapter xvi. 1; Zeph. iii. 10; Mal. i. 11.—7 Or, outspread and polished, verse 2.

the land, as it renders it fruitful; nevertheless it puts the inhabitants to very great inconveniences during its continuance.

Verse 3. *All ye inhabitants of the world, &c., see ye*—Take notice of what I say, and what God will do: Or, *Ye shall see*. “We have here the declaration made to the other people of the world, to expect the fall of the Assyrian. God invites all the people of the earth to this sight; that, as soon as they should observe the sign appointed by God, namely, the standards lifted up by Sennacherib, on the mountains of Judea, and the sound of the trumpets of the hostile army preparing to besiege Jerusalem, they should attend to the execution of this divine judgment.”—Vitrina.

Verse 4. *For so the Lord said unto me*—That is, revealed this thing to me from his secret purposes; *I will take my rest*—While the Assyrian is forming designs for the destruction of my people, I will seem to rest, as if I had no regard for their preservation. The reader will observe, God is said in Scripture to rest, or sit still, when he does not work on the behalf of a person or people; as, on the contrary, he is said to bestir himself when he acts for them. *And I will consider in my dwelling-place*—Namely, in the heavens, what time will be most proper for the execution of my purpose upon these proud blasphemers of my name, and persecutors of my people. This is spoken after the manner of men. *Like a clear heat upon herbs, &c.*—The meaning of these metaphorical expressions is, that God would not so rest as to lay aside all care and regard for his people; but that he rested with the best and most benevolent purpose of comforting them after this affliction, and of giving them refreshment, like that of a serene heat after a heavy rain, or a cloud of dew in the time of harvest.

Verse 5. *For afore the harvest*—Here the Lord informs his people how he would act toward those of their adversaries, for whom he had prepared this great slaughter. He compares them to a vine, which, after it hath sent forth its buds, then its

flowers, and the flowers the sour grapes, which too were beginning to ripen, is suddenly stripped of its shoots and branches by the pruning-hook of the vine-dresser, who leaves them, burdened with grapes, a prey to the fowls of heaven, and the beasts of the earth. By which allegory, continued through this and the sixth verse, the prophet means, that, when every thing respecting the Assyrians was in the most promising situation, when Sennacherib's great designs seemed almost mature, and just ready to be crowned with success, his mighty efforts should be in a moment frustrated, his vast expectations rendered abortive, and the chief part of his immense army made a prey to the beasts and birds.

Verse 7. *In that time*—After the execution of this signal judgment; *shall the present be brought unto the Lord, &c.*—Here the prophet foretels that Egypt, being delivered from the oppression of the Assyrian, and avenged, by the hand of God, of the wrongs which she had suffered, should return thanks for the wonderful deliverance, both of herself and of the Jews, from this most powerful adversary. “The Egyptians,” it must be observed, “were in alliance with the kingdom of Judah, and were fellow-sufferers with the Jews, under the invasion of the common enemy Sennacherib; and so were very nearly interested in the great and miraculous deliverance of that kingdom, by the destruction of the Assyrian army. Upon which wonderful event it is said, (2 Chron. xxxii. 23,) that many brought gifts unto Jehovah, to Jerusalem, and presents to Hezekiah; so that he was magnified of all nations from thenceforth. And it is not to be doubted, that among these the Egyptians distinguished themselves in their acknowledgments on this occasion.” These offerings, then made from Egypt and other nations, were a prelude of a more perfect conversion of the Gentiles to the God of Israel; and there is nothing more certain than that God, after the remarkable overthrow of Sennacherib, was like the clear heat after rain, and like dew in the time of harvest, to the people of Israel. See Bishop Lowth and Vitrina.

CHAPTER XIX.

The prophecy contained in this chapter is two-fold. The first part describes the evils which should happen to Egypt. These are enumerated, 1-4. The consequence of them is set forth, 5-10. The immediate causes of those evils, 11-17. The latter part exhibits declarations and promises concerning the grace of God, and the knowledge of true religion to be communicated to the Egyptians, with the causes and consequences of these benefits, 18-25.

A. M. 3294. **THE** ^aburden of Egypt. Behold, the LORD ^brideth upon a swift cloud, and shall come into Egypt: and ^cthe idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.

^a Jer. xlv. 13; Ezek. xxix, xxx. — ^b Psalm xxiii. 10; civ. 3. ^c Exod. xii. 12; Jer. xliii. 12.

NOTES ON CHAPTER XIX.

Verse 1. *The burden of Egypt*—Concerning the term *burden*, see on chap. xiii. 1. “Not many years after the destruction of Sennacherib’s army before Jerusalem, by which the Egyptians were freed from the yoke with which they were threatened by so powerful an enemy, who had carried on a successful war of three years’ continuance against them, the affairs of Egypt were again thrown into confusion by intestine broils among themselves, which ended in a perfect anarchy that lasted some years. This was followed by an aristocracy, or rather tyranny, of twelve princes, who divided the country between them, and at last by the sole dominion of Psammitichus, which he held for fifty-four years. Not long after that, followed the invasion and conquest of Egypt by Nebuchadnezzar; and then by the Persians under Cambyses, the son of Cyrus. The yoke of the Persians was so grievous, that the conquest of the Persians by Alexander may well be considered as a deliverance to Egypt; especially as he and his successors greatly favoured the people, and improved the country. To all these events the prophet seems to have had a view in this chapter;” which contains the fifth discourse of the second part of Isaiah’s prophecies, delivered at another time, and much later than the preceding, and copiously setting forth the fate of Egypt, a nation, from the remotest antiquity, famous in the East. See Bishop Lowth and Vitringa.

Behold, the Lord rideth on a swift cloud—As a general at the head of his army: or, as a judge going in state to the bench, to try and condemn malefactors. *He makes the clouds his chariots, and rides upon the wings of the wind*, with a power far above the reach of opposition or resistance, and with a majesty far excelling the greatest pomp and splendour of earthly princes. He is said to ride upon a *swift cloud*, to signify that the judgment should come speedily and unexpectedly: for God’s judgments do not linger when the time of his long-suffering is completed. *And the idols of Egypt shall be moved at his presence*—From their seats, and from their former reputation. Or they shall *shake or tremble*, as the word *נָדָה*, here used, properly signifies. So far shall they be from helping the Egyptians, as they expect, that they shall tremble for themselves. *And*

2 And I will ¹set ^dthe Egyptians A. M. 3294. against the Egyptians: and they, B. C. 710. shall fight every one against his brother, and every one against his neighbour; city against city, and kingdom against kingdom.

3 And the spirit of Egypt ²shall fail in the

¹ Heb. *mingle*. — ^d Judges vii. 22; 1 Sam. xiv. 16, 20; 2 Chron. xx. 23. — ² Heb. *shall be emptied*.

the heart of Egypt shall melt in the midst of it—The Egyptians shall lose all their ancient strength and courage, and their very souls shall faint within them, through dread of their approaching calamities. From these particulars of the prediction we learn, that the prince who should come upon Egypt, as the executer of the decrees of the divine justice, should approach with the most swift and rapid motion; that he should throw down and destroy their idols, and fill all Egypt with the greatest consternation. Now it is certain that Cambyses, the son of Cyrus, the Persian, exactly fulfilled these things, particularly with respect to the idols of Egypt. “The first attempt made by Cambyses,” says Bishop Newton, “was upon Pelusium, a strong town at the entrance of Egypt, and the key of the kingdom; and he succeeded by the stratagem of placing before his army a great number of dogs, sheep, cats, and other animals, which being held sacred by the Egyptians, not one of them would cast a javelin or shoot an arrow that way: and so the town was stormed and taken, in a manner, without resistance. He treated the gods of Egypt with marvellous contempt, laughed at the people, and chastised the priests for worshipping such deities. He slew Apis, or the sacred ox which the Egyptians worshipped, with his own hand; and burned and demolished their other idols and temples; and would likewise, if he had not been prevented, have destroyed the famous temple of Jupiter Ammon. Ochus, too, who was another king of Persia, and subdued the Egyptians again, after they had revolted, plundered their temples, and caused Apis to be slain, and served up in a banquet to him and his friends.”

Verses 2, 3. *I will set the Egyptians against the Egyptians*—Two principal calamities to befall Egypt are foretold in this prophecy; the first of which is here described: civil wars should arise among them. *They shall fight every one against his brother and neighbour*—Whom he ought to love as himself. *City against city, and kingdom against kingdom*—“The LXX. read, *νομος ἐπὶ νομον*, province against province, Egypt being divided into prefectures, or provinces. Vitringa and others apply this to the time of the twelve kings, the anarchy that preceded, and the civil wars that ensued, in which Psammitichus prevailed over the rest; but it may, perhaps,

A. M. 3294. midst thereof: and I will ³destroy
B. C. 710. the counsel thereof: and they shall
⁶seek to the idols, and to the charmers, and to
them that have familiar spirits, and to the wi-
zards.

4 And the Egyptians will I ⁴give over ⁶into
the hand of a cruel lord; and a fierce king
shall rule over them, said the Lord, the LORD
of hosts.

5 ⁸And the waters shall fail from the sea, and
the river shall be wasted and dried up.

6 And they shall turn the rivers far away;
and the brooks ¹of defence shall be emptied
and dried up: the reeds and flags shall wither.

³ Heb. swallow up.—⁴ Chap. viii. 19; xlvii. 12.—⁵ Or, shut
up.—⁶ Chap. xx. 4; Jer. xlv. 26; Ezek. xxix. 19.—⁷ Jer. li.
36; Ezek. xxx. 12.

be more properly applied to what agrees better, in point of time, with other parts of the prophecy, the civil wars between Apries and Amasis, at the time of Nebuchadnezzar's invasion; and the civil wars a little before the country was finally subdued by Ochus. It is no wonder, that in such distractions and distresses as these, the Egyptians, being naturally a cowardly people, should be destitute of *counsel*, and that *the spirit of Egypt should fail in the midst thereof*, as the prophet foretels, (verse 3,) and that, being also a very superstitious people, *they should seek to the idols, and to the charmers, and to them that had familiar spirits, and to the wizards*. But their divination was all in vain," God having determined that they should be subdued and oppressed by cruel lords and tyrants, as it follows.

Verse 4. *The Egyptians will I give into the hand of a cruel lord, &c.*—This is the second calamity here threatened, and the most essential part of the prophecy; and "it may with great truth and propriety be understood of Nebuchadnezzar and the Babylonians, whose dominion was very grievous to the conquered nations: but with the greatest propriety and justice may be applied to the Persians, and especially to Cambyzes and Ochus; one of whom put the yoke upon the neck of the Egyptians, and the other riveted it there, and who are both branded in history for cruel tyrants and monsters of men."—Bishop Newton.

Verses 5-10. *The waters shall fail from the sea, &c.*—The river Nile shall cease to pour its usual quantity of water into the sea, *being wasted and dried up*, as it follows. "Tremellius," says Lowth, "shows out of Herodotus, that this was literally fulfilled under the government of the twelve petty tyrants who ruled Egypt after Sethon. And Scaliger understands it of a great drought, which occasioned a dearth, by the failing of the inundation of the Nile." *They shall turn the rivers*—Those rivulets, by which the waters of the Nile were distributed into several parts of the land, *shall be turned far away*, as they must needs be, when the river which

7 The paper-reeds by the brooks, by A. M. 3294.
the mouth of the brooks, and every B. C. 710.
thing sown by the brooks, shall wither, be driven
away, ⁵and be no more.

8 The fishers also shall mourn, and all they
that cast angle into the brooks shall lament, and
they that spread nets upon the waters shall
languish.

9 Moreover they that work in ¹fine flax,
and they that weave ⁶net-works, shall be con-
founded.

10 And they shall be broken in the ⁷purposes
thereof, all that make sluices *and* ponds ⁸for
fish.

¹ 2 Kings xix. 24.—² Heb. and shall not be.—³ 1 Kings x.
28; Prov. vii. 16.—⁴ Or, white works.—⁵ Heb. foundations.
⁶ Heb. of living things.

fed them was dried up. *The brooks of defence shall be emptied*—The several branches of the river Nile, which were a great defence to Egypt. *The reeds*—Which were useful to them for making their boats; *shall wither*—As they commonly do for want of water. *The paper-reeds shall wither*—These, by a needle, or other fit instrument, were divided into thin and broad leaves, which, being dried and fitted, were used, at that time, for writing; and consequently were a very good commodity for trade. *Every thing sown by the brooks shall wither*—And much more what was sown in more dry and unfruitful places. *The fishers also shall mourn*—Because they can catch no fish; which was a great loss to the people, whose common diet this was. *They that work in fine flax*—That make fine linen, which was one of their best commodities; *shall be confounded*—Either for want of flax to work on, or for want of a demand of that which they have worked, or opportunity to export it. *They shall be broken, that make sluices, &c.*—Their business shall fail, either for want of water to fill their ponds, or for want of fish to replenish their waters. But it is probable the expressions in these verses are metaphorical, and denote the decay of the strength, wealth, trade, and prosperity of Egypt, by metaphors taken from the decrease of the river Nile, upon the overflowing of which all the plenty and prosperity of that country depended. "The prophet," says Bishop Newton, "sets forth, in figurative language, the consequences of the forementioned subjection and slavery, the poverty and want, the mourning and lamentation, the confusion and misery which should be entailed on both them and their posterity." The Nile, the reader must observe, is supposed to "figure out the whole kingdom of Egypt. The reed, the lotus, the papyrus, and the other productions of the Nile, signify the riches, merchandise, and whatever was found in the flourishing state of Egypt. And, as when the waters of the Nile are withdrawn, or dried up, or do not rise to their proper height, all things languish and wither in Egypt, and

A. M. 3294. 11 ¶ Surely the princes of ¹ Zoan
B. C. 710. are fools, the counsel of the wise coun-

sellers of Pharaoh is become brutish: how say ye unto Pharaoh. *I am the son of the wise, the son of ancient kings?*

12 ¹ Where are they? where are thy wise men? and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The princes of Zoan are become fools, ² the princes of Noph are deceived: they have also seduced Egypt, *even ³ they ⁴ that are the stay of the tribes thereof.*

14 The LORD hath mingled ⁵ a ⁶ perverse spirit in the midst thereof: and they have

¹ Num. xiii. 22. — ² 1 Cor. i. 20. — ³ Jer. ii. 16. — ⁴ Or. govern-
ors. — ⁵ Heb. spirits. — ⁶ Heb. a spirit of perverseness.

the greatest poverty and want ensue; so the kingdom of Egypt being depressed under the dominion of its cruel lords the Persians, who should rule it by rapacious governors, all things should languish in that kingdom: the cities, with the temples and ornaments, be subverted: their commerce, to which the Nile was so subservient, should fail; their riches be consumed by strangers, and their lands be left uncultivated. In short, the face of the country should be desolate and melancholy, as when the Nile withheld its necessary overflowings."—See Vvringa.

Verses 11–15. *Surely the princes of Zoan are fools, &c.*—Zoan was the chief city, in which the king and court frequently resided. In these verses the prophet describes "the immediate causes of these evils: 1st, The folly of the princes and rulers, who valued themselves upon their wisdom; and, 2d, The cowardice and effeminacy of the people in general. Egypt would not have become a prey to so many foreign enemies, but through the excessive weakness of the Egyptians, both in counsel and in action. They had not the courage even to defend themselves. They trusted chiefly to their Grecian and other mercenaries, who, instead of defending, were often the first to betray them."—Bishop Newton. *How say ye unto Pharaoh*—Why do ye put such false and foolish words into Pharaoh's mouth? *I am the son of the wise*—Wisdom is hereditary and natural to me. This vain opinion of himself they cherished by their flatteries. *The son of the ancient kings*—The prophet derides the vanity of the Egyptians, who used to boast of the antiquity of their nation, and especially of their kings, who, as they pretended, had reigned successively for 10,000 years. *Where are thy wise men?*—Who pretended, that either by their deep policy, or by their skill in astrology, or magic, they could certainly foresee things to come. *The princes of Noph are deceived*—Another chief city, and one of the king's seats, called also *Moph*, in the Hebrew text, (Hos. ix. 6.) and by other and later writers, *Memphis*. *They that are the stay—*

caused Egypt to err in every work ⁷ thereof, as a drunken man staggereth ⁸ in his vomit.

15 Neither shall there be *any* work for Egypt, which ⁹ the head or tail, branch or rush, may do.

16 In that day shall Egypt ¹⁰ be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the LORD of hosts, ¹¹ which he shaketh over it.

17 And the land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

⁷ 1 Kings xiii. 22; Chap. xlv. 10. — ⁸ Chap. ix. 14. — ⁹ Jer. ii. 30. — ¹⁰ Nahum ii. 13. — ¹¹ Chap. x. 15.

Their chief counsellors; *of the tribes*—Of the provinces, which he calls by a title borrowed from the Hebrews, in whose language he spake and wrote this prophecy. *The Lord hath mingled—Hath poured out, or given them to drink, a pernicious spirit—A spirit of error, or delusion, as the LXX. and Chaldee render it.* That is, he has suffered them, in punishment of their sins, to take foolish steps, and follow pernicious counsels. *They have caused Egypt to err in every work*—In all their designs and undertakings. They have given such ill counsel, and pursued such wrong measures, that nothing has succeeded as it should. *Neither shall there be any work which the head or tail may do*—The people shall generally want employment, or, as some explain it, all orders of men, from the highest to the lowest, shall fail in the discharge of their duty, or be unsuccessful in all they undertake.

Verses 16, 17. *In that day shall Egypt be like unto women*—Feeble and fearful, as it follows. The cowardice and effeminacy of the people in general, joined with their fear and trepidation, are here set forth as a second cause of their calamity; and the reason of this, among other things, is drawn from a sense of the divine judgment. *They shall be like women, and fear, because of the shaking of the hand of the Lord, &c.*—Because they shall perceive that they do not fight with men only, but with the Lord of hosts, who now lifts up his hand against them, as he did against their forefathers. *The land of Judah shall be a terror unto Egypt*—That is, the calamities brought on the land of Judah by the Assyrians and Chaldeans. When the Egyptians shall hear of the ravages and desolations made in Judah, by the army of Sennacherib, and shall afterward be informed of its overthrow by Nebuchadnezzar, they shall be dreadfully afraid of suffering the same calamities themselves, considering both their near neighbourhood to Judah, and their strict alliance therewith. Indeed Judah was their bulwark against the Assyrians and Babylonians, and when this bul-

A. M. 3294. 18 ¶ In that day shall five cities in the
B. C. 710. land of Egypt ¹speak ¹²the language
of Canaan, and swear to the LORD of hosts;
one shall be called, The city ¹³of destruction.

* Zeph. iii. 9.—¹² Heb. *the lip*.—¹³ Or, of *Heres*, or, of the sun.

wark was removed they had just cause to fear. "The threatening hand of God," says Bishop Lowth, "will be held out, and shaken over Egypt, from the side of Judea; through which the Assyrians will march to invade it." *Every one that makes mention thereof, &c.*—Poole thinks their fear of mentioning Judah's name might proceed partly from a sense of their guilt and misconduct toward Judah, and an apprehension that the God of Judah was calling them to an account for it. Perhaps, also, as the next clause seems to imply, they might have heard of the prophecies uttered in Judah concerning these very calamities coming upon them.

Verse 18. *In that day*—After that time, as this phrase is often used; that is, in the times of the gospel. This latter part of the prophecy contains an account of the salutary benefits which God would bestow on Egypt after the above-mentioned calamities. "Isaiah, to whom God had most clearly revealed the mystery of the calling of the Gentiles to the grace of Christ, everywhere takes occasion to speak of it; and frequently finishes his prophecies concerning the nations with a promise of the spiritual blessings designed for them by God; but he does this nowhere more explicitly than in the present passage;" in which one cannot but observe with what ease he passes from the one argument to the other. He had said that some of the Egyptians, when under these calamities, *should be afraid of the hand of the Lord of hosts, which he should shake over Egypt*, and should fear, *because of his counsel which he had determined against it*; and he now teaches, that this servile fear and dread should hereafter be turned into a religious fear, with this effect, that five cities in the land of Egypt, that is, that many of their chief cities, a certain number being put for an uncertain, *should speak the language of Canaan*—That is, should profess the Jewish religion, or agree with the Jews in their worship of one living and true God. Thus, *I will turn to the people a pure language*, (Zeph. iii. 9,) signifies, I will restore to the people a pure religion; or, I will change and purify their conversation, their hearts and lips, *that they may call upon the name of the Lord, to serve him with one consent*. And shall swear to the Lord of hosts—Swearing to the Lord implies the dedication and yielding up of a person or thing to the Lord, by a solemn vow or covenant, as appears from 2 Chron. xv. 14; Psa. cxxxii. 2; Isaiah xlv. 23, 24. *One*—Or one of them, namely, of the five; *shall be called the city of destruction*—Or, of the sun, as it is in the margin of our Bibles, meaning Heliopolis, a famous city in Egypt, and a chief seat of idolatry, being a city of the priests, as Strabo reports; and therefore its conversion to the faith was the more wonderful. It must be acknowledged,

19 In that day ^sshall there be an altar to the LORD in the midst of the
A. M. 3294. B. C. 710. land of Egypt, and a pillar at the border thereof to the LORD.

* Gen. xxviii. 18; Exod. xxiv. 4; Jos. xxii. 10, 26, 27.

however, that there is much uncertainty as to the true reading of the text, whether it be עיר החרק *city of the sun*, or, עיר ההרס *city of destruction*, and therefore "no one," as Bishop Lowth justly observes, "can pretend to determine what the city was that is here mentioned by name; much less to determine what the four other cities were which the prophet does not name." "I take the whole passage," says he, "from the eighteenth verse to the end of the chapter, to contain a general intimation of the future propagation of the knowledge of the true God in Egypt and Syria, under the successors of Alexander; and, in consequence of this propagation, of the early reception of the gospel in the same countries, when it should be published to the world."

Verse 19. *In that day shall there be an altar*—For God's worship; not a Levitical, but a spiritual and evangelical altar, as appears from hence, that the Levitical altar was confined to one place, Deut. xii. 13, 14. The altar is here put for the worship of God, as it is in many places, both of the Old and New Testaments. And nothing is more common in the prophets than to speak of gospel worship in those phrases of the law which were suitable to their own age. And, accordingly, when they speak of the Gentiles coming into the church, they represent them as serving the true God by such acts of devotion as were most in use in their own time, and therefore could be best understood by those to whom they directed their discourses. *And a pillar*—A monument of the true religion; (he alludes to the ancient custom of erecting pillars to God;) *at the border thereof*—Of the land, as before in the midst of it. The meaning is, There shall be evidences of their piety in all places. This passage evidently implies that the temple-service, which was confined to Jerusalem, should be abolished, as it was by the introduction of Christianity, and that the God of Israel should be worshipped with the most solemn rites, even in the most abhorred and unsanctified places, such as the Jews esteemed Egypt to be. Such is the meaning of this prophecy, as it refers to the Christian dispensation, and such will be its more remote and ultimate accomplishment. But, in its primary sense, it seems to relate to the conversion of the Egyptians to the Jewish religion; which was brought about by the following progressive changes. "Alexander the Great transplanted many of the Jews to Alexandria, and allowed them extraordinary immunities, equal to those of the Macedonians themselves. Ptolemy Soter carried more of them into Egypt, who enjoyed such advantages that many of them were allured to settle there. Ptolemy Philadelphus redeemed and released the captive Jews; and in his and his father's reign, the Jewish

A. M. 3294. 20 And 'it shall be for a sign and
B. C. 710. for a witness unto the LORD of hosts
in the land of Egypt: for they shall cry unto
the LORD because of the oppressors, and he
shall send them a saviour, and a great one, and
he shall deliver them.

Josh. iv. 20; xxii. 27.

Scriptures were translated into Greek. Ptolemy Evergetes, having subdued Syria, did not sacrifice to the gods of Egypt in acknowledgment of his victory, but, coming to Jerusalem, made his oblations to God after the manner of the Jews. Ptolemy Philometer, and his queen, Cleopatra, committed the whole management of the kingdom to two Jews, Onias and Dositheus, who were the chief ministers and generals. This Onias obtained a license to build a temple for the Jews in Egypt, alleging for that purpose this very prophecy; and the king and queen, in their rescript, make honourable mention of the law and of Isaiah, and express a dread of offending God. The place chosen for this temple was in the prefecture of Heliopolis, or the city of the sun, likewise mentioned in prophecy. It was built after the model of the temple of Jerusalem, but not so sumptuous. Onias himself was made high-priest; other priests and Levites were appointed for the ministration, and divine service was daily performed there in the same manner as at Jerusalem, and continued as long: for Vespasian, having destroyed the temple at Jerusalem, ordered this to be demolished also." See Newton, *Proph.*, vol. i. p. 375.

Verses 20-22. *And it shall be for a sign*—Namely, the altar or pillar, last mentioned; *and for a witness unto the Lord of hosts*—To testify that they own the Lord for their God. *For they shall cry unto the Lord because of their oppressors*—Being sorely distressed, and finding that their idols are unable to help them, they shall turn unto the true God. *And he shall send them a saviour, and a great one*—In these words the prophet sets forth the cause of this happy change in Egypt, with its immediate effects, namely, their crying to the Lord in their distress, and his sending them a saviour, who should deliver them. "Here it is clearly foretold," says Bishop Newton, "that a great prince, sent by God, from a foreign country, should deliver the Egyptians from their Persian oppressors, and heal their country, which was smitten of God, and afflicted: and who could this be but Alexander, who is always distinguished by the name of *Alexander the Great*, and whose first successor in Egypt was called the great Ptolemy, and Ptolemy Soter, or the saviour? Upon Alexander's first coming into Egypt the people all cheerfully submitted to him out of hatred to the Persians, so that he became master of the country without any opposition. For this reason he treated them with humanity and kindness, built there a city, which, after his own name, he called Alexandria, appointed one of their own country for their civil governor, and permitted

21 And the LORD shall be known A. M. 3294.
to Egypt, and the Egyptians shall B. C. 710.
know the LORD in that day, and "shall do
sacrifice and oblation; yea, they shall vow a
vow unto the LORD and perform it.

22 And the LORD shall smite Egypt: he shall

Mal. i. 11.

them to be governed by their own laws and customs. By these changes and regulations, and by the prudent and gentle administration of some of the first Ptolemies, Egypt revived, trade and learning flourished, and, for a while, peace and plenty blessed the land. But it is more largely foretold, that, about the same time, the true religion and the worship of the God of Israel should begin to spread and prevail in the land of Egypt; and what event was ever more unlikely to happen than the conversion of a people so sunk and lost in superstition and idolatry, of the worst and grossest kind? It is certain that many of the Jews, after Nebuchadnezzar had taken Jerusalem, fled into Egypt, and carried along with them Jeremiah the prophet, who there uttered many of his prophecies concerning the conquest of Egypt by Nebuchadnezzar. "From hence," and by the means above described, "some knowledge of God, and some notice of the prophecies, might easily be derived to the Egyptians." "By these means, the Lord must, in some degree, have been known to Egypt, and the Egyptians must have known the Lord—And, without doubt, there must have been many proselytes among them. Among those who came up to the feast of pentecost, (Acts ii. 10,) are particularly mentioned the dwellers in Egypt, and in the parts of Lybia about Cyrene, Jews and proselytes. Nay, from the instance of Candace's eunuch, (Acts viii. 27,) we may infer that there were proselytes even beyond Egypt, in Ethiopia. Thus were the Jews settled and encouraged in Egypt, insomuch that Philo represents their number as not less than a hundred myriads, or ten hundred thousand men." But though this prophecy concerning Egypt might have its first accomplishment in the deliverance of the Egyptians from the Persian yoke by Alexander the Great, and in that knowledge of the true God, and of his revealed will, which many of the Egyptians received under the government of the Ptolemies, through their intercourse with the Jews, and the translation of the Jewish Scriptures into the Greek language; yet, doubtless, this prediction has a further and higher aspect, as commentators in general have understood it, and refers to that spiritual redemption and salvation which the Egyptians, among many other ignorant and idolatrous Gentiles, were to receive, and actually did receive, by the coming of Christ, the great and only Saviour of lost mankind, and by the publication of his gospel to them. This appears still more evidently from the verses which follow. But the full and final accomplishment of this, as well as of many other important prophecies, shall

A. M. 3294. smite and heal it : and they shall re-
B. C. 710. turn even to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day ^a shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

^a Chap. xi. 16.

not take place till Mohammedanism and idolatry shall be completely overthrown, and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Verses 23-25. In that day, &c.—Here the prophet proceeds to show the effect of this benefit of divine grace toward the Egyptians, namely, their spiritual alliance with the Assyrians and Israelites, with a great abundance of the divine blessings. *There shall be a highway out of Egypt to Assyria*—A happy correspondence and intercourse settled. *And the Assyrian shall come into Egypt, &c.*—They who were implacable enemies one to another, and both to the church of God, shall now be reconciled and united together in the service of God, and love to his church. *In that day shall Israel be the third*—The third party in that sacred league, whereby all of them oblige themselves to serve God. *With Egypt and with Assyria*—These are named, because they were the most obstinate enemies to God's church, but they are here put for all the Gentiles. *Even a blessing*—That is, Israel shall be a

24 In that day shall Israel be the ^{A. M. 3294.}
third with Egypt and with Assyria, ^{B. C. 710.}
even a blessing in the midst of the land :

25 Whom the LORD of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

^y Psa. c. 3 ; Chap. xxix. 23 ; Hos. ii. 23 ; Eph. ii. 10.

blessing. This is peculiar to Israel, who is not only a third party, but is the most eminent of the three, as being the fountain by which the blessing is conveyed to the other two; because Christ was to be born of them, and the gospel-church and ordinances were first established among them, and from them derived to the Gentiles. *In the midst of the land*—Or, of those lands, namely, Egypt and Assyria, between which Israel lay: or, in the midst of the earth, as בקרב הארץ, more properly means: which may be added, to imply that God's blessing should be conveyed from and by Israel, not only to the Egyptians and Assyrians, but to all the nations of the earth, in the midst of which the land of Israel might well be said to be. *Whom the Lord of hosts shall bless*—That is, which people, Israel, Egypt, and Assyria; of whom he speaks as of one people, because they were all to be united into one church. *Blessed be Egypt my people*—This title, and those which follow, that were peculiar to the people of Israel, should now be given to these and all other nations.

CHAPTER XX.

We have in this chapter an addition to the discourse contained in the preceding, namely, a prediction of the carrying away of multitudes, both of the Egyptians and Ethiopians, into captivity by the king of Assyria. Here is, (1.) The sign by which this was foretold, which was the prophet's going, for some time, barefoot, and almost naked, like a poor captive, 1, 2. (2.) The explication of this sign, with the application of it to Egypt and Ethiopia, 3, 4. (3.) The scope and consequence of this prophecy, and the use the people of God should make of it, 5, 6.

A. M. 3294. IN the year that ^a Tartan came unto
B. C. 710. Ashdod, (when Sargon the king of Assyria sent him,) and fought against Ashdod, and took it;

^a 2 Kings xviii. 17.—^b Heb. by the hand of Isaiah.

NOTES ON CHAPTER XX.

Verse 1. In the year that Tartan came to Ashdod—Namely, to besiege it. Tartan is mentioned (2 Kings xviii. 17) as one of the generals of Sennacherib, who is generally supposed to be here meant by Sargon, which was probably one of the seven names by which Jerome, on this place, says he was called. Ashdod, or Azotus, was an eminent and strong city, formerly belonging to the Philistines, in the utmost part of the land of Canaan toward Egypt. Afterward, according to Herodotus, it held out twenty-nine years against Psammitichus, king of Egypt. It is likely that at this time it belonged to

2 At the same time spake the LORD ^{A. M. 3294.}
^b by Isaiah the son of Amoz, saying, ^{B. C. 710.}
Go, and loose the ^b sackcloth from off thy loins, and put off thy shoe from thy foot. And he did

^b Zech. xiii. 4.

Hezekiah's dominions, and that its inhabitants expected to be relieved during the siege by the Egyptians and Cushites, or Ethiopians. The taking of it, Bishop Lowth thinks, must have happened before Sennacherib's attempt on Jerusalem; when he boasted of his late conquests, chap. xxxvii. 25: and the warning of the prophet had a principal respect to the Jews also, who were too much inclined to depend on the assistance of Egypt.

Verse 2. Go loose the sackcloth from off thy loins—By the sackcloth is meant either the hairy garment usually worn by the prophets, or a mournful habit, such as was commonly made of sackcloth

A. M. 3294. so, ° walking naked and barefoot.
B. C. 710.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years ^dfor a sign and wonder upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away ²the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, ° even

^c 1 Sam. xix. 84; Mic. i. 8, 11.—^d Chap. viii. 18.—^e Heb. the captivity of Egypt.—^e 2 Sam. x. 4; Chap. iii. 17; Jer. xiii.

which he wore in token of his grief for the great calamities that were already come upon Israel, and were coming on Judah. And he did so, walking naked and barefoot—Not wholly naked, but without his upper garment; as slaves and prisoners used to do, whose condition he was to represent. This action was both agreeable to the mode of instruction made use of in those times, and, as it was intended to excite the attention of the Israelites, was likewise very well adapted to promote that intention.—Vitringa.

Verses 3-6. And the Lord—Who here explains and applies the sign, said, Like as my servant hath walked naked, &c., three years—Not constantly, but when he went abroad among the people, to whom this was appointed to be a sign. Bishop Lowth says, probably three days, to show, that within three years the Egyptians and Ethiopians should be conquered and made captives by the king of Assyria, and be in the same condition, and that the town should be taken. But it is objected, that although a day is usually put for a year in the prophetic scriptures, a year is never put for a day. The former interpretation, therefore, is more probable. For a sign and wonder, &c.—Either when this judgment should come, namely, three years after this prophecy was thus uttered, or how long it should continue, namely, for three years: for some have observed, that the Assyrians spent so much time in conquering Egypt

with their buttocks uncovered, to the ^{A. M. 3294.}
^{B. C. 710.} shame of Egypt.

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt their glory.

6 And the inhabitant of this ⁴isle shall say, in that day, Behold, such is our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

22, 26; Mic. i. 11.—³ Heb. nakedness.—² Kings xviii. 21; Chap. xxx. 3, 5, 7; xxxvi. 6.—⁴ Or, country, Jer. xlvii. 4.

and Ethiopia. So shall the king of Assyria lead away the Egyptians—Like beasts, as נִרְדָּם is commonly used. And they shall be afraid and ashamed—Namely, all they that shall trust to them, and glory in them. In which words, “we have the consequence of the divine judgment upon the Egyptians and Ethiopians, and the scope of the prophecy, namely, to convince the inhabitants of Palestine, and among these some factious persons in Jerusalem, of the vanity of the confidence they placed in them; for when they should see the completion of this prophecy, they should then condemn their own folly for placing their expectations on so feeble a defence.” The inhabitant of this isle—Of this land, in which the prophet was, and to whose inhabitants these words were uttered. For the name of isles, or islands, is frequently given in Scripture, not only to lands encompassed with the sea, but also to such countries as were on the sea-coast, as Palestine or Canaan was. Shall say, Behold, such is our expectation—So vain is our hope, placed upon such a people as are unable to deliver themselves, and much more to deliver us: whither we flee for help—To whom we now and usually trust: and how shall we escape—Either by their help, who cannot defend themselves, or by our own strength, seeing they, who were much more potent than we are, could not escape?

CHAPTER XXI.

We have here, under a mystical name, a second representation of the overthrow of Babylon by the Medes and Persians, 1, 2.

The prophet, to show the dreadfulness of the calamity, represents himself as being seized with astonishment and horror at the prospect of it, 3, 4. An emblematical confirmation of it, 5-10. The burden of Dumah or Idumea, 11, 12. Of Arabia or Kedar, 13-17.

A. M. 3290.
B. C. 714. THE burden of the desert of the sea.

As ^a whirlwinds in the south pass

^a Zech.

NOTES ON CHAPTER XXI.

Verse 1. The burden of the desert of the sea—That is, of Babylon, as is evident from verse 9. Some think it is so called prophetically, because, although it was at present a populous city, it was shortly to be made desolate, and turned into a marsh, and pools of water. But מִדְּבַר יָם may be properly

through; so it cometh from the desert, ^{A. M. 3290.}
^{B. C. 714.} from a terrible land.

ix. 14.

rendered, the plain of the sea: for Babylon stood on a plain, and the country about it, and especially below it, toward the sea, was a great flat morass, often overflowed by the Euphrates and Tigris. “Semiramis,” says Herodotus, “confined the Euphrates within its channel, by raising great dams against it; for before it overflowed the whole

A. M. 3290. ² A ¹ grievous vision is declared unto me; ^b The treacherous dealer dealeth treacherously, and the spoiler spoileth. ^c Go up, O Elam: besiege, O Media; all the sighing thereof have I made to cease.

¹ He. *hard*.—^b Chap. xxxiii. 1.—^c Chap. xiii. 17; Jer. xlix.

country like a sea." And Abydenus, speaking of the building of Babylon, observes, "It is reported that all this part was covered with water, and was called *the sea*; and that Belus drew off the waters, conveying them into proper receptacles." It was only by these means, it appears, and by the many canals that were made in the country, that it became habitable. It, however, still more fully and perfectly answered the title of *the plain*, or *desert of the sea*, here given it, in consequence of the Euphrates being turned out of its channel by Cyrus, and afterward suffered still to drown the neighbouring country, by which it became, in time, a great barren, morassy desert, which it continues to be to this day. See note on chap. xiii. 20.

This second prediction, concerning Babylon, (which, with the two short prophecies following, makes the sixth discourse of this second part of Isaiah's Visions,) "is a passage," says Bishop Lowth, "of a singular kind for its brevity and force; for the variety and rapidity of the movements; and for the strength and energy of colouring, with which the action and event are painted. It opens with the prophet's seeing, at a distance, the dreadful storm that is gathering, and ready to burst upon Babylon: the event is intimated in general terms; and God's orders are issued to the Persians and Medes to set forth upon the expedition which he has given them in charge. Upon this the prophet enters into the midst of the action; and in the person of Babylon expresses, in the strongest terms, the astonishment and horror that seizes her on the sudden surprise of the city, at the very season dedicated to pleasure and festivity. Then, in his own person, he describes the situation of things there; the security of the Babylonians, and, in the midst of their feasting, the sudden alarm of war. The event is then declared in a very singular manner. God orders the prophet to set a watchman to look out, and to report what he sees; he sees two companies marching onward, representing, by their appearance, the two nations that were to execute God's orders; who declare that Babylon is fallen."

As *whirlwinds in the south*, &c.—Bishop Lowth's translation of this passage gives it a peculiar force and elegance.

"Like the southern tempests, violently rushing along, From the desert he cometh, from the terrible country. A dreadful vision! it is revealed unto me: The plunderer is plundered, and the destroyer is destroyed.

Go up, O Elam; from the siege, O Media!
I have put an end to all her vexations."

By *southern tempests*, or *whirlwinds in the south*,

3 Therefore ^d are my loins filled with pain: ^e pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it; I was dismayed at the seeing of it.

34.—^d Chap. xiv. 5; xvi. 11.—^e Chap. xiii. 8.

the prophet means tempests in those extensive deserts which lay southward from Judea, in which the winds rush along with great force, as meeting with no obstruction from mountains, hills, trees, or buildings. To these he compares the sweeping and irresistible ruin which, by terrible armies, was about to come on Babylon from Media and Persia, through the deserts that lay between it and those countries. "The prophet," says Lowth, "renews his threatenings against Babylon, as he does afterward, (chap. xlvii,) to convince the Jews, by this repetition, of the certainty of the event, and thereby support them under their captivity when it should come."

Verse 2. *A grievous vision is declared unto me*—A vision or prophecy, predicting dreadful calamities about to fall upon Babylon. *The treacherous dealer, &c.*—In these words the prophet either describes the sin of the Chaldeans, for which God would send the following judgment upon them, namely, they persisted in the practice of treachery and rapine, to which they had been so long accustomed; or he speaks of the Medes and Persians, and represents them as paying the Babylonians in their own coin, and using the same treachery and violence toward them which they had used toward others. The words may be properly rendered, *Thou, O Elam, that dealest treacherously with the treacherous dealer, or, that oppressest the oppressor, and spoilest the spoiler, go up, besiege, &c.* Babylon had long oppressed and ravaged other countries: and it was now her turn to be oppressed and ravaged. Elam was an eminent province of Persia, bordering upon Media, and is here put for Persia in general. God here gives the Medes and Persians their commission to go up and take Babylon, and thereby to put an end to the sighs and groans of the captive Jews, and of other nations held in bondage, and oppressed by that tyrannical and cruel empire.

Verses 3, 4. *Therefore my loins, &c.*—"We have here a symbolical description of the greatness of the Babylonish calamity; the prophet exhibiting in himself, as in a figure, an emblem of the extreme distress, consternation, and horror, which should ensue on this occasion." See chap. xv. 5, and xvi. 8, 9; Luke xxi. 26. He speaks of *his loins being filled with pain*, with a reference to the following similitude of child-bearing. *Pangs have taken hold on me*—Sharp and grievous pains, or extreme anguish, as the word ציצר properly means, torments like those of a woman in labour. *I was*, or, rather, *I am, bowed down*—Oppressed with an intolerable load of sorrow and distress, *at the hearing of it*—Hebrew, כששמע, *that I cannot* (that is, cannot endure to) *hear it*. So Dr. Waterland, who reads the three next clauses thus: *I am dismayed that I cannot see*

A. M. 3290. 4² My heart panted, fearfulness af-
B. C. 714. frightened me: 'the night of my pleasure
hath he³ turned into fear unto me.

5² Prepare the table, watch in the watch-
tower, eat, drink: arise, ye princes, and anoint
the shield.

6 For thus hath the LORD said unto me, Go,

² Or, my mind wandered. — ³ Deut. xxviii. 67. — ⁴ Heb. put.

it: my heart panteth: horror confounds me. Such was the distress and anguish, the confusion and dismay, undoubtedly, of myriads of the inhabitants of Babylon, on the night when the city was unexpectedly taken; and particularly of Belshazzar, when he saw the hand that wrote, and the writing on the wall, and especially when he heard Daniel's interpretation of it. Then, indeed, was the night of his pleasure turned into fear unto him, in which remarkable words the prophet alludes to the circumstance of Babylon's being taken in the night of an annual festival, "while the inhabitants were dancing, drinking, and revelling, which is more fully set forth in the next verse." According to Herodotus, the extreme parts of the city were in the hands of the enemy, before they, who dwelt in the middle of it, knew any thing of their danger.

Verse 5. *Prepare the table*—Furnish it with meats and drinks, as it follows. The prophet foretels what the Babylonians would be doing when their enemies were upon the point of entering their city: *Watch in the watch-tower*—To give us notice of any approaching danger, that we may more securely indulge ourselves in mirth and pleasures. *Arise, ye princes*—Either, 1st, Ye princes of Babylon. Arise from the table, and run to your arms: which sudden alarm was the consequence of tidings from the watch-tower. Or, 2d, Ye Medes and Persians; as if he had said, While your enemies, the Babylonians, are feasting securely, prepare and make your assault. Most commentators understand the clause in this latter sense. Dr. Waterland, after Vitringa, renders it, *The table is spread: the watchman stands upon the watch; they eat, they drink: Arise now, ye princes, &c.* The words paint in lively colours the security and revelling of the Babylonians, at the very time when the divine command is given to the Medes and Persians to seize this proper moment to make the assault. See Jer. li. 11, 28, &c. The expression, *Anoint the shield*, means, *Prepare your arms*: make ready for the battle. The shield is put for all their weapons, offensive and defensive. They used to anoint their shields with oil to preserve and polish them, and make them slippery, that their enemies' darts might not fix in and penetrate, but slide off from them.

Verse 6. *For thus hath the Lord said unto me*—I speak only what God hath caused me to see and hear in a vision, the particulars whereof are related in the following verses. "The Holy Spirit, to make Isaiah, and, by him, the church, most certain of this memorable event, confirms the preceding revelation

set a watchman, let him declare what
he seeth. A. M. 3290.
B. C. 714.

7^h And he saw a chariot *with* a couple of horse-
men, a chariot of asses, *and* a chariot of camels;
and he hearkened diligently with much heed:

8 And ⁴he cried, A lion: My lord, I stand
continually upon the ¹watch-tower in the day

⁵ Dan. v. 5. — ^h Verse 9. — ⁴ Or, cried as a lion. — ¹ Hab. ii. 1.

by an elegant emblem, offered to the prophet in vision. This emblem exhibits to us the prophet commanded by God to *set a watchman*, in this verse; and, in what follows, the consequence of the execution of the command, namely, that the watchman attended accurately to the least motion of the nations against Babylon, and, after long expectation, had discovered" what is afterward related. See Vitringa. The reader will observe, that as the command to set a watchman was given to the prophet in a vision, so it was executed by him only in a vision. It signified, however, what should really be done afterward, namely, when the Medes and Persians should march to besiege and attack Babylon.

Verse 7. *And he saw a chariot with two riders, &c.*—"This passage," says Bishop Lowth, "is extremely obscure from the ambiguity of the term רכב," (here rendered chariot,) "which is used three times; and which signifies a chariot, or any other vehicle, or the rider in it; or a rider on a horse, or any other animal; or a company of chariots or riders. The prophet may possibly mean a cavalry in two parts, with two sorts of riders; riders on asses, or mules, and riders on camels: or led on by two riders, one on an ass, and one on a camel." Or, as some think, the verse may be rendered, *He saw a cavalcade, two file of horse, (צמור פרשים), with ass-carriages, and carriages of camels; and he attended with very close attention.* According to this translation, the meaning is, that the watchman saw the army of the Medes and Persians, with their usual cavalcade of horse, (attended by those beasts of burden, asses and camels, which accompanied armies,) moving toward Babylon; upon which he gave the greatest attention possible. Or, according to the common reading, Darius and Cyrus, leading the Medes and Persians, are intended to be distinguished by the two riders, or the two sorts of cattle. The baggage of Cyrus's army, Herodotus tells us, was carried on camels.

Verses 8, 9. *And he cried, A lion*—"The present reading, אריה, a lion, is so unintelligible," says Bishop Lowth, "and the mistake so obvious, that I make no doubt that the true reading is רריאה," (he that saw, or looked out,) "as the Syriac translator manifestly found it in his copy, who renders it by רוקא, speculator,³ the observer, or watchman. The bishop, therefore, renders the clause, *He that looked out on the watch cried aloud. My lord, I stand continually upon the watch-tower*—The watchman speaks these words to the prophet, who, by command from God, had set him in this station; to whom, therefore

A. M. 3290. time, and I am set in my ward ⁵ whole
B. C. 714. nights.

9 And behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, ^k Babylon is fallen, is fallen; and ^l all the graven images of her gods he hath broken unto the ground.

⁵ Or, every night.—^k Jer. li. 8; Rev. xiv. 8; xviii. 2.—^l Ch. xlv. 1; Jer. l. 2; li. 44.

he gives the following account of his discharge of the office wherewith he was intrusted. *In the day-time, &c., whole nights*—According to thy command I have stood, and do stand continually, both day and night, in my ward. This is said to express his great care and attention, and thereby to confirm the truth of the prediction which follows, as that which would as certainly come to pass, as if a watchman had descried the approach of an enemy afar off. *And behold, here cometh a chariot, &c.*—Or, as in verse 7, *a cavalcade of men; two file of horse, &c.* Bishop Lowth renders it, from the Syriac and Ephraim Syrus, *Behold, here cometh a man, one of the two riders: and he answered*—Answered to the prophet, who set him to watch, or the Lord, by whose command he was set. *Babylon is fallen, is fallen*—The expression is doubled, to show the certainty of the event. It is usual, likewise, for the prophets to speak of a thing future as if it were already accomplished, to signify that it will certainly be accomplished; and *all the graven images of her gods he hath broken, &c.*—“It is remarkable that Xerxes, after his return from his unfortunate expedition into Greece, partly out of religious zeal, being a professed enemy to image-worship, and partly to reimburse himself after his immense expenses, seized the sacred treasures, plundered or destroyed the temples and idols of Babylon, and thereby accomplished this prophecy.”—Bishop Newton.

Verse 10. *O my thrashing, &c.*—In these words, which form the conclusion of the prophecy, “the application, the end, and design of it, are admirably given in a short expressive address to the Jews, partly in the person of God, partly in that of the prophet.” The first words of the verse, *O my thrashing, and the corn of my floor*, are supposed to be spoken by God, in which *thrashing* is put for the corn thrashed, and the corn thrashed for people sorely afflicted and punished: as if he had said, “O my people, whom for your punishment I have made subject to the Babylonians, to try and to prove you, and to separate the chaff (or straw) from the corn, the bad from the good among you; hear this for your consolation: your punishment, your slavery and oppression, will have an end in the destruction of your oppressors.” The reader will observe, “the image of thrashing is frequently used by the Hebrew poets, with great elegance and force, to express the punishment of the wicked and the trial of the good, or the utter dispersion and destruction of God’s enemies.” *That which I have heard, &c.*—Here “the prophet abruptly breaks off the speech of God, and instead

10 ^m O my thrashing, and the ⁿ corn ^{A. M. 3290.}
of my floor: that which I have heard ^{B. C. 714.}
of the LORD of hosts, the God of Israel, have I declared unto you.

11 ¶ ^a The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?

^m Jer. li. 33.—ⁿ Heb. son.—^a 1 Chron. i. 30; Jer. xlix. 7, 8; Ezek. xxxv. 2; Obad. 1.

of continuing it in the form in which he had begun, and in the person of God, he changes the form of address, and adds, in his own person, *That which I have heard, &c., have I declared unto you.*” In which words he signifies, that he had faithfully related to them what God had revealed to him, and that the predictions which he had uttered were not his own inventions, but the very word of God, which, therefore, would be infallibly accomplished in their season. See Bishop Lowth.

Verses 11, 12. *The burden of Dumah*—Or Idumea, as appears by the mention of mount Seir, which follows. This prophecy, “from the uncertainty of the occasion on which it was uttered, and from the brevity of the expression,” is acknowledged to be extremely obscure. The general opinion of interpreters seems to be, that it refers to the time of some common calamity, which the prophet foresaw would oppress Judea and the neighbouring countries, as suppose the invasion of the Assyrians, or the tyrannical domination of the Babylonians. During this calamity the prophet introduces the Idumeans, inquiring of him concerning the quality and duration of it. He informs them in answer, that “the calamity should soon pass from Judea, and that the light of the morning should arise to the Jews, while the Idumeans should be oppressed with a new and unexpected affliction; so that what should be a time of light to the Jews, should be to them a time of darkness.” The prophet, foreseeing that they would scarcely believe his words, admonishes them that the matter was fixed, as they would find the more accurately they inquired into it.” According to this general view of the passage, the particular expressions may be interpreted as follows: *Watchman*—So they term the prophet, either seriously or in scorn, because the prophets were so called by God and by the people of the Jews; *what of the night*—What have you certain to tell us of the state of the night? How far is it advanced? Do you observe no signs of the approach of the morning? That is, what do you observe of our present distress and calamity? Is there any appearance of its departure, and of the approach of the morning of deliverance? The prophet answers enigmatically, *The morning cometh*—Deliverance to the Jews; and *also the night*—To the Idumeans: to them I will give light; you I will leave in darkness. So St. Jerome and the Chaldee Paraphrase. See Dodd. Or the meaning of the prophet’s answer may be, “that the deliverance of the Jews would come in its appointed time; but that the day of their prosperity would be succeeded by a

A. M. 3290. 12 The watchman said, The morn-
B. C. 714. ing cometh, and also the night: if ye
will inquire, inquire ye: return, come.

13 ¶ ° The burden upon Arabia. In the fore-
rest in Arabia shall ye lodge, O ye travelling
companies ^p of Dedanim.

14 The inhabitants of the land of Tema
⁷ brought water to him that was thirsty, they
prevented with their bread him that fled.

15 For they fled ⁸ from ⁹ the swords, from the

° Jeremiah xlix. 28. — ^p 1 Chron. i. 9, 32. — ⁷ Or, bring ye.
⁸ Or, for fear.

drawn sword, and from the bent bow, ^{A. M. 3290}
and from the grievousness of war. ^{B. C. 714.}

16 For thus hath the LORD said unto me,
Within a year, ^a according to the years of a
hireling, and all the glory of ^r Kedar shall
fail:

17. And the residue of the number of ¹⁰ archers,
the mighty men of the children of Kedar, shall
be diminished: for the LORD God of Israel hath
spoken it.

⁹ Heb. from the face. — ^a Chap. xvi. 14. — ^r Psa. cxx. 5; Chap.
lx. 7. — ¹⁰ Heb. bows.

dark night of adversity: or, that after a short con-
tinuance of approaching prosperity to the Edomites,
a dreadful rain would come upon them, of which the
prophet saw no end."—Scott. The last clause, *If ye
will inquire, &c.*, is taken by some to be an exhorta-
tion to the Edomites, to consider their ways, to
repent and turn to God. Lowth paraphrases it thus:
"If you will inquire indeed, and ask questions in
earnest, inquire of God first, ask his mercy, and af-
terward come again, and ye shall have a more favour-
able answer."

Verse 13. *The burden of Arabia*—"While God
revealed to his prophet the fate of foreign nations,
among others he declares that of those Arabians
who inhabited the western part of Arabia Deserta,
or Petrea," and bordered upon the Idumeans last
mentioned. They are here termed *the companies
of Dedanim*, being the descendants of Dedan, the
son of Jokshan, the son of Abraham by Keturah;
and *travelling companies*, because a great number
of them used to travel together the same way, as
now companies travelling together in those parts
are called caravans. In saying, *In the forest shall
ye lodge*, the prophet foretels that they should be
driven into flight by the Assyrians, or that that pop-
ulous country should be turned into a desolate wil-
derness.

Verses 14, 15. *The inhabitants of the land of Te-
ma*—Another part of Arabia, (of which see Job vi.
19; Jeremiah xxv. 23,) namely, the posterity of
Tema, Ishmael's son; *brought water to him that was
thirsty*—To the Dedanites, who are here represented
as being reduced to great straits, being forced to flee
from the enemy without any provision for their sub-
sistence. *They prevented with bread him that fled*
—That is, that fled for his life from the sword of the
enemy, as is more fully expressed in the next verse.

"To bring forth bread and water, in such cases of
distress, is an instance of common humanity; espe-
cially in these desert countries, in which the common
necessaries of life, more particularly water, are not
easily met with, or procured." See Deuteronomy
xxiii. 4.

Verses 16, 17. *For thus hath the Lord said*—Hith-
erto the prophet had spoken figuratively: now he
ceases to do so; *within a year*—From the time of
the delivery of this prophecy, *according to the years
of a hireling*—Namely, an exact year: for hirelings
diligently observe and wait for the end of the year,
when they are to receive their wages. And this
prophecy "was probably delivered about the same
time with the rest in this part of the book, that is,
soon before or after the 14th of Hezekiah, the year
of Sennacherib's invasion. In his first march into
Judea, or in his return from the Egyptian expedition,
he might, perhaps, overrun these several clans of
Arabians, whose distress, on some such occasion, is
the subject of this prophecy."—Bishop Lowth. *And
all the glory of Kedar shall fail*—Their power and
riches, and all things wherein they used to glory
The Kedarenes were another division of the Arabians,
descended from Kedar, Ishmael's son, (Genesis xxv.
13,) who were famous for the use of the bow, as is
intimated in verse 17, at which weapon their ancestor
Ishmael was very expert, Genesis xxi. 20. The same
people are said to dwell in the tents of Kedar, (Psalm
cxx. 5; Cant. i. 5,) and were remarkable for their
swarthy skin, the word *Kedar* signifying black or
tawny. It is here foretold that they should suffer a
grievous slaughter, whereby their *mighty men should
be diminished*, and that they should be deprived of
their flocks, tents, furniture, and wealth, and be
obliged to save themselves by fleeing into the inter-
ior parts of the desert.

CHAPTER XXII.

The contents of this chapter relate to the city of Jerusalem, and the neighbouring country. We have the grievous distress into
which the Jews should be brought by the Assyrian invasion, under Sennacherib, or that of the Chaldeans, under Nebu-
chadnezzar, 1-7. A reproof given them for depending for preservation on the contrivances of their own wisdom, and
neglecting to look to God, 8-11. For indulging themselves in profane joy and luxurious revelling, when they ought to

have humbled themselves under his mighty hand, which conduct God would certainly punish, 12-14. The displacing of Shebna for his pride, 15-19. Eliakim appointed his successor in office, to the great benefit of the country and his own honour, 20-24.

A. M. 3292.
B. C. 712.

THE burden of the valley of vision. What aileth thee now, that thou art wholly gone up to the house-tops?

2 Thou that art full of stirs, a tumultuous city, a joyous city: thy slain men are not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound¹ by the archers: all that are found in

thee are bound together, which have fled from far. A. M. 3292.
B. C. 712.

4 Therefore said I, Look away from me; I² will weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For it is a day of trouble, and of treading down, and of perplexity^d by the Lord God of

^a Chapter xxxii. 13.—¹ Heb. of the bow.—^b Jeremiah iv. 19; ix. 1.

² Heb. I will be bitter in weeping.—^c Chap. xxxvii. 3.—^d Lam. i. 5; ii. 2.

NOTES ON CHAPTER XXII.

Verses 1-3. *The burden of the valley of vision*—Of Judah, and especially of Jerusalem, called a *valley*, because a great part of it stood in a valley between the opposite hills of Zion and Acra, and between Acra and Moriah; (see Josephus's *Jewish War*, v. 13; and vi. 6;) and *the valley of vision*, because it was the seat of divine revelation, the place where chiefly prophetic visions were given, and where God manifested himself visibly in the most holy place. The reader will observe this is the seventh discourse of the second part; and relates to the calamity brought on Jerusalem by the invasion of the Assyrians or Chaldeans, or both, and to the fall of Shebna.

What aileth thee now?—The prophet refers here to the commotion into which the city was, or, he foresaw, would be, thrown upon the report of the approach of the hostile army to besiege it, and to the perturbation of the people's minds and the general confusion. *That thou art wholly gone up to the house-tops*—Either to reconnoitre the approaching enemy, or to consult for thine own safety. *Thou that art*—Or rather, *wast, full of stirs*—Of great trade, people hurrying to and fro about their business; *a tumultuous city*—Populous and noisy; *a joyous city*—Full of revelling and jollity. What ails thee now that the shops and mercantile houses are quitted, and there is no more walking in the streets, but thou art to be seen crowding the house-tops?—“The houses in the East were, in ancient times, as they are still generally, built in one and the same uniform manner. The roof, or top of the house, is always flat, covered with broad stones, or a strong plaster of terrace, and guarded on every side with a low parapet wall. The terrace is frequented as much as any part of the house. On this, as the season favours, they walk, they eat, they sleep, they transact business, they perform their devotions. The house is built with a court within, into which chiefly the windows open; those that are open to the street are so obstructed with lattice-work that no one either without or within can see through them. Whenever, therefore, any thing is to be seen or heard in the streets, any public spectacle, any alarm of a public nature, every one immediately goes up to the house-tops to satisfy his curiosity. In the same manner, when any one had occasion to make any thing pub-

lic, the readiest and most effectual way of doing it was, to proclaim it from the house-tops to the people in the streets.”—Bishop Lowth.

Thy slain men are not slain with the sword—But either by famine or pestilence in the siege. Sennacherib's army having laid the country waste, and destroyed the fruits of the earth, provisions must needs be very scarce and dear in the city, which would be the death of many of the poorer sort of people, who would be constrained to feed on what was unwholesome. But this prediction, with that contained in the next verse, was more eminently fulfilled when the city was besieged by the Chaldeans. See Jer. xiv. 18; xxxviii. 2. And Vitrina is of opinion, that the prophet has that calamity in view, as well as the affliction suffered under the Assyrian invasion. *All thy rulers are fled together*—Zedekiah and his chief commanders, whose flight he foretels. See Jer. xxxix. 3, 4. *They are bound by the archers*—Bishop Lowth renders this clause, *they are fled from the bow*, that is, from the bows and arrows of the Assyrian archers; or, as others translate this former part of the verse, *All thy captains are fled together with a wandering flight from the bow*. That is, they are fled far and wide; *they are bound*—Namely, those who could not flee away fast enough to escape the Chaldeans. *All that are found in thee*—Namely, in the city, with Zedekiah, during the siege; for those who had fled to the Chaldeans saved their lives and liberties. Or, as the words, כָּל נִמְצָאֶיךָ, may be rendered, *All that are found of thee, or belonging to thee; which have fled from far*—Or, have fled a great way off, namely, who fled from Jerusalem, but were pursued and overtaken by the enemy, 2 Kings xxv. 4-7, and Jer. lii. 8-11.

Verses 4, 5. *Therefore said I, &c.*—“Behold the prophet here anticipating those lamentations which he was afterward to pour forth, and which Jeremiah so pathetically poured forth, an eye-witness of this calamity. For the expressions here are too strong to be applied to any other calamity than the great and final one, when the Jews were carried captives to Babylon;” of which the prophet had a clear foresight. *Look away from me*—Take off your eyes and thoughts from me, and leave me alone, that I may take my fill of sorrow. *Labour not to comfort me*—For all your labour will be lost. I neither can

A. M. 3292. hosts in the valley of vision, breaking
B. C. 712. down the walls, and of crying to the mountains.

6 ° And Elam bare the quiver with chariots of men *and* horsemen, and ^f Kir ³ uncovered the shield.

7 And it shall come to pass, *that* ⁴ thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array ⁵ at the gate.

8 ¶ And he discovered the covering of Judah, and thou didst look in that day to the armour ⁶ of the house of the forest.

° Jer. xlix. 35.—^f Ch. xv. 1.—³ Heb. *made naked*.—⁴ Heb. *the choice of thy valleys*.—⁵ Or, *toward*.

nor will receive any consolation. *Because of the spoiling, &c.*—Of that city and nation, whereof I am a member. The title of *daughter* is often given both to cities and nations, as hath been observed before. *For it is a day of treading down*—In which my people are trodden under foot by their insolent enemies; *and of perplexity by the Lord of hosts*—This is added, partly to show, that this did not happen without God's providence; and partly to aggravate their calamity, because, not only men, but God himself fought against them; *breaking down the walls*—Of the strong cities of Judah; which was done both by Sennacherib and by Nebuchadnezzar; *and of crying to the mountains*—With such loud and dismal outcries as should reach to the neighbouring mountains. "Who does not see," says Vitringa, "in Isaiah, thus weeping over Jerusalem, a type of Jesus weeping over this same city in its last extremity?"

Verses 6, 7. *And Elam bare the quiver*—This second member of the first part of this prophecy, which begins here, seems evidently to refer to the Assyrian invasion; for the Medes and Elamites, or Persians, were united with the Assyrians in the time of Sennacherib, but not of Nebuchadnezzar. The Persians were expert bowmen, as appears from Jer. xlix. 35, and from Strabo's testimony. *With chariots of men and horsemen*—As some of them fought on foot, so others from chariots and horses. *And Kir*—That is, the Medes, so called, from an eminent city and region of that name in Media, 2 Kings xvi. 9; Amos i. 5; *uncovered the shield*—Prepared their defensive and offensive weapons, and themselves, for the battle; for in times of peace arms were wrapped up and covered, to preserve them clean and fit for use. *Thy choicest valleys shall be full of chariots*—Valleys were the most proper places for the use of chariots; *and the horsemen at the gate*—To assist and defend the footmen, while they made the assault, and to prevent those who endeavoured to escape.

Ver. 8-11. *And he*—Namely, the enemy Sennacherib, of whose invasion he seems to speak; *discovered the covering of Judah*—Took those fenced cities which were a covering or safeguard, both to the peo-

9 ^h Ye have seen also the breaches A. M. 3292.
of the city of David, that they are B. C. 712.
many: and ye gathered together the waters of the lower pool.

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 ⁱ Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked unto ^k the maker thereof, neither had respect unto him that fashioned it long ago.

° 1 Kings vii. 2; x. 17.—^h 2 Kings xx. 20; 2 Chron. xxxii. 4, 5, 30.—ⁱ Neh. iii. 16.—^k Chap. xxxviii. 26.

ple of Judah and to Jerusalem. *Thou didst look*—Or, rather, as Dr. Waterland and Bishop Lowth render it, *Thou shalt, or wilt look, &c.* For the prophet is evidently predicting an invasion which was future, and the behaviour of the Jews on that occasion. He is showing beforehand some of the causes of these judgments, namely, the crimes and vices of the people; and first, in these verses, their inconsideration and want of faith. *They would look*, he says, *to the armour of the house of the forest*—But not to God. The history (2 Chron. xxxii. 2, &c.) best explains this passage. From thence we learn, that the prince and the people were rather solicitous to seek for human defence, by fortifying their city, than for that which was divine, by having respect unto him who was their king and protector. *The house of the forest* is that mentioned 1 Kings vii. 2, where the armory was kept. See the note there. The prophet proceeds to foretel that they would see, that is, observe or consider, *the breaches of the city of David*—Namely, in order to the reparation of them, and to fortify the city; that they would *gather the waters of the lower pool*—In order that they might both deprive the enemy of water, and supply the city with it: of which see on 2 Chron. xxxii. 3, 4. That they would number *the houses of Jerusalem*—Namely, with a view to know their own strength, and the number of their people, that so they might lay the burdens more equally upon them, and make sufficient provision for them; that they would break down *the houses*—Namely, which stood upon or without the walls of their city, and which therefore would have given their enemies advantage against them, and have hindered the fortifying of the city. *But*, adds he, *ye have not looked, or will not look, unto the maker thereof*—That is, of Jerusalem, mentioned in the foregoing verse; *him that fashioned it*—Hebrew, ויצרה, *the former, or framer* of it, God, who made it a city, and the place of his special presence and worship; which also he had undertaken to protect, on condition that the people would observe his commands; to whom, therefore, they should have had recourse in this time of their distress. The expression מרחוק, *of old, or long ago*, may be added to aggravate their sin in distrusting

A. M. 3292. 12 And in that day did the Lord
B. C. 712.

GOD of hosts ¹ call to weeping, and to mourning; and ^m to baldness, and to girding with sackcloth:

13 And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: ⁿ let us eat and drink; for to-morrow we shall die.

14 ^o And it was revealed in mine ears by the LORD of hosts, Surely this iniquity ^p shall not be purged from you till ye die, saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto ^q Shebna, ^r which is over the house, and say,

¹ Joel i. 13.—^m Ezra ix. 3; Chapter xv. 2; Micah i. 16.
ⁿ Chap. lvi. 12; 1 Cor. xv. 32.—^o Chap. v. 9.—^p 1 Sam. iii. 14; Ezek. xxiv. 13.—^q 2 Kings xviii. 37.—^r 1 Kings iv. 6.
^s Or, O he.—^t 2 Sam. xviii. 18; Matt. xxvii. 60.

that God who had now, for a long time, given proof of his care and kindness in defending that city.

Verses 12-14. *And in that day did, or will, the Lord call, &c.*—Another fault, which the prophet imputes to the carnal Jews, is impenitence, or carnal security. He foretels that God would call them to weeping and mourning, and other instances and evidences of humiliation and godly sorrow; but that, instead thereof, he should find them given up to joy and gladness, slaying oxen, &c., that is, to levity and luxury, mirth and feasting: saying, *Let us eat and drink, for to-morrow we die*—The prophet tells us, that we shall certainly and suddenly be destroyed; it concerns us, therefore, to make our best of the present time, and to be merry while we have opportunity: a most perverse and desperate conclusion, proceeding from obstinate profaneness and contempt of God's judgments: *It was revealed in mine ears*—God himself hath said to me; *Surely this iniquity shall not be purged till you die*—This, your hardening your hearts, under and against God's judgments, and defeating and rendering ineffectual the means provided for bringing you to repentance, shall never be forgiven you, but you shall feel the effects of such conduct, and of God's displeasure against you for it, as long as you live.

Verse 15. *Thus saith the Lord of hosts, &c.*—This second part of the prophet's discourse, which contains the judgment upon Shebna, seems to be so connected with the former as to give reason to suppose that this man was the chief among the profane nobles of that time, against whom the prophet declaims in the preceding verses; and that, having the first place in the state and palace after the king, he had, by his example, corrupted many others. We know nothing certain concerning him, further than that he was the *treasurer*, or *steward* of the king's household. He seems to have been a different person from that *Shebna, the scribe*, mentioned chap. xxxvii. 2. Some have thought that he was not a native Jew, but a foreigner, and a man of low birth;

16 What hast thou here, and whom A. M. 3292.
B. C. 712.

hast thou here, that thou hast hewed thee out a sepulchre here, ⁶ as he ^a that heweth him out a sepulchre on high, and that graveth a habitation for himself in a rock?

17 Behold, ⁷ the LORD will carry thee away with ⁸ a mighty captivity, ^t and will surely cover thee.

18 He will surely violently turn and toss thee like a ball into a ⁹ large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house.

19 And I will drive thee from thy station, and from thy state shall he pull thee down.

⁷ Or, the LORD, who covered thee with an excellent covering, and clothed thee gorgeously, shall surely, &c., Verse 18.—^a Hebrew, the captivity of a man.—^t Esther vii. 8.—⁹ Hebrew, large of spaces.

which they infer from "the pride of his desire to ennoble himself by a splendid sepulchre:" but of these things there is no evidence.

Verses 16-19. *What hast thou here?—Or, What dost thou here?* What right hast thou to this place and office? *And whom hast thou here?*—What relations or family? *That thou hast hewed thee out a sepulchre*—That thou art ambitious of raising a stately sepulchre for thyself and thine heirs? *As he that heweth out a sepulchre on high*—In a high and eminent place; *a habitation for himself in a rock*—A monument that shall preserve his memory to all succeeding times. *The Lord will carry thee away with a mighty captivity*—Will cause thee to be carried into captivity by a strong hand, or by the hand of a mighty man, from which, therefore, thou shalt not be able to escape. The Hebrew, כַּשְׁלֵכְךָ, is rendered by Dr. Waterland, *will throw thee out hence with a mighty throw*, and may also be rendered, *will cast thee away with the casting of a mighty man*, that is, with great force; and *will surely cover thee*—Namely, with confusion, as is here implied, and as this phrase is more fully expressed Psa. cix. 29. Or, this may be an allusion to the condition of mourners in general, and particularly of condemned persons, whose faces were wont to be covered. *He will violently turn and toss thee like a ball*—Hebrew, יַצְנֵךְ צִנְפָּה כְּרוּר, *rolling he will roll thee with the rolling of a ball; into a large country*—Like a ball which is cast into a large and plain spot of ground, where, being thrown with great force, it runs far and wide. Or, *to a far country*, meaning probably Assyria. *There shalt thou die*—After having lived in obscurity. *And the chariots of thy glory shall be the shame of thy lord's house*—The honour thou didst arrive at, and the chariots in which thou didst ride with so much state at Jerusalem, shall turn to thy shame, and to the reproach of those who preferred so unworthy a person. Dr. Waterland translates the verse, *He will toss and whirl thee, as he were whirling a ball, &c., and*

A. M. 3292. 20 ¶ And it shall come to pass in
B. C. 712. that day, that I will call my servant
"Eliakim, the son of Hilkiah.

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And the key of the house of David will I lay upon his shoulder: so he shall ^xopen, and none shall shut; and he shall shut, and none shall open.

^u 2 Kings xviii. 18.—^x Job xii. 14; Rev. iii. 7.

there shall be thy glorious chariots, O thou shame of thy lord's house. And I will drive thee, &c.—These are the Lord's words; and from thy state shall he pull thee down—Namely, the Lord shall; such sudden changes of persons being very usual in these writings.

Verses 20–22. *I will call my servant Eliakim*—By my Spirit fitting him for the work, and moving the heart of Hezekiah to call him to it. *And I will clothe him with thy robe, &c.*—There was a peculiar sort of robe and girdle, which was the badge of his office, which should be taken from him and given to Eliakim. *And he shall be a father to the inhabitants of Jerusalem*—He shall not only have the authority of a father, which thou now hast, but he shall govern them with fatherly care and affection. *And the key, &c.*—As the robe and the girdle or baldric, mentioned in the preceding verse, were the ensigns of power and authority, so likewise was the key; being a significant emblem of the power of opening and shutting, of binding and loosing, of letting inferiors into an office, or putting them out of it; whence the delivering of the keys of a house or city into a person's hands signifies the giving him the power and possession of it, or the confirming to him such a grant. "To comprehend," says Bishop Lowth, "how the key could be borne on the shoulder, it will be necessary to observe, that one sort of keys, used by the ancients, was of considerable magnitude, and, as to the shape, very much bent and crooked. Homer (*Odyss.*, xxi. 6) describes the key of Ulysses's storehouse as *ευκαμπής*, a large curvature, which Eustathius explains by saying it was *δρεπανοειδής*, in shape like a reap-hook. Huetius says, the constellation Cassiopeia answers to this description; the stars to the north making the curve part, that is, the principal part of the key; the southern stars the handle. The curve part was introduced into the key-hole, and, being properly directed by the handle, took hold of the bolts within, and moved them from their places. We may easily collect from this account, that such a key would lie very well upon the shoulder; that it must be of some considerable size and weight, and could hardly be commodiously carried otherwise. In allusion to the key as the ensign of power, the unlimited extent of that power is ex-

23 And I will fasten him as ^ya nail A. M. 3292
B. C. 712. in a sure place; and he shall be for a glorious throne to his father's house.

24 And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the ¹⁰vessels of flagons.

25 In that day, saith the LORD of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: for the LORD hath spoken it.

^y Ezra ix. 8.—¹⁰ Or, instruments of viols.

pressed here with great clearness as well as force by the sole and exclusive authority to *open* and to *shut*. Our Saviour, therefore, has, upon a similar occasion, made use of a like manner of expression, Matt. xvi. 19; and in Rev. iii. 7 has applied to himself the very words of the prophet."

Verse 23. *I will fasten him as a nail*—I will establish the power in his hands, as a nail is fixed in the strong walls or solid timber of a house. "In ancient times, and in eastern countries, as the way of life, so the houses were much more simple than ours at present. They had not that quantity and variety of furniture, nor those accommodations of all sorts, with which we abound. It was convenient, and even necessary for them, and it made an essential part in the building of a house, to furnish the inside of the several apartments with sets of spikes, nails, or large pegs, upon which to dispose of, and hang up, the several moveables and utensils in common use, and proper to the apartment. These spikes they worked into the walls at the first erection of them; the walls being of such materials that they could not bear their being driven into them afterward; and they were contrived so as to strengthen the walls by binding the parts together, as well as to serve for convenience. We see, therefore, that these nails were of necessary and common use, and of no small importance in all their apartments; conspicuous, and much exposed to observation; and if they seem to us mean and insignificant, it is because we are not acquainted with the thing itself, and have no name to express it by, but what conveys to us a low and contemptible idea: *Grace hath been showed from the Lord our God*, says Ezra, (ix. 8.) *to leave us a remnant to escape, and to give us a nail in his holy place*; that is, as the margin of our Bible explains it, *a constant and sure abode*." Bishop Lowth. *And he shall be a glorious throne to his father's house*—By his prudent and righteous government he shall procure great glory, not only to himself, but to all that have any relation to him.

Verses 24, 25. *They shall hang upon him all the glory of his father's house*—Of his own kindred and family, who shall all depend upon him, and receive glory from him; *the offspring and the issue*

—Great and small, the children and grand-children, of his father's house. *All vessels of small quantity*—The meanest of them shall receive a lustre and advantage from their relation to him; *from the vessels of cups, &c.*—All sorts of vessels, great or small, mean or precious, may be hanged upon him, without any fear of falling. *In that day shall the nail, &c.*—This must be understood

of Shebna, as a repetition and confirmation of the sentence above denounced against him; *shall the nail that is fastened*—That seemed to be so, both in his own eyes, and in the eyes of others; *be removed and fall*—As above described; *and the burden that was upon it shall be cut off*—All those wicked officers that were advanced and supported by his power.

CHAPTER XXIII.

In this chapter is foretold, (1.) The lamentable desolation of Tyre, by the Chaldeans, to the consternation of the Tyrians themselves, and their neighbours, 1–14. (2.) The restoration of Tyre after seventy years, when their trade and commerce should flourish again, 15–17. (3.) The conversion of the Tyrians to God, 18.

A. M. 3289.

B. C. 715.

THE ^aburden of Tyre. Howl, ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: ^bfrom the land of Chittim it is revealed to them.

^a Jer. xxv. 22; xlvii. 4; Ezek. xxvi., xxvii., xxviii.; Amos

2 Be. ¹still, ye inhabitants of the A. M. 3289.
isle; thou whom the merchants of B. C. 715.

Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of Sihor; the

i. 9; Zech. ix. 2, 4.—^b Verse 12.—¹ Heb. silent.

NOTES ON CHAPTER XXIII.

Verse 1. *The burden of Tyre*—Tyre was an ancient and wealthy city, situated upon the Mediterranean sea, and for many ages one of the most celebrated cities in those parts of the world. The Greek geographer, Strabo, says, that after Sidon, it was the greatest and most ancient city of the Phenicians. Accordingly, Bishop Lowth makes no question but it is meant Josh. xix. 29, where mention is made of the *strong city Tyre*, as existing when Canaan was divided by lot to the tribes of Israel. And it is mentioned also in the fragments of Sanchoniathon, the Phenician historian, who is reckoned to have lived about the time of Gideon, or somewhat later. In the days of David and Solomon it evidently appears to have been a place of great note, and it continued and increased in its commerce, wealth, population, and power, during the reigns of the subsequent kings of Israel and Judah. When Isaiah uttered this prophecy respecting its desolation, (which he did one hundred and twenty-five years at least before its accomplishment,) it stood firm in its strength and glory, abounded in riches, and was especially mighty in naval power, having lately conquered the navy which the Assyrians had brought against it. Yet this city, according to this prophecy, was destroyed, and that twice; first by Nebuchadnezzar, and long afterward by Alexander the Great. The former it withstood thirteen years, at the end of which time the inhabitants, wearied out by endless efforts, resolved to place the sea between them and their enemy, and accordingly passed into an island about half a mile from the shore, where, as Vitringa has proved at large from good authorities, a smaller city already stood, accounted a part of Tyre, and where had long been the principal station for ships. The city on the island was by this means greatly enlarged, and was afterward termed *New Tyre*. This stood out against Alexander seven

months; and before he could take it he was obliged to fill up the strait which separated the island from the continent. Although this prophecy first and more directly respects the former destruction, yet it seems to have some reference to the latter also; only it is here foretold, that seventy years after the former destruction, and before the latter, Tyre should recover her former power and glory, which came to pass accordingly. This is the eighth and last discourse of the second part of Isaiah's prophecies.

Howl, ye ships of Tarshish—By *Tarshish*, it seems, Tartessus in Spain is meant, a place which, in the course of trade, the Tyrians greatly frequented: see note on chap. ii. 16. Howling and lamenting are ascribed to the ships by a known figure; *for it is laid waste*—It shall shortly be laid waste; *so that there is no house, &c.*—Every house, or warehouse, shall be shut up, and all trade shall cease. *From the land of Chittim it is revealed to them*—Namely, to the ships, that is, the negotiators and mariners of Tarshish, whose gain proceeded principally from Tyre, and whom the prophet here addresses; as if he had said, "Lament and deplore the mournful fall of this city, which you shall hear of while you are trafficking in the most distant parts of the Mediterranean sea." Chittim, in Scripture, signifies all the countries lying upon that sea; and the words import that the news of the siege of Tyre should be dispersed through them all. Indeed, according to Jerome on verse 6, when the Tyrians saw they had no other means of escaping except by sea, while some of them fled in their ships to the adjoining island, as mentioned above, others of them took refuge in Carthage, and in the islands of the Ionian and Egean seas, from whence the news would easily reach Tarshish.

Verses 2, 3. *Be still, ye inhabitants of the isles*—Hebrew, רכו, *be silent*; as persons confounded, and not knowing what to say, or as mourners use to be.

A. M. 3299. harvest of the river, *is* her revenue; B. C. 715. and *°* she is a mart of nations.

4 Be thou ashamed, O Zidon: for the sea hath spoken, *even* the strength of the sea, saying, I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 *°* As at the report concerning Egypt, so shall they be sorely pained at the report of Tyre.

6 Pass ye over to Tarshish; howl, ye inhabitants of the isle.

^c Ezek. xxvii. 3.—^d Chap. xix. 16.—^e Ch. xxii. 2.—[°] Heb.

Silence is a mark of grief and consternation: see chap. xlvii. 5; Lam. xi. 10. The prophet here addresses the people of Tyre now fled to the island. The title of island, however, is often given by the Hebrews to places not surrounded by the sea, but only bordering upon it; *whom the merchants of Zidon have replenished*—With mariners and commodities. Tyre and Sidon, being cities near each other, and both famous for merchandise and navigation, helped to enrich each other. *And by great waters the seed of Sihor, &c.*—Sihor here means the river Nile, so called, as it is also Jer. ii. 18, and 1 Chron. xiii. 5, from the blackness of its waters charged with the mud, which it brings down from Ethiopia, when it overflows; as it was called by the Greeks *Melas*, and by the Latins *Melo*, for the same reason. “The English translation,” says Lowth, “published under Queen Elizabeth, gives us a clearer sense of this verse thus: *The seed of Nilus, growing by the abundance of waters, and the harvest of the river was her revenues.*” Egypt, by its extraordinary fertility, caused by the overflowing of the Nile, supplied the neighbouring nations with corn, by which branch of trade the Tyrians gained great wealth.

Verse 4. *Be thou ashamed, O Zidon*—Tyre is called the daughter of Zidon, verse 12, being built and first inhabited by a colony of the Zidonians. Or, rather, as Justin says, “The Zidonians, when their city was taken by the king of Ascalon, betook themselves to their ships, and landed and built Tyre.” Zidon, therefore, as the mother city, is here supposed to be deeply afflicted with the calamity of her daughter. *For the sea hath spoken*—That part of the sea in which Tyre was, and from which ships and men were sent into all countries; *even the strength of the sea*—This is added to explain what he meant by the sea, even Tyre, which might be called *the strength of the sea*, because it was strong at sea, both by its situation, and the strength of its naval forces; *saying, I travail not, &c.*—I, who was so fruitful that I sent forth colonies into other countries, (of which Carthage was one,) am now barren and desolate.

Verse 5. *As at the report concerning Egypt, &c.*—“The words, as they stand in our translation, imply, that the Zidonians, spoken of verse 4, or in general other neighbouring places, should be as much

7 *Is* this your *°* joyous city, whose antiquity *is* of ancient days? her own feet shall carry her *°* afar off to sojourn.

8 Who hath taken this counsel against Tyre, *°* the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth?

9 The Lord of hosts hath purposed it, *°* to stain the pride of all glory, and to bring into contempt all the honourable of the earth.

10 Pass through thy land as a river, O daugh-

from afar off.—^f See Ezek. xxviii. 2, 12.—[°] Heb. *to pollute.*

concerned at the news of the destruction of Tyre as they were at the calamity of Egypt, mentioned chap. xix. But there is a difficulty in admitting this sense, because the destruction of Tyre here spoken of was before that of Egypt, if we mean that calamity of Egypt which is usually joined with the destruction of Tyre in the prophets: see Jer. xxv. 19, 22; Ezek. xxix. 18–20. Therefore others read this verse thus: *As soon as the report of Tyre shall come to, or be heard in, Egypt, they shall be in great pain* for it; namely, because they exported their corn to Tyre, and made a gainful trade by it.”—Lowth.

Verses 6, 7. *Pass ye over to Tarshish*—Flee from your own country to Tartessus in Spain, and there bewail your calamity. Or, betake yourselves for refuge to some of the parts to which you used to traffic. The LXX. say, *eis Καρχηδόνα, to Carthage*, which was a colony transplanted from Tyre. *Howl, ye inhabitants of the isle*—Of Tyre, as verse 2. *Is this your joyous city?*—That formerly lived in so much pomp, and pleasure, and security? *Whose antiquity is of ancient days*—See on verse 1. Tyre, though not so old as Zidon, yet certainly was of very high antiquity. Justin, in the passage above quoted, had dated the building of it at a certain number of years before the taking of Troy; but the number is lost in the present copies. *Her own feet shall carry her*—Whereas before, like a delicate lady, she would not set her foot to the ground, but used to be carried in stately chariots; *afar off to sojourn*—To seek for new habitations.

Verses 8, 9. *Who hath taken this counsel against Tyre?*—Words of admiration. Who, and where, is he that could imagine, or durst attempt such a thing as this? This is the work of God, and not of man. *The crowning city*—Which was a royal city; and carried away the crown from all other cities: *whose merchants are princes*—Equal to princes for wealth, and power, and reputation. *The Lord of hosts hath purposed it*—This is the Lord’s own doing; *to stain the pride of all glory*—God’s design is, by this example, to abase the pride of all the potentates of the earth, that they may see how weak they are when he sets himself against them.

Verse 10. *Pass through thy land*—Tarry no longer in thy own territories, but flee through them,

A. M. 3289. ter of Tarshish: *there is no more* A. M. 3289.
B. C. 715. ⁴strength. B. C. 715.

11 He stretched out his hand over the sea; he shook the kingdoms; the LORD hath given a commandment ⁵against ⁶the merchant-city, to destroy the ⁷strong holds thereof.

12 And he said, ⁸Thou shalt no more rejoice,

⁴He. girdle.—⁵Or, concerning a merchantman.—⁶He. Canaan.

into other countries, for safety and relief. *As a river*—Swiftly, lest you be prevented; continually, till you be all gone, and in shoals and multitudes. *O daughter of Tarshish*—Tyre is here called the daughter of Tarshish, because it was enriched and increased by trade to that place: or, rather, as Bishop Lowth supposes, “because of the close connection and perpetual intercourse between the two cities, according to that latitude of signification in which the Hebrews used the word *son* and *daughter*, to express any sort of conjunction and dependence whatever.” *There is no more strength*—Or, *no more a girdle*, as in the margin: the girdle which strengthens the loins of a man being here put for strength, as frequently elsewhere, as if he had said, It behooves you, O Tyrians, to flee away, as I advise, for your city is unable to defend you; your wealth, the sinews of war, is lost; your walls are broken down; and your former friends and allies have forsaken you.

Verses 11, 12. *He*—Namely, the Lord, mentioned in the latter part of the verse; *stretched out his hand over the sea*—That is, Tyre, called the sea, (verse 4,) to overthrow it. *He shook*—Hebrew, רָעַד, *he made to tremble, the kingdoms*—Either the two kingdoms of Tyre and Zidon, or the neighbouring and confederate kingdoms, which might justly quake at her fall, for the dreadfulness and unexpectedness of the event; and because Tyre was a bulwark and a refuge to them. *The Lord hath given a commandment, to destroy, &c.*—Hath put this design into the hearts of her enemies, and given them courage to attempt, and strength to execute it. *Thou shalt no more rejoice, oppressed virgin*—He calls her a *virgin*, because she had hitherto never borne the yoke of a conquering enemy; though withal he signifies that she should be oppressed, and, as it were, ravished, by her enemies. *Daughter of Zidon*—Tyre is called the daughter of Zidon, because she was first built and inhabited by a colony of the Zidonians; as Pliny calls Carthage the daughter of Tyre, because she was built by a colony of Tyrians. “It is certain,” says Lowth, “that of the two cities, Zidon was much the most ancient, being mentioned by Moses in his account of the peopling of the world after the flood, Gen. x. 19; and again, chap. xlix. 13. Afterward it is called by Joshua, *great Zidon*, Josh. xi. 8: Homer likewise takes notice of Zidon, but not of Tyre; and the authority of Strabo is express to the same purpose.” *Arise, pass over to Chittim, &c.*—See on verses 1 and 6. “Of all the Phenicians,” says Bishop Newton, “the Tyrians

O thou oppressed virgin, daughter of A. M. 3289.
Zidon: arise, ^hpass over to Chittim; B. C. 715.
there also shalt thou have no rest.

13 Behold the land of the Chaldeans; this people was not, till the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the

⁷Or, strengths.—⁸Rev. xviii. 22.—^hVer. 1.—ⁱPsa. lxxii. 9.

were the most celebrated for their shipping and colonies. Tyre exceeded Zidon in this respect, as Strabo testifies, and sent forth colonies into Africa and Spain; unto and beyond the pillars of Hercules: and Quintus Curtius says that her colonies were diffused almost over the whole world. The Tyrians, therefore, having planted colonies at Tarshish, and upon the coasts of Chittim, it was natural for them, when they were pressed with dangers and difficulties at home, to flee to their friends and countrymen abroad for protection. That they really did so, St. Jerome asserts, upon the authority of Assyrian histories, which are now lost. But, it is here foretold, that, “though they should pass over to Chittim, yet even there they should find no quiet settlement; *There also shalt thou have no rest*—Megasthenes (an historian who lived about 300 years before Christ) is quoted by several ancient authors, for saying that Nebuchadnezzar subdued a great part of Africa and Spain, and proceeded as far as the pillars of Hercules. After he had subdued Tyre and Egypt, we may suppose he carried his arms further westward; and if he proceeded as far as Megasthenes reports, the Tyrians might well be said to have no rest, their conqueror pursuing them from one country to another. But besides this, and after this, the Carthaginians, and other colonies of the Tyrians, lived in a very unsettled state. Their history is made up of little but wars and tumults, even before their three fatal wars with the Romans, in every one of which their affairs grew worse and worse. Sicily and Spain, Europe and Africa, the land, and their own element, the sea, were theatres of their calamities and miseries; till, at last, not only the new, but old Carthage too, was utterly destroyed. As the Carthaginians sprung from the Tyrians, and the Tyrians from the Zidonians, and Zidon was the firstborn of Canaan, (Gen. x. 15,) so the curse upon Canaan seems to have pursued them to the most distant parts of the earth.”

Verse 13. *Behold the land of the Chaldeans, &c.*—This verse, in which there is much obscurity, will admit of different interpretations. One adopted by Dr. Lightfoot and some others, is to this purpose: Behold, how easily the land of the Chaldeans was destroyed by the Assyrians, though their own hands founded it, set up the tower of Babylon, and raised up its palaces; yet he, the Assyrian, brought it to ruin: the king of Assyria having lately taken Babylon, and made it tributary to the Assyrian empire. Another and more probable interpretation is thus stated by Poole, and adopted by Lowth: “You

A. M. 3289. palaces thereof, and he brought it to
B. C. 715. ruin.

14 ^k Howl, ye ships of Tarshish: for your strength is laid waste.

15 ¶ And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king: after the end of seventy years ⁸ shall Tyre sing as a harlot.

16 Take a harp, go about the city, thou har-

lot that hast been forgotten; make ^{A. M. 3289.}
sweet melody, sing many songs, that ^{B. C. 715.}
thou mayest be remembered.

17 And it shall come to pass after the end of seventy years, that the LORD will visit Tyre, and she shall turn to her hire, and ¹ shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire ^m shall be holiness to the LORD: it shall not be treasured

^k Verse 1; Ezek. xxvii. 25, 30.—⁸ Heb. *it shall be unto Tyre*

as the song of a harlot.—¹ Rev. xvii. 2.—^m Zech. xiv. 20.

Tyrians, who think your city impregnable, cast your eyes upon the land and empire of the Chaldeans, or Babylonians; which though now it be a flourishing kingdom, and shall shortly become more glorious and potent, yet shall certainly be brought to utter ruin: and therefore your presumption is unreasonable and vain." The last clause especially, in the original, *שמה לכפלה*, *he hath placed, or appointed, it for ruin*, seems evidently to favour this interpretation. Bishop Newton, however; (with whom Bishop Lowth, Dr. Waterland, and many others agree,) understands the prophet as speaking in this clause, not of the ruin of Babylon, but of Tyre: He therefore interprets the verse thus: "*Behold—An exclamation, that he is going to utter something new and extraordinary; the land of the Chaldeans—That is, Babylon, and the country about Babylon; this people was not—Was of no note or eminence; till the Assyrian founded it for them that dwell in the wilderness—They dwelt before in tents, and led a wandering life in the wilderness, till the Assyrians built Babylon for their reception. They set up the towers thereof, they raised up the palaces thereof—Herodotus, Ctesias, and other ancient historians agree, that the kings of Assyria fortified and beautified Babylon; and he—That is, this people;*" (as Bishop Lowth renders it,) "*mentioned before, the Chaldeans or Babylonians, brought it to ruin—That is, Tyre, which is the subject of the whole prophecy. The Assyrians were at that time the great monarchs of the East; the Chaldeans were their slaves and subjects; and therefore it is the more extraordinary that the prophet should, so many years beforehand, foresee the successes and conquests of the Chaldeans.*"

Verses 15–17. *And it shall come to pass, &c.*—Here begins the second part of this discourse, which contains an alleviation of the judgment decreed against Tyre. The prophet foretels, 1st, "That God would circumscribe within certain bounds his severity to Tyre, and within seventy years restore it to its former state;" and, 2d, "That in process of time the Tyrians should be converted to the true religion," verse 18. The former particular is predicted, first literally, and then figuratively. *Tyre shall be forgotten*—Neglected and forsaken by those who used to traffic with her; *seventy years, according to the days of one king*—"Or kingdom, meaning

the Babylonian, which was to continue seventy years." *After the end of seventy years shall Tyre sing as a harlot, &c.*—The plain meaning of this metaphorical passage, says Bishop Newton, in which Tyre is represented as a harlot, "is, that she should lie neglected of traders and merchants for seventy years, as long as the Babylonian empire lasted, and after that she should recover her liberties and her trade, and draw in several of all nations to deal with her, and particularly the kings of the earth to buy her purples, which were worn, chiefly by emperors and kings, and for which Tyre was famous above all places in the world. *Seventy years* was the time prefixed for the duration of the Babylonian empire. So long the nations were to groan under that tyrannical yoke, though these nations were subdued, some sooner, some later than others, Jer. xxv. 11, 12. Accordingly, at the end of seventy years, Cyrus and the Persians subverted the Babylonian empire, and restored the conquered nations to their liberty." The bishop observes further, that these seventy years may also be computed after another manner. "Tyre was taken by Nebuchadnezzar in the thirty-second year of his reign, and in the five hundred and seventy-third before Christ. Seventy years from thence will bring us down to the year five hundred and three before Christ, and the nineteenth of Darius Hystaspis. At that time, it appears from history that the Ionians had rebelled against Darius, and the Phenicians assisted him with their fleets: and, consequently, it is reasonable to conclude that they were now restored to their former privileges. In the succeeding reign we find that they, together with the Sidonians, furnished Xerxes with several ships for his expedition into Greece. And, by the time of Alexander, the Tyrians were grown to such power and greatness that they stopped the progress of that rapid conqueror longer than any part of the Persian empire besides. But this is to be understood of the insular Tyre; for, as the old city flourished most before the time of Nebuchadnezzar, so the new city flourished most afterward, and this is the Tyre that henceforth is so much celebrated in history."

Verse 18. *And her merchandise, &c., shall be holiness to the Lord*—The meaning of the prophet is extremely clear, namely, "that the time should come, after the restoration of Tyre, in which the Tyrians, out of reverence to the true God, would

A. M. 3289. nor laid up; for her merchandise
B. C. 715. shall be for them that dwell before the

LORD, to eat sufficiently, and for ^o du- A. M. 3289.
rable clothing. B. C. 715.

^o Heb.

old.

consecrate their wealth and gain to him, and would readily contribute that gain and wealth to the support of the teachers of true religion. In short, that the Tyrians should become converts to that religion. The reader will easily observe that the passage is metaphorical." "The Tyrians were much addicted to the worship of Hercules, as he was called by the Greeks, or of Baal, as he is denominated in Scripture; but, in process of time, by the means of some Jews and proselytes, living and conversing with them, some of them also became proselytes to the Jewish religion; so that we find a *great multitude of people from the sea-coast of Tyre and Sidon came to hear our Saviour*; and he, though peculiarly sent to the lost sheep of the house of Israel, yet came into the coasts of Tyre and Sidon; and the first fruits of the gospel there was a Tyrian woman, a woman of Canaan, as she is called, a *Syro-phenician by nation*. When St. Paul, in his way to Jeru-

salem, came to Tyre, he found disciples there, who were inspired by the Holy Ghost, and prophesied; and with them he *tarried seven days*. In the time of Dioclesian's persecution, the Tyrians were such sincere converts to Christianity that they exhibited several glorious examples of confessors and martyrs; and when the storm of persecution was blown over, under their Bishop Paulinus, they built an oratory, or rather a temple, for the public worship of God, the most magnificent and sumptuous in all Palestine. Eusebius produces this last occurrence in proof of the completion of Isaiah's prophecy; and St. Jerome is of the same opinion. To these proofs we will only add, that as Tyre consecrated its *merchandise and hire* unto the Lord, so it had the honour of being erected into an archbishopric, and the first under the patriarchate of Jerusalem, having fourteen bishops under its primacy; and in this state it continued several years."—Bishop Newton

CHAPTER XXIV.

After having foretold the destruction of the foreign nations, enemies to Judah, the prophet declares the judgments impending on the Jews themselves, for their apostacy and wickedness, and the desolation that should be brought on their whole country. This is the general subject of this chapter, in which we have, (1,) A threatening of these desolating judgments, 1-12. (2,) An assurance that in the midst of them the truly pious should be comforted, 13-16. (3,) A further threatening of the like desolations, 17-24. To which is added an assurance that, in the midst of all, God should be glorified. But concerning the particular application of the subject of this chapter, interpreters are not all agreed. Some refer it to the desolation caused by the invasion of Shalmaneser; others to the invasion of Nebuchadnezzar, and others to the destruction of the city and nation by the Romans. Perhaps it may have a view to all these three great desolations of the country, especially the last, to which some parts of it may seem peculiarly applicable.

A. M. 3292.
B. C. 712.

BEHOLD, the LORD maketh the
earth empty, and maketh it
waste, and ^r turneth it upside down, and

^r Heb. perverteth

scattereth abroad the inhabitants A. M. 3292.
thereof. B. C. 712.

2 And it shall be, as with the people, so with

the face thereof.

NOTES ON CHAPTER XXIV.

Verse 1. *Behold, &c.*—According to Vitringa, the third book of Isaiah's prophecies begins with this chapter, and extends to the thirty-sixth, being divided into three discourses; the first comprehending four chapters, the second six, and the third two. The general subject of the book is the penal judgments denounced by God upon the disobedient Jews, and the enemies of the church, with the most ample promises to the true church. This first discourse, contained in this and the three following chapters, Bishop Lowth thinks, was delivered before the destruction of Moab by Shalmaneser. (see chap. xxv. 10,) and consequently before the destruction of Samaria, and probably in the beginning of Hezekiah's reign. *The Lord maketh the earth empty*—The

word *הָרָץ*, here translated *the earth*, may, with equal propriety, be rendered *the land*, as indeed it is in verses 3 and 13 of this chapter, and very frequently elsewhere. The land of Canaan seems to be here meant, including both Israel and Judah, which was made empty when the inhabitants of it were carried into captivity, which they were, first by the Assyrians, and then by the Chaldeans. And it was made still more empty and desolate in the last and great destruction of its cities and people, particularly of Jerusalem and its inhabitants by the Romans; of which see on Deut. xxviii. 62. To this destruction especially the prophet is thought to refer in many parts of this chapter.

Verses 2, 3. *And it shall be, as with the people, so with the priest, &c.*—The calamity shall be univer-

A. M. 3292. B. C. 712. the ² priest; ^a as with the servant, so with his master; as with the maid, so with her mistress; ^b as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land shall be utterly emptied, and utterly spoiled: for the LORD hath spoken this word.

4 The earth mourneth and fadeth away, the world languisheth and fadeth away, ³ the haughty people of the earth do languish.

5 ^c The earth also is defiled under the inhabitants thereof; because they have transgressed

the laws, changed the ordinance, broken the everlasting covenant. A. M. 3292. B. C. 712.

6 Therefore hath ^d the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left.

7 ^e The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth ^f of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not drink wine with a song; strong drink shall be bitter to them that drink it.

² Or, prince.—^a Hos. iv. 9.—^b Ezk. vii. 12, 13.—³ Heb. the height of the people.—^c Gen. iii. 17; Num. xxxv. 33.—^d Mal.

iv. 6.—^e Chap. xvi. 8, 9; Joel i. 10, 12.—^f Jer. vii. 34; xvi. 9; xxv. 10; Ezek. xxi. 13; Hos. ii. 11; Rev. xviii. 22.

sal, without any respect or distinction of persons or ranks of men; the priests themselves, having been partakers of the people's sins, shall also partake with them of their plagues. *As with the buyer, so with the seller*—The purchaser of lands shall have no more left than he that hath sold his patrimony; but all persons shall be made equal in beggary and slavery. *The land shall be utterly emptied and utterly spoiled*—Shall be deprived both of its riches and inhabitants. "As the public calamities coming upon the land were to be repeated, at various times and in various manners," the sacred writer is thought by some interpreters to have "accommodated his discourse to these calamities, and divided it into various articles and gradations." See Vitranga.

Verse 4. *The earth, the land, mourneth and fadeth away*—Hebrew, *אבלה נבלה*, *abelah nabelah*, lamenteth, falleth. *The world languisheth, &c.*—"The world," says Bishop Lowth, "is the same with the land; that is, the kingdoms of Israel and Judah; *orbis Israeliticus*," the Israelitish world. Heathen authors frequently speak of particular provinces and countries under the name of *orbis*, *orbis habitabilis*, and *orbis terrarum*, the world, the habitable world, the whole world, &c. And the same mode of speaking is often used in the Scriptures, where we not only find the Roman empire termed the world, (even all the world,) as Luke ii. 1; Acts xi. 28; but also Babylon, (Isa. xiii. 11,) and this very land of Judea, John xii. 19; and xviii. 20. *The haughty people of the land*—Hebrew, *גוים עזים*, *goyim ezim*, the height of the people, those of the highest dignity in it; or the lofty people, as Bishop Lowth renders it. Not only common people are depressed and sunk in sorrow, but the magistrates and rulers, the rich and powerful, the haughty and high-minded. Indeed, these are wont to suffer most under such calamities, either as having most to lose, or as not being used to hardships.

Verses 5, 6. *The earth also*—Rather, *And the land is defiled under the inhabitants thereof*—By the wickedness of its people. Here we have the causes of the divine judgment upon the land: because they have transgressed the laws—The laws

of God revealed to them, and pressed upon them in a singular manner; *changed the ordinance*—God's ordinances concerning his worship and service; *broken the everlasting covenant*—The covenant made between God and Abraham, and all his posterity, which was everlasting, both on God's part, who, upon the conditions therein expressed, engaged himself to be a God to them, and to their seed for ever; and on Israel's part, who were obliged thereby to constant and perpetual obedience through all generations. *Therefore hath the curse*—The curse of God threatened to transgressors; *devoured the earth*—See this illustrated Zech. v. 1. *And they that dwell therein are desolate*—Reduced to poverty, by the spoiling of their goods. *The inhabitants are burned*—Destroyed by fire and sword, or consumed by the wrath of God, which is often compared to fire; and *few men left*—The prophet's general meaning is, that the inhabitants of the land should waste away and be consumed, being partly cut off by the sword, partly dispersed by the public calamities, partly destroyed by famine, and partly carried into captivity, so that but few of them should remain, and they only of the poorer sort. And this was the face of things in Judea at the time referred to.

Verses 7-9. *The new wine mourneth, &c.*—In these verses we have a description, in metaphorical language, of the ruin and desolation brought on a once flourishing land by a destructive enemy. The wine, figuratively speaking, mourns, because there are none, or none but enemies to God and Israel, to drink it. *The vine languisheth*—Because there are no people left to dress it, or gather its grapes; or because it is broken down and spoiled by the enemy. In other words, the vineyards are destroyed, and the fruits of the earth consumed by hostile invasions. *The mirth of tabrets ceaseth*—There is no place for mirth or rejoicing, much less for the usual expressions of it, when men are under such great calamities. *They shall not drink wine with a song*—Those that can command wine under this scarcity will have no heart to drink it: nor would it, if drunk, be able to cheer their spirits amidst such great troubles.

A. M. 3292. 10 The city of confusion is broken
B. C. 712. down: every house is shut up, that
no man may come in.

11 *There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone.*

12 In the city is left desolation, and the gate is smitten with destruction.

13 ¶ When thus it shall be in the midst of the land among the people, *there shall be as the*

shaking of an olive-tree, and as the A. M. 3292
gleaning-grapes when the vintage is B. C. 712.
done.

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the ^afires, even ^bthe name of the LORD God of Israel in the isles of the sea.

^c Chap. xvii. 5, 6.

^d Or, valleys.—^e Mal. i. 11.

Verses 10-12. *The city*—Jerusalem, and other cities, for the word may be here taken collectively; *of confusion*—Hebrew, *תרו*, which signifies *vanity, emptiness, desolation, or confusion*. And the city may be thus called, either, 1st, In regard of the judgments of God coming upon it, as if he had termed it a city devoted to desolation and destruction: or, 2d, For its sin, a city of confusion and disorder; breaking all the laws and orders which God had established among them; or a city walking in and after *vanity*, worshipping vain idols, and pursuing vain things. And this may seem the most proper and suitable, that the sin of the city should be pointed out in this word, as the punishment is expressed in the next; *is broken down*—Its walls, palaces, and temple battered down and demolished; *every house is shut up*—Either for fear of the enemy, who have entered the city, or because the inhabitants are either fled or dead, or gone into captivity. This seems to be only applicable to the destruction of the city by the Chaldeans, or by the Romans. *There is a crying for wine*—For the want or loss of their wine; or for the spoiling of the vintage, whereby they were deprived of the means both of their profit and pleasure. *In the city is desolation*—In Jerusalem itself, that had been so much frequented, there shall be left nothing but desolation; grass shall grow in the streets. *The gate is smitten with destruction*—The gates of the city are totally ruined, so that the enemy may enter when and where they please. Or, all that used to pass and repass through the gates are smitten, and all the strength of the city is destroyed. How soon can God make a city of order, a city of confusion; and then it will soon be a city of desolation!

Verses 13, 14. *When thus it shall be in the midst of the land, &c.*—When this judgment shall be executed, there shall be left a remnant; as there are some few olives or grapes left after the vintage is over. *They shall lift up their voice, &c.*—The remnant shall sing for the glorious power and goodness of God manifested in their deliverance. *They shall cry aloud*—In a way of exultation and thanksgiving to God; *from the sea*—From the isles of the sea, as it is expressed in verse 15, that is, from the isles of the Western or Mediterranean sea, whither many of the Jews were scattered, and where they sojourned. “The great distresses brought upon Israel and Judah drove the people away, and dis-

persed them all over the neighbouring countries; they fled to Egypt, to Asia Minor, to the islands and coasts of Greece. They were to be found in great numbers in most of the principal cities of these countries. Alexandria was, in a great measure, peopled by them. They had synagogues for their worship in many places; and were greatly instrumental in propagating the knowledge of the true God among these heathen nations, and preparing them for the reception of Christianity. This is what the prophet seems to mean by the celebration of the name of JEHOVAH in the distant coasts, and in the uttermost parts of the land.”—Bishop Lowth.

Verse 15. *Wherefore glorify ye the Lord*—These seem to be the words of the prophet directing and exciting God’s people to glorify him in their afflictions, because of that deliverance which he had promised, and would assuredly grant them; *in the fires*—When you are in the furnace of affliction. But, as the word *באֵשׁ*, here translated, *in the fires*, is not used elsewhere in Scripture, in this sense, others render it, *in the valleys*; and others again, *in the holes, or caves*: as if he had said, Glorify ye the Lord, who are forced to hide yourselves in secret places. Possibly, however, the word may be better rendered, *for lights, or illuminations*, which may be understood, either of the light of the truth which God would reveal to them, or of the comfort which God would confer upon them, light being frequently taken in both senses in Scripture. For this Hebrew word, in all other places of Scripture where it is found, signifies the *Urim*, which was in the high-priest’s breast-plate, and which properly signifies *lights or illuminations*, as both Jews and Christians understand it: see note on Exodus xxviii. 30. Add to this, that this part of the prophecy seems to concern the days of the gospel, and that light which the Jews should then receive by the Messiah, of whom the high-priest, with his ephod and urim, was a type. Thus understood, this is an exhortation to the converted Jews to bless God for the true Urim, even for Christ and the gospel. *The name of the Lord in the isles of the sea*—In remote countries beyond the sea, which in Scripture are commonly called *isles*. It is a just observation of Mr. Scott, that “the chief accomplishment of this prophecy seems to have been after the destruction of Jerusalem by the Romans. At that season there was a small company like the

A. M. 3292.
B. C. 712.

16 ¶ From the ⁵ uttermost part of the earth have we heard songs, *even* glory to the righteous. But I said, ⁶ My leanness, my leanness, wo unto me! ¹ the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 ^k Fear, and the pit, and the snare, are upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into

⁵ Hebrew, *wing*.—⁶ Hebrew, *Leanness to me*, or, *My secret to me*.
¹ Jer. v. 11.

gleanings of the vine, or of the olive, which had embraced Christianity; and wherever they were dispersed among the nations, and in the isles of the sea, they lifted up their voice in songs of praise, while they beheld the majesty of God displayed in accomplishing these predictions; and mingled thanksgivings with their fervent prayers; nay, they excited one another to glorify God in the fiery trial of persecution, and though banished to the remotest regions. The destruction of Jerusalem was exceedingly conducive to the establishment of the Christian Church; and, in this respect, was the subject of joy and praise to the primitive Christians.”

Verse 16. *From the uttermost part, &c.*—From all parts of the earth, or land, where the Jews are, or shall be, *have we heard songs*—Songs of joy and praise; *even glory to the righteous*—By the *righteous*, may be here understood, either, 1st, righteous and holy men, who formerly were despised, but now shall be honoured; or, 2d, the Lord, *the righteous one*, as the Hebrew לצדיק, being singular, properly means; or, 3d, the Messiah, to whom this title of the *just*, or *righteous one*, is frequently given. *But I said*—But in the midst of these joyous tidings, I discern something which interrupts my joys, and gives me cause of bitter complaint and lamentation; *My leanness! my leanness!*—I faint and pine away for grief; for the following reason: *The treacherous dealers have dealt treacherously*—The Jews, who have been frequently guilty of great perfidiousness toward God; are now acting the same part. This he speaks of those who should live when the Messiah should be upon earth, foreseeing, by the Holy Spirit, that they would forsake God and reject their Messiah, and thereby bring utter destruction upon themselves. For even the Hebrew doctors expound this place of the perfidiousness of some Jews in the times of the Messiah. And it is not strange that so sad a sight made the prophet cry out, *My leanness, &c., the treacherous dealers, &c.* This he repeats, to show the horridness of the crime, and how deeply he was affected with it.

Verses 17, 18. *Fear, and the pit, and the snare, &c.*—Great and various judgments, some actually inflicted, and others justly feared, as the punishment of the last-mentioned perfidiousness of the Jews

the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: for ¹ the windows from on high are open, and ^m the foundations of the earth do shake.

19 ⁿ The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall ^o reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again.

^k See 1 Kings xix. 17; Jer. xlviii. 43, 44; Amos v. 19.—^l Gen. vii. 11.—^m Ps. xviii. 7.—ⁿ Jer. iv. 23.—^o Chap. xix. 14.

toward God and their own Messiah. *He that fleeth from the fear, &c.*—Upon the report of some terrible evil coming toward him; *shall fall into the pit*—When he designs to avoid one danger, by so doing he shall plunge himself into another and greater mischief. *For the windows from on high are opened, &c.*—Both heaven and earth conspire against him. He alludes to the deluge of waters which God poured down from heaven, and to the earthquake which he often causes below. There is a remarkable elegance in the original of the 17th verse. The three Hebrew words, פחד, *pachad*, פחת, *pachath*, and פח, *pach*, being a *paronomasia*, or having an affinity in sound with each other, which cannot be translated into another language. And there is also great sublimity in the latter clause of the 18th verse, in which the ideas and expressions, taken from the deluge, are strongly expressive of that deluge of divine wrath which should fall upon, and totally overwhelm, the apostate Jews for rejecting and crucifying their own Messiah.

Verses 19, 20. *The earth is utterly broken down*—This is repeated again, to show the dreadfulfulness and certainty of these judgments, and to awaken the stupid Israelites. *The earth shall reel to and fro*—The people of the earth, the inhabitants of the land, shall be sorely perplexed and distressed, not knowing what to do, or whither to go. Or rather, the prophet here, in metaphorical expressions, borrowed from an earthquake, signifies how terribly Judea should be shaken by wars, desolations, and other divine judgments, to the entire overthrow of their church and commonwealth; *and shall be removed*—The people shall be removed, or their constitution, civil and religious, *like a cottage*—Or, *like a lodge* in a garden, of which this word is used, Isa. i. 8, which is soon taken down and set up in another place; or, *like a tent*, which is easily and commonly carried from place to place. *And the transgression thereof shall be heavy upon it*—Upon their state and nation, especially the sin of crucifying the Lord of glory. *And it shall fall*—Their government shall be overturned, their state dissolved, and their nation ruined; *and not rise again*—Not till the latter days, when they shall believe in and receive Him whom they rejected and crucified.

A. M. 3292. 21 And it shall come to pass in that
B. C. 712. day, *that the LORD shall* ⁷ *punish the*
host of the high ones *that are* on high, ⁸ *and*
the kings of the earth upon the earth.

22 And they shall be gathered together, ⁹ *as*
prisoners are gathered in the ¹⁰ *pit*, and shall be

⁷ Hebrew, *visit upon*.—⁸ Psalm lxxvi. 12.—⁹ Hebrew, *with the gathering of prisoners*.—¹⁰ Or, *dungeon*.—¹¹ Or, *found wanting*.

A. M. 3292. shut up in the prison, and after many
B. C. 712. days shall they be ¹¹ *visited*.

23 Then the ¹² *moon* shall be confounded, and
the sun ashamed, when the LORD of hosts shall
¹³ *reign* in ¹⁴ *mount Zion*, and in Jerusalem, and
¹⁵ *before his ancients gloriously*.

¹² Chap. xiii. 10; lx. 19; Ezek. xxxii. 7; Joel ii. 31; iii. 1.
¹³ Rev. xix. 4, 6.—¹⁴ Heb. xii. 22.—¹⁵ Or, *there shall be glory before his ancients*.

Verses 21, 22. *It shall come to pass in that day*—At or soon after the time when God shall execute the above-mentioned judgment on the apostate Jews; *that the Lord shall punish the host of the high ones*—The proud and potent enemies of his people, who possess the high places of the earth; *and the kings of the earth*—The great monarchs of the world, who now scorn and trample on his people. Some think the idolatrous persecuting Roman empire is here intended, but what follows seems to require that we should understand these verses as a further prediction of the ruin of the Jewish constitution in church and state. Bishop Lowth translates them, *Jehovah shall summon on high the host that is on high; and on earth the kings of the earth*; which he interprets of “the ecclesiastical and civil polity of the Jews, which were to be destroyed;” the *host of the high ones* meaning the chief priests, with the high-priest at their head, or their ecclesiastical government, and the *kings of the earth* their civil power; the name of *king* being frequently given in Scripture unto inferior rulers. *And they shall be gathered together*—By God’s special providence, in order to their punishment. And thus the unbelieving Jews were generally gathered together at Jerusalem, to their solemn feasts, when Titus came and besieged and destroyed them; *and shall be shut up in prison*—As malefactors, which are taken in several places, are usually brought to one common prison. *After many days they shall be visited*—After the apostate Jews shall have been shut up in unbelief, and in great tribulations for many ages together, they shall be convinced of their sin in crucifying the Messiah, and brought home to God and Christ by true repentance. “The nation,” says Bishop Lowth, “shall continue in a state of depression and dereliction for a long time. The image seems to be taken from the practice of the great monarchs of that time, who, when they had thrown their wretched captives into a dungeon, never gave themselves the trouble of inquiring about them, but let them lie a long time in that miserable condition, wholly destitute of relief, and disregarded. God shall at length revisit and restore his people in the last age; and then the kingdom of God shall be established in such perfection, as wholly to obscure and eclipse the glory of the temporary, typical, preparative kingdom now subsisting,” as is signified in the next verse.

Verse 23. *Then the moon shall be confounded*—The shadowy, typical, temporary, and imperfect

dispensation of Moses, which afforded only a dim and uncertain light, like that of the moon, shall be eclipsed and vanish; *and the sun ashamed*—The glory of the civil government, also even of the kingdom of David itself, shall be obscured by the far greater splendour of the kingdom of Christ, the King of kings, at whose feet the kings of the earth shall fall down and worship. *When the Lord of hosts*—The Messiah, who, though man, is yet also God, and the Lord of hosts; *shall reign in mount Zion, &c.*—Shall come in the flesh, and set up his kingdom, first in Jerusalem, and afterward in all other nations; *before his ancients*—His ministers, who are, in some sort, the courtiers of this King of glory, as being continually attendant upon him, enjoying his presence, and executing the offices intrusted to them; and especially before his apostles, who were the witnesses of his divine words and works, and particularly of his resurrection and ascension, by which he entered upon his kingdom; and of the exercise of his royal power in subduing both Jews and Gentiles to himself. The word *ancient*, or *elder*, is not a name of age, but of office. And the *ancients* here represent, and are put for, the whole church, in whose name, and for whose service, they act.

Some think that, at the twenty-first verse, a transition is made from the ruin of the Jewish nation for opposing the gospel, to the destruction of the antichristian powers, which is to introduce the general prevalence of true religion, and the glory of Christ’s millennial reign; and that the twenty-first and twenty-second verses are intended of that destruction. There is, however, this objection to that interpretation: it is not reconcileable with the last clause of verse 22, namely, *after many days they shall be visited*. For surely these antichristian powers are not to be visited and restored. This clause indeed, considering the connection in which it stands, does not seem to be applicable to any event predicted in Scripture, but the conversion and restoration of the Jewish nation after the many ages of their dereliction and depression. Then, however, when the *fulness of the Gentiles* shall be brought in, and *all Israel shall be saved*, the twenty-third verse shall receive a far more complete accomplishment. The Messiah’s kingdom shall then appear in its greatest glory on earth; *and the moon shall be confounded, and the sun ashamed*. Not only the borrowed light of inferior and subordinate states, but the splendour of the mightiest empires shall be eclipsed and put to shame by it.

CHAPTER XXV.

The prophet, reflecting on the contents of those great and glorious prophecies which he had delivered, concerning the destruction of God's enemies, and the deliverance of his people, and especially concerning the sending of the Messiah, and the establishment and enlargement of his kingdom, in spite of all opposition, and the great glory of it, as predicted in the last verse, here interrupts the course of his prophecies, and breaks forth into a solemn celebration of these wonderful works. (1.) He praises God for his judgments on his proud enemies, and the protection and help afforded to his poor and destitute people, 1-5. (2.) He foretels the rich provision which would be made for the spiritual wants of all mankind in the gospel, the glorious salvation of which he celebrates, 6-8. (3.) Shows the church's triumph in God, and over all her enemies thereupon, 9-12.

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O LORD; thou art my God; ^a I will exalt thee, I will praise thy name; ^b for thou hast done wonderful things; ^c thy counsels of old are faithfulness and truth.

2 For thou hast made ^d of a city a heap; of a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people ^e glorify thee, the city of the terrible nations shall fear thee.

4 For thou hast been a strength to the poor,

^a Exod. xv. 2; Psa. cxviii. 28.—^b Psa. cxviii. 1.—^c Num. xxiii. 19.—^d Chap. xxi. 9; xxiii. 13; Jer. li. 37.—^e Rev. xi.

NOTES ON CHAPTER XXV.

Verse 1. *O Lord—O Jehovah, thou art my God*—In covenant with me: my friend, my father, my portion. The prophet speaks in the name of the whole church, and of every true member of it. *I will exalt thee, I will praise thy name*—Expressions these flowing from a deep and grateful sense of the divine goodness. Those that have Jehovah for their God are in duty bound to praise him. *For thou hast done wonderful things*—In different ages and nations from the beginning hitherto, especially for thy own people, and against their enemies. *Thy counsels of old*—Hebrew, מִרְקָק, properly, from afar, signifying not only counsels long before taken, but which had been long before declared and published by the prophets; *are faithfulness and truth*—That is, thy counsels, from which all thy works proceed, and which thou hast from time to time revealed to thy prophets and people, which were of old, being conceived from all eternity, are true and firm, and shall certainly be accomplished.

Verse 2. *Thou hast made of a city a heap*—Nineveh, Babylon, Ar of Moab, or any other strong city, or fortress, possessed by the enemies of the people of God. Vitrina has made it appear probable that Babylon is chiefly meant, "which was emphatically called the city; which was remarkably fortified, and which was inhabited by strangers, as the Assyrians and Babylonians are commonly called in prophetic language, and in the destruction of which the ancient believers rejoiced most especially, having therein a pledge and earnest of future deliverance, and particularly a type of the deliverance of the Christian Church from persecution, by the fall of spiritual Babylon." See Rev. xviii. 20; and xix. 1. *A palace of strangers*—A royal city, in which were the palaces of strangers, that is, of the kings

a strength to the needy in his distress, ^{A. M. 3292.} ^{B. C. 712.} ^f a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; even the heat with the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And in ^g this mountain shall ^h the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees; of fat

13.—^f Chap. iv. 6.—^g Chap. ii. 2, 3.—^h Prov. ix. 2; Matt. xxii. 4.—ⁱ Dan. vii. 14; Matt. viii. 11.

of strange people, or of the Gentiles. Bishop Lowth, on the authority of two MSS., instead of זָרִים, *strangers*, reads זָרִי, *proud ones*: which reading, he thinks, the LXX. countenance, as they render the word αἰσῶν, *the ungodly*. *To be no city; it shall never be built*—It has been, or shall be, utterly and irrecoverably destroyed.

Verses 3, 4. *Therefore shall the strong people fear thee*—Thy stoutest enemies, observing thy wonderful works, shall be converted, or at least, convinced, and forced to tremble before thee. *For thou hast been a strength to the poor*—Hast defended thy poor and helpless people against the fiercest assaults of their enemies. *When*—Or rather, *for*, or *therefore*, as the particle כִּי, generally signifies; *the blast of the terrible ones is as a storm*—Of hail, rain, or wind, which makes a great noise, but without any effect; *against the wall*—Which stands firm in spite of it. It is probable the prophet, in these words, had a special respect to the miraculous deliverance of Jerusalem from the rage and attempt of Sennacherib; although the words be general, and include other deliverances of a like nature.

Verse 5. *Thou shalt bring down the noise of strangers*—The tumultuous noise, as the word properly signifies; the rage and furious attempts of those heathen nations that fought against God's people. *As the heat in a dry place*—With as much ease as thou dost allay the heat of a dry place, by the shadow of thy clouds, or by the rain which falls from black and shadowy clouds. Here again, as in verse 2, instead of *strangers*, Bishop Lowth reads, *the proud*. *The branch of the terrible ones*—Their arm or power, as a branch is the arm of a tree; *shall be brought low*—Shall be humbled and broken.

Verses 6, 7. *And in this mountain*—In mount Zion, namely, God's church, very frequently meant by

A. M. 3292. things full of marrow, of wines on the
B. C. 712. lees well refined.

7 And he will ¹destroy in this mountain the face of the covering ²cast over all people, and ³the veil that is spread over all nations.

8 He will ¹swallow up death in victory; and the LORD God will ^mwipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

9 And it shall be said in that day, Lo, this is our God; ^awe have waited for him, and he will save us: this is the LORD; we have waited

¹ Heb. *swallow up*.—² Heb. *covered*.—³ 2 Cor. iii. 15; Eph. iv. 18.—^a Hos. xiii. 14; 1 Cor. xv. 54; Rev. xx. 14; xxi. 4.

the names of *Zion* and *Jerusalem*, both in the Old and New Testaments; *shall the Lord make unto all people*—Both Jews and Gentiles, who shall then be admitted to a participation of the same privileges and ordinances; *a feast of fat things*—A feast made of the most delicate provisions: which is manifestly meant of the ordinances, graces, and comforts given by God in his church; *Of wines on the lees*—Which have continued upon the lees a competent time, whereby they gain strength, and are afterward drawn out and refined. *He will destroy the face of the covering*—The covering of the face, or the veil, as the next clause expounds it, namely, of ignorance of God, and of the true religion; *cast over all people*—Which then was upon the Gentiles and the Jews, 2 Cor. iii. 14-16. This is a manifest prophecy concerning the illumination and conversion of the Gentiles.

Verse 8. *He*—The Lord, expressed both in the foregoing and following words, even the Messiah, who is both God and man; *will swallow up death*—Shall, by his death, destroy the power of death, (Heb. ii. 14.) take away the sting of the first death, and prevent the second death, and give eternal life to all that truly believe in him. *In victory*—Hebrew, *לִנְצָח*, *unto victory*, that is, so as to overcome it perfectly; which complete victory Christ hath already purchased for, and will, in due time, actually confer upon his people. *And will wipe away tears*—Will take away from his people all sufferings and sorrows, with all the causes of them, which deliverance is begun here and perfected in heaven. *The rebuke of his people*—The reproach and contempt cast upon his faithful people by the ungodly world; *shall he take, &c.*—From all the church and people of God, wheresoever they shall be. *For the Lord hath spoken it*—Therefore doubt it not, though it seem incredible to you.

Verse 9. *And it shall be said in that day*—By God's people, in the way of triumph and reply to their enemies; *Lo, this is our God*—Your gods are senseless and impotent idols; but our God is omnipotent, and hath done these great and glorious works which fill the world with admiration. We may well boast of him, for there is no god like him. *We have*

for him, ^owe will be glad and rejoice A. M. 3292.
in his salvation. B. C. 712.

10 For in this mountain shall the hand of the LORD rest, and Moab shall be ³trodden down under him, even as straw is ⁴trodden down for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim: and he shall bring down their pride together with the spoils of their hands.

12 And the ^pfortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

^m Rev. vii. 17; xxi. 4.—ⁿ Gen. xlix. 18; Tit. ii. 13.—^o Ps. xx. 5.
³ Or, *thrashed*.—⁴ Or, *thrashed in Madmenah*.—^p Chap. xxvi. 5.

waited for him—To appear in flesh; have waited for the coming of our Messiah, or Saviour, long since promised, and have waited a long time; and now at last he is come into the world, bringing salvation with him.

Verse 10. *For in this mountain*—In the gospel church; (he alludes to mount Zion, which was a type of it); *shall the hand of the Lord rest*—His powerful and gracious presence (which is often signified in Scripture by God's hand) shall have its constant and settled abode: it shall not move from place to place, as it formerly did, with the tabernacle; nor shall it depart as it did from Jerusalem, but shall continue in his church, even to the end of the world, Matt. xxviii. 20. *And Moab shall be trodden down under him*—Under his feet, as appears by the following similitude. The Moabites, having been constant and implacable enemies to Israel, are here put for all the enemies of God's church, as the Edomites upon the same account are, chap. xxxiv. 6, and lxiii. 1. *Even as straw is trodden down*—Even as easily and effectually as the straw, left upon the ground, is trampled upon by the feet of men and beasts.

Verses 11, 12. *And he*—Either, 1st, Moab, who, being plunged into a sea of troubles, shall endeavour to swim out of it, but to no purpose; or, 2d, The Lord, (who is designed by this pronoun *he*, both in the latter clause of this verse, and in the following verse,) whose power they shall be no more able to resist than the waters can resist a man that swims, who, with great facility, divides them hither and thither. The former sense is adopted by Bishop Lowth, who says, "I cannot conceive that the stretching out the hands of a swimmer can be any illustration of the action of God stretching out his hands over Moab to destroy it." The latter, however, is preferred by most interpreters, as connecting best with the following clause. And they consider the comparison as implying, that God should extend his powerful hands on every side, to the utmost limits of Moab, to bring down his enemies, as a swimmer stretches out his hands to beat down with them the opposing waters.

CHAPTER XXVI.

In this chapter we have a second doxology, or song of praise, in which the great things God had engaged, in the foregoing chapter, to do for his people, and against his and their enemies, are celebrated. It is prepared to be sung when that prophecy shall be accomplished. In this song the people of God are taught to triumph in the safety, both of the church in general, and of every particular member of it, under the divine protection, and in an assurance of the destruction of all opposing powers, 1-6. To walk with God, and wait for him in the worst and darkest times, 7-9. To lament the stupidity of those who neither regard the mercies nor the judgments of God, 10, 11. To encourage themselves and one another with hopes, that God would still continue to deliver and do them good, 12-14. To recollect God's providences toward them in their low and distressed condition, and their deportment under them, 15-18. In confident expectation of relief and deliverance in the needful time, and of a glorious resurrection to hide themselves under the divine protection, while the wicked are punished and cut off for their iniquities, 19-21

A. M. 3292. B. C. 712. **IN** ^a that day shall this song be sung in the land of Judah; We have a strong city; ^b salvation will God appoint for walls and bulwarks.

2 ^c Open ye the gates, that the righteous nation which keepeth the ¹ truth may enter in.

3 Thou wilt keep him ² in perfect peace whose ³ mind is stayed on thee: because he trusteth in thee.

4 Trust ye in the LORD for ever: ^d for in the

^a Ch. ii. 11. — ^b Ch. lx. 18. — ^c Psa. cxviii. 19, 20. — ¹ Heb. truths. — ² Heb. peace, peace; Chap. lvii. 19. — ³ Or, thought, or,

NOTES ON CHAPTER XXVI.

Verses 1, 2. *In that day*—When God shall do such glorious works for the comfort of his people, as are described in the foregoing chapter; *shall this song be sung in the land of Judah*—In the church of God, often signified by the titles of Judah, Jerusalem, Zion, and the like. *We have a strong city*—Jerusalem, or the church, which is often compared to a city. *Salvation will God appoint, &c.*—God's immediate and saving protection shall be to his church instead of walls. *Open ye the gates*—Of the city, mentioned verse 1. An expression which implies the increase of the number of believers, and the enlargement of the church. *That the righteous nation*—The whole body of righteous men, whether Jews or Gentiles; (for he seems to speak here, as he apparently did in the foregoing chapter, of the times of the gospel;) *which keepeth the truth*—Which is sincere and steadfast in the profession and practice of the true religion; *may enter in*—May be received and acknowledged as true members of the church, which all such persons undoubtedly are.

Verses 3, 4. *Thou wilt keep him in perfect peace*—Hebrew, *in peace, peace*; peace with God, and peace of conscience; peace at all times, and under all events; *whose mind is stayed on thee*—Hebrew, *צַר כְּמוֹן*, *the thought, or, mind fixed, or, the stayed mind*, as Bishop Lowth renders it; that is, the man whose thoughts and mind are fixed and settled on thee by faith, as the next clause explains it. In the foregoing verse, the righteous are represented as being admitted into the city, and here as being preserved and defended in it by God's almighty power. *Trust ye in the Lord*—Ye, who truly turn to and obey him; *for ever*—In all times and conditions, and as long as you live; *for in the Lord Jehovah*—In

LORD JEHOVAH is ⁴ everlasting A. M. 3292. B. C. 712. strength:

5 ¶ For he bringeth down them that dwell on high; ^e the lofty city, he layeth it low; he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

7 The way of the just is uprightness: ^f thou, most upright, dost weigh the path of the just,

imagination. — ^d Ch. xlv. 17. — ⁴ Heb. *this Rock of ages*, Deut. xxxii. 4. — ^e Chap. xxv. 12; xxxii. 19. — ^f Psa. xxxvii. 23.

him who was, and is, and is to come; *is everlasting strength*—Hebrew, *צוּר עוֹלָמִים*, *the rock of ages*; which will assuredly support those who build their confidence thereon. That is, he is a sure refuge to all those that trust in him through all generations.

Verses 5, 6. *For he bringeth down*—Hebrew, *he hath brought down*, or, as it may be rendered, *he will bring down, them that dwell on high*—He speaks not so much of height of place, as of dignity and power, in which sense also he mentions *the lofty city* in the next clause; which may be understood, either of proud Babylon, or of all the strong and stately cities of God's enemies. *The foot shall tread it down*—God will bring it under the feet of his poor, weak, and despised people. The meaning is, you have good reason for trusting in God, for he can and does raise up some and throw down others, according to his own good pleasure.

Vere 7. *The way of the just is uprightness*—Hebrew, *יִשְׁרָיִם*, *righteousness*. The just proceed steadily on in the practice of the various duties of righteousness, which they owe to God and man; or, their way is *evenness, or plainness*, as the word may be rendered. It is their constant care and endeavour to walk with God in an even, steady course of obedience and holy conversation. Bishop Lowth translates the clause, *the way of the righteous is perfectly straight, not crooked, involved, and intricate, like that of the wicked*. *Thou, most upright, dost weigh the path of the just*—Dost mark and consider it, and observe the various difficulties and dangers that will occur in it, and wilt give them grace sufficient for them; or, thou dost *examine it*. Thou, who art most upright in all thy ways, and therefore a lover of uprightness, and of all upright men, dost weigh, dost narrowly observe and ponder, *the path of the*

A. M. 3292. 8 Yea, ^gin the way of thy judgments, O LORD, have we waited for thee; the desire of our soul *is* to thy name, and to the remembrance of thee.

9 ^hWith my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

^g Chap. lxiv. 5.—^h Psa. lxxiii. 6; Cant. iii. 1.—ⁱ Eccles. vii. 12; Rom. ii. 4.

just; the whole course of their actions, and, which is implied, dost approve of them, and direct them to a happy issue. This seems to be the most common meaning of the word *בָּלַל*, here rendered to *weigh*: see Prov. iv. 26, and v. 21. It bears, however, another sense, Psa. lxxviii. 50, namely, *to make the way plain*, or, to remove obstructions out of it. In this sense Bishop Lowth understands it here, and therefore translates the clause, *thou most exactly levellest the path of the righteous*. While the way of the wicked is perplexed, and rugged, and full of obstructions, God makes the way of the righteous plain and easy before them, by preventing or removing those things that would be stumbling-blocks to them, so that they walk safely and comfortably forward in the path of duty.

Verses 8, 9. *Yea, in the way of thy judgments, O Lord*—That is, as some understand it, of thine ordinances and commandments, in which we carefully and conscientiously walk; or, in the way of thy chastisements. As we, thy people, have loved and served thee, when thou didst make our way smooth and pleasant before us, so we have not forsaken thee, but waited upon thee, when thou didst see fit, for our trial, to make it difficult and troublesome. We have possessed our souls in patience under thy chastisements, and have waited thy time for our deliverance. *The desire of our soul is to thy name*—Hebrew, *to thy name and thy memory*; that is, to the remembrance of thy nature and attributes, according as thou hast made thyself known by thy word and works. And so the sense of this clause is, our affections are not alienated from thee by thy judgments, but we still continue to desire thy presence and favour, and we support and comfort ourselves with the remembrance of what thou art, and what thou hast done, and what thou hast promised to be to, and do for, thy people. *With my soul*—Sincerely and most affectionately; *have I desired thee*—The prophet speaks this in the name of all God's people; *in the night*—In the time of affliction, often termed *night*, or *darkness*; or, rather, in the night, properly so called, as appears from the next clause, wherein *early*, or in the morning, is opposed to it. When others are sleeping, my thoughts and desires are working toward thee. *Yea, with my spirit within me*—By fervent and importunate prayer for thy loving-kindness; *will I seek thee early*—Betimes in the morning. *For when thy*

A. M. 3292. 10 ⁱLet favour be showed to the wicked, yet will he not learn righteousness: in ^kthe land of uprightness will he deal unjustly, and will not behold the majesty of the LORD.

11 LORD, when thy hand is lifted up, ^lthey will not see: but they shall see, and be ashamed for their envy ^aat the people; yea, the fire of thine enemies shall devour them.

^k Psa. cxliii. 10.—^l Job xxxiv. 27; Psa. xxviii. 5; Chap. v. 12.
^a Or, toward thy people.

judgments are in the earth—And good reason it is that we should thus desire and seek thee in the way of thy judgments, because this is the very design of thy judgments, that men should thereby be awakened to learn and return to their duty; and this is a common effect of them, that those who have been careless in prosperity are made wiser and better by afflictions.

Verses 10, 11. *Let favour be showed to the wicked*—If thou dost spare them, when thou chastisest thy own people, and grantest them health, prosperity, and other blessings; yet *will they not learn righteousness*—They will not be led to repentance by thy goodness; and therefore it is requisite thou shouldst send thy judgments into the earth, to reckon with men for abused mercies. *In the land of uprightness*—Even in thy church, and among thy people, where righteousness is taught, professed, and, among many, practised; and where unrighteousness is discountenanced and punished; *will he*—The wicked man, *deal unjustly*—Hebrew, *יָחַד*, *will act perfidiously, perversely, or injuriously*; and *will not behold the majesty of the Lord*—Although God gives such plain and clear discoveries of his majesty and glory, not only in his words, but also in his works, and in all the dispensations of his providence, whether those of justice, or those of grace; and especially in his glorious patience and mercy toward wicked men; yet they wilfully shut their eyes against these discoveries, and will not believe, or will not consider, and lay to heart, what a God of terrible and glorious majesty he is. *Lord, when thy hand is lifted up*—To smite and chastise them, in order that by repentance, faith, and prayer, they may make their peace with thee; *they will not see*—They will not take notice of it; are not aware that thou art angry with them, and about to execute thy judgments upon them. Nay, even when thou dost actually smite and punish them, they are guilty of the same obstinate blindness as when thou dost only threaten them, shutting their eyes against the clearest convictions of guilt and wrath, and ascribing to chance, common fate, or second causes, what is manifestly a divine correction and rebuke. They regard not the symptoms of their own ruin, but cry, "Peace, peace," when thou, the holy and righteous God, art waging war against them. *But they shall see*—Whether they will or not. They shall know and feel, and that by sad experience, what they would not learn by other and easier ways. *Atheists,*

A. M. 3292. 12 ¶ LORD, thou wilt ordain peace
B. C. 712. for us: for thou also hast wrought all
our works ⁶ in us.

13 O LORD our God, ^m other lords besides
thee have had dominion over us; but by thee
only will we make mention of thy name.

14 They are dead, they shall not live; they

⁶ Or, for us.

scorners, and the carnally secure shall shortly feel
what now they will not believe, that it is a fearful
thing to fall into the hands of the living God.
They will not see the evil of sin, and particularly
the sin of hating and persecuting the people of God;
but they shall, at length, be convinced to their sor-
row, by the tokens of God's displeasure against
them for it, that what is done against his people,
God takes as done against himself. *And be ashamed
for their envy at the people*—They shall see that
they have done God's people a great deal of wrong,
and therefore shall be ashamed of it, and of the en-
mity and envy which produced it. *Yea, the fire of
thine enemies, &c.*—Such fire or wrath as thou
usest to pour forth upon thy implacable enemies.

Verse 12. *Lord, thou wilt ordain peace for us*—
That is, for thy true and genuine church and peo-
ple. Though thou hast afflicted us, (verse 8,) yet
the time will come when we shall be in a very dif-
ferent, yea, in a happy condition. Or, referring to
what he had last said, he means, as thou wilt destroy
thine and our enemies, so thou wilt bless us, thy
people, with peace and prosperity. *For thou hast
wrought all our works in us*—Hebrew, *וְעָשִׂיתָ*, *to, or for
us*. All the good works done by us are the effects
of thy grace. And all the good and great works
which have been wrought for us, all the wonderful
deliverances and singular blessings vouchsafed us,
came from thee. The argument is this: God hath
done great things for us, and delivered us formerly
upon many occasions, and therefore he will still de-
liver us, and give us peace.

Verses 13, 14. *O Lord our God, &c.*—The people
of God, having already obtained their deliverance in
part, with the overthrow and destruction of their
enemies, proceed to unfold and express their hope,
that God would perfect all his good works for them.
Other lords besides thee—Who art our only King,
Lawgiver, and Judge; and besides those governors
who have been appointed over us by thee, and have
ruled us in subordination to thee; even foreign and
heathen lords, such as the Philistines formerly, and
lately the Assyrians, and afterward (as the prophet
foresaw would come to pass) the Babylonians, *have
had dominion over us*—Have exercised a tyrannical
power over us. The reader will observe, the song
begun, verse 1, is continued, and Isaiah is foretelling
what the language of the church would be after her
deliverance. *By thee only*—By thy favour and
help, by which alone we have been rescued from
the tyranny of our enemies, and not by our merits
or strength; *will we make mention of thy name*—

are deceased, they shall not rise: there- A. M. 3292.
fore hast thou visited and destroyed B. C. 712.
them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD,
thou hast increased the nation; thou art glori-
fied: thou hadst removed it far unto all the
ends of the earth.

^m 2 Chron. xii. 8.

Celebrate thy praise, and trust in thee for the future.
Bishop Lowth renders the clause, *Thee only, and
thy name, henceforth will we celebrate. They are
dead, &c., they shall not rise*—Those tyrants are
destroyed, they shall never live or rise again to mo-
lest us. He probably refers to the miraculous de-
struction of Sennacherib's army before Jerusalem,
and to the overthrow of the Babylonian empire.
*Therefore hast thou visited and destroyed them,
&c.*—That they might be thus effectually destroyed
thou didst undertake the work; and thou hast per-
fectly accomplished it, and abolished the monuments
or memorials of their greatness and glory. The
prophet speaks of what he foresaw, with certainty,
would be done, as though it were effected already.

Verse 15. *Thou hast increased the nation*—
Namely, the Jewish nation, which multiplied ex-
ceedingly in Egypt, and afterward in Canaan, so that
they filled the land. But the prophet perhaps fore-
tells their increase after their return from captivity
in Babylon; and, as some think, that increase of the
church (called the righteous nation, verse 2) which
was to take place in gospel days. *Thou art glori-
fied*—In faithfully fulfilling thy promises made to
Abraham concerning the multiplication of his seed,
and making him the father of many nations. *Thou
hast removed it far unto all the ends of the earth*—
Thou hast scattered thy people over all the world,
so that they are found in every nation under heaven,
where they are witnesses for thee, the only living
and true God, against idolaters of all descriptions.
This was the case before, and at the time of the
coming of the Messiah, and of the opening of the
gospel dispensation, Acts ii. 5. And in a little time,
the Gentiles being called into the church of God,
the Christians were spread over all parts of the Ro-
man empire, and far beyond its utmost limits, and
they were much more faithful witnesses of the truth
than the Jews had ever been. But, as the Hebrew
of the first clause of this verse, *יִפְתָּ לִּי*, when liter-
ally rendered, is only, *thou hast added to the na-
tion*; some think the prophet does not speak of
adding to their number, or increasing them, but ra-
ther of adding to their plagues or chastisements.
This, it must be acknowledged, would agree well
with what follows. Then the interpretation of the
next clauses would be, Thy justice is glorified in
their punishment, and thou hast removed them out
of their own land, and suffered them to be carried
captive to the ends of the earth. This, as the reader
will easily observe, would accord perfectly with
what follows to the end of the chapter.

A. M. 3292. 16 LORD, ^a in trouble have they vi-
B. C. 712. sited thee; they poured out a ⁷ prayer
when thy chastening was upon them.

17 Like as ^a a woman with child, that draw-
eth near the time of her delivery, is in pain,
and crieth out in her pangs; so have we been
in thy sight, O LORD.

18 We have been with child, we have been

^a Hos. v. 15.—⁷ Heb. *secret speech*.—^a Chap. xiii. 8; John

Verses 16-18. O Lord, in trouble—Amidst the various calamities brought upon them for their correction, and especially in their captivity; *have they—Name-ly, thy people; visited thee*—Come into thy presence with their prayers and supplications; *they poured out a prayer*—Prayed much and earnestly, as the expression implies; *when thy chastening was upon them*—When thou wast punishing them for their sins. *Like as a woman is in pain, &c.*—A comparison often used to express men's consternation under great calamities, from which they cannot deliver themselves; *so have we been in thy sight*—Such has been our anguish and danger, of which thou, O Lord, hast been a witness. *We have been with child*—That is, we have had great expectation of a speedy and happy deliverance, have been big with hopes; and *we have been in pain*—Have comforted ourselves with this, that the joyful birth would make us forget our misery, but, alas! *we have, as it were, brought forth wind*—We have had the torment of a woman in child-bearing, but not the comfort of a living child. "We have had no good issue of all our pangs and throes; they did not produce deliverance and ease, as in the case of travailing women, but all our own labours proved abortive: in vain we struggled with our enemies, who were still too mighty for us," and we were utterly unable to effect our deliverance. *To bring forth wind*, is much the same kind of phrase with *feeding on wind*, and *reaping wind*, Hos. xii. 1, and viii. 7; and signifies, to take a great deal of pains to no purpose. This seems to be spoken of the siege which the Jewish people endured, and of all their other labours and sufferings to prevent their coming under the Chaldean yoke. Thus the attempt of Zedekiah to withstand Nebuchadnezzar we find only brought greater evils upon the country, 2 Chronicles xxxvi. 13. *We have not wrought any deliverance in the earth*—In our land, where we had far greater advantages than we could have had elsewhere. *Neither have the inhabitants of the world*—The Assyrians, Chaldeans, or our other enemies; *fallen*—By our means.

Verse 19. *Thy dead men shall live*—The prophet here, speaking in the name of God, turns his speech to God's church, and gives her a cordial to support her in that deep distress which he had foretold she should suffer, and which is described in the preceding verse. Thy dead men are not like those mentioned verse 14, for they shall not live, as was there said, but thine shall live. You shall certainly be

in pain, we have as it were brought A. M. 3292.
forth wind: we have not wrought any B. C. 712.
deliverance in the earth; neither have ^p the in-
habitants of the world fallen.

19 ^a Thy dead men shall live, *together with my*
dead body shall they arise. ^r Awake and sing,
ye that dwell in dust: for thy dew is as the dew
of herbs, and the earth shall cast out the dead.

xvi. 21.—^p Psal. xvii. 14.—^a Ezek. xxxvii. 1.—^r Dan. xii. 2.

delivered from all your fears and dangers. For here, as Bishop Lowth observes, "The deliverance of the people of God, from a state of the lowest depression, is explained by images taken from the resurrection of the dead." And nothing is more frequent, both in Scripture and other authors, than for great calamities to be compared to death, and deliverance from them to reviving, a resurrection, and life; and particularly the captivity of the Jews in Babylon, and their deliverance out of it, is largely expressed by this very similitude, Ezek. xxxvii. 11, &c. "It appears from hence," says Bishop Lowth, "that the doctrine of the resurrection was at that time a popular and common doctrine; for an image which is assumed, in order to express or represent any thing in the way of allegory, or metaphor, whether poetical or prophetic, must be an image commonly known and understood, otherwise it will not answer the purpose for which it is assumed." *Together with my dead body shall they arise*—It is to be observed here, that the words, *together with*, are supplied by our translation, there being nothing for them in the Hebrew: "All the ancient versions," says Bishop Lowth, "render the word in the plural; they read גבולתי, my dead bodies." The Vulgate has it, *Interfecti mei resurgent, My slain men shall rise*. The Syriac and Chaldaic read, *their dead bodies*; and the LXX. ἐγερθησονται οἱ ἐν τοῖς μνημείοις, *those that are in their graves shall be raised*. It seems this clause is added merely as an amplification or repetition of the former, being entirely equivalent therewith, and expressing only that the Jewish Church, with which the prophet connects himself, as being a member of it, should be delivered out of captivity in Babylon, but not that he himself should either personally suffer in that captivity, or have a part in that deliverance. Thus, in a similar way, (1 Thess. iv. 15, 17,) the apostle connects himself with those that should be found alive at Christ's second coming, *we who are alive, &c.*, certainly not intending to signify that he personally should be alive at that time. *Awake, &c.*—Out of your sleep, even the sleep of death, ye that dwell in the dust—You that are dead and buried in the earth. *For thy dew*—The favour and blessing of God upon thee; *is as the dew of herbs*—Which refreshes and revives them, and makes them grow and flourish. *And the earth shall cast out the dead*—As an abortive birth is cast out of the womb, to which the grave is compared, Job i. 21. But, as the verb הָפִיל, here used, does not properly signify to cast out, but to cast

A. M. 3292. 20 ¶ Come, my people, *enter
B. C. 712. thou into thy chambers, and shut
thy doors about thee: hide thyself as it were
* for a little moment, until the indignation be
overpast.

* Exod. xii. 22.—† Psal. xxx. 5; Chap. liv. 7; 2 Cor. iv. 17.

down, or cause to fall, these words are by many, both ancient and later interpreters, rendered otherwise, namely, *thou wilt cast down*, or *she*, that is, the church, *shall cast down the land of the giants, or violent ones*. Thus the Vulgate: *Thou shalt draw into ruin the land of the giants*; and the LXX., *ἡ δὲ γῆ των ἀσεβων πεσεται, the land of the ungodly shall fall, or be brought down*. The sense is, the church shall prevail against all oppressors, and shall cast them down: when brought low she shall rise, but her enemies shall not.

Verses 20, 21. *Come, my people, &c.*—These two verses are supposed not to belong to the song which takes up the preceding part of the chapter, but to be an address of the prophet to the people of God on the contents of it. Having foretold their wonderful deliverance, and the utter destruction of their enemies, lest they should suppose that these predictions would immediately begin to be fulfilled, and thereby should meet with a disappointment, which might shake their faith respecting the future fulfilment of them, he here warns them that they must first expect storms, and exhorts them to prepare for them, and patiently to wait God's time for the accomplishment of his promises. *Enter thou into thy chambers, &c.*—Withdraw thyself from the company and conversation of the people of the world, lest, partaking with them in their sins, thou shouldst also partake of their plagues; and shut thy doors about thee—Separate and seclude thyself, as far as may be, from men and things, and give thyself up to meditation on these awful dispensations of divine justice and mercy, and to prayer. Having entered into thy closet, and shut thy door, pour out thy supplications and intercessions before thy Father, who seeth in

21 For behold, the LORD *cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her *blood, and shall no more cover her slain.

* Mic. i. 3; Jude 14.—* Heb. bloods.

secret. *Hide thyself, as it were*—In this time of danger and calamity, when the judgments of God are so awfully abroad in the earth, put thyself under the protection of his providence and grace, by faith and prayer. He alludes to the common practice of men, who, when there are storms or dangers abroad, betake themselves to their houses or chambers for safety: or, it may be, to the history, Exod. ix. 19, 20; or, to the command of Moses to the Israelites, (Exod. xii. 22,) not to go out of the doors of their houses, while the destroying angel was going through the land of Egypt; or, to the like charge given to Rahab, as the condition of her preservation, Josh. ii. *For a little moment*—Whereby he intimates, that all their afflictions, how long and tedious soever they might seem, were but short and momentary in comparison of that happiness which was reserved for them; *until the indignation be overpast*—The dreadful effects of God's anger, mentioned in the next verse. *For the Lord cometh out of his place*—Cometh down from heaven, which, in Scripture, he is frequently said to do, when he undertakes any great and glorious work, either of delivering his people or destroying their enemies. The expression is borrowed from the manner of princes, who come out of their palaces either to sit in judgment, or to fight against their enemies, both which things God is here represented as doing. *To punish the inhabitants of the earth*—All the enemies of God and of his people; *for their iniquity*—For all their sins, and especially for oppressing and persecuting his church. *The earth also shall disclose her blood*—The innocent blood which hath been shed upon the earth shall be brought to light, and shall be severely revenged upon the murderers.

CHAPTER XXVII.

"The subject of this chapter," says Bishop Louth, "seems to be the nature, the measure, and the design of God's dealings with his people." We have his judgments inflicted on their great and powerful enemies, 1. His constant care and protection of his favourite vineyard, 2-6. The moderation with which the severity of his judgments had been and is tempered, 7, 8. The end and design of them, to recover his church from idolatry, 9-11. The recalling of them, on their repentance, from their several dispersions, 12, 13.

A. M. 3292. IN that day the LORD, with his sore
B. C. 712. and great and strong sword, shall

¹ Or, crossing like a bar.

NOTES ON CHAPTER XXVII.

Verse 1. *In that day, &c.*—This verse, which Bishop Louth considers as being connected with the

punish leviathan the ¹ piercing serpent, A. M. 3292.
* even leviathan that crooked serpent; B. C. 712.

* Psal. lxxiv. 13, 14.

last two verses of the preceding chapter, is translated by him as follows: "In that day shall Jehovah punish with his sword; his well-tempered, and great, and

3292. and he shall slay ^b the dragon that is
B. C. 712. in the sea.

2 ¶ In that day ^c sing ye unto her, ^d A vine-
yard of red wine.

3 ^e I the LORD do keep it; I will water it
every moment: lest *any* hurt it, I will keep it
night and day.

4 Fury is not in me: who would set ^f the
briers and thorns against me in battle? I

^b Chap. li. 9; Ezek. xxix. 3; xxxviii. 2. — ^c Chapter v. i.
^d Psa. lxxx. 8; Jer. ii. 21. — ^e Psa. cxxi. 4. — ^f 2 Sam. xxiii.
6; Chap. ix. 18.

strong sword; Leviathan the rigid serpent, and Leviathan the winding serpent: and shall slay the monster that is in the sea." And he observes, "The animals here mentioned seem to be, *the crocodile*, rigid, by the stiffness of the back-bone, so that he cannot readily turn himself when he pursues his prey; hence the easiest way of escaping from him is by making frequent and short turnings: *the serpent*, or *dragon*, flexible and winding, which coils himself up in a circular form; *the sea-monster*, or *the whale*. These are used allegorically, without doubt, for great potentates, enemies and persecutors of the people of God; but to specify the particular persons or states designed by the prophet under these images, is a matter of great difficulty." Vitringa, who considers the prophecy contained in verse 19 of the preceding chapter, as referring to the deliverance granted to the Jews under the Maccabees, thinks that by the first two of these creatures, *the piercing*, or *rigid serpent*, and *the crooked*, or *winding serpent*, "the kingdoms of Egypt and Assyria are meant, as they existed after the times of Alexander the Great; and by *the whale*, the kingdom of Arabia, and the other neighbouring nations, which were adversaries to the people of God; or that by these three animals are to be understood the persecutors and adversaries of the church, who should exist successively in the world, and be destroyed by the divine judgments." But whether this be the right interpretation of the allegory is much to be questioned.

Verses 2, 3. *In that day*—When these powerful enemies shall be destroyed. *Sing ye unto her*—Hebrew, *אנו לה*, *answer ye her*, or *say ye to her*, namely, to the church of God. *A vineyard of red wine*—"Behold a vineyard," or, "Thou art a vineyard of red wine," that is, of the choicest and best wine, which in those parts was red, as appears both from the Scriptures and from heathen authors. *I the Lord do keep it*, &c.—I will protect my church from all her enemies, and supply her with my ordinances, word, and Spirit, with all necessary means and helps. "The import of these two verses," says Lowth, "is, that when the enemies of God's people are destroyed, among other songs and thanksgivings, this acknowledgment shall be made to the praise of God, and of the church which he protects, that as she is fruitful in all good works, so God continually watches over her, and defends her from danger."

would ² go through them, I would burn ^{A. M. 3292.}
them together. B. C. 712.

5 Or let him take hold ^g of my strength, *that*
he may ^h make peace with me, *and* he shall
make peace with me.

6 He shall cause them that come of Jacob ⁱ to
take root: Israel shall blossom and bud, and
fill the face of the world with fruit.

7 ¶ Hath he smitten him, ³ as he smote those

² Or, *march against*. — ^g Chapter xxv. 4. — ^h Job xxii. 21.
ⁱ Chap. xxxvii. 31; Hos. xiv. 5. — ³ Heb. *according to the stroke*
of those.

Verses 4, 5. *Fury is not in me*—Namely, against my vineyard or my people; I have been displeased with them, and have chastized them, but I am not implacable toward them, and resolved utterly to destroy them, as their enemies are. *Who would set the briers and thorns against me*, &c.—Yet if any hypocrite in the church, false professor, or wilful sinner, shall offer to contend with me, he shall feel the effects of my fury. Or, more largely, thus: "Though fury doth not belong to me, and vengeance be called my strange work, (ch. xxviii. 21,) yet if the briers and thorns, that is, the wicked and incorrigible, bid defiance to me, they will find I shall soon destroy and consume them like fire." *Or let him take hold of my strength*, &c.—Rather, let such a one return to me, and make his peace with me, by unfeigned repentance and living faith, *and he shall make peace with me*—For I am always ready to receive returning sinners, and to pardon the truly penitent, who have recourse to me for mercy and salvation.

Verse 6. *He shall cause them of Jacob to take root*—To be firmly settled in their possessions. The words may be rendered, *In times to come he shall cause Jacob to take root*. *Israel shall blossom and bud*—Shall revive and flourish. The metaphor of a vine is still pursued, and these expressions signify the increase of the Jewish people, after their return from their captivity in Babylon. *And fill the face of the world with fruit*—Their posterity shall be so numerous that their own land shall not be sufficient for them, but they shall be forced to seek habitations in other countries, and shall replenish them with people. This prediction was indeed fulfilled after the captivity; for the Jews filled all Judea and Syria, and were spread over all the Roman empire, as appears, not only from their own histories, but from the books of the New Testament. See note on ch. xxvi. 15. But, perhaps, this is chiefly intended to be understood of the spiritual seed of Jacob, or of believers, who are often called God's Israel, as Rom. ix. 6, and elsewhere.

Verse 7. *Hath he smitten him*—Namely, Jacob; *as he smote those that smote him*?—The question implies a denial. He hath not so smitten him. He hath not dealt so severely with his people as he hath with their enemies, whom he hath utterly destroyed. *Or is he slain as those slain by him*—Namely, those slain by God on the behalf of Israel? The meaning

A. M. 3292. that smote him? or is he slain according to the slaughter of them that are slain by him?

8 ^k In measure, ⁴ when it shooteth forth, thou wilt debate with it: ⁵ he ¹ stayeth his rough wind in the day of the east wind.

9 By this therefore shall the iniquity of Jacob be purged; and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and ⁶ images shall not stand up.

^k Job. xxiii. 6; Psa. vi. 1; Jer. x. 24; xxx. 11; xlv. 28; 1 Cor. x. 13.—⁴ Or, when thou sendest it forth.—⁵ Or, when he removeth it.—¹ Psa. lxxviii. 38.

is, God had never permitted the Jews to be smitten to their entire destruction, as he had their enemies, but had always taken care to preserve a remnant.

Verse 8. *In measure when it shooteth forth*—Rather, *In measure when thou sendest it forth*, as בְּמִסְרָהּ, may be properly rendered. The words seem to be addressed by the prophet to God, and to signify that God would observe a measure in punishing the Jewish people, and not go beyond a certain degree; and that he then would send them forth again, namely, from captivity: from which God, after they had suffered sufficient correction, would deliver them by a singular providence. *Thou wilt debate, or contend with it*—God is said to debate or contend with men, when he executes his judgments upon them. But מִדְּבָרָהּ may be rendered, *Thou wilt contend for it*, that is, undertake its cause and defend it. This is still spoken of God's singular protection of the Jews, when they returned from Babylon. *He stayeth his rough wind*—He mitigates the severity of the judgment; *in the day of the east wind*—In the time when he sendeth forth his east wind, that is, very grievous and destructive calamities. The east wind, being a dry, blasting wind, and the most violent and destructive of all others in those parts of the world, is frequently put, in the Scriptures, for the calamities of war, and such like wasting judgments: see Jer. iv. 11, 12; Ezek. xvii. 10; and xix. 12; Hos. xiii. 15. Here it seems to be mentioned with a reference to the shooting forth of the branches of the vine, spoken of in the foregoing words, that wind being very prejudicial to tender shoots.

Verse 9. *By this therefore*—By this manner of God's dealing with his people; *shall the iniquity of Jacob be purged*—Hebrew, כִּפֹּר, expiated, or forgiven: that is, by these chastisements Jacob shall be brought to true repentance, and in consequence thereof shall be pardoned. *And this is all the fruit*—The effect designed to be produced, by these severe corrections; *to take away his sin*—Not to destroy the sinner, as others are often destroyed by the calamities brought upon them, but only to take away the guilt and power of his sins; *when he, &c.*—Which sin of Jacob shall be taken away, and the punishment thereof removed, when he shall give

10 ¶ Yet the defenced city shall be desolate, and the habitation forsaken, and left like a wilderness: ^m there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the women come and set them on fire: for ⁿ it is a people of no understanding: therefore he that made them will not have mercy on them, and ^o he that formed them will show them no favour.

⁶ Or, sun-images.—^m Chapter xvii. 2; xxxii. 14.—ⁿ Deut. xxxii. 28; Chap. i. 3; Jer. viii. 7.—^o Deut. xxxii. 18; Chap. xliii. 1, 7; xlv. 2, 21, 24.

such an evidence of the reality of his repentance as to destroy all the objects, instruments, means, and signs of idolatry out of the land; *when he maketh the stones of the altar*—Namely, the idolatrous altar, or altars, *as chalk-stones*—That is, broken into small pieces, and reduced to powder and dust. Possibly he may say, *the altar*, with respect to that particular altar which Ahaz had set up in the place of God's altar; and this prophecy might be delivered in Ahaz's time, while that altar stood and was used. He seems to allude to Moses's showing his detestation of idolatry, by taking the golden calf, burning it, and grinding it to powder: and he intimates that when their repentance should be sincere, it would discover itself in a similar way. It must be observed, that of all sins, which are of a heinous nature, the Jews, till they were carried into captivity, were most inclined to idolatry, and for that sin especially, most of God's judgments, which they had hitherto suffered, had been inflicted upon them. But of that most unreasonable and wicked inclination they were in a great measure cured by that severe punishment, the seventy years captivity in Babylon. *The groves and images shall not stand up*—Shall be thrown down with contempt and indignation.

Verses 10, 11. *Yet, &c.*—Before this glorious promise, concerning the removal of Israel's sin and calamity, shall be fulfilled, a dreadful and desolating judgment shall come upon them. *The defenced city shall be desolate*—Jerusalem, and the rest of the defenced cities of the land, the singular number being put for the plural; *and the habitation forsaken*—The most inhabited and populous parts of the country; or, as נִוָּה properly signifies, their *pleasant habitation*, whether in the city or country; *left like a wilderness*—Which was the case in the time of the Babylonish captivity. *There shall the calf feed*—The calf is put for all sorts of cattle, which, it is foretold, should securely feed there, because there should be no man left to disturb or annoy them; *and consume the branches thereof*—Of their pleasant habitation; of the young trees that grow up in that desolated country. *When the boughs thereof are withered*—As they will be when they are thus gnawed and cropped by cattle; *they shall be broken off*—That there may be no hopes of their recovery.

A. M. 3292. 12 ¶ And it shall come to pass in
B. C. 712. that day, *that the LORD shall beat off*
from the channel of the river unto the stream
of Egypt, and ye shall be gathered one by one,
O ye children of Israel.

13 ^P And it shall come to pass in that day,

^p Chap. ii. 11.

The women come, &c.—He mentions women, because the men would be destroyed. *For it is a people of no understanding*—They neither know me, nor themselves; neither my word, nor my works: they know not the things which concern their peace, but blindly and wilfully go on in sin. *Therefore he that made them*—Both as they are creatures, and as they are his people; for this also is expressed by *making, or forming; will not have mercy on them*—So as to save them from this dreadful calamity and ruin, which they bring on themselves. Thus he overthrows their false and presumptuous conceit, that God would never destroy the work of his own hands, nor the seed of Abraham his friend.

Verses 12, 13. *It shall come to pass, &c., that the Lord shall beat off*—Or, *beat out*: which is not meant in the way of punishment, but as an act of mercy, as is evident from the following clause of this, and of the next verse: the sense is, He shall sever, and take from among the nations, and gather together, like thrashed corn into the garner; *from the channel of the river unto the stream of Egypt*—All the Israelites that are scattered in those parts. It is a metaphor taken from thrashing, or beating out and separating the pure grain from the chaff. *And ye shall be gathered one by one*—Which signi-

^a *that the great trumpet shall be* A. M. 3292.
blown, and they shall come which B. C. 712,
were ready to perish in the land of Assyria,
and the outcasts in the land of Egypt, and
shall worship the LORD in the holy mount at
Jerusalem.

^a Matt. xxiv. 31; Rev. xi. 15.

fies God's exact and singular care of them. *And in that day the great trumpet shall be blown*—God shall summon them, as it were, by the sound of trumpet, namely, by an eminent call, or act of his providence on their behalf. He alludes to the custom of calling the Israelites together with trumpets: of which see Num. x. 2, 3. *And they shall come which were in the land of Assyria*—Into which the ten tribes had been carried captive; *and the outcasts in the land of Egypt*—Where many of the Jews were, as is manifest, both from the Scriptures and from other authors. This prediction had its first accomplishment in the restoration of the Jews from Babylon, to whom many of the Israelites from Assyria were joined, and returned with them; and to whom many from Egypt, and other parts, came and united themselves, and having rebuilt the city and temple, worshipped the Lord, as is here said, *in his holy mountain at Jerusalem*. But this prophecy has manifestly a further aspect, and foretels the restoration of the Jews in the latter times; when, the gospel trumpet having been blown, and the fulness of the Gentiles brought in, the Jews shall be gathered from their several dispersions, united to God's church, numbered among his true worshippers, and probably reinstated in their own land.

CHAPTER XXVIII.

In this chapter the Ephraimites are reprov'd for their pride and drunkenness, their security and sensuality, 1-4. A gracious promise of God's favour is made to Judah, termed the residue of his people, 5, 6. A reproof is given to many of them also, for the same vices, and for their stupidity and uncachableness under the instructions which the prophets gave them in the name of God, 7-13. Their rulers are reprov'd and threatened for their contempt of God's judgments; and, after a gracious promise of Christ and his grace, they are given to know that their hopes of escaping the judgments of God were false, and would certainly deceive them, 14-22. All this is confirmed by a comparison drawn from the method which the husbandman takes with his ground and grain, 23-29.

A. M. 3279. **W**O to ^a the crown of pride, to the
B. C. 725. drunkards of Ephraim, whose

^a Verse 3.

NOTES ON CHAPTER XXVIII.

Verse 1. *Wo, &c.*—The second discourse of the third book of Isaiah's prophecies, according to Vitrina, begins here, and is continued to the end of the thirty-third chapter. He supposes that the whole of it was delivered before the expedition of Sennacherib, and on occasion of some solemn embassy sent to Egypt to implore the help of the

^b glorious beauty is a fading flower, A. M. 3279.
which are on the head of the fat val- B. C. 725.

^b Verse 4.

Egyptians against the Assyrians. *To the crown of pride*—The proud state and kingdom of the ten tribes, commonly called Ephraim; or, as some think, Samaria, the capital city, is chiefly intended, which was situated, says Maundrell, "on a long mount of an oval figure; having first a fruitful valley, and then a ring, or crown, of hills running round about it." *Journey from Aleppo*, p. 59. It is thought

A. M. 3279. leys of them that are ¹ overcome with
B. C. 725. wine!

2 Behold, the LORD hath a mighty and strong one, ² which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3 ³ The crown of pride, the drunkards of Ephraim, shall be trodden ² under feet:

4 And ⁴ the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he ³ eateth it up.

5 ¶ In that day shall the LORD of hosts be

¹ Heb. broken.—^c Chap. xxx. 30; Ezek. xiii. 11.—^d Verse 1.
² Heb. with feet.—^e Verse 1.

for a crown of glory, and for a diadem of beauty, unto the residue of his people, A. M. 3279.
B. C. 725.

6 And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 ¶ But they also ^f have erred through wine, and through strong drink are out of the way; ^g the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

8 For all tables are full of vomit and filthiness, so that there is no place clean.

³ Heb. swalloweth.—^f Prov. xx. 1; Hos. iv. 11.—^g Chap. lvi. 10, 12.

that the prophet alludes to the crown of flowers which used to be worn by the drunkards in their revels; "an image not unfrequently made use of by the prophets, to convey a strong idea of the universal depravity and folly of the nation." *To the drunkards of Ephraim*—Having many and excellent vines among them, the Ephraimites were much exposed to this sin, and very frequently guilty of it, verse 7; Hos. vii. 5; Amos vi. 6. *Whose glorious beauty is a fading flower*—Whose glory and greatness shall suddenly wither and perish, like the garlands of flowers wherewith they crown their heads, amidst their intoxicating cups. *Which are on the head of the fat valleys*—Which proud and drunken Israelites have their common and chief abode in Samaria, the head of the kingdom, and seated at the head of fat and rich valleys which encompassed it.

Verses 2-4. *Behold, the Lord hath*—Namely, at his command, prepared and ready to execute his judgments; *a mighty and strong one*—Shalmaneser, the king of Assyria; *which, as a tempest of hail, &c., shall cast down*—The crown of pride, to the earth, by his hand—By the hand of God, which shall strengthen him in this work. *The crown, the drunkards, shall be trodden under feet*—The expression is emphatical; the crown which was upon their own heads shall be trodden under the feet of others; and they, whose drunkenness made them stagger and fall to the ground, shall be trodden down there. *The glorious beauty shall be as the hasty fruit*—That is, the first ripe fruit, which, coming before the season, and before other fruits, is most acceptable. *Which he that seeth it eateth up*—Which, as soon as a man sees, he plucks it off and devours it as soon as he can get it into his hand. And so shall it be with Ephraim's glory, which his enemies shall covet and spoil, and devour greedily. "The image," says Bishop Lowth, "expresses, in the strongest manner, the great ease with which the Assyrians should take the city and the whole kingdom, and the avidity

with which they should seize the rich prey without resistance."

Verses 5, 6. "Thus far," says Bishop Lowth, "the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Shalmaneser. Here it turns to the two tribes of Judah and Benjamin, the remnant of God's people, who were to continue a kingdom after the final captivity of the Israelites. It begins with a favourable prognostication of their affairs under Hezekiah: but soon changes to reproofs and threatenings, for their intemperance, disobedience, and profaneness." *In that day*—When the kingdom of Israel shall be utterly destroyed; *the Lord of hosts shall be for a crown of glory, &c.*—Shall give eminent glory and beauty unto the residue of his people—Unto the kingdom of Judah, who shall continue in their own country, when Israel is carried into captivity. *And for a spirit of judgment, &c.*—He explains how, or wherein, God would glorify and beautify them, even by giving wisdom to their rulers, and courage to their soldiers; which two things contribute much to the strength, safety, and glory of a nation. *To them that turn the battle to the gate*—Who not only drive their enemies from their land, but pursue them into their own lands, and besiege them in their own cities.

Verse 7. *But they also have erred*—But, alas! Judah is guilty of the same sins with Israel, therefore they also must expect the same calamities, of which he speaks afterward. *The priest*—To whom strong drink was expressly forbidden in the time of their sacred ministrations; *and the prophet*—The teachers, who should have been patterns of sobriety to the people, and to whom sobriety was absolutely necessary for the right discharge of their office; *have erred*—In their conversation and in their holy administrations. *They are swallowed up of wine*—They are, as we say, drowned in it. *They err in vision*—The prophets miscarry in their sacred employment of prophesying or teaching, which is

A. M. 3279. 16 ¶ Therefore thus saith the Lord
B. C. 725. God, Behold, I lay in Zion for a foundation¹ a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste.

17 ¶ Judgment also will I lay to the line, and righteousness to the plummet: and the

¹ Gen. xlix. 42; Psa. cxviii. 22; Matt. xxi. 42; Acts iv. 11; Rom. ix. 33; x. 11; Eph. ii. 20; 1 Pet. ii. 6, 8.

be *in covenant* with any thing, is a kind of proverbial expression to denote perfect security from evil, and mischief from it: see Job v. 23; Hos. ii. 18. *When the overflowing scourge*—The calamity which the prophets speak of as coming; *shall pass through*—Namely, the land: if it should pass through, which, however, we do not believe it will; *it shall not come unto us*—We shall escape. *For we have made lies our refuge, &c.*—These words the prophet puts into their mouths, as declarative of the real nature of their false confidence and vain hopes of safety: as if he had said, You are confident the calamity shall not come to you, because you have taken sanctuary in a refuge of lies! You depend on your vain idols, or on your riches, or strength, or crafty devices, which will all fail you. Or, you hope to secure yourselves by your arts of cunning and falsehood, but you will find yourselves disappointed.

Verse 16. *Therefore, thus saith the Lord*—Because your refuges are vain and deceitful; therefore I will direct you to a better and surer refuge, which will never fail those that trust to it, which God hath prepared in Zion. But if you shall despise and reject that refuge, which I now offer to you all; if you will not believe, then know, that *I will lay judgment to the line, &c.*, as it follows, verse 17. Some think that in this famous prophecy, *Behold I lay in Zion, &c.*, the prophet only means to tell these scorers, that God would protect Jerusalem, but not them, whom he would suffer to perish; and that he “expresses the protection which God would afford it under the image of laying a foundation for new walls, with the largest and hardest stones, and those most fit for the purpose, to make it impregnable, and to stand for ages.” But to understand the prophet thus, is to make him utter a false prophecy, which was afterward contradicted by facts. For Jerusalem, whether we understand thereby the city or its inhabitants, was not protected, but given up into the hands, first of the Chaldeans, and then of the Romans, to be destroyed. Certainly, as Lowth observes, “this prophecy cannot belong to any but Christ, to whom it is often applied in the New Testament. But it may import thus much, with respect to the time wherein Isaiah lived, that those should never be disappointed who believed in God, who had made peculiar promises to his church, which should be eminently fulfilled at the coming of the Messiah, in whom all God’s promises made to his people should receive their final accomplishment.” Understood of Christ, the interpretation of every expression in the passage is natural and easy; *Be-*

hail shall sweep away^m the refuge of
lies, and the waters shall overflow the
hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be^s trodden down by it.

^m Verse 15.—^s Heb. a treading down to it.

hold I lay—I have promised it, and in the fulness of time will perform it; *in Zion*—In my church; *for a foundation*—Upon which I will build my church, the foundation of all the confidence, hope, and comfort of my people; *a stone*—Not Hezekiah, as some have supposed, but the Messiah, as appears, 1st, From those passages of the Old Testament, in which he is called a stone, as Psa. cxviii. 22; Isa. viii. 14; Dan. ii. 34–45; Zech. iii. 9. 2d, From those texts of the New Testament, in which this prophecy is directly expounded of him, as Rom. ix. 32, 33; 1 Pet. ii. 4. 3d, From the last clause, wherein faith in this stone is required, which is not to be placed in any mere man, or mere creature. *A tried stone*—Which I have tried and approved, as every way sufficient for a foundation to support the building. *A precious corner-stone*—Uniting the several parts of the building together, making Ephraim and Judah, and Jews and Gentiles, though now implacable enemies, one church, and giving not only strength, but beauty and glory to the building, as corner-stones frequently do. *A sure foundation*—Upon whom you may securely rest; one who will not fail nor deceive you, as your refuges of lies will. *He that believeth*—Namely, this promise, or places his confidence in this stone, as it is explained 1 Pet. ii. 6; *shall not make haste*—Shall not hastily catch at any way of escaping his danger, whether it be right or wrong, but shall patiently wait upon God in his way till he deliver him. The words *לֹא יִרְשָׁה*, here rendered, *shall not make haste*, are by the LXX. translated, *οὐ καταισχυνθη*, shall in no wise be ashamed or confounded, because precipitation, or haste, commonly exposes men to shame and confusion.

Verse 17. *Judgment also will I lay to the line, &c.*—I will execute just judgment, as it were by a line and plummet annexed to it; that is, with exactness and care. I will severely punish and utterly destroy all who reject that stone. *For the line and plummet, or the plumb-line*, was not only used in erecting buildings, but also in pulling them down; those parts of the building being thus marked out which were to be demolished. *And the hail shall sweep away the refuge of lies, &c.*—My judgments (which in the Scriptures are compared to a storm of hail or rain) shall discover the vanity of all your crafty and wicked devices, and shall sweep you away with the besom of destruction in spite of them.

Verses 18, 19. *And your covenant with death shall be disannulled*—Made void, or of none effect. *Ye shall be trodden down*—Namely, by the overflowing

A. M. 3279. 19 From the time that it goeth forth
B. C. 725. it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only ⁹ to understand the report.

20 For the bed is shorter than that a man can stretch himself on it: and the covering narrower than that he can wrap himself in it.

21 For the LORD shall rise up as in mount ⁿ Perazim, he shall be wroth as in the valley of ^o Gibeon, that he may do his work, ^p his strange work; and bring to pass his act, his strange act.

22 Now therefore be ye not mockers, lest your bands be made strong: for I have heard

⁹ Or, when he shall make you to understand doctrine.—² 2 Sam. v. 20; 1 Chron. xiv. 11.—^o Joshua x. 10, 12; 2 Samuel v. 25; 1 Chron. xiv. 16.—^p Lam. iii. 33.—^q Ch. x. 22; Dan. ix. 27.

scourge, which you flattered yourselves should not come unto you. *From the time that it goeth forth*—Namely, from me into the land, it shall assuredly, and with the first, seize upon and carry away you scoffers. *Morning by morning it shall pass over, &c.*—It shall not only come to you, but it shall abide upon you; and when it hath passed over you, it shall return again to you, morning after morning, and shall follow you day and night, without giving you the least respite. *It shall be a vexation to understand the report*—So dreadful shall the judgment be, that it shall strike you with horror when you only hear the rumour of its approach.

Verses 20, 21. *For the bed is shorter, &c.*—For those lying refugees, to which you trust, will not be able to give you that protection which you expect from them, no more than a man can stretch himself upon a bed that is too short for him. *For the Lord shall rise up as in mount Perazim*—Where he fought against the Philistines, 2 Sam. v. 20. *He shall be wroth as in Gibeon*—Where he fought against the Canaanites, (Josh. x. 10, &c.,) and afterward against the Philistines, 1 Chron. xiv. 16. *That he may do his strange work*—For this work of bringing total destruction upon Israel was contrary to the benignity of his own nature, and to the usual way of dealing with his people. The calamities and alarms occasioned by the Assyrian invasion under Sennacherib were a partial accomplishment of this prophecy. It was still more fully accomplished in the destruction of Jerusalem by Nebuchadnezzar, and the Babylonish captivity: but certainly it did not receive its perfect fulfilment till the destruction of that city, and of the church and state of the Jews by the Romans, after their obstinate rejection of their Messiah, the corner-stone, here spoken of. This alone fully answers the import of these awful predictions of divine wrath and vengeance.

Verse 22. *Now therefore be not mockers*—For your own sakes do not make a mock of God's word

from the Lord God of hosts ^a a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the ploughman plough all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in ¹⁰ the principal wheat, and the appointed barley, and the ¹¹ rye in their ¹² place?

26 ¹³ For his God doth instruct him to discretion, and doth teach him.

¹⁰ Or, the wheat in the principal place, and barley in the appointed place.—¹¹ Or, spell.—¹² Heb. border?—¹³ Or, And he bindeth it in such sort as his God doth teach him.

and threatenings, as you use to do. *Lest your bands be made strong*—Lest thereby you make the judgments of God, which are often compared to bands, more sure and unavoidable, and more severe and terrible, as bands are when they are tied faster and more strongly upon a prisoner. *For I have heard from the Lord a consumption, &c.*—God hath assured me that he will utterly root out the people of Israel, the kingdom of the ten tribes; as indeed he did in Hezekiah's reign, and the Jews, the kingdom of the two tribes, in the reign of Zedekiah.

Verses 23–25. *Give ye ear*—Observe what I say, and do you judge if it be not reasonable. “We have here the last member of this section, in which this severe judgment of God, denounced in the preceding verses, is defended by a parable taken from agriculture, wherein the prophet represents allegorically the intentions and methods of the divine judgments.” “As the husbandman uses various methods in preparing his land, and adapting it to the several kinds of seed to be sown, with a due observation of times and seasons; and when he hath gathered in his harvest, employs methods as various in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain; so God, with unerring wisdom and with strict justice, instructs, admonishes, and corrects his people; chastises and punishes them in various ways, as the exigence of the case requires; now more moderately, now more severely; always tempering judgment with mercy; in order to reclaim the wicked, to improve the good; and finally, to separate the one from the other.”—Bishop Lowth.

Verse 26. *For his God doth instruct him*—The art of husbandry is so necessary for the support of human life, that all men have ascribed its original to God as the inventor and ordainer of it. *The Most High hath ordained husbandry*, saith the son of Sirach, Ecclus. vii. 15. In like manner, Virgil, *Georg.*, lib. i. line 121:

A. M. 3279. 27 For the fitches are not thrashed
B. C. 725. with a thrashing instrument, neither
is a cart-wheel turned about upon the cummin;
but the fitches are beaten out with a staff, and
the cummin with a rod.

28 Bread-corn is bruised; because he will

†Psa. xcii. 5;

“—————Pater ipse colendi
Haud facilem esse viam voluit, primusq; per artem
Movit agros—————.”

“Himself invented first the shining share,
And whetted human industry by care;
Himself did handicrafts and arts ordain;
Nor suffer'd sloth to rust his active reign.”

By other heathen, the invention of agriculture is ascribed to the goddess Ceres.

Verses 27-29. “Four methods of thrashing are here mentioned, by different instruments: the *flail*, the *drag*, the *vain*, and the *treading of cattle*. The *staff*, or *flail*, was used for the grain that was too tender to be treated in the other methods. The *drag* consisted of a sort of frame of strong planks, made rough at the bottom, with hard stones or iron: it was drawn by horses or oxen over the corn-sheaves

not ever be thrashing it, nor break it A. M. 3279.
with the wheel of his cart, nor bruise B. C. 725.
it with his horsemen.

29 This also cometh forth from the LORD
of hosts, †which is wonderful in counsel, and
excellent in working.

Jer. xxxii. 19.

spread on the floor, the driver sitting upon it. The *vain* was much like the former, but had wheels with iron teeth, or edges, like a saw. This not only forced out the grain, but cut the straw in pieces for fodder for the cattle; for in the eastern countries they have no hay. The last method is well known from the law of Moses, which forbids the ox to be muzzled when he treadeth out the corn, Deut. xxv. 4.”—Bishop Lowth. This also cometh from the Lord of hosts, &c.—This part of the husbandman's discretion expressed in these verses, as well as that expressed in verses 24, 25. These words contain the application of the similitude. The husbandman manages his affairs with common discretion; but God governs the world and his church with wonderful wisdom; he is great and marvellous, both in the contrivance of things, and in the execution of them.

CHAPTER XXIX.

One principal “subject of this and the four following chapters is the invasion of the Assyrians, and the great distress of the Jews while it continued; their sudden and unexpected deliverance by God's immediate interposition in their favour; the subsequent prosperous state of the kingdom under Hezekiah; interspersed with severe reproofs and threats of punishment for their hypocrisy, stupidity, infidelity, their want of trust in God, and their vain reliance on the assistance of Egypt; and with promises of better times, both immediately to succeed and to be expected in the future age.” That section of the prophet's discourse which is contained in this chapter is directed wholly to the Jews of Jerusalem, and is nearly of the same argument with the preceding. It may be divided into two parts; the first containing the denunciation of a temporal, the second, of a spiritual judgment. It is foretold, (1.) That Jerusalem should be greatly distressed, but that their enemies, who distressed them, should be baffled and defeated, 1-8. (2.) A reproof is given to three sorts of sinners. To those that were stupid and regardless of the warnings given them, 9-12. To those that were formal and hypocritical in their religious performances, 13, 14. And to those that profanely despised God's providence, and set up their own projects in competition with it, 15-17. (3.) Precious promises of grace and mercy are made to a remnant whom God would sanctify, and in whom he would be sanctified, when their enemies and persecutors should be cut off, 18-24.

A. M. 3279. WO ¹to ^aAriel, to Ariel, ²the
B. C. 725. city ^bwhere David dwelt! add

¹Or, O Ariel, that is, the lion of God.—^aEzek. xliii. 15.

NOTES ON CHAPTER XXIX.

Verse 1. *Wo to Ariel*—This word signifies a strong lion, or the lion of God, and is used concerning lion-like men, as it is rendered 1 Chron. xi. 22; and of God's altar, as it is translated Ezek. xliii. 15, 16; which seems to be thus called, because it devoured and consumed the sacrifices put upon it, as greedily and as irresistibly as the lion doth his prey. “That Jerusalem is here called by this name,” says Bishop Lowth, “is very certain; but the reason of this name,

ye year to year; let them ³kill sacrifices. A. M. 3279.
B. C. 725.

²Or, of the city.—^b2 Sam. v. 9.—³Heb. cut off the heads.

and the meaning of it, as applied to Jerusalem, are very obscure and doubtful. Some, with the Chaldees, suppose it to be taken from the hearth of the great altar of burnt-offerings, which Ezekiel plainly calls by the same name; and that Jerusalem is here considered as the seat of the fire of God, אור אל, which should issue from thence to consume his enemies: compare chap. xxxi. 9. Some, according to the common derivation of the word, suppose that it is called the lion of God, or the strong lion, on account of the

A. M. 3279. 2 Yet I will distress Ariel, and there
B. C. 725. shall be heaviness and sorrow: and it
shall be unto me as Ariel.

3 And I will camp against thee round about,
and will lay siege against thee with a mount,
and I will raise forts against thee.

4 And thou shalt be brought down, and shalt
speak out of the ground, and thy speech shall
be low out of the dust, and thy voice shall be,
as of one that hath a familiar spirit, ^c out of
the ground, and thy speech shall ^d whisper out
of the dust.

^c Chap. viii. 19.—^d Heb. *peep*, or, *chirp*.—^d Chap. xxv. 5.

^e Job xxi. 18; Chap. xvii. 13.

5 Moreover, the multitude of thy ^{A. M. 3279.}
^{B. C. 725.} strangers shall be like small dust,
and the multitude of the terrible ones shall be
^e as chaff that passeth away: yea, it shall be
^f at an instant suddenly.

6 ^g Thou shalt be visited of the LORD of hosts
with thunder, and with earthquake, and great
noise, with storm and tempest, and the flame
of devouring fire.

7 ^h And the multitude of all the nations that
fight against Ariel, even all that fight against
her and her munition, and that distress her,

ⁱ Chap. xxx. 13.—^g Chap. xxviii. 2; xxx. 30.—^h Chap.
xxxvii. 36.

strength of the place, by which it was enabled to resist
and overcome all its enemies. There are other expla-
nations of this name given, but none that seems to be
perfectly satisfactory." *The city where David dwelt*
—The royal city, and seat of David and his posterity,
which is probably here mentioned, because this was the
ground of their confidence, and also to intimate that
their relation to David, and their supposed interest
in the promises made to him and to his seed, should
not secure them from the destruction here threatened.
Add ye year to year, &c.—The prophet speaks
ironically: Go on year after year, and kill sacrifices
at the appointed times, whereby you think to ap-
pease me; but all shall be in vain. For know, that
God will punish you for your hypocritical worship,
consisting of mere form, destitute of true piety. As
the latter clause, תָּחִי יָמֶיךָ נִקְבֵּץ, is literally, *Let the
feasts go round*, it is probable this discourse was
delivered at the time of some great feast.

Verse 2. *Yet will I distress Ariel*—Notwithstand-
ing all your sacrifices, by bringing and strengthening
her enemies against her. *And there shall be heaviness
and sorrow*—Instead of your present joy and
festivity. *And it shall be to me as Ariel*—That is,
either, 1st, I will treat her like a strong and fierce
lion, which the people, among whom it is, endeavour
by nets and pits, and divers other ways, to take and
destroy. Or, 2d, I will make Ariel the city like
Ariel the altar, filling it with sacrifices, even of men,
whom I will slay in my anger; which act of God is
called his sacrifice, Ezek. xxxix. 17–19. Agreeably
to this latter interpretation, Bishop Lowth renders the
clause, *It shall be unto me as the hearth of the great
altar*: that is, as he explains it, "all on flame; as it
was when taken by the Chaldeans; or covered with
carcasses and blood, as when taken by the Romans:
an intimation of which more distant events, though
not immediate subjects of the prophecy, may per-
haps be given in this obscure passage."

Verses 3, 4. *And I will camp against thee, &c.*—
That is, by those enemies whom I will assist and
enable to take and destroy thee. The prophet may
here refer to different sieges of Jerusalem, that of
Sennacherib, that of the Chaldeans, or even to that
of the Romans. *Thou shalt be brought down*—thy

speech shall be low—Thou, who now speakest so
loftily, shalt be humbled, and in a submissive man-
ner, and with a low voice, shalt beg the favour of
thine enemies. *As of one that hath a familiar spirit,
out of the ground*—"That the souls of the dead
uttered a feeble, stridulous sound, very different from
the natural human voice, was a popular notion among
the heathen, as well as among the Jews. This ap-
pears from several passages of their poets, Homer,
Virgil, Horace. The pretenders to the art of necro-
mancy, who were chiefly women, had an art of
speaking with a feigned voice, so as to deceive those
who applied to them, by making them believe that it
was the voice of the ghost. They had a way of ut-
tering sounds, as if they were formed, not by the
organs of speech, but deep in the chest, or in the
belly, and were thence called *εγγαστριμύθοι*, *ventrilo-
qui*. They could make the voice seem to come from
beneath the ground, from a distant part, in another
direction, and not from themselves, the better to im-
pose upon those who consulted them. From these
arts of the necromancers, the popular notion seems
to have arisen that the ghost's voice was a weak,
stridulous, almost an inarticulate sort of sound, very
different from the speech of the living."—Bishop
Lowth.

Verses 5–7. *Moreover*—Or, rather, *But, the mul-
titude of thy strangers*—Of the strangers that en-
camp and fight against thee; *shall be like small dust*
—Dispersed by the least breath of air; *and the mul-
titude of the terrible ones*—Of the Assyrian army,
terrible for courage and ferocity; *shall be as the
chaff that passeth away*—Which is quickly carried
away by the wind. *Yea, at an instant, suddenly*—
This dissipation and destruction of thine enemies
shall be as instantaneous as it is unexpected. Bishop
Lowth, who considers these verses as containing
"an admirable description of the destruction of Sen-
nacherib's army, with a beautiful variety of the most
expressive and sublime images, adapted to show the
greatness, the suddenness, and horror of the event,"
gives us the following elegant and striking transla-
tion of them, which will give the reader a more just
and enlarged view of their meaning, than any note
wherewith we might attempt to explain it:

A. M. 3279. shall be ⁱ as a dream of a night-vision.
B. C. 725.

8 ^k It shall even be as when a hungry man dreameth, and behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold, he drinketh; but he awaketh, and behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; ⁵ cry ye out, and cry: ¹ they are drunken, ^m but not with wine; they stagger, but not with strong drink.

ⁱ Job xx. 8.—^k Psā. lxxiii. 20.—⁵ Or, *take your pleasure and riot*.—¹ Chapter xxviii. 7.—^m Chapter li. 21.—ⁿ Romans xi. 8.—² Psā. lxi. 23; Chap. vi. 10.

But the multitude of the proud shall be like the small dust;

And like the flitting chaff, the multitude of the terrible:

Yea, the effect shall be momentary, in an instant. From Jehovah there shall be a sudden visitation, With thunder, and earthquake, and a mighty voice; With storm, and tempest, and flame of devouring fire.

And like as a dream, a vision of the night, So shall it be with the multitude of all the nations, that fight against Ariel;

And all their armies, and their towers, and those that distress her.

The reader will observe, that this view of the passage has the sanction of the Vulgate version, and is approved by Prebendary Lowth, Vitrina, Dr. Waterland, Henry, and several others. Some, however, think that these verses should be connected with the preceding, and that the prophet continues in them to describe the judgment to be inflicted on Jerusalem.

Verse 8. "As when a hungry man dreameth; and, lo! he seemeth to eat; but he awaketh, and his appetite is still unsatisfied: and as a thirsty man, &c. So shall it be with the multitude of all the nations, which have set themselves in array against mount Zion." Thus Bishop Lowth. The Assyrians had swallowed up Jerusalem in their imagination: but God would suddenly disappoint all their hopes, and send them away empty and confounded. For, the reader will observe, "Sennacherib and his mighty army are not here compared to a dream, because of their sudden disappearance; but the disappointment of their eager hopes is compared to what happens to a hungry and thirsty man, when he awakes from a dream, in which fancy had presented to him meat and drink in abundance, and finds it nothing but a vain illusion. The comparison is elegant and beautiful in the highest degree, well wrought up, and perfectly suited to the end proposed."

Verses 9, 10. *Stay yourselves and wonder*—The

10 For ^a the LORD hath poured A. M. 3279.
out upon you the spirit of-deep sleep, B. C. 725.
and hath ^o closed your eyes: the prophets
and your ^e rulers, ^p the seers hath he covered.

11 And the vision of all is become unto you as the words of a ⁷ book ^q that is sealed, which *men* deliver to one that is learned, saying, Read this, I pray thee: ^r and he saith, I cannot; for it is sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned.

^e Heb. *heads*, Chapter iii. 2; Jer. xxvi. 8.—^p 1 Sam. ix. 9.
⁷ Or, *letter*.—^q Chap. viii. 16.—^r Dan. xii. 4, 9; Rev. v. 1-5, 9; vi. 1.

prophet, having described the temporal judgment coming on the Jews, (see the contents of the chapter,) proceeds now to predict the spiritual one, the first gradation of which is contained in these and the two following verses, which both describe the judgment and the consequence of it. It is the same with that predicted chap. vi. 9-12; and viii. 14, 15. On which see the notes. Hebrew, *התמהמהו ותמהו*, *Pause and be astonished*. Stop and consider the stupidity of this people, and you cannot but wonder at it. *Cry ye out, and cry*—Through amazement and horror. *They are drunken, but not with wine*—But with stupidity and folly, which makes them, like drunken men, insensible of their danger, and not knowing what to do. *For the Lord hath poured out upon you*—Hath suffered to come upon you, in a way of righteous judgment, and as a punishment for your *loving darkness rather than light; the spirit of deep sleep*—Hardness of heart, and insensibility of your danger and misery. *The prophets and your rulers*—Your magistrates and ministers, whose blindness and stupidity are a great curse to the people; *hath he covered*—Permitted to be covered with the veil of ignorance and stupidity; that is, he hath withdrawn his abused light and grace from them, so that they no more see things in a true light than if a thick veil were spread over them. The *prophets and seers* here mean the same persons.

Verses 11, 12. *And the vision of all*—Of all your prophets, or every vision; *is unto you as the words of a book that is sealed*—Which no man can read while it is sealed up, as books then sometimes were, being in the form of rolls. *Which men deliver to one that is learned*—That understands the language in which the book is written; *saying, Read this—he saith, I cannot; for it is sealed*—Mere human learning, without supernatural illumination, will not enable any man rightly to understand the word of God, and things divine: see 1 Cor. ii. 11, 14. *The book is delivered*—Unsealed and opened; *to him that is unlearned—and he saith, I cannot read it; for I am unlearned*. Thus, neither the learned nor the unlearned among the Jews were any better

A. M. 3279. 13 ¶ Wherefore the LORD said,
B. C. 725.

^a Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by ^t the precept of men :

14 ^u Therefore, behold, ^a I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: ^x for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

15 ^y Wo unto them that seek deep to hide their counsel from the LORD, and their works

^a Ezek. xxxiii. 31; Matthew xv. 8; Mark vii. 6.—^t Col. ii. 22.—^u Hab. i. 5.—^a Heb. *I will add.*—^x Jer. xlix. 7; Obad.

for the messages which God sent them by his servants the prophets, nor desired to be better.

Verses 13, 14. *Forasmuch as this people draw near to me*—Namely, in acts of worship; *with their mouth*—Speaking to me in prayer and praise, and promising and professing to serve me; *and with their lips do honour me*—With mere outward devotion and bodily worship; *but have removed their heart far from me*—Do not render me that love and gratitude, that regard and obedience, which I require; *and their fear toward me is taught by the precept of men*—By mere human wisdom, and not by my word and Spirit. They worship and serve me, not in such a manner as I have prescribed, but according to men's inventions, preferring the devices and traditions of their false prophets before my institutions. Or, their religion is merely of human, not of divine, origin: it is the fruit of corrupt nature, and not of renewing grace. *I will proceed to do a marvellous work*—A thing that will scarce be believed; *for the wisdom of their wise men shall perish*—Shall disappear and vanish. A veil shall be cast upon the eyes of their minds, and their folly shall be made manifest to all. The most refined arts of their politicians shall not avail their authors, nor be able to preserve them from God's judgments; and their most wise and learned men shall lose their usual discretion, and be infatuated. This threatening was remarkably fulfilled in the Jews of our Lord's time, who crucified him out of fear of the Romans, and thereby brought the Romans upon them! And "their learned rabbis, ever since, have minded little else but fabulous stories, and the Cabbalists have vented trifles for profound mysteries." As, in rejecting Christ and his gospel, they removed their hearts far from God, therefore God justly removed wisdom far from them, and hid from their eyes the things that belonged even to their temporal peace.

Verses 15, 16. *Wo unto them that seek deep*—Hebrew, *הַמְעִיקִים*, *that make, or dig deep*; a metaphor from persons digging deep into the earth, that they may hide what they wish to keep safe and unknown. *To hide their counsel from the Lord*—

are in the dark, and ^z they say, Who A. M. 3279.
seeth us? and who knoweth us? B. C. 725.

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the ^b work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is it not yet a very little while, and* ^c Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 And ^d in that day shall the deaf hear the words of the book, and the eyes of the blind

8; 1 Cor. i. 19.—^y Chap. xxx. 1.—^z Psa. xciv. 7.—^b Chap. xlv. 9; Rom. ix. 20.—^c Chap. xxxii. 15.—^d Chap. xxxv. 5.

Who vainly imagine that they can conceal their hypocrisy and secret wickedness from him, and can deceive, not only men, but God, by their external professions and services; or, who think they can carry on their projects without the observation or interposition of Providence. *And their works are in the dark*—Their wicked counsels are contrived, and their idolatry is practised, in secret and dark places, of which see Ezek. viii. 12. *And they say, Who seeth us?*—Neither God nor man can discover us. *Surely your turning of things upside down*—"Your giving things unexpected turns, or false appearances, to hide your true designs, shall signify no more toward producing the intended effect, than the clay does without the artificer." Dr. Waterland renders the verse, "This perverseness of yours is as if the potter were reputed as clay; that the work should say of its maker, He made me not; or the thing framed, say of him that framed it, He hath no understanding." Bishop Lowth reads the passage in the interrogative form, and thereby gives it still more force: "Perverse as ye are! shall the potter be esteemed as the clay? Shall the work say of the workman, He hath not made me?" &c. "We, and all our works are in the hands of God, as clay in the hands of the potter, to give what form and fashion to them he pleases; and when the finest schemes are laid, he can work things to a quite contrary end."—Lowth.

Verse 17. *Is it not a very little while, &c.*—The following paragraph, to the end of the chapter, relates to the times of the gospel; the prophet foretelling therein, in figurative language, the rejection of the Jews and the calling of the Gentiles. Lebanon, a barren mountain, a desolate wilderness, here stands for the Gentile world. This was *to be turned into a fruitful field*—Hebrew, *לְכַרְמֵל*, *into Carmel*, or *the vineyard of God*, as the word signifies. On the other hand, *the fruitful field*, what had formerly been the vineyard of God, the Jewish Church, should be *esteemed as a forest*—See this interpretation confirmed, chap. xxxii. 15; and Matt. xv. 7, 8.

Verses 18, 19. *In that day, &c.*—In these two verses

A. M. 3279. shall see out of obscurity, and out of
B. C. 725. darkness.

19 * The meek also ^a shall increase *their* joy in the LORD, and ^t the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to naught, and ^s the scorner is consumed, and all that ^h watch for iniquity are cut off:

21 That make a man an offender for a word, and ⁱ lay a snare for him that reproveth in the gate, and turn aside the just ^k for a thing of naught.

^e Ch. lxi. 1. — ^a Heb. *shall add*. — ^f Jam. ii. 5. — ^g Ch. xxviii. 14, 22. — ^h Mic. ii. 1. — ⁱ Amos v. 10, 12. — ^k Prov. xxviii.

we have the first happy consequence of Lebanon's becoming a fruitful field, "the spiritual blessings of light and understanding in divine things, and of joy and consolation to be diffused among the Gentiles, formerly deaf and blind." *The deaf hear the words of the book*—That is, the truths of divine revelation are declared to the heathen, and their ears are opened to hear, and their hearts to understand them. *And the eyes of the blind to see*—They who had been for ages in a state of the greatest spiritual blindness and darkness, shall be enlightened with the clear and satisfactory knowledge of God and his will. *The meek also*—Humble and meek believers of the Gentiles, opposed to these proud and scornful Jews, spoken of in the former part of this, and in the foregoing chapter; *shall increase their joy in the Lord*—Shall greatly rejoice in this, that Jehovah is now their God and portion. *And the poor among men*—The poor in spirit, or the poor of this world, to whom, especially, the gospel has been and is to be preached, or those whom the Jews viewed as a mean and despicable people; *shall rejoice in the Holy One of Israel*—Whom before they neither knew nor regarded.

Verses 20, 21. *For, &c.*—Here we have the second event connected with the calling of the Gentiles, the punishment of the enemies of God and his truth. *For the terrible one is brought to naught*—The proud and potent enemies of those meek and poor believers, mentioned in the last verse, such as the unbelieving Jews and their rulers, and the heathen potentates, were in the first age of Christianity. *And the scorner is consumed*—The scornful opposers of God's word and servants. *And all that watch for iniquity*—That early and diligently apply themselves to the practice of wickedness. *That make a man an offender for a word*—That condemn a man, as if he were a great criminal, for a verbal reproof; *and lay a snare for him that reproveth*—For God's faithful prophets and ministers, whose office it is to reprove ungodly men; *in the gate*—Where the people used to assemble, both upon civil and sacred accounts, and where prophets used to deliver their prophecies. *And turn aside*—From his right; *the just*—Hebrew, *the just*, or *righteous one*, meaning chiefly the prophets and ministers of God, and especially Christ, often called

22 Therefore thus saith the LORD, A. M. 3279
¹ who redeemed Abraham, concern- B. C. 725.
ing the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, ^m the work of my hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

24 They ⁿ also that erred in spirit ¹⁰ shall come to understanding, and they that murmured shall learn doctrine.

10. — ¹ Jos. xxiv. 3. — ^m Chap. xix. 25; xlv. 11; lx. 21; Eph. ii. 10. — ⁿ Chap. xxviii. 7. — ¹⁰ Heb. *shall know understanding*.

the Just One, both in the Old and New Testaments; *for a thing of naught*—Not for any great advantage, but for a trifle, which was a great aggravation of their injustice, or, *with vanity*, as כְּהִרָו signifies, that is, with vain and frivolous pretences, or without any colour of reason or justice. Vitringa applies all this to those who opposed Christ and his apostles.

Verses 22–24. *Therefore thus saith the Lord*—These verses contain the third consequence of turning Lebanon into a fruitful field; "a wonderful increase of the true seed of Abraham and Jacob disseminated through the whole world, in whom those patriarchs, according to the promises given them by God, might be able to recognise their true image." *Who redeemed Abraham*—From manifold dangers, and especially from idolatry, in which his family and ancestors were generally involved; *Jacob shall not now be ashamed*—The posterity of Jacob, who had great cause to be ashamed for their continued infidelity, for their persecutions of God's prophets and righteous servants, and for their rejection of their own Messiah, shall, at last, be brought back unto the God of their fathers, and to their own Messiah. *Neither shall his face now wax pale*—Through fear of their enemies, who from time to time had molested them, for now they shall be delivered from them all, and shall serve God *without fear*, Luke i. 74. *But when he seeth his children*—When the believing seed of Jacob shall see those children whom they have begotten to God, by the gospel, even the Gentiles; *the work of my hands*—*The children, not of the flesh, but of the promise*, whom I, by my almighty grace, have regenerated; *in the midst of him*—Incorporated with the Jews, into one and the same body; *they shall sanctify my name, &c.*—Instead of despising and hating the Gentiles, and envying them the grace of God, they shall praise and glorify God with them, and for them. *They also that erred*—Those Gentiles who had erred from God's truth, being led aside by a lying spirit to idolatry, and all manner of impiety; *shall come to understanding*—Shall come to the knowledge of the truth; *and they that murmured, &c.*—They that would not receive the doctrine of God, but murmured at his faithful teachers who delivered it; *shall learn doctrine*—Shall receive God's truth in the love of it.

CHAPTER XXX.

The prophecy of this chapter, like that of the preceding, relates to the approaching danger of Jerusalem by Sennacherib's invasion. (1.) Those who, in that distress, trusted to the Egyptians for help, and were in haste to fetch succours from thence, are reproved and threatened, 1-7. (2.) A terrible threatening is denounced against those who slighted the important advice given them by the prophets in the name of God, 8-17. (3.) A gracious promise is made to those who trusted in God, that they should not only be brought out of their troubles, but should see happy days after them, in the enjoyment of both temporal and spiritual blessings, 18-26. (4.) A prophecy of the total ruin of the Assyrian army, which should be an occasion of great joy, and an introduction to those happy times, 27-33.

A. M. 3279. **WO** to the rebellious children, saith
B. C. 725. the LORD, ^a that take counsel,
but not of me; and that cover with a covering,
but not of my Spirit, ^b that they may add sin
to sin:

2 ^c That walk to go down into Egypt, and
^d have not asked at my mouth; to strengthen
themselves in the strength of Pharaoh, and to
trust in the shadow of Egypt!

3 ^e Therefore shall the strength of Pharaoh
be your shame, and the trust in the shadow
of Egypt your confusion.

4 For his princes were at ^f Zoan, A. M. 3279.
and his ambassadors came to Hanes. B. C. 725.

5 ^g They were all ashamed of a people that
could not profit them, nor be ^h a help nor profit,
but a shame, and also a reproach.

6 ^b The burden of the beasts of the south:
into the land of trouble and anguish, from
whence come the young and old lion, ⁱ the
viper and fiery flying serpent, they will carry
their riches upon the shoulders of young
asses, and their treasures upon the bunches of
camels, to a people that shall not profit them.

^a Chapter xxix. 15.—^b Deut. xxix. 19.—^c Chapter xxxi. 1.
^d Num. xxvii. 21; Jos. ix. 14; 1 Kings xxii. 7; Jer. xxi. 2; xlii.
2, 20.

^e Chap. xx. 5; Jer. xxxvii. 5, 7.—^f Chap. xix. 11.—^g Jer.
ii. 36.—^h Chapter lvii. 9; Hosea viii. 9; xii. 1.—ⁱ Deut.
viii. 15.

NOTES ON CHAPTER XXX.

Verses 1-5. *Wo to the rebellious children*—The Jews, who called themselves God's children, though they were rebellious ones, as was said chap. i. 2. *That take counsel*—That consult together, and resolve what to do; *but not of me*—Not following nor asking my advice, which I encouraged and commanded them to do. *And cover with a covering*—Seek protection; *but not of my Spirit*—Not such as by my Spirit, speaking in my word, I have directed and required them to seek; *that they may add sin to sin*—That unto all their other sins, by which they have deserved and provoked my judgments, they may add distrust of my power and mercy, and put confidence in an arm of flesh. *That walk to go down into Egypt*—That send ambassadors to Egypt for succour, which the Jews were prone to do upon all occasions, and did now upon the invasion of the king of Assyria, chap. xx. 5, 6; *and have not asked at my mouth*—Either by the priests or prophets, as they were commanded to do in weighty cases. *The strength of Pharaoh shall be your shame*—Not only unprofitable, but mischievous to you. *For his princes*—The princes of Judah; *were at Zoan*—Sent thither by the king, or by their brethren. *His ambassadors came to Hanes*—An eminent city of Egypt, called more largely Tahapanes. *They were all ashamed*—Both the messengers and they who sent them; *of a people that could not profit them*—For, though the Egyptians, in conjunction with the Ethiopians, did so far assist the Jews as to give a diversion to Sennacherib's forces; yet, being entirely routed, they became rather a burden than a help to the Jews, and are therefore (chap. xxxvi. 6) compared to a broken reed, which not only fails the hand that leans upon it, but pierces and wounds it.

Verses 6, 7. *The burden of the beasts of the south*—The burden of riches or treasures, carried upon beasts travelling southward. In these verses the prophet has before his eyes "the ambassadors of the Jews, or, as some think, also of Hosea, and the Ephraimites, (see 2 Kings xvii. 4,) bearing their splendid and sumptuous presents on asses and camels into Egypt; and perceiving that they would reap no advantage from this proud and sumptuous embassy, and that the whole would be fruitless, or rather would raise the indignation of the Assyrians, he cannot refrain, but exhibits, to the life, the whole scheme of this imprudence, folly, and incredulity, as it was immediately presented to his prophetic sight, with its shameful and sorrowful event." *Into the land of trouble and anguish*—Into Egypt and Ethiopia, for both were joined together in this matter, (see chap. xx.) whose land seems to be called a *land of trouble, &c.*, prophetically, because they should distress and not help those that applied to and trusted in them, as was said of the Assyrians in the like case, 2 Chron. xxviii. 20. Bishop Lowth, who supposes that the deserts are here meant, which the Israelites passed through when they came out of Egypt, renders it, *by, or through a land of distress, &c.* But it seems more likely, as it certainly was more important, that the land to which, than that through which, they went, should be spoken of. Besides, the direct road from Judea to Egypt was not through such a country as is here described. *From whence come the young and old lion, &c.*—This may be understood literally, for "Egypt, at this time, joined to Ethiopia, was, of all countries, most fertile of every fierce and wild creature, which the nature of man abhors, both terrestrial and aquatic." See *Boch. Hieroz.*, p. ii. l. iii. c. 13. The words, however,

A. M. 3279. 7^k For the Egyptians shall help in
B. C. 725. vain and to no purpose: therefore
have I cried¹ concerning this, ¹Their strength
is to sit still.

8 ¶ Now go, ^mwrite it before them in a
table, and note it in a book, that it may be
for ²the time to come for ever and ever:

9 That ⁿthis is a rebellious people, lying
children, children *that* will not hear the law
of the Lord:

10 ^oWhich say to the seers, See not; and
to the prophets, Prophecy not unto us right
things, ^pspeak unto us smooth things, prophecy
deceits;

11 Get you out of the way, turn aside out of
the path, cause the Holy One of Israel to cease
from before us.

12 Wherefore thus saith the Holy One of
Israel, Because ye despise this word, and trust in
³oppression and perverseness, and stay thereon:

^k Jer. xxxvii. 7. — ¹ Or, to her. — Verse 15; Chap. vii. 4.
^m Hab. ii. 2. — ² Heb. the latter day. — ⁿ Deut. xxxii. 20; Chap.
i. 4; Verse 1. — ^p Jer. xi. 21; Amos ii. 12; vii. 13; Mic. ii. 6.
P I Kings xxii. 13; Mic. ii. 11.

may have a higher and mystical meaning, and by
these wild and savage creatures may be designed the
craft and cruelty of the Egyptians and Ethiopi-
ans, and the danger and injury the Jews, or Is-
raelites, would bring upon themselves by a confede-
racy with them. *Therefore have I cried concern-
ing this*—This counsel, or practice; *their strength
is to sit still*—It is safer and better for them to stay
quietly at home, seeking to God for help, than to go
or send to Egypt for it.

Verses 8-11. *Now go, write it before them*—Write
this prophecy and warning, which I have now deli-
vered, in their presence; *in a table, and in a book*—
So it was to be written twice over, once in a table,
to be hung up in some public place, that all present
might read it; and again in a book, that it might be
kept for the use of posterity. *That it may be for
the time to come*—As a witness for me and against
them, that I have given them fair warning, and that
they have wilfully run upon their own ruin. *That
they are lying children*—Who profess one thing,
and practise another; *that will not hear the law of
the Lord*—The commands of God, either contained
in the Scriptures, or delivered by the mouth of the
prophets, whereby these practices were expressly
forbidden them. *Which say to the seers, See not,
&c.*—This they said in effect, in that they were not
willing to know and do the will of God. *They
loved darkness rather than light. Prophecy not
unto us right things*—The prophets told them of
their faults, and warned them of their misery and
danger, but they could not bear it. They wanted
smooth things to be spoken to them, things that
would give them no pain, but please their corrupt

13 Therefore this iniquity shall be to you ^aas a breach ready to fall, swell-
ing out in a high wall, whose breaking ^ccometh
suddenly at an instant.

14 And ^ehe shall break it as the breaking
of ⁴the potter's vessel that is broken in pieces;
he shall not spare: so that there shall not be
found in the bursting of it a sherd to take fire
from the hearth, or to take water *withal* out of
the pit.

15 For ^fthis saith the Lord GOD, the Holy
One of Israel; ⁵In returning and rest shall ye
be saved; in quietness and in confidence shall
be your strength: ⁶and ye would not.

16 But ye said, No; for we will flee upon
horses; therefore shall ye flee: and, We will
ride upon the swift; therefore shall they that
pursue you be swift.

17 ⁷One thousand *shall flee* at the rebuke of
one; at the rebuke of five shall ye flee: till ye

^a Or, fraud. — ^b Psa. lxiii. 3. — ^c Chap. xxix. 5. — ^d Psa. ii. 9;
Jer. xix. 11. — ^e Heb. the bottle of potters. — ^f Verse 7; Chap.
vii. 4. — ^g Matt. xxiii. 37. — ^h Rev. xxvi. 8; Deut. xxviii. 25;
xxxii. 30; Jos. xxiii. 10.

minds, and flatter them in their sins. *Get ye out of
the way*—In which you now walk, out of your pre-
sent course of preaching unpleasing and frightful
things; or, out of our way. For the prophets stood
in their way, like the angel in Balaam's road, with
the sword of God's wrath drawn in their hands, so
that these sinners could not proceed on in their sin-
ful practices without terror; and this they took
heinously. *Cause the Holy One of Israel to cease
from before us*—Do not trouble us with harsh and
repeated messages from God, as you use to do.

Verses 12-14. *Because ye despise this word,
and trust in oppression*—In the wealth which you
have gotten by oppression, whereby you now think
to procure Egyptian succours; *and perverseness*—
In your perverse and rebellious course of sending to
Egypt for help. *This iniquity shall be to you as a
breach, &c.*—Like a wall, which is high, and seems
to be strong, but, swelling out in some parts, upon
the least accident falleth down suddenly to the
ground. Such shall be the issue of your high and
towering confidence in Egypt. *And he shall break
it*—Namely, God, or the enemy whom God will send
against you.

Verses 15-17. *In returning*—From your present
purpose of sending to Egypt; or, as the LXX., the
Syriac, and Arabic understand it, in returning to
God; *shall ye be saved*—Preserved from the power
of your enemies. *In quietness and confidence*—In
a calm and quiet submission to the divine will, and
a confidence placed on his mercy, power, and faith-
fulness; *shall be your strength*—Your support under
your troubles, and your ability to withstand your in-
vaders. *But ye said, No; for we will flee upon*

A. M. 3279. be left as ⁵ a beacon upon the top of a
B. C. 725. mountain, and as an ensign on a hill.

18 ¶ And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD is a God of judgment: ⁷ blessed are all they that wait for him.

19 For the people ² shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be

⁵ Or, a tree bereft of branches, or, boughs, or, a mast.—⁷ Psa. ii. 12; xxxiv. 8; Prov. xvi. 20; Jer. xvii. 7.

horses; on the swift—We will have swift horses from Egypt, that, in case of danger, we may escape from our enemies. It is probable many of the richer sort intended to flee, and perhaps did actually flee into Egypt, having sent their treasures thither before them. *Therefore shall ye flee*—Your sin shall be your punishment: you will flee, and you shall flee. *One thousand at the rebuke of one*—You shall be so dispirited and enervated by your fears, that, instead of one of you chasing a thousand, as God promised you should do, if you were obedient, a thousand of you shall be chased by one of your enemies. *At the rebuke, or assault, of five*—Of a comparatively small number; *shall ye flee*—All of you, however numerous; *till ye be left, &c.*—Till ye be generally destroyed, and but a few of you left. “The meaning of the whole period is, that if the Jews, in the uncertain state of their affairs, would abstain from all endeavours to defend themselves by foreign aid, and would commit themselves to the care and providence of God, with settled minds, in faith and hope, they should then be safe, and avoid the calamities which threatened them.” But this they would not do; they were determined to seek for preservation or deliverance from the yoke of the Assyrians in the help of the Egyptians, and therefore it is foretold they should meet with the calamities here mentioned; and “should be seized with such a panic fear that, when they came to the point, they should turn their backs on their enemies, and flee with that swiftness wherewith they had thought to make their enemies flee, insomuch that very few of them should escape the common destruction.”

Verse 18. *And therefore*—Because of your great misery: for the misery of God’s people is frequently mentioned in Scripture as a motive to God’s mercy: or, *notwithstanding*, as לִכְן may be rendered; *will the Lord wait*—Patiently expect your repentance, and stop the course of his proceedings against you, that you may have an opportunity of making your peace with him, and of preventing your utter ruin. *He will be exalted*—He will lift up himself, and exert his power gloriously in your behalf; *that he may have mercy upon you*—That he may show his mercy in your deliverance. *For the Lord is a God of judgment*—That is, he is wise and just in all the dispensations of his providence, acting toward his people with equity and moderation. *Blessed are all they that wait for him*—In the way of their duty,

very gracious unto thee at the voice of A. M. 3279.
thy cry; when he shall hear it, he will B. C. 725.
answer thee.

20 And *though* the LORD give you ² the bread of adversity, and the water of ⁶ affliction, yet shall not ¹ thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind

² Chap. lxxv. 9.—¹ 1 Kings xxii. 27; Psa. cxxvii. 2.—⁶ Or, oppression.—¹ Psa. lxxiv. 9; Amos viii. 11.

with faith and patience; that will not take any indirect course to extricate themselves out of their straits, but patiently expect God to appear for them in his own way and time: which is a much surer way to safety and happiness than having recourse to mere human aids, and placing confidence in the arm of flesh.

Verse 19. *For, &c.*—“The consolatory part of this discourse begins here, which is connected with the preceding part by the last clause of the former verse, *Blessed, &c.* Here follows, therefore, a series of excellent blessings, to be conferred by God after these judgments. And the prophet hath so ordered his style in setting them forth, that when he seems to promise only temporal blessings to the church, he would be understood mystically under these figurative emblems.”—Vitrina. *The people shall dwell in Zion, &c.*—This is the first of these blessings, the restoration of their state upon their repentance and earnest prayers: as if he had said, Although the time is coming when the people shall be banished from Jerusalem and carried into captivity; yet after a set time they shall return and have a fixed and comfortable abode in Jerusalem, the seat of their religion, and metropolis of their republic. This was in part fulfilled upon their return from Babylon, “when the tears which they had shed in their banishment were wiped away, and God heard the prayers and vows of his people, after the time of his indignation was expired.” But it was more fully accomplished in the times of the gospel, when many of them were, and the whole body of them shall be, brought into Christ’s church, often called Zion and Jerusalem.

Verses 20, 21. *And though the Lord give you the bread of adversity*—Although in that time and state of the church you will be subject to many outward straits and afflictions, which was the case with the Jews after their restoration from Babylon, and which was also the lot of the first converts to Christianity; *yet shall not thy teachers be removed, &c.*—As they have been in former times, both in Israel and Judah, when the godly prophets, and other instructors of the people, were but few, and when they were persecuted and banished by their wicked rulers. The Jews, after their return from Babylon, were blessed with many excellent instructors, as appears from the books of Ezra and Nehemiah, at the head of which we must place these two eminent

A. M. 3279. thee, saying, *This is the way, walk*
B. C. 725. ye in it, when ye ^eturn to the right
hand, and when ye turn to the left.

22 ^d Ye shall defile also the covering of ⁷ thy
graven images of silver, and the ornament of
thy molten images of gold: thou shalt ⁸ cast
them away as a menstuous cloth; ⁹ thou shalt
say unto it, Get thee hence.

23 ^f Then shall he give the rain of thy seed,
that thou shalt sow the ground withal; and

^c 1 John i. 7.—^d 2 Chron. xxxi. 1; Chapter ii. 20; xxxi. 7.
^e Heb. *the graven images of thy silver*.—⁸ Heb. *scatter*.—⁹ Hos.

servants of God. In the times of the New Testament, however, God provided still better for his church, sending his Son, the great teacher of his people, into the world; and pouring forth the gifts and graces of the Spirit in abundance, increasing the number of faithful ministers, and promising a continued succession of them to the end of the world. This is the second great benefit predicted by the prophet to follow these judgments. *Thine eyes shall see thy teachers*—They shall be present in your assemblies, instructing, exhorting, warning, and encouraging you from time to time. The original word, מוֹרִי, here used, means *ordinary teachers*, and not those of an extraordinary kind, such as the prophets or seers were. *And thine ears shall hear a word, &c.*—As often as need shall require, thou shalt hear the voice of God's word and Spirit directing thee in thy course: *behind thee*—A metaphor, borrowed either from shepherds, who used to follow their sheep, and to recall them when they went out of the way; or from travellers, who, if they go out of the right way, are oftentimes admonished of their error, and recalled by some other passenger or person behind them.

Verse 22. *Ye shall also*—To show your contempt of it; *defile the covering of thy graven images*—The leaves or plates, wherewith their wooden images were frequently covered: *and the ornament of thy molten images*—Or, the coat, or covering; Hebrew, אֶפֶדָה, the ephod, as the word is rendered, Exod. xxviii. 8; and xxxix. 5; which was a costly and glorious robe. The images also were of gold: for the idolaters spared no cost in the making and adorning of their idols. *Thou shalt cast them away, &c.*—Thou shalt so deeply abhor idolatry that thou shalt cast away, with indignation, all the monuments and instruments thereof. This prophecy was fulfilled in some measure even before the Assyrian invasion, as we learn from 2 Chron. xxxi. 1; Hezekiah inciting the people to destroy idolatry out of the land. Probably it was fulfilled still more upon the deliverance of Jerusalem from Sennacherib's army, which, doubtless, would convince thousands of individuals of the almighty power of Jehovah, of the impotence of idols, and the sin and folly of worshipping them. But it was verified in the whole body of the Jewish nation, at their return from their captivity in Babylon, for they abhorred idols ever after. Add to this,

bread of the increase of the earth, and ^{A. M. 3279.}
^{B. C. 725.} it shall be fat and plenteous: in that
day shall thy cattle feed in large pastures.

24 The oxen likewise and the young asses
that ear the ground shall eat ⁹ clean ¹⁰ provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be ⁸ upon every high
mountain, and upon every ¹¹ high hill, rivers
and streams of waters in the day of the

xiv. 8.—^f Matt. vi. 33; 1 Tim. iv. 8.—⁹ Or, *savoury*.—¹⁰ Heb. *leavened*.—¹¹ Chap. ii. 14, 15; xlv. 3.—¹² Heb. *lifted up*.

it is accomplished daily in the conversion of souls, by the power of divine grace, from spiritual idolatry, to the fear and love of God. This deliverance from the love and practice of idolatry is the third blessing here represented as being conferred on the people, after the forementioned judgments. In the two following verses we have a fourth.

Verses 23, 24. *Then shall he give thee the rain of thy seed*—Or rather, *to, or for thy seed*, namely, when thou hast newly sown it, which was called the *former rain*; or, such as thy seed requires, which may include both the *former* and the *latter rain*. Their sins, the cause of all God's judgments, being removed by their sincere repentance and God's gracious pardon, God showers down his blessings upon them. "When he gives them their teachers," says Henry, "and they give him their hearts, so that they begin to seek the kingdom of God and his righteousness, then all other things are added unto them." *And bread of the increase of the earth*—Which shall be the fruit of thy own land and labour. *And it shall be fat and plenteous*—Excellent for quality, which is called *fat*, Deut. xxxii. 14, and abundant for quantity. This promise, by the special blessing of God, was remarkably fulfilled after the defeat of Sennacherib, (chap. xxxvii. 30,) God thus repairing the losses they sustained by that devastation. *The oxen likewise, &c., shall eat clean provender*—There shall be such plenty of corn that the very beasts, instead of straw, shall eat corn; and that not in the ear, or with the straw, but the pure grain. Vitranga, with some other commentators, thinks it appears plainly, from the next two verses, that the prophet is to be understood in this passage as speaking, not so much literally as figuratively, and that the words contain a splendid promise of pure and abundant spiritual provision, made by the Lord for his people, in the ministry of the word, the spiritual sowing; the effusions of his Spirit, *the rain of the seed*; and in the due administration of his various ordinances, *the large pastures* in which his flock feeds.

Verse 25. *On every high mountain, and every high hill*—Which are commonly dry and barren; *shall be rivers and streams of water*—Fertilizing and refreshing blessings, showered down by God upon his church and people. This verse certainly cannot be understood literally, and the mystical meaning, according to Vitranga and some others, is,

A. M. 3279. great slaughter, when the towers
B. C. 725. fall.

26 Moreover ^h the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh

^h Chap. lx. 19, 20.—¹² Or, and the grievousness of flame.
¹³ Heb. heaviness.

“that in all the more celebrated places, whether of kingdoms or cities, there should be synagogues, public schools, or oratories, in which the word of God, and the doctrine of pure religion, should be copiously taught, and the waters of sound instruction poured out,” so that the lovers of true wisdom, piety, and virtue, might there quench their thirst. The time in which these benefits should be conferred upon the church is denoted by this character, namely, *in the day of the great slaughter, when the towers shall fall*—That is, when God should take severe vengeance upon the enemies of his people. Perhaps the destruction of Jerusalem and of the temple, with the subversion of the Jewish state, and the slaughter of immense multitudes of Jews, events connected with the calling of the Gentiles, and the extensive propagation of the gospel, might be first in the prophet’s view. The words may further refer to the overthrow of the pagan, persecuting Roman empire, and the great slaughter that preceded or accompanied it. But, undoubtedly, the words ultimately refer to the destruction of all the antichristian powers, the subversion of the fortresses and towers of Satan’s kingdom, making way for the universal diffusion of divine truth and spread of true religion. “This shall be remarkably fulfilled,” says Lowth, “at the time when there shall be a terrible destruction of God’s enemies, (Rev. xiv. 20, and xix. 21,) and when the great ones of the earth shall fall, denoted here by high towers, or the fortifications of mystical Babylon.”

Verse 26. *The light of the moon shall be as the light of the sun*—For constancy and brightness, which, as also the following clause, is to be understood metaphorically, of that glorious and happy state of the church which should take place in future times. *And the light of the sun seven-fold, as the light of seven days*—As if the light of seven days were combined together in one. Its light shall then be transcendently more bright and glorious than ever it was before. Which magnificent expressions seem evidently to be too high for the deliverance of the Jews, either from Sennacherib or out of Babylon; and do much better agree to the times of the gospel, in which the light is far more clear, and the grace of God conferred on his people much more abundant, than ever it was in former times. *In the day that the Lord bindeth up the breach of his people, &c.*—When God shall effectually cure the wounds

from far, burning *with his anger*, A. M. 3279.
¹² and the burden thereof is ¹³ heavy: B. C. 725.

his lips are full of indignation, and his tongue as a devouring fire:

28 And ⁱ his breath, as an overflowing stream, ^k shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and *there shall be* ^l a bridle in the jaws of the people, causing them to err.

ⁱ Chapter xi. 4; 2 Thessalonians ii. 8.—^k Chapter viii. 8.
^l Chapter xxxvii. 29.

and breaches of his people, first making up the breach between himself and them, then making Israel and Judah to be one, and making Jews and Gentiles to be one fold under one shepherd.

Verses 27, 28. *Behold, &c.*—Here begins the last part of the discourse contained in this chapter, in which the prophet gives an earnest of those greater blessings promised, for times to come, by assuring his people of the approaching destruction of the Assyrian forces. “It is an exquisitely fine and sublime passage, and closely connected with the argument and scope of the whole discourse, in that it teaches that the Jews and Israelites had no need to flee to Egypt for help against the Assyrians, to the neglect of their duty toward God, since God was perfectly sufficient to defend them, and had determined to destroy the Assyrian.”—Vitrina. *The name of the Lord* is here put for the Lord himself, and he is said to *come from far*, either as coming unexpectedly, or as having for a long time appeared to withdraw his presence, and withhold his help from his people; *burning with anger*—Determined to take signal vengeance on his enemies. *And the burden thereof is heavy*—The punishment which he will inflict will prove very grievous and intolerable. *His lips are full of indignation*—He hath pronounced a severe sentence against them, and will give command for the execution of it. *And his breath*—His anger, or rather, the effects thereof; (the expression is borrowed from men’s discovering their anger by strong and vehement breathing; see on Job iv. 9;) *as an overflowing stream*—Coming from him as vehemently as a mighty torrent of waters; *shall reach to the midst of the neck*—Shall bring the Assyrian into a most dangerous condition, as a man, who is in waters which reach to his neck, is in great danger of being drowned; see on chap. viii. 8. *To sift the nations with the sieve of vanity*—To shake and scatter, as it were, with a sieve, the Assyrian army, made up of the people of different nations. “*Vanity*,” says Lowth, “sometimes signifies destruction: so chap. lviii. 13. *Vanity shall take them*, that is, they shall be destroyed. And here *the sieve of vanity* is such a one as doth not separate the chaff in order to save the corn, but makes an entire riddance, as when chaff is scattered before the wind.” Bishop Lowth translates the clause, *To toss the nations with the van of perdition*, judging that פּוֹרָה rather signifies a *van* than a sieve, and observing from Kimchi, “The

A. M. 3279. 29 Ye shall have a song, as in the
B. C. 725. night ^m when a holy solemnity is kept ;
and gladness of heart, as when one goeth with
a pipe to come into the ⁿ mountain of the LORD,
to the ¹⁴ Mighty One of Israel.

30 ° And the LORD shall cause ¹⁵ his glorious
voice to be heard, and shall show the lighting
down of his arm, with the indignation of his
anger, and with the flame of a devouring fire,
with scattering, and tempest, ^p and hail-stones.

31 For ^q through the voice of the LORD shall

^m Psa. xlii. 4.—ⁿ Ch. ii. 3.—¹⁴ Heb. *Rock*, Deut. xxxii. 40.
° Chap. xxix. 6.—¹⁵ Heb. *the glory of his voice*.—^p Chap.
xxviii. 2 ; xxxii. 19.—^q Chap. xxxvii. 36.—^r Chap. x. 5, 24.

use of the van is to cleanse the corn from the chaff
and straw : but the van with which God will winnow
the nations, will be the van of emptiness or perdition ;
for nothing useful shall remain behind, but
all shall come to nothing, and perish. In like manner
a *bridle* is designed to guide the horse in the
right way ; but the bridle which God will put in
the jaws of the people, shall not direct them aright,
but shall make them err, and lead them into destruction."

Verses 29-31. *Ye shall have a song, &c.*—You
shall have occasion of great joy, and of singing songs
of praise for your stupendous deliverance from that
formidable enemy ; *as in the night, &c.*—He mentions
the night, either because the Jewish feasts
began in the evening, and were celebrated with
great joy during a part of the night, as well as on
the following day ; or because he has a particular
respect to the solemnity of the passover, in which
they spent some considerable part of the night in
rejoicing, and singing sacred songs before the Lord.
As when one goeth, &c.—Like the joy of one that
is going up to the solemn feasts with music. *The
Lord shall cause his glorious voice to be heard*—His
thunder, metaphorically taken for a terrible judgment.
"This destruction shall be from the immediate
hand of God, in which he shall as evidently
appear as if he had discomfited the army by a tempest
of thunder, and lightning, and hail-stones, as he
formerly destroyed the Canaanites and Philistines."—
Lowth. *And show the lighting down of his arm*—Upon
the Assyrian, whom he will smite with a deadly blow
in the face of the world ; *with the indignation of his
anger*—With great wrath ; which is signified by
heaping so many words of the same signification together.
The Assyrian, who smote with a rod—
Who was the rod wherewith God smote his people
and other nations : he who used to smite others shall
now be smitten himself.

Verse 32. *Where the grounded staff shall pass*
—Instead of כִּסְרָה כִּסְרָה, *the grounded, or founded
staff*, of which, he says, no one yet has been able to
make any tolerable sense. Bishop Lowth, on the
authority of two MSS., (one of them ancient,) reads
כִּסְרָה כִּסְרָה, *the staff of correction*, which Le Clerc
also supposes to be the true reading. The bishop,

the Assyrian be beaten down, ^r which A. M. 3279.
smote with a rod. B. C. 725.

32 And ¹⁶ in every place where the grounded
staff shall pass, which the LORD shall ¹⁷ lay
upon him, *it shall be with tabrets and harps* :
and in battles of ^s shaking will he fight ¹⁸ with it.

33 ° For Tophet is ordained ¹⁹ of old : yea, for
the king it is prepared ; he hath made *it* deep
and large : the pile thereof is fire and much
wood ; the breath of the LORD, like a stream
of brimstone, doth kindle it.

¹⁶ Heb. *every passing of the rod founded*.—¹⁷ Heb. *cause to
rest upon him*.—¹⁸ Chap. xi. 15 ; xix. 16.—¹⁹ Or, *against them*.
^r Jer. vii. 31 ; xix. 6, &c.—¹⁹ Heb. *from yesterday*.

therefore, translates the clause thus : *And it shall be,
that wherever shall pass the rod of correction, which
Jehovah shall lay heavily upon him, it shall be accompanied
with tabrets and harps* ; that is, as the
bishop explains it, "with every demonstration of
joy and thanksgiving for the destruction of the enemy
in so wonderful a manner : with hymns of praise,
accompanied with musical instruments." *And in battles
of shaking, &c.*—Or, as it may be better rendered,
in fierce or tremendous battles shall he, namely, the
Lord, fight against them, that is, against the Assyrians.

Verse 33. *For Tophet is ordained of old*—"Tophet
is a valley very near to Jerusalem, to the south-east,
called also the valley of Hinnom, or Gehenna ;
where the Canaanites, and afterward the Israelites,
sacrificed their children, by making them pass
through the fire ; that is, by burning them in the fire,
to Moloch." It is supposed to have been called *Tophet*,
from the drums, timbrels, or tabrets, which
sounded there, to drown the cries of the children
thus inhumanly murdered : see notes on Lev. xviii.
21 ; 2 Kings xxiii. 10 ; and Josh. xv. 8. Hence the
word "is used for a place of punishment by fire, and
by our Saviour in the gospel for hell-fire, as the
Jews themselves had applied it." As the place had
been thus polluted by idolatry, Josiah, to render it
as despicable and abominable as possible, ordered
the filth of the city and dead carcasses to be thrown
there, and made it a common burying-place. There
also fires were kept continually burning, as the Jews
say, to consume dead bodies, bones, and such sordid
things. Vitringa justly observes, "that Tophet must
be understood here, not in a literal, but in a figurative
sense, for the place of punishment to be inflicted
upon the Assyrians, by the burning indignation of
God ; in the same manner as gehenna denotes the
place of punishment of the reprobate : that the fire
and much wood denote the matter of the punishment
destined for the king of Assyria and his army, as
well with respect to its nature and effect, as its cause :
see Rev. xix. 20. The making the valley deep and
large, signifies the same as the pile constructed of
much wood ; namely, the greatness of the destruction
to be spread through the extensive army of the
Assyrian ; and indeed it was necessary this valley

and this *pile* should be large, to contain one hundred and eighty-five thousand men. The meaning of the phrase, *ordained of old*, is, that God had absolutely fixed and determined this event. It was *prepared for the king*; whereby the prophet shows, that his army first, and Sennacherib himself afterward, should become obnoxious to the divine judgment. And the last phrase, *the breath of the Lord*, &c., alludes to the destroying angel, the executors of his

judgment: see chap. x. 17. This is the literal interpretation of the words, wherein the prophet represents the Assyrian destruction as the type of that of all the enemies and persecutors of the church; and further, these destructions as a figure of the infernal fire, wherein the unbelieving and cruel persecutors of the church shall be tormented for ever, and which is said to be *prepared for the devil and his angels*," Matt. xxv. 41.

CHAPTER XXXI.

In this chapter the same subject is continued which was treated of in the preceding. (1.) A wo is pronounced on those that trusted to the Egyptians, and not to God, for succour, when the Assyrian army invaded them, 1-3. (2.) An assurance is given them, that God would take care of Jerusalem in that time of danger and distress, 4, 5. (3.) They are called to repentance and reformation; 6, 7. (4.) The prophet foretells the fall of the Assyrian army, 8, 9.

A. M. 3279. B. C. 725. **WO** to them ^a that go down to Egypt for help; and ^b stay on horses, and trust in chariots, because *they are many*; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, ^c neither seek the LORD!

2 Yet he also *is wise*, and will bring evil, and ^d will not ¹ call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* ^e men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand,

both he that helpeth shall fall, and he ^{A. M. 3279. B. C. 725.} that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, ^f Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he will not be afraid of their voice*, nor abase himself for the ² noise of them: ^g so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 ^h As birds flying, so will the LORD of hosts defend Jerusalem; ⁱ defending also he will

^a Chap. xxx. 2; xxxvi. 6; Ezek. xvii. 15.—^b Psa. xx. 7; Chap. xxxvi. 9.—^c Dan. ix. 13; Hos. vii. 7.—^d Num. xxiii. 19.—^e Heb. *remove*.

^e Psa. cxlvi. 3, 5.—^f Hos. xi. 10; Amos iii. 8.—^g Or, *multitude*.—^h Chap. xlii. 13.—ⁱ Deut. xxxii. 11; Psa. xci. 4. ¹ Psa. xxxvii. 40.

NOTES ON CHAPTER XXXI.

Verses 1-3. *Wo to them that go down to Egypt, &c.*—As the Jews did, contrary to God's command, Deut. xvii. 16. *And stay on horses*—For Egypt had many and choice horses. *But they look not unto the Lord*—Their confidence in the creature was accompanied with, and produced, a distrust of God, and a neglect of seeking to him by prayer for his help. *Yet he also is wise, &c.*—You think you are wise, in engaging the Egyptians; but God is not inferior to them in wisdom or strength, but much superior, and therefore you have done foolishly in preferring them before him, who will execute his judgments upon you, notwithstanding all the Egyptians can do. *And will not call back his words*—His threatenings denounced against you; *but will arise against the evil-doers*—Against this wicked and rebellious people; *and against the help*—That is, the helpers, as it is explained in the next verse; *of them that work iniquity*—That act in direct opposition to the express command of God. *The Egyptians are men, and not God*—And therefore are utterly unable to defend you, either without or against God's will; *and their horses, flesh*—Weak and frail, and not

spirit—Not like spiritual substances, such as the angels, who are immortal, and invisible to men. *When the Lord shall stretch out his hand*—Shall exert his power to oppose or punish them, *both he that helpeth and he that is holpen shall fall, &c., together*—And their alliance shall prove their joint ruin.

Verses 4, 5. *For, or but or, nevertheless, thus hath the Lord spoken*—That is, although you have done evil in sending to Egypt for help, and they will not be able to help you, yet the Lord will of his own grace, and for the glory of his own name, give you that help and deliverance which you do not deserve, and had no reason to expect from him. *Like as the lion roaring on his prey*—When he is ready to seize upon and devour it; *he will not be afraid, nor abase himself*—So as to be in the least moved, either to quit his prey, or to make any more haste than otherwise he would do in seizing it. *So shall the Lord of hosts fight for mount Zion*—With such an unshaken and undaunted resolution, not to be moved by any opposition: and he will as easily and irresistibly destroy the Assyrian army, as a lion tears a lamb in pieces. *As birds flying, &c.*—Which come

A. M. 3279. deliver it; and passing over he will
B. C. 725. preserve it.

6 ¶ Turn ye unto *him from* whom the children of Israel have ^kdeeply revolted.

7 For in that day every man shall ^lcast away his idols of silver, and ³his idols of gold, which your own hands have made unto you for ^ma sin.

8 ¶ Then shall the Assyrian ⁿfall with the

^k Hos. ix. 9.—^l Chap. ii. 20; xxx. 22.—³ Heb. *the idols of his gold*.—^m 1 Kings xii. 30.—ⁿ 2 Kings xix. 35; Chapter xxxvii. 36.

from above, and so cannot be kept off; which fly swiftly, and engage themselves readily and resolutely, when they perceive their young ones are in danger. Bishop Lowth renders the clause, *As the mother birds hovering over their young; so shall Jehovah, God of hosts, protect Jerusalem*—With such care and compassion, such swiftness and resolution. *Defending also he will deliver it*—That is, he will so defend it as to secure the continuance of its safety, and not suffer it to fall into the enemy's hand. *And passing over he will preserve it*—The word פָּסַח, here rendered *passing over*, is the word constantly used of the destroying angel's passing over the houses of the Israelites, when he slew all the firstborn of the Egyptians, (Exod. xii.,) to which history the prophet seems here to refer. The destroying angel was to pass over Jerusalem, and leave it untouched, although it deserved to be destroyed, and was only to smite the Assyrian army. The besiegers were to be slain by the pestilence, but none of the besieged were to take the infection.

Verses 6, 7. *Turn ye unto him, &c.*—Let the consideration of this gracious promise engage you to repent of all your sins, and among the rest, of your carnal policies in seeking and trusting to Egypt for help, and sincerely to return to God. *From whom the children of Israel*—From whom not only the Israelites, strictly so called, those of the ten tribes, but from whom you of the two tribes, you Jews, who are also the children of Israel, and therefore are under very great obligations to God, *have deeply revolted*—In your hearts and lives, your affections being alienated from him, and set upon your sins and idols, and your actions a scene of disobedience to his laws. *For in that day*—When the Assyrian shall invade your land; *every man shall cast away*

sword, not of a mighty man; and ^{A. M. 3279.}
^{B. C. 725.} the sword, not of a mean man, shall devour him: but he shall flee ⁴from the sword, and his young men shall be ⁶discomfited.⁶

9 And ^ohe ⁷shall pass over to ⁸his strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose fire *is* in Zion, and his furnace in Jerusalem.

⁴ Or, *for fear of the sword*.—⁵ Or, *tributary*.—⁶ Heb. *for melting, or, tribute*.—⁷ Chap. xxxvii. 37.—⁸ Heb. *his rock shall pass away for fear*.—⁹ Or, *his strength*.

his idols—You shall find the vanity of those idols to which you have trusted; and therefore shall cast them away with indignation, and be forced to seek to Jehovah for help; *which your hands have made unto you for sin*—That is, as instruments of your sin of idolatry, and of many other sins connected therewith.

Verses 8, 9. *Then shall the Assyrian, &c.*—When you have cast away your idols, and seriously sought unto God for help; both which things were performed by Hezekiah; *fall by the sword, not of a mighty man, &c.*—Not of any man, mean or mighty, but of an angel. *But he shall flee from the sword*—From, or for fear of, that plague, which so strangely and suddenly destroyed his army. *And his young men*—Hebrew, בְּחֹרָיו, *his choice young men*, his guards, and valiant commanders, and soldiers, *shall be discomfited*—Hebrew, לִכְסֵי יָדָיו, *shall be for melting, or shall melt away*; a great part of them being destroyed by the angel, and the hearts of the rest melting for fear. *And he shall pass to his strong hold*—Sennacherib shall flee away with all speed from Jerusalem, to his strong city of Nineveh. Or, as it is in the margin, which see. *And his princes shall be afraid of the ensign*—Of the Lord's ensign, which he hath lifted up against them. Or, as וַחֲרֹוֹ מִנֶּכֶס, may be properly rendered, *shall be struck with consternation at his flight*. *Saith the Lord, whose fire is in Zion*—That is, either, 1st, whose fire is continually burning upon the altar in Zion; a sign that his presence and residence are there. Or, rather, 2d, who is, and will appear to be, in Zion like a fire, to defend his people, and to consume their enemies. Thus God promises that he would be, unto Jerusalem, *a wall of fire round about*, Zech. ii. 5. See also Zech. xii. 6.

CHAPTER XXXII.

This chapter contains a prophecy of the reign of Hezekiah, typifying the reign of Christ in the gospel church. Here is predicted, (1.) The reformation with which he should begin his reign, and the happy influence it should have on the people, who had been wretchedly corrupted and debauched in the reign of his predecessor, 1–8. (2.) The great calamities which should come upon the Jews by the Assyrians and Chaldeans, but especially by the Romans and others in the times of the gospel, 9–14. (3.) The purity, peace, and plenty of the latter part of Hezekiah's reign, emblematical of the holiness, peace, and glory of the gospel church in the apostolic and millennial periods, 15–20.

A. M. 3279.
B. C. 725.

BEHOLD, ^a a King shall reign in righteousness, and princes shall rule in judgment.

2 And a man shall be as a hiding-place from the wind, and ^b a covert from the tempest; as rivers of water in a dry place, as the shadow of a ^c great rock in a weary land.

3 And ^d the eyes of them that see shall not be dim, and the ears of them that hear shall hearken.

4 The heart also of the ^e rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ^f plainly.

^a Psalm xlv. 1, &c.; Jer. xxiii. 5; Hos. iii. 5; Zech. ix. 9.
^b Chap. iv. 6; xxv. 4.—^c Heb. heavy.—^d Chapter xxix. 18;

NOTES ON CHAPTER XXXII.

Verse 1. *Behold, a king*—Hezekiah, a type of Christ, and Christ typified by him, *shall reign in righteousness*—Therefore Hezekiah was not king when this prophecy was delivered. And whereas some say that he speaks of the good government of Hezekiah, after the destruction of Sennacherib, it is easy to observe, that his government was as good before that time as afterward; and that in the very beginning of his reign he ruled with righteousness and the fear of God. *And princes*—The ministers of state, judges, and magistrates under the king, *shall rule in judgment*—Shall execute their offices with integrity and faithfulness. “Ahaz and his princes had ruled very wickedly, but a king was about to mount the throne who would reign in righteousness, employ upright magistrates, and protect the people, both from internal oppression, by his equitable administration, and from external invaders, by his faith and prayers.”—Scott. But although these expressions are, in some sort, applicable to Hezekiah and his good reign, they are much more true of Christ and his reign, as are also several other expressions here used, especially those in the third and fourth verses, which evidently relate to happier times than Hezekiah lived to see. And therefore we may justly say, “That the reformation which Hezekiah made was but a shadow of those greater improvements in grace and holiness, which properly belong to the times of the gospel.”—Lowth.

Verses 2-4. *And a man*—Either the man or king spoken of, or each of his princes, *shall be a hiding-place*—A protection to the people under their government, especially to such as are oppressed or injured by those that are more powerful than they; *from the wind*—From the rage and violence of evil men. *As rivers of water in a dry place*—Not less refreshing and acceptable shall this king and his princes be to their subjects. *And as the shadow of a great rock*—In a dry and scorched country, which is called *weary*, because it makes travellers weary; as *death* is called *pale* in other authors, because it makes men's faces pale. *And the eyes of them that see*—Of the people, who shall not shut their eyes

5 The vile person shall be no more ^a called liberal, nor the churl said *to be* ^b bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even ^c when the needy speaketh right.

8 But the liberal deviseth liberal things;

xxxv. 5, 6.—^a Heb. hasty.—^b Or, elegantly.—^c Or, when he speaketh against the poor in judgment.

and ears against the good counsels and examples of their religious king and rulers, as they have done formerly; both princes and people shall be reformed. *The heart also of the rash*—Who were hasty in judging of things; which is an argument of ignorance and folly; *shall understand knowledge*—Shall become more knowing and considerate in their judgments and actions. *And the tongue of the stammerers*—Who used to speak of the things of God darkly, doubtfully, and unwillingly; *shall be ready to speak plainly*—As men's understandings shall be enlightened, so their speech shall be reformed: which, though it was in part fulfilled in Hezekiah, yet was truly and fully accomplished only by Christ, who wrought this wonderful change in an innumerable company, both of Jews and Gentiles.

Verses 5, 6. *The vile person*—Base and worthless men; *shall be no more called liberal*—Shall no longer be reputed honourable, because of their high and honourable places, but wickedness shall be discovered wherever it is, and virtue manifested and rewarded. *Nor the churl said to be bountiful*—The sordid and covetous man; but under this one vice all vices are understood, as under the opposite virtue of bountifulness all virtues are comprehended. *For the vile person will speak villany*—Men shall no longer be miscalled; for every one will discover what he is by his words and actions. *And will work iniquity*—He will, from time to time, be devising wickedness, that he may execute it when he hath opportunity. *To practise hypocrisy*—To do bad things, though with a pretence of religion and justice. *To utter error*—To pass unjust sentences, directly contrary to the command of God. *To cause the drink, &c.*—Whereby they take away the bread and drink of the poor.

Verses 7, 8. *The instruments also of the churl are evil*—Hebrew, כלי, *the vessels*. It is a word of a very general signification among the Hebrews, and signifies any person or thing which is employed in a man's service. The sense is, that such covetous or wicked princes most willingly choose and employ wicked men in their affairs, because such men will, without any regard to conscience or

A. M. 3279. and by liberal things shall he ⁶ stand.
B. C. 725.

9 ¶ Rise up, ye women ^a that are at ease ; hear my voice, ye careless daughters ; give ear unto my speech.

10 ⁶ Many days and years shall ye be troubled, ye careless women ; for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease ; be troubled, ye careless ones : strip you, and make you bare, and gird *sackcloth* upon *your* loins.

⁶ Or, *be established*.—^a Amos vi. 1.—⁶ Heb. *days above a year*.—⁷ Heb. *the fields of desire*.—^c Chap. xxxiv. 13 ; Hosea

justice, serve all their exorbitant desires. It includes, however, his counsels, practices, and arts, which are here declared to be generally evil. *He deviseth wicked devices*—He uses all his understanding and art to do injuries to others ; *to destroy the poor with lying words*—With false and unrighteous decrees. *When the needy speaketh right*—When their cause is just and good. *But the liberal deviseth liberal things*—He who is truly liberal and virtuous, will show it by designing and practising liberal or virtuous actions. *And by liberal things shall he stand*—He who does so will not destroy himself thereby, as wicked men falsely suppose, but establish and advance himself. “The Christian reader need not be told how exactly the particulars, expressed in these verses, belong to Christ’s kingdom, who is a *hiding-place* from the storm of sin and the world, John xvi. 33 ; whose kingdom is a kingdom of light, of faith, of love ; all whose subjects are enlightened by the knowledge of the glory of God, in the face of Jesus Christ ; who gave eyes to the blind, ears to the deaf, tongues to the dumb, and, by his divine grace, changed the most churlish and illiberal dispositions into generosity and love.” Vitrina.

Verses 9–12. *Rise up, &c.*—The prophet, to show the sinners and hypocrites in Zion, (ch. xxxiii. 14,) that they must not expect to receive blessings from God, such as he had just now predicted, while they remained in a state of impenitence, denounces against them the calamities which should come upon them ; 1st, By the Assyrian, and then by the Babylonish destruction. *Ye women that are at ease*—That indulge yourselves in idleness and luxury ; shake off your carelessness and sloth, and prepare yourselves to hear the sentence pronounced by God concerning you. *Hear my voice, ye careless daughters*—Hebrew, בְּטוֹחוֹת, *ye confident and secure*, who are insensible of your sin and danger. *Many days and years*—Hebrew, יָמִים עַל שָׁנָה, *days above a year* ; that is, a year and some days : which, it seems, expresses the time of the continuance of the judgment by the Assyrians ; that it should last some days above one year, as indeed it did, and no longer ; for Hezekiah reigned in all but twenty-nine years, 2 Kings xviii. 2. And Sennacherib invaded the country in his fourteenth year ; and, after his defeat and

12 They shall lament for the teats, A. M. 3279.
for ⁷ the pleasant fields, for the fruitful B. C. 725.
vine.

13 ⁶ Upon the land of my people shall come up thorns and briers ; ⁸ yea, upon all the houses of joy in ⁷ the joyous city :

14 ⁸ Because the palaces shall be forsaken ; the multitude of the city shall be left ; the ⁹ forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks ;

ix. 6.—⁸ Or, *burning upon, &c.*—⁷ Chap. xxii. 2.—⁸ Chap. xxvii. 10.—⁹ Or, *clefts and watch-towers*.

departure, God promised and added to him fifteen years more, 2 Kings xx. 6. *For the vintage shall fail*—During the time of the Assyrian invasion. *The gathering shall not come*—Namely, of the other fruits of the earth ; as that feast which was observed after the gathering of all the fruits was called the *feast of ingathering*, Ex. xxiii. 16. *Tremble, ye women, &c.*—It seems probable, from these repeated addresses to the women, that those of Jerusalem especially, and, perhaps, also of many of the other towns in Judea, were, at that time, peculiarly vain, luxurious, dissipated, and wanton, and regardless of all religion. The prophet, therefore, especially addresses them, and warns them that a time of trouble awaited them. *Strip ye and make ye bare*—Put off your ornaments, as God commanded upon a like occasion, (Ex. xxxiii. 5,) that you may put on sackcloth instead of them, as mourners and penitents used to do. *They shall lament for the teats*—For the pleasant and fruitful fields which, like teats, yielded you plentiful and excellent nourishment.

Verses 13, 14. *Upon the land, &c., shall come up thorns and briers*—If any of you think there is no great cause for such trembling and lamentation, on account of a calamity which shall last but for a year and some days, know that this affliction by the Assyrians is but an earnest of further and sorer judgments. For the time is coming when this land shall be laid desolate ; and, instead of vines and other fruits, it shall yield nothing but briers and thorns. *Yea, upon all the houses of joy*—Upon that ground where now your houses stand, in which you take your fill of mirth and pleasure. *Because the palaces*—Hebrew, אֲרָמוֹת, *the palace*, the king’s house, and other magnificent buildings in the city, *shall be forsaken*—Shall be destitute of inhabitants. *The multitude of the city shall be left*—Shall be forsaken of God and given up into their enemies’ hands. *The forts, &c., shall be for dens for ever*—For a long time ; *a joy of wild asses*—Desolate places, in which wild asses delight to be. “This description,” says Bishop Lowth, “of impending distresses belongs to other times than that of Sennacherib’s invasion, from which they were so soon delivered. It must, at least, extend to the ruin of the country and city by the Chaldeans. And the promise of blessings

A. M. 3279. 15 ¶ Until ^h the Spirit be poured
B. C. 725. upon us from on high, and ⁱ the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 ^k And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

^h Psalm civ. 30; Joel ii. 28.—ⁱ Chapter xxix. 17; xxxv. 2.
^k James iii. 18.—^j Chap. xxx. 30.

which follows was not fulfilled under the Mosaic dispensation; they belong to the kingdom of Messiah.”

Verse 15. *Until the Spirit be poured upon us, &c.*—And this calamity shall, in a manner, continue until the time come in which God will pour, or, as *עֲרֵה*, properly signifies, *reveal*, that is, evidently and plentifully confer his Spirit upon his people. Which was done, in some sort, upon their return from Babylon, when God, by his Spirit, moved Cyrus to give them liberty of returning to Jerusalem, and the people to return and build the city and temple. But it was far more clearly and fully accomplished in the days of the Messiah, when God’s Spirit was in a most evident and glorious manner poured forth upon the apostles and other believing Jews, to the astonishment of their very adversaries; and when the following promises were, in a good measure, fulfilled, and are more fully to be accomplished in God’s due time. *And the wilderness be a fruitful field*—Which expressions are to be understood allegorically of the conversion of the Gentile nations, which had been long barren, and of the rejection of the Jews in the time of the Messiah. See on chap. xxix. 17.

Verses 16–18. *Then judgment*—Just judgment, as the next clause explains it, *shall dwell in the wilderness*—In what had formerly been a wilderness, namely, among the Gentiles, now supposed to be converted to Christianity; by whom righteousness also shall be practised, and among whom it shall remain. *And the work of righteousness shall be peace*—The effect of this righteousness shall be peace of conscience, possessed by all that practise it, and tranquillity, of mind, as well as peace with God. Or, perhaps, outward prosperity may be chiefly intended. *And the effect*—Hebrew, *עֲרֵה*, the service, of righteousness, quietness, and assurance for ever—*הַשְׁקֵט וְהַבְטָחָה*, rest and confidence. The being truly righteous before God, and walking in his ordinances and commandments blameless, (Luke i. 6,) shall be attended with an assurance of God’s favour, and a

18 And my people shall dwell in a A. M. 3279.
peaceable habitation, and in sure dwell- B. C. 725.
ings, and in quiet resting-places.

19 ^l When it shall hail, coming down ^m on the forest; ¹⁰ and the city shall be low in a low place.

20 Blessed are ye that sow beside all waters, that send forth thither the feet of ⁿ the ox and the ass.

^m Zechariah xi. 2.—¹⁰ Or, and the city shall be utterly abased.
ⁿ Chap. xxx. 24.

dependance on him for the fulfilment of his promises; from whence will arise a holy serenity and security of mind, with a lively and joyful expectation of eternal felicity, of which no external circumstances of prosperity or adversity can deprive the possessors. *And my people*—The converted Gentiles, who shall then be my people; or the Jews upon their conversion to Christianity in the latter days; *shall dwell in a peaceable habitation*—Shall be safe and happy under the peculiar protection and care of God.

Verse 19. *When*—Or, rather, *And it shall hail*—As my blessings shall be poured down upon my people, who, from a wilderness, are turned into a fruitful field, so my judgments (which are signified by hail, chap. xxviii. 2, 17, and elsewhere) shall fall upon them who were a fruitful field, but are turned into a forest, as was said verse 15; that is, upon the unbelieving and rebellious Jews. *And the city*—Jerusalem, which, though now it was the seat of God’s worship and people, yet he foresaw would be the great enemy of the Messiah; *shall be low in a low place*—Hebrew, *בְּשִׁפְלוֹ חֲשָׁפָה*, shall be humbled with humiliation; that is, shall be greatly humbled, or brought very low.

Verse 20. *Blessed are ye that sow, &c.*—As the barren forest shall be destroyed, so the fruitful field shall be improved and bring forth much fruit, which is signified by a declaration of the blessedness of them that sow in it; *beside all waters*—In all moist and flat grounds which are likely to yield good fruit; or, in every well-watered place, as Bishop Lowth renders it, who quotes Sir John Chardin as observing, that the place exactly answers the manner of planting rice in the East; concerning which, see the note on Eccles. xi. 1. But this passage, as well as that in the foregoing verses, is to be understood mystically of the times of the gospel, and of the great and happy success of the ministers of it, whose spiritual sowing of the word, accompanied with the influences of the Holy Ghost, produced much fruit in the Gentile nations, to the glory of God and their own comfort.

CHAPTER XXXIII.

In this chapter, which is a triumphant ode upon the destruction of Sennacherib’s army before Jerusalem, the prophet sets forth the several scenes of that transaction with all the beauties of a poetical description. (1.) He addresses himself to

Sennacherib, briefly, but strongly and elegantly, expressing the injustice of his designs, and the sudden disappointment of them, 1. (2.) He introduces the Jews, with himself, offering up earnest supplications to God in their present distressful condition, 2. (3.) Foretels, as an answer to their prayers, the discomfiture and dispersion of the Assyrians, and that they should become an easy prey to those whom they intended to subdue, 3, 4. (4.) Introduces a chorus of Jews, acknowledging the mercy and power of God, who had undertaken to protect them, and extolling the wisdom and piety of their King Hezekiah, who had placed his confidence in God, 5, 6. (5.) He describes the distress and despair of the Jews upon Sennacherib's marching against Jerusalem, and sending his summons to them to surrender, 7-9. (6.) God is introduced, declaring that he will interpose in this critical situation of affairs, and disappoint the vain hopes of the enemies of his people, by utterly consuming them, 10-13. (7.) We have a description of the dreadful apprehensions of the wicked in those times of distress and danger, finely contrasted with the confidence and security of the righteous, 14-22. The ode concludes with a description of the security of the Jews, under the protection of God, and of the wretched state of Sennacherib and his army, wholly discomfited, and exposed to be plundered, even by the weakest of the Jews, 23, 24. "Could a translation," says Lowth, "be made of this chapter, that should come up to the original, it would appear to be as noble a piece of poetry as is to be found in the most admired writings of the ancients."

A. M. 3279.
B. C. 725.

WO to thee ^a that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! ^b when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, be gracious unto us; ^c we have

^a Chap. xxi. 2; Hab. ii. 8.

NOTES ON CHAPTER XXXIII.

Verse 1. *Wo to thee that spoilest*—To Sennacherib, who wasted the land of Judah. The prophet speaks "as if he had found this great spoiler," to whom he addresses himself, "in the very act of spoiling, and was face to face denouncing the divine judgment upon him." *And thou wast not spoiled*—Hadst not received the like injuries. "It is the practice of the great oppressors of the world to make war upon their neighbours without any just provocation, or having received any real injury from them; and it is against such practices that this wo is denounced."—Lowth. *And dealest treacherously*—So Sennacherib dealt with Hezekiah, 2 Kings xviii. 14, 17. *And, or when, they dealt not treacherously with thee*—Hezekiah and the Jews did not. "We read, indeed, (2 Kings xviii. 7,) that Hezekiah rebelled against the king of Assyria; but the meaning is no more than that he would not stand to those dishonourable terms of slavery, to which his father Ahaz had submitted, when he professed himself the servant of the king of Assyria," (2 Kings xvi. 7,) begging his assistance against the Syrians and Ephraimites, for which he paid him well; but the king of Assyria did not keep his agreement with him, for he distressed him, but strengthened him not, 2 Chron. xxviii. 20. *When thou shalt cease to spoil, thou shalt be spoiled*—When thou hast performed the work of chastising my people, to which I have sent thee, thou also shalt be spoiled by thine enemies. The further meaning of this prediction may be, that when the Assyrians, glutted, as it were, with their conquests, should cease to make any further conquests, and give themselves up to luxury and pleasure, then other nations, either mindful of the injuries which they had received from them, or out

waited for thee: be thou their arm ^{A. M. 3279.} every morning, our salvation also in ^{B. C. 725.} the time of trouble.

3 At the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And your spoil shall be gathered like the gathering of the caterpillar: as the running to

^b Rev. xiii. 10.—^c Chap. xxv. 9.

of rapacity, would attack them in their turn, and spoil them, as they had spoiled others: which came to pass accordingly: Their calamities seem to have begun from the times that Dejoce, king of the Medes, shook off their yoke, about seven hundred years before Christ: for other nations soon followed his example.

Verse 2. *O Lord, be gracious unto us*—The prophet and the pious Jews, contemplating the calamity coming upon their country, here direct their prayer unto God for themselves and their people. *Be thou their arm*—That is, their strength, namely, the strength of all that trust in thee, and wait for thee, Psa. xxv. 3; *every morning*—Hebrew, לבקרים, in the mornings; that is, every day seasonably and speedily; on all occasions as they need. In mentioning the mornings, the prophet is thought to refer to the time of the morning sacrifice, which was the morning hour of prayer with the pious Jews; but he includes all other times of prayer, in all which he desires God to hear and answer his people, and to be their salvation all the day long, and especially to support them in the time of trouble.

Verses 3, 4. *At the noise of the tumult*—Which shall be made upon the angel's destroying the army; *the people fled*—Namely, those of the army who escaped that stroke. *At the lifting up of thyself*—To execute judgment; *the nations were scattered*—The people of divers nations which made up Sennacherib's army. *And your spoil*—That treasure which you have raked together by spoiling divers people; *shall be gathered*—By the Jews at Jerusalem, when you shall be forced to flee away with all possible speed, leaving your spoils behind you; *like the gathering of the caterpillar*—As caterpillars gather and devour all the fruits of the earth, which was a

A. M. 3279. and fro of locusts shall he run upon
B. C. 725. them.

5 ^d The LORD is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of ¹ salvation: the fear of the LORD *is* his treasure.

7 Behold, their ² valiant ones shall cry without: ^e the ambassadors of peace shall weep bitterly.

8 ^f The highways lie waste, the wayfaring man ceaseth: ^g he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 ^h The earth mourneth *and* languisheth:

^d Psalm xcvii. 9. — ¹ Heb. *salvations*. — ² Or, *messengers*.
^e 2 Kings xviii. 18, 37. — ^f Judges v. 6. — ^g 2 Kings xviii. 14, 15, 17.

common plague in those countries; *as the running to and fro of locusts, &c.*—As locusts, especially when they are armed by commission from God, come with great force, and run hither and thither devouring every thing before them; *shall he run upon them*—Namely, Hezekiah, with his people, shall thus eagerly run to the spoil of the Assyrian camp, and shall take it.

Verses 5, 6. *The Lord is exalted*—By the destruction of so potent an army, and by the defence of his people. *For he dwelleth on high*—He is, and will appear to be, superior to his enemies, both in place and power. He dwelleth in heaven, whence he can easily and irresistibly pour down judgments upon his enemies. *He hath fulfilled*—Or, *he will fill Zion*—Or Jerusalem; *with judgment and righteousness*—That is, either, 1st, With a glorious instance of his just judgment against the Assyrians; or, 2d, With the execution of justice by good Hezekiah, and the practice of righteousness among the people, as before the same city was filled with impiety and injustice under Ahaz. The city shall not only be delivered from that wicked enemy, but shall also be established and blessed with true religion and righteousness; which was a great addition to that mercy. *And wisdom and knowledge*—To govern thyself and the people well. The words seem to be addressed to Hezekiah, either by the prophet, or, as Bishop Lowth thinks, by a chorus of the Jews. *Shall be the stability of thy times*—Of thy reign; *times* being often put for the things done in those times. The sense is, thy throne shall be established upon the sure foundations of wisdom and justice; *and strength of salvation*—Thy saving strength, or thy strong and mighty salvation. *The fear of the Lord is his treasure*—Thy chief treasure and delight shall be in promoting the fear and worship of God, which shall be a great honour and safeguard to thyself and people.

Verses 7-9. *Behold, &c.*—That the mercy here promised might be duly appreciated and magnified,

Lebanon is ashamed *and* ³ hewn down: Sharon is like a wilderness: B. C. 725.
and Bashan and Carmel shake off *their* fruits.

10 ⁱ Now will I rise, saith the LORD; now will I be exalted; now will I lift up myself.

11 ^k Ye shall conceive chaff, ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings of lime; ^l *as* thorns cut up shall they be burned in the fire.

13 ^m Hear, ⁿ ye *that are* far off, what I have done; and ye *that are* near, acknowledge my might.

^h Chapter xxiv. 4. — ³ Or, *withered away*. — ⁱ Psalm xii. 5.
^k Psalm vii. 14; Chap. lix. 4. — ^l Chap. ix. 18. — ^m Chapter xlix. 1.

he gives a lively representation of the great danger and distress in which it found them. *Their valiant ones*—"Three MSS.," says Bishop Lowth, "read *לְאִילֵי*, lions of God, or strong lions; so they called valiant men, heroes; which appellation the Arabians and Persians still use." The Hebrew doctors, however, understand by the word, *their heralds, or messengers*, namely, those whom Hezekiah sent to treat with the Assyrian commissioners, 2 Kings xviii. 18. *Shall cry without*—Through grief and fear: *the ambassadors of peace*—Whom Hezekiah sent to beg peace of the Assyrian; *shall weep bitterly*—Because they cannot obtain their desire. *The wayfaring man ceaseth*—Because the Assyrian soldiers possessed and filled the land. *He hath broken the covenant*—Sennacherib broke his faith given to Hezekiah, of departing for a sum of money, 2 Kings xviii. 14, 17. *He hath despised the cities*—The fenced cities of Judah, which he contemned and easily took. *He regardeth no man*—Either to spare, or to fear, or keep faith with him. He neither feareth God nor reverenceth man. *The earth mourneth, &c.*—Being desolate and neglected. *Lebanon is hewn down*—By the Assyrians. Or, *as קָלַל* rather signifies, and is here rendered by some, *withereth, or languisheth*, because its trees are spoiled and destroyed by the Assyrians. *Sharon is like a wilderness*—Although before it was a pleasant and fruitful place. *Bashan and Carmel shake off their fruits*—Are spoiled of them. These two places, eminent for fertility, and especially for good pastures, are here put for all such places.

Verses 10-13. *Now will I rise*—In this extremity I will appear on the behalf of my people and land. *Ye shall bring forth stubble*—Instead of solid corn. Your great hopes and designs, O ye Assyrians, shall be utterly disappointed. *Your breath, as fire, shall devour you*—Your rage against my people shall bring ruin upon yourselves. Or, the arrogance, pride, wrath, and blasphemies which you vent against God shall be your destruction. Dr. Waterland renders

A. M. 3279. 14 The sinners in Zion are afraid ;
B. C. 725. fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ?

15 He that ^a walketh ⁴ righteously, and speaketh ⁵ uprightly ; he that despiseth the gain of ⁶ oppressions, that shaketh his hands from

^a Psa. xv. 2 ; xxiv. 4.—⁴ Heb. in righteousness.—⁵ Heb. uprightnesses.

the clause, "Your breath shall be the fire that shall consume you." *The people shall be as the burnings of lime*—Shall be perfectly consumed, as when chalk-stones are reduced to lime ; calcining, or reducing to ashes, being one of the last effects of fire. Thus we learn from this period, that when the calamity of the people, as well as the insolence of their enemies, should be come to the height, God would delay no longer, but immediately interpose and severely punish the oppressors, and thereby exalt his glory before the eyes of the nations, whom he calls upon, in the next words, to consider his doings. *Hear, ye afar off, &c.*—So remarkable a judgment as this deserves to be known, and laid to heart, by all men, both far and near.

Verse 14. *The sinners in Zion are afraid*—This is spoken, not of the Assyrians, but of the Jews. The prophet, having foretold the deliverance of God's people, and the destruction of their enemies, for the greater illustration of that wonderful work, may be here considered as returning to the description of the dismal condition in which the Jews, especially such of them as were unbelieving and ungodly, should be before this deliverance came. For, although the pious Jews would be, in some measure, supported by a sense of God's favour, and by his promises, delivered to them by Isaiah, yet very many of them, probably the generality, he foresaw, would be filled with horrors, and expectations of utter destruction. *Who among us shall dwell with the devouring fire?*—How shall we be able to abide the presence, and endure, or avoid, the wrath of that God, who is a consuming fire ; who is now about to destroy us utterly by the Assyrians, and will afterward burn us with unquenchable fire ? Or, the prophet may be considered as describing, in these words, the consternation with which the sinners in Zion would be struck, when they should see the Assyrian army destroyed ; for the destruction of that is the fire spoken of immediately before, (verses 11, 12,) and they were conscious to themselves of having provoked this God, by their secret worshipping of other gods, as well as by many other sins. As if he had said, This miraculous destruction of the Assyrians shall strike even the most profane among the Jews, who used to scoff at God's threatenings, with terror, lest he should proceed in wrath against themselves ; so that they shall say, *Who among us shall dwell with this devouring fire*—Before which so vast an army is as thorns ? *Who shall dwell with these everlasting burnings*—Which have made the Assyrians as the burnings of

holding of bribes, that stoppeth his ^{A. M. 3279.}
ears from hearing of ^{B. C. 725.} blood, and
⁹ shutteth his eyes from seeing evil ;

16 He shall dwell on ⁸ high : his place of defence shall be the munitions of rocks : bread shall be given him ; his waters shall be sure.

17 Thine eyes shall see the King in his

⁶ Or, deceits.—⁷ Heb. bloods.—⁸ Psa. cxix. 37.—⁹ Hebrew heights, or, high places.

lime ? How shall we be able to endure the wrath of this God, which, if it once seize upon us, will utterly consume us, and will also be a pledge and forerunner of eternal torments in hell, if not prevented by timely repentance ? For, since it is sufficiently evident from both the Old and New Testaments, that the Jews, except the Sadducees, did generally believe in the rewards and punishments of a future life ; it is not strange if their guilty consciences made them dread both present judgments here, and the terrible consequences of them hereafter.

Verses 15, 16. *He that walketh righteously*—He who, being first made righteous by the justification of his person, and the renovation of his nature, (see on Gen. xv. 6, and Psa. xxxii. 1, 2,) afterward practises righteousness in all its branches, (1 John iii. 7, 8,) and particularly in all his dealings with men, of which the following clauses explain it ; *and speaketh uprightly*—Hebrew, מִשְׁרֵי, uprightnesses, who speaks what is true and right, and with an honest intention. Who does not think one thing and speak another, but whose word is to him as sacred as his oath ; *that despiseth the gain of oppressions*—Who is so far from coveting gain unjustly gotten, that he despises it ; thinks it a mean and sordid, as well as a wicked thing, to enrich himself by any injustice done to, or hardship put upon, his neighbour ; *that shaketh his hands from holding of bribes*—Or, from taking, or receiving them, as חָקַן is often rendered ; who will not receive, much less will retain bribes ; *that stoppeth his ears, &c.*—Who will not assent, or even hearken, to any counsels or practices tending to shed innocent blood ; or to any kind of cruelty toward any one ; or to any suggestions inciting him to revenge ; *and shutteth his eyes from seeing evil*—That abhors the very sight of sin committed by others, and who himself watches against the occasions of it. Those that would preserve the purity of their souls, must keep a strict guard on the senses of their bodies ; stop their ears to temptations, and turn away their eyes from beholding vanity. *He shall dwell on high*—Out of the reach of danger ; *his place of defence—the munitions of rocks*—The divine power will keep him safe, as though he were in a tower, strong and impregnable, fortified by nature as well as art. God, the Rock of ages, will be his place of defence. *Bread shall be given him, &c.*—God will furnish him with all things needful. They that fear the Lord shall not want any thing that is good for them.

Verses 17, 18. *Thine eyes shall see the king in*

A. M. 3279. beauty : they shall behold ⁹ the land
B. C. 725. that is very far off.

18 Thy heart shall meditate terror. ¹⁰ Where is the scribe ? where is the receiver ? where is he that counted the towers ?

19 ¹¹ Thou shalt not see a fierce people, ¹² a people of deeper speech than thou canst perceive ; of a stammering tongue, that thou canst not understand.

20 ¹³ Look upon Zion, the city of our solemnities : thine eyes shall see ¹⁴ Jerusalem a quiet

⁹ Heb. the land of far distances.—¹⁰ 1 Cor. i. 20.—¹¹ Heb. weigher.—¹² 2 Kings xix. 32.—¹³ Deut. xxviii. 49 ; Jer. v. 15.
¹⁴ Or, ridiculous.—¹⁵ Psa. xlviii. 12.

his beauty—Hezekiah, in a more prosperous condition than formerly. Having put off his sackcloth, and all the sadness of his countenance, he shall appear publicly in his beauty, in his royal robes, and with a pleasing aspect, to the great joy of all his loving subjects. Thine eyes shall see the King Messiah, (typified by Hezekiah,) triumphing over all his enemies, and ruling his own people with righteousness. Those that walk uprightly shall not only have bread given them, and their water sure, but they shall see, by faith, the King of kings, in his beauty, the beauty of holiness, and that beauty shall be upon them. *They shall behold the land that is very far off*—The siege being raised, by which they were kept close within the walls of Jerusalem, they shall be at liberty to go abroad without danger of falling into the enemies' hands, and they shall visit the utmost corners of the nation, and take a prospect of the adjacent country, which will be the more pleasant after so long a confinement. Bishop Lowth renders it, *They (thine eyes) shall see thine own land far extended*. We may apply the words to the heavenly Canaan, that land which is very far off, which believers behold by faith, and comfort themselves with the prospect of it in evil times. *Thy heart shall meditate terror*—Bishop Lowth reads, *Thy heart shall reflect on the past terror*. Thou shalt call to mind, with delight and thankfulness, the former troubles and distresses in which thou wast involved. *Where is the scribe, &c.*—Every one shall, with pleasure, reflect on the dangers they have escaped, and shall ask, in a triumphant manner, Where is the scribe, or muster-master, of the Assyrian army ? *Where is the receiver*—Their weigher, or treasurer ? *Where is he that counted the towers*—"That is," says Bishop Lowth, "The commander of the enemy's forces, who surveyed the fortifications of the city, and took an account of the height, strength, and situation of the walls and towers ; that he might know where to make the assault with the greatest advantage." Thus understood, the words are considered as containing Jerusalem's triumph over the vanquished army of the Assyrians ; and the rather, because the apostle alludes to them in his triumphs over the learning of this world ; when it was baffled by the gospel of Christ, 1 Cor. i. 20. The

A. M. 3279. habitation, a tabernacle that shall not
B. C. 725. be taken down ; ¹⁶ not one of ¹⁷ the stakes thereof shall ever be removed, neither shall any of the cords there be broken.

21 But there the glorious LORD will be unto us a place ¹⁸ of broad rivers and streams ; wherein shall go no galley with oars, neither shall gallant ships pass thereby.

22 For the LORD is our judge, the LORD is our lawgiver, ¹⁹ the LORD is our King ; he will save us.

¹⁶ Psa. xlvii. 5 ; cxxv. 1.—¹⁷ Chap. xxxvii. 33.—¹⁸ Chapter liv. 2.—¹⁹ Heb. broad of spaces, or, hands.—²⁰ James iv. 12.
²¹ Heb. statute-maker.—²² Psa. lxxxix. 18.

virgin, the daughter of Zion, despises all their military preparations. Poole, however, with some others, thinks these words are rather to be considered as the language of the Jews in the time of their distress, and that they are here recorded to give a lively representation of it ; the officers here mentioned not seeming to be those of the Assyrian army, but rather those of the Jews, who, upon the approach of the Assyrians, began to be more active in making military preparations for the defence of the city, and to choose such officers as were necessary and useful for that end, such as these, here mentioned were ; namely, the scribe, or, muster-master, who was to make and keep a list of the soldiers, and to call them together as occasion required ; the receiver, who received and laid out the money for the charges of the war ; and he that counted the towers, who surveyed all the parts of the city, and considered what towers or fortifications were to be made or repaired for the security of it. And unto these several officers the people resorted with great distraction and confusion, to acquaint them with all occurrences, or to transact business with them, as occasion required.

Verse 19. *Thou shalt not see a fierce people*—As Moses said of the Egyptians, (Exod. xiv. 13,) *The Egyptians, whom you have seen to-day, you shall see them again no more* ; so I say of the Assyrians, that fierce and warlike people, whom thou hast seen, with great terror, near the walls of Jerusalem, thou shalt see them again no more ; *a people of a deeper speech, &c.*—A foreign nation whose language is unknown to thee. *Of a stammering tongue, &c.*—Of which see on Isa. xxviii. 11.

Verses 20–22. *Look upon Zion*—Contemplate Zion's beauty and safety, and her glorious and peculiar privileges ; *the city of our solemnities*—This was the chief part of Zion's glory and happiness, that God was solemnly worshipped, and the solemn assemblies and feasts kept in her. *Thine eyes shall see Jerusalem a quiet habitation, &c.*—What is here predicted was but very obscurely and imperfectly fulfilled in the literal Zion ; but was, and will be, clearly and fully accomplished in the mystical Zion, the church of God, in the times of the gospel, against which we are assured *the gates of hell shall not prevail*, Matt. xvi. 18. *There*—In and about Zion, the

A. M. 3279. 23 ¹⁴ Thy tacklings are loosed ; they
B. C. 725. could not well strengthen their mast ;
they could not spread the sail : then is the prey
of a great spoil divided ; the lame take the prey.

¹⁴ Or, *They have forsaken thy tacklings.*

glorious Lord will be a place of broad rivers—Though we have nothing but a small and contemptible brook to defend and refresh us, yet God will be as sure a defence, and source of consolation to us, as if we were surrounded with great rivers. *Wherein shall go no galley*—No ships of the enemies shall be able to come into this river to annoy us. *For the Lord is our judge*—To judge for us, to plead our cause against our enemies, as the ancient judges of Israel did. *The Lord is our lawgiver, &c.*—Our chief governor, to whom it belongs to give laws, and to defend his people.

Ver. 23, 24. *Thy tacklings are loosed*—This apostrophe of the prophet is directed to the hostile nation. Having designed their army under the notion of a gallant ship, (verse 21,) he here represents their undone condition by the metaphor of a ship, tossed in a tempestuous sea, having her cables broke, and all her tacklings loose, so that she could have no benefit of her masts and sails ; and therefore is quickly swallowed up. *They could not strengthen their mast*—Namely, the Assyrians could not, of whom he still speaks, as in the first clause he spake to them. *The lame take the prey*—They who came to spoil and prey upon my people, shall become a prey to them, and shall be forced to flee away so suddenly that they shall leave so many spoils behind them, that, when strong and active men have carried away all that they desired, there shall be enough left for the lame, who come last to the spoil. Thus God would bring good out of evil ; and not only deliver Jerusalem, but enrich it, and abundantly recompense the losses it had sustained. *And the inhabitant shall*

24 And the inhabitant shall not ^{A. M. 3279.}
say, I am sick : ^{B. C. 725.} the people that
dwell therein shall be forgiven their iniquity.

^a Jer. 1. 20.

not say, *I am sick*—As the lame shall take the prey, so shall the sick, notwithstanding their weakness, make a shift to get to the abandoned camp, and seize something for themselves. In this sense the clause is understood by Bishop Lowth, and many other interpreters. Or, the sense may be, There shall be such a universal transport of joy upon this occasion, that even the sick shall, for the present, forget their sickness, and the sorrows of it, and join with the public in its rejoicings ; the deliverance of their city shall be their cure : or, they shall have no cause to complain of any sickness or calamity ; they shall be fully delivered from all their enemies and troubles ; and shall enjoy perfect tranquillity and prosperity. *The people that dwell therein shall be forgiven their iniquity*—This may be added, either, 1st, As the reason of the foregoing privilege ; their sins, the main causes of their distresses, shall be pardoned ; and therefore their sufferings, the effects of sin, shall cease : or, 2d, As an additional favour. They shall not only receive from me a glorious temporal deliverance, but, which is infinitely better, the pardon of all their sins, and all those spiritual and everlasting blessings which attend upon that mercy. Observe here, reader, sin is the sickness of the soul : when God pardons sin, he heals the disease ; and when the diseases of sin are healed by pardoning mercy, the sting of bodily sickness is taken out, and the cause of it removed : so that either the inhabitant shall not be sick, or, at least, *shall not say, I am sick*—If iniquity be taken away, we have little reason to complain of outward affliction : *Son, be of good cheer, thy sins are forgiven thee.*

CHAPTER XXXIV.

The contents of this and the next chapter make one distinct prophecy ; “ an entire, regular, and beautiful poem,” says Bishop Lowth, “ consisting of two parts : the first containing a denunciation of divine vengeance against the enemies of the people or church of God ; the second describing the flourishing state of the church of God, consequent upon the execution of those judgments.” The former of these parts of the prophecy is contained in this chapter, in which we have, (1.) A demand of universal attention, 1. (2.) A direful scene of blood and confusion presented, 2-7. (3.) The reason given for these judgments, 8. (4.) The continuance of this desolation, the country being made like the lake of Sodom, 9, 10 ; and the cities abandoned to wild beasts and melancholy fowls, 11-15. (5.) The solemn ratification of all this, 16, 17.

A. M. 3279. COME ^a near, ye nations, to hear ;
B. C. 725. and hearken, ye people : ^b let the
earth hear, and ¹ all that is therein ; the world,

^a Psa. xlix. 1.—^b Deut. xxxii. 1.

NOTES ON CHAPTER XXXIV.

Verse 1. *Come, &c.*—Here begins the third discourse of the third part of Isaiah's prophecies, and is

and all things that come forth of ^{A. M. 3279.}
it. ^{B. C. 725.}

2 For the indignation of the LORD is upon

^a Heb. the fulness thereof.

continued to the end of the next chapter. It is connected with the preceding, and, Vitringa thinks, was delivered at the same time. It is divided into two

A. M. 3279. all nations, and *his* fury upon all their
B. C. 725. armies: he hath utterly destroyed
them, he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and
their stink shall come up out of their car-
casses, and the mountains shall be melted with
their blood.

4 And ^dall the host of heaven shall be dis-
solved, and the heavens shall be ^erolled toge-
ther as a scroll: ^fand all their host shall fall

^c Joel ii. 20.—^d Psa. cii. 26; Ezek. xxxii. 7, 8; Joel ii. 31; iii. 15; Matthew xxiv. 29; 2 Pet. iii. 10.—^e Revelation vi. 14.

sections: the first, contained in this chapter, exhibits judgments upon the adversaries of the church, and particularly upon Edom; the latter, in chap. xxxv., the jubilee of the church, and its happy, flourishing state. The events foretold are represented as being of the highest importance, and of universal concern, and all nations are called upon to attend to the declaration of them. Thus the prophet: *Come near, ye nations, and hear; hearken, ye people*—As if he had said, Let the people of all nations take notice of what I am about to say, as that wherein they are generally concerned, and by the consideration whereof they may be instructed and reformed, and so delivered from the calamity here denounced.

Verses 2, 3. *For the indignation of the Lord is upon all nations*—Not only upon the Assyrians, and those nations which are confederate with them in their expedition against Judea, but upon all other enemies of my people. *He hath utterly destroyed them*—He will infallibly destroy all of them. *Their slain also shall be cast out*—Into the fields, where they shall lie unburied, and be left a prey to ravenous beasts and birds. In which words he implies, either that such vast numbers would be slain, that the survivors would not be able to find time or place to bury them, or that they should be held in such contempt and abhorrence that none would be inclined to do them that office: *and the mountains*—About Jerusalem, where they are supposed to be gathered, to fight against her, like the Assyrians; *shall be melted with their blood*—Shall be covered with their blood, which shall flow down abundantly from them with great force, and dissolve, and carry down with it a part of the soil of the mountains, as great showers of rain frequently do. This sentence upon the nations; which thus exhibits a kind of general judgment, to be executed upon the enemies of God and his people, by the sword of God, is sufficient to strike terror into every hearer.

Verse 4. *And all the host of heaven*—The sun, moon, and stars; *shall be dissolved*—We have frequently had occasion to observe, that, in the prophetic language, the heavenly luminaries represent kings, empires, and states: see note on chap. xiii. 10. The prophet here foretels the overthrow and dissolution of such states and kingdoms as were hostile to his church, whether under the Jewish or Christian

down, as the leaf falleth off from the ^{A. M. 3279.}
vine, and as a ^{B. C. 725.} falling fig from the
fig-tree.

5 For ^hmy sword shall be bathed in heaven:
behold, it ⁱshall come down upon Idumea,
and upon the people of my curse, to judgment.

6 The sword of the LORD is filled with blood,
it is made fat with fatness, *and* with the blood
of lambs and goats, with the fat of the kidneys
of rams: for ^kthe LORD hath a sacrifice in Boz-

^f Chap. xiv. 12.—^g Rev. vi. 14.—^h Jer. xlvi. 10.—ⁱ Jer. xlix. 7; Malachi i. 4.—^k Chapter lxiii. 1; Jeremiah xlix. 13; Zeph. i. 7.

dispensation. Or, alluding to a horrid tempest raging furiously, during which the heavens grow black, the sun disappears, and the stars seem to fall to the earth, and it appears as if the whole body of the heavens were about to be utterly dissolved, he intends to signify, that, during these destructive judgments, of which he speaks, the confusion and consternation of mankind would be as great as if all the frame of the creation were broken into pieces. Some, indeed, understand the words as intended of the day of general and final judgment, but the context preceding and following will not agree with such an interpretation. And it is very usual for the prophetic writers, both of the Old and New Testaments, to represent great and general changes and calamities in such words and phrases as properly agree to the day of judgment, and the dissolution of all things: as, on the contrary, they often set forth the glorious deliverances of God's people by such expressions as properly and literally belong to the resurrection from the dead.

Verses 5, 6. *For my sword shall be bathed*—In the blood of these people; *in heaven*—Where God dwells; in which this is said to be done, because it was there decreed and appointed. Or, it shall, as it were, be sharpened and made ready in heaven, to bathe itself on earth. *It shall come down upon Idumea*—Upon the Edomites, who, though they were nearly related to the Israelites, yet were their implacable enemies. But these are named for all the enemies of God's church, of whom they were an eminent type. *The people of my curse*—Whom I have devoted to utter destruction, as the word properly signifies. *The sword of the Lord is filled with blood*—Shall drink its fill of blood. The metaphor is taken from a great glutton, who is almost insatiable. *With the blood of lambs, &c.*—By lambs, and goats, and rams, he means people of all ranks and conditions, high and low, rich and poor. Dr. Waterland renders the verse, "When my sword in heaven is bathed, behold it shall sink deep into Idumea, into the people whom I have devoted to judgment." *For the Lord hath a sacrifice*—So the prophet terms this bloody work, because it was done by God's command, and for the honour of his justice and righteous government, and therefore was a service acceptable to him; *in Bozrah*—A chief city of Edom, (chap.

A. M. 3279. rah, and a great slaughter in the land
B. C. 725. of Idumea.

7 And the ²unicorns shall come down with them, and the bullocks with the bulls; and their land shall be ³soaked with blood, and their dust made fat with fatness.

8 For *it is* the day of the LORD's ¹vengeance, and the year of recompenses for the controversy of Zion.

9 ^mAnd the streams thereof shall be turned

² Or, *rhinoceros*.—³ Or, *drunken*.—¹ Chap. lxiii. 4.—^m Deut. xxix. 23.—ⁿ Rev. xiv. 11; xviii. 18; xix. 3

lxiii. 1,) and a type of those cities which should be most hostile to God's people.

Verses 7, 8. *And the unicorns shall come down*—The word רֶעִמִים, *reemim*, here rendered *unicorns*, is the same with that used Num. xxiii. 22, where see the note. Bishop Lowth renders it here, *wild goats*; and Dr. Waterland, *stags*. But many learned men prefer the marginal reading, *rhinoceros*. It is impossible to determine precisely what sort of a creature is meant, but it is allowed by all that it was a beast of great strength and fierceness, and that it is here used metaphorically, together with the *bullocks* and *bulls*, for princes and potentates, which should be brought down and humbled, or should *fall down*, as Bishop Lowth reads it, according to the LXX. and *Syriac*, namely, as beasts do when they have received a deadly blow; that is, they shall be sacrificed, with the lambs, goats, and rams, the inferior people, mentioned verse 6. *And their land shall be soaked with blood*—Hebrew, רוּחוּ, *watered, as with rain coming oft upon it*, and in abundance; *and their dust*—Their dry and barren land; *made fat with fatness*—With the fat of the sacrifices, namely, of the slain men, mingled with it. *For it is the day of the Lord's vengeance*—This is the time which God hath long since appointed and fixed to vindicate the cause of his oppressed and persecuted people against all their enemies; *for the controversy of Zion*—Dr. Waterland reads, *for the avenging of Zion*. Upon the whole, “the meaning of this period,” from verse 5, “is, that on a certain day of judgment, which is elsewhere called *the great day of the Lord's vengeance*, a mighty slaughter should be made of the hardened enemies of the church, (which had been a long time oppressed and afflicted by them,) with the effusion of much blood, and the destruction of many great, noble, and powerful men. The figure is taken from the master of a family, who, preparing a great feast, and a sacrifice, finds it necessary to slay many lambs, rams, and fatted animals, so that his knife may be said to be *inebriated* with the blood and fat of the slain.” As to the application of this prophecy, in which the Edomites are particularly mentioned, it may be observed that they, together with the rest of the neighbouring nations, were ravaged and laid waste by Nebuchadnezzar, and the general devastation spread through all these countries by him may be the event which the prophet

into pitch, and the dust thereof into A. M. 3279:
brimstone, and the land thereof shall B. C. 725.
become burning pitch.

10 It shall not be quenched night nor day; ⁿ the smoke thereof shall go up for ever: ^o from generation to generation it shall lie waste; none shall pass through it for ever and ever.

11 ^pBut the ⁴cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it: and ^qhe shall stretch out upon it the

^o Mal. i. 4.—^p Chap. xiv. 23; Zeph. ii. 14; Rev. xviii. 2.

⁴ Or, *pelican*.—^q 2 Kings xxi. 13; Lam. ii. 8.

had first in view in this chapter: but, as Bishop Lowth observes, “this event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so highly wrought and so terrible a description. And it is not easy to discover what connection the extremely flourishing state of the church or people of God, described in the next chapter, could have with those events, or how it could be the consequence of them, as it is there represented to be. By a figure, very common in the prophetic writings, any city or people, remarkably distinguished as enemies of the people and kingdom of God, is put for those enemies in general. This seems here to be the case with Edom and Bozra. It seems, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future; to some great revolutions to be effected in later times, antecedent to that more perfect state of the kingdom of God upon earth, and serving to introduce it, which the Scriptures warrant us to expect.” Vitringa is of opinion, that Papal, as well as heathen Rome, *red* or *drunken* with the blood of the saints and martyrs of Jesus, is here meant. And he observes, that “*Rome*, which, in the Hebrew, signifies *fortification*, well answers to Bozra, which signifies a *fortified city*.” Is not the destruction of the anti-christian powers foretold in the xviith, xviiiith, and xixth chapters of the Revelation by St. John, here intended by Isaiah? and especially the destruction in Armageddon, termed *the great day of God Almighty*, Rev. xvi. 14, and that described chap. xix. 17-19? Certainly these terrible destructions are to prepare the way for that millennial reign of Christ, described Rev. xx, and which seems to be intended in the next chapter of this prophecy.

Verses 9-15. *And the streams thereof*—The rivers, which seem most secure from the judgment here threatened; *shall be turned into pitch, &c.*—The country shall be dealt with as Sodom and Gomorrah were, even utterly destroyed, as it were, by fire, or burning pitch and brimstone, thrown down upon it from heaven. *From generation to generation it shall lie waste*—It shall be irrecoverably ruined, and shall remain a spectacle of God's vengeance to all succeeding ages. *The cormorant, &c., shall possess it*—The inhabitants shall be wholly cut off, and it shall be entirely possessed by those creatures which

A. M. 3279. line of confusion, and the stones of
B. C. 725. emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall* be there, and all her princes shall be nothing.

13 And [†]thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and [‡]it shall be a habitation of dragons, and a court for [§]owls.⁵

14 ⁷The wild beasts of the desert shall also meet with ⁸the wild beasts of the island, and the satyr shall cry to his fellow; the ⁹screech-owl also shall rest there, and find for herself a place of rest.

[†] Chapter xxxii. 13; Hos. ix. 6.—[‡] Chapter xiii. 21.—[§] Or, ostriches.

delight in deserts and waste places: see Isa. xiii. 21, 22; and xiv. 23. *He shall stretch out upon it the line of confusion, &c.*—He shall use the line, and the stone, or plummet, joined to it, not to build it up, but to mark it out for destruction and desolation. Thus the prophet goes on to “paint, in the most chosen figures, an image of the land and city desolated by war, wasted by fire, and devoted to eternal desolation, by the divine judgment; which should not only be deprived of its inhabitants, and left to impure beasts and birds, but also, by the desolations brought upon it, should be rendered *uninhabitable*, and present the appearance of the infernal flames, like another Sodom and Gomorrah, sending forth continually black smoke and horrid smells. The desolation of Babylon is set forth in similar terms, chap. xiii. 19, &c. Though Rome pagan and the Roman powers have already suffered great desolation from the Goths and others, yet Vitranga is of opinion that this prophecy has not yet had its full completion, but will hereafter have it in the destruction of Papal Rome. The state of Italy, and the sulphurous soil in the vicinity of Rome, render the probability of this devastation greater.”—Dodd.

Verses 16, 17. *Seek ye out of the book of the Lord*—Here the prophet confirms the preceding predic-

15 There shall the great owl make A. M. 3279.
her nest, and lay, and hatch, and B. C. 725.
gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ Seek ye out of [†]the book of the LORD, and read: no one of these shall fail, none shall want her mate: for my mouth, it hath commanded, and his spirit, it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein.

[†] Hebrew, *daughters of the owl*.—[‡] Heb. *Ziim*.—[§] Heb. *Ijim*.
⁵ Or, *night monster*.—[†] Mal. iii. 16.

tion; and, “to convict hypocrites, and confirm the pious, assures them of the certain completion of his prophecy.” He terms it, and his other prophecies, *The book of the Lord*, as being a part of divine revelation; and he supposes they would be extant at the time of the completion of their contents, and therefore invites all men to seek into and consider them in all their parts, in order that, comparing the events with the predictions, they might be fully satisfied of the truth of them, and thereby might find their faith in them, and all the other parts of God’s book, confirmed. *Not one of these shall fail*—No, not so much as the minutest circumstance, even respecting the impure beasts now mentioned. *None shall want her mate*—As I have said that the vultures should all have their mates, so it shall be: *for my mouth*—The mouth of the Lord; *it hath commanded*—The direful muster of the beasts and fowls; these marks and evidences of desolation; *and his Spirit*—That is, his power; *it hath gathered*—Shall gather all his creatures together, as he formerly brought the creatures to Adam and to Noah, by an instinct which he put into them. *And he hath cast the lot for them, &c.*—He hath divided the land to them, as it were, by lot and line, as Canaan was divided among the Israelites.

CHAPTER XXXV.

In this chapter we have, (1,) *The flourishing state of the church, after the overthrow and destruction of its enemies.* (2,) *An exhortation to the ministers of the church to confirm and comfort the weak and afflicted people of God, from the certain hope of this benefit.* (3,) *An enarration of the privileges of the church at this time; such as, Illumination, 5. Alacrity in duty, 6. A diffusion of grace among persons of all orders, and in places heretofore subject to Satan, 6, 7. The purity and holiness of the church, 8. Its preservation, in peace and security, from the temptations of Satan and public persecutions, 9. Its unity, joy, and consolation in this flourishing state, 10.*

A. M. 3279. THE [†]a wilderness and the solitary
B. C. 725. place shall be glad for them; and

[†] a Chap.

NOTES ON CHAPTER XXXV.

Verse 1. *The wilderness and solitary place, &c.*—As the land of the church’s enemies, which had

the desert shall rejoice, and blossom as A. M. 3279.
the rose. B. C. 725.

lv. 12.

enjoyed many external blessings and comforts, shall be turned into a desolate wilderness, as was declared in the foregoing chapter, so, on the contrary, Em-

A. M. 3279. 2 ^b It shall blossom abundantly, and
B. C. 725. rejoice, even with joy and singing:
the glory of Lebanon shall be given unto it, the
excellency of Carmel and Sharon, they shall
see the glory of the LORD, and the excellency
of our God.

^b Chap. xxxii. 15.—^c Job iv. 3, 4; Heb. xii. 12.

manuel's land, or the seat of God's church and people, which formerly was barren and despised, like a wilderness, shall flourish exceedingly. We have more than once had occasion to observe, that by the wilderness is generally meant the Gentile world: now, it is here foretold, that, through the influence of the gospel and the grace of God, it should put on a new face, and become like a pleasant and fruitful garden; that multitudes of converts to the true religion should be made therein, and a vast number of spiritual and holy worshippers should be raised up to God in it. Some, indeed, would interpret this chapter as referring merely to the flourishing state of Hezekiah's kingdom in the latter part of his reign, or to the cultivation of Judea again after the return of the Jews from the captivity of Babylon. But, as Bishop Lowth observes, that it has a view beyond any such events as these, "is plain from every part, especially from the middle of it, where the miraculous works wrought by our blessed Saviour are so clearly specified that we cannot avoid making the application. And our Saviour himself has, moreover, plainly referred to this very passage, as speaking of him and his works, Matt. xi. 4, 5. He bids the disciples of John to go and report to their Master the things which they heard and saw; that the blind receive their sight, &c., and leaves it to him to draw the conclusion in answer to his inquiry, whether he, who performed the very works which the prophets foretold should be performed by the Messiah, was not indeed the Messiah himself. And where are these works so distinctly marked by any of the prophets as in this place? And how could they be marked more distinctly? To these the strictly literal interpretation of the prophet's words directs us. According to the allegorical interpretation, they may have a further view; and this part of the prophecy may run parallel with the former, and relate to the future advent of Christ; to the conversion of the Jews, and their restitution to their land; to the extension and purification of the Christian faith, events predicted in Scripture as preparatory to it." We may conclude, therefore, with certainty, that as the slaughters and desolations foretold in the former chapter look far beyond the calamities brought on Idumea and the neighbouring nations, by the Assyrians or Chaldeans; so does the bright and pleasant picture of the prosperity and happiness of God's people, drawn in this chapter, look far beyond any felicity experienced by the Jews, either in any part of Hezekiah's reign, or after the return from Babylon. It is undoubtedly the flourishing state of the kingdom of Christ, or of the gospel church, composed of Jews and Gentiles, which is

3. ¶ ^c Strengthen ye the weak hands, A. M. 3279.
and confirm the feeble knees. B. C. 725.

4 Say to them *that are* of a ¹ fearful heart,
Be strong, fear not: behold, your God will
come *with* vengeance, *even* God *with* a recompense; he will come and save you.

¹ Heb. *hasty*.

here predicted, and especially as it shall exist in the latter days, after the destruction of all the antichristian powers, when the fulness of the Gentiles shall be brought in, and all Israel shall be saved.

Verse 2. *It shall blossom abundantly, and rejoice*—Great shall be the prosperity and felicity of God's church in these gospel days. Spiritual blessings are often set forth under the emblems of fruitfulness and plenty, as the reader may see, chap. iv. 2; xxx. 23; xxxii. 15, and elsewhere. *The glory of Lebanon shall be given unto it, &c.*—The prophet goes on to express the great change which should be made in the Gentile world by the gospel. For Lebanon was a mountain famous for its excellent cedars, Carmel was a most delightful woody mountain, and Sharon a most pleasant place for pasture; so that all these added together express great excellence: as if he had said, Whatever was valuable and desirable in the Mosaic economy shall be translated into, and appear in perfection in, the gospel of Christ; and the Gentile world, formerly a wilderness, shall be as much enriched with spiritual blessings, and be as fruitful in all the graces and virtues which belong to true and genuine religion, as ever Judea was, and abundantly more. *They*—Who formerly were in the wilderness of heathenism; *shall see the glory of the Lord*—The glorious discoveries and effects of God's power and goodness to his people.

Verses 3, 4. *Strengthen ye the weak hands*—Ye prophets and ministers of God, comfort and encourage his people, who are now ready to faint, with hopes of that salvation which, in due time, he will work for them. The prophet mentions *hands* and *knees*, because the strength or weakness of any man eminently appears in those parts. *Say to them that are of a fearful heart*—Who, because of their own weakness and the strength of their enemies, are discouraged and cast down: Hebrew, לנכרחי לב, *that are hasty of heart*, that are for betaking themselves to flight, upon the first alarm, and for giving up the cause. *Be strong, fear not*—Resist your fears, confide in the power, love, and faithfulness of God, who has promised to deliver those that trust in him, and has engaged, that as your day is your strength shall be, and you shall become strong. *Behold, your God will come*—Though he seem to be absent, and to have departed from you, he will come and abide with you. *He will come with vengeance*—Namely, upon your enemies; *and save you*—The destruction he brings upon your enemies will be the means of your deliverance and salvation. If we suppose this to be spoken with any reference to the state of the Jews in Babylon, God avenged them when he overthrew the Babylonish empire, and brought them back to

A. M. 3279. 5 Then the ^d eyes of the blind shall
B. C. 725. be opened, and ^e the ears of the deaf
shall be unstopped.

6 Then shall the ^f lame man leap as a hart, and
the ^g tongue of the dumb sing: for in the wilderness
shall ^h waters break out, and streams in the desert.

7 And the parched ground shall become a
pool, and the thirsty land springs of water: in
ⁱ the habitation of dragons, where each lay,

^d Chap. xxix. 18; xxxii. 3, 4; xlii. 7; Matt. ix. 27, &c.; xi. 5;
xii. 22; xx. 30, &c.; xxi. 14; John ix. 6, 7. — ^e Matt. xi. 5;
Mark vii. 32. — ^f Matt. xi. 5; xv. 30; xxi. 14; John v. 8, 9;
Acts iii. 2, &c.; viii. 7; xiv. 8, &c. — ^g Chap. xxxii. 4; Matt.

their own land. But, undoubtedly, the words are primarily intended of the coming of the Messiah in the flesh, and of the redemption and deliverance of God's people through him; that is, of such as embraced Christianity, whom God signally avenged for all the malice and cruelty which the Jews had exercised upon them, when, by the Romans, he laid Jerusalem even with the ground, and cut off many hundreds of thousands of them by the sword, by famine, and other ways, for their obstinate rejection of the gospel, and crucifying of their Messiah. Thus Christ is said to have been *set for the fall*, as well as *rising again, of many in Israel*.

Verses 5-7. *Then the eyes of the blind shall be opened*—The poor Gentiles, who before were blind and deaf, shall now have the eyes and ears of their minds opened to see God's works, and to hear and receive his word. And, in token hereof, many persons who are literally and corporally blind and deaf, shall have sight and hearing miraculously conferred upon them; all which things being so fully accomplished in Christ, and, as has been just observed, applied by him to himself, it is plain that this prophecy belongs primarily to the times of the gospel. *Then shall the lame leap as a hart*—For joy, or shall proceed readily and nimbly in the way of duty. *And the tongue of the dumb shall sing*—The praises of his Redeemer and Saviour. *For in the wilderness shall waters break out*—The most dry and barren places shall be made moist and fruitful: which is principally meant of the plentiful effusion of God's grace upon such persons and nations as had been wholly destitute of it. *In the habitation of dragons shall be grass, &c.*—Those dry and parched deserts, in which dragons have their abode, shall yield abundance of grass, and reeds, and rushes, which grow only in moist ground. Thus it was when Christian churches were planted and flourished in the cities of the Gentiles, which for many ages had been habitations of dragons, or rather of devils, Rev. xviii. 2. When the property of the idols' temples was altered, and they were converted to the service of Christianity, then the habitations of dragons became fruitful fields.

Verse 8. *And a highway shall be there, and a way*—The highway and the way are not to be taken for two different ways, but for one and the same way, even a cast-way, which is both raised ground, as the

shall be ² grass with reeds and rushes. A. M. 3279
B. C. 725 8 And a highway shall be there,

and a way, and it shall be called, The way of holiness; ^k the unclean shall not pass over it; ^l but it shall be for those: the way-faring men, though fools, shall not err therein.

9 ¹ No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

ix. 32; xii. 22; xv. 30. — ^b Chapter xli. 18; xliii. 19; John vii. 38, 39. — ^c Chap. xxxiv. 13. — ^d Or, a court for reeds, &c. — ^e Chap. lii. 1; Joel iii. 17; Rev. xxi. 27. — ^f Or, for he shall be with them. — ^g Lev. xxvi. 6; Chap. xi. 9; Ezek. xxxiv. 25.

former Hebrew word מַסְלֵל signifies, *and a way for persons to travel in*, as the latter word here used means, both signifying a convenient, prepared, plain, and common road or path for travellers; namely, the way of truth and duty marked out by the gospel, which is the rule both of our faith and practice. "The knowledge of the truth and will of God," says Mr. Scott, "when made very plain and clear to any people, is like casting up a highway through a country that was before impassable. The Gentile world was a desert, in this as well as in other respects; no highway to God and heaven was to be there met with. But this advantage began to be vouchsafed to the nations when the gospel was sent to them," and the way of duty was plainly marked out. *And it shall be called, The way of holiness*—Trodden by holy men, and filled with holy practices; the way of holy worship, and a holy conversation. *The way of holiness* is that course of religious duties in which men ought to walk and press forward, with an eye to the glory of God and their own felicity, in the enjoyment of him. It is "not a way of *sufferance*," says Henry, "but an *appointed way*, a way into which we are directed by a divine authority, and in which we are protected by a divine warrant: it is the king's, yea, the King of kings' highway, in which we may be waylaid, but cannot be stopped. It is the good old way, (Jer. vi. 16,) the way of God's commandments. *The unclean shall not pass over it*—Either to defile it, or to disturb those that walk in it. It is a way by itself, distinguished from the way of the world; for it is a way of separation from, and nonconformity to, this world." The expression further means, that unclean persons shall, by a proper exercise of good discipline, be kept out of Christ's church on earth, as they certainly shall not be admitted into his kingdom in heaven. *But it shall be for those*—Termed afterward the redeemed, who shall walk there, verse 9. But Bishop Lowth and some interpreters think the clause may be better rendered, *He, namely, God, shall be with them walking in the way*; that is, he shall be their companion and guide in the way. Hence, *though fools, they shall not err therein*—The way shall be so plain and straight, that even the most foolish travellers cannot easily mistake it.

Verse 9. *No lion shall be there, &c.*—It shall not only be a plain, but a safe way. They that keep

A. M. 3279. 10 And the ^mransomed of the
B. C. 725. LORD shall return, and come to
Zion with songs and everlasting joy upon their

^m Chap. li. 11.—ⁿ Chap. xxv. 8;

close to God in this way, keep out of the reach of Satan, the roaring lion: that wicked one toucheth them not; nor shall any of their other spiritual enemies be suffered to destroy, subdue, or bring them into bondage. They may proceed with a holy security and serenity of mind, and may be *quiet from the fear of evil*. This is the same promise with that of Isaiah xi. 9: *They shall not hurt nor destroy in all my holy mountain*.

Verse 10. *And the ransomed of the Lord*—They whom God shall rescue from their captivity and slavery in Babylon, say some; *shall return and come to Zion*—Shall be restored to their own land, from whence they had been carried captive. But the following expressions are far too magnificent and emphatical to be answered by the mere return of the Jews to Judea and Jerusalem, which was accompanied and followed by many sighs and sorrows, as appears both from sacred and profane historians. We must, therefore, of necessity, understand this verse as being intended, like the preceding verses, of gospel times, and therefore by the *ransomed of the Lord* we must understand those who are delivered

heads: they shall obtain joy and glad- A. M. 3279.
ness, and ⁿsorrow and sighing shall. B. C. 725.
flee away.

lxv. 19; Rev. vii. 17; xxi. 4.

from the guilt and power of sin, and from every kind of spiritual bondage, whether to the devil, the world, or the flesh. These may be said to *return, and come to Zion, with songs*, when they unite themselves to God's church and people on earth, and more especially when they arrive at the heavenly Canaan, and are admitted into the New Jerusalem, *the city of the living God*, and incorporated in a glorious society, with an innumerable company of *angels, and the spirits of just men made perfect*; with the *general assembly and church of the first-born, who are written in heaven*. Then, indeed, are their heads crowned with *everlasting joy*; and they obtain joy and gladness in perfection, and sorrow and sighing flee away for ever. Thus these prophecies, which relate to the Assyrian invasion, conclude, for the support of the people of God, under that and other subsequent calamities, and to direct their joy, in their deliverance from them, to something higher. And thus should our joyful hopes and cheering prospects of eternal life swallow up both all the joys and all the sorrows of this present time.

CHAPTER XXXVI.

In this and the three following chapters is contained the historical part of the book of Isaiah, relating a memorable transaction, strongly confirmative of the divine mission of our prophet, and illustrative of some of the foregoing predictions. In this chapter we have the invasion of Judah by Sennacherib, 1. He sends Rabshakeh, who, by his blasphemous persuasion, tempts Hezekiah to despair, and the people to revolt, 2–22.

A. M. 3291. NOW ^ait came to pass in the four-
B. C. 713. tenth year of King Hezekiah,

that Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

B. C. 712. 2 ¶ And the king of Assyria sent

Rabshakeh from Lachish to Jerusalem unto King Hezekiah with a great army. And he stood by the conduit of the upper pool in the highway of the fuller's field.

3 Then came forth unto him Eliakim, Hezekiah's son, which was over the house, and

Shebna the ¹scribe, and Joah, Asaph's A. M. 3292.
son, the recorder. B. C. 712.

4 ^b And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest?

5 I say, *sayest thou* (but *they are but* ²vain words) ³*I have* counsel and strength for war: now on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the ^cstaff of this

^a 2 Kings xviii. 13, 17; 2 Chron. xxxii. 1.—¹ Or, secretary.
^b 2 Kings xviii. 19.

² Heb. a word of lips.—³ Or, but counsel and strength are for the war.—^c Ezek. xxix. 6, 7.

NOTES ON CHAPTER XXXVI.

Verse 1. *Now it came to pass, &c.*—The history related in this and the three following chapters is contained, almost wholly in the same words, 2 Kings xviii., xix., xx.; where see the notes. It was probably first written by this prophet, and from him taken

into the second book of Kings to complete that history: and we may conjecture that it is that part of the account of Hezekiah's reign which is said to have been written by Isaiah, 2 Chron. xxxii. 32. It is inserted here, because it casts great light on several particulars of the foregoing prophecies; and chapter xxxix.

A. M. 3292. broken reed, on Egypt; whereon if
B. C. 712. a man lean, it will go into his hand, and pierce it: so is Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, We trust in the LORD our God: *is it* not he, whose high places and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give ⁴pledges, I pray thee, to my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen?

10 And am I now come up without the LORD against this land to destroy it? the LORD said unto me, Go up against this land, and destroy it.

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants in the Syrian language; for we understand *it*: and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not sent me to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language, and said, Hear ye the words of the great king, the king of Assyria.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah: for thus saith the king of Assyria, ⁶Make ⁶*an agreement* with me *by* a present and come out to me: ⁴and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* lest Hezekiah persuade you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, that the LORD should deliver Jerusalem out of my hand?

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 Then came Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabshakeh.

⁴ Or, hostages.—⁵ Or, Seek my favour by a present.

⁶ Heb. Make with me a blessing.—⁴ Zech. iii. 10.

contains a prophecy of the captivity, and is an introduction to the remainder of Isaiah's prophecies, a great part of which relate to the restoration of the Jews, and their return from Babylon to their

own land. For the same reason, the history of the taking of Jerusalem by the Babylonians is annexed to Jeremiah's prophecies, because it helps to explain and confirm several passages in them.

CHAPTER XXXVII.

Hezekiah mourns, and sends to Isaiah to pray for him and the people, 1-5. He comforts them, 6, 7. Sennacherib, called away against the king of Ethiopia, sends a blasphemous letter to Hezekiah, 8-13. His prayer, 14-20. Isaiah's prophecy, 21-35. An angel slays the Assyrians, 36. Sennacherib is slain at Nineveh by his own sons, 37, 38.

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AND ^a it came to pass, when King Hezekiah heard *it*, that he rent his clothes, and covered himself with sackcloth, and went into the house of the LORD.

2 And he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, This day *is* a day of trouble, and of rebuke, and of ¹ blasphemy: for the children are come to the birth, and *there is* not strength to bring forth.

4 It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the remnant that is ² left.

5 So the servants of King Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the LORD, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, I will ³ send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land.

8 ¶ So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish.

9 And he heard say concerning Tirhakah king of Ethiopia, He has come forth to make war with thee. And when he heard *it*, he sent messengers to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, Let *not* thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered?

^a 2 Kings xix. 1.—¹ Or, provocation.—² Heb. found.—³ Or, put a spirit into him.

NOTES ON CHAPTER XXXVII.

Verse 36. *Then the angel of the Lord went forth*—When “Sennacherib, in his opprobrious message to Hezekiah and his subjects, not only inveighed

12 Have the gods of the nations ^{A. M. 3292.} delivered them which my fathers have ^{B. C. 712.} destroyed, *as* Gozan, and Haran, and Rezech, and the children of Eden which *were* in Teglassar?

13 Where *is* the king of ^b Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah prayed unto the LORD, saying,

16 O LORD of hosts, God of Israel, that dwellest *between* the cherubim; thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 ^c Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the ^d nations, and their countries,

19 And have ^e cast their gods into the fire; for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the LORD, *even* thou only.

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him; The virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

23 Whom hast thou reproached and blasphemed; and against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against the Holy One of Israel.

^b Jeremiah xlix. 23.—^c Daniel ix. 18.—^d Hebrew, lands.
^e Hebrew, given.

against them, but blasphemously reviled even their God, bringing down the great God of Israel to the contemptible level of the gods of the nations, putting him to open defiance, and charging him with im-

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24 ⁶ By thy servants hast thou re-
proached the LORD, and hast said,
By the multitude of my chariots am I come up
to the height of the mountains, to the sides of
Lebanon; and I will cut down ⁷ the tall cedars
thereof, and the choice fir-trees thereof: and
I will enter into the height of his border, and
⁸ the forest of his Carmel.

25 I have digged, and drunk water; and
with the sole of my feet have I dried up all
the rivers of the ⁹ besieged places.

26 ¹⁰ Hast thou not heard long ago, how I
have done it; and of ancient times, that I
have formed it? now have I brought it to
pass, that thou shouldest be to lay waste de-
fenced cities into ruinous heaps.

27 Therefore their inhabitants were ¹¹ of small
power; they were dismayed and confounded:
they were as the grass of the field, and as the
green herb, as the grass on the house-tops,
and as corn blasted before it be grown up.

28 But I know thy ¹² abode, and thy going out,
and thy coming in, and thy rage against me,

29 Because thy rage against me, and thy
tumult, is come up into mine ears, therefore
¹³ will I put my hook in thy nose, and my
bridle in thy lips, and I will turn thee back
by the way by which thou camest.

30 And this shall be a sign unto thee, Ye
shall eat this year such as groweth of itself;
and the second year that which springeth of
the same: and in the third year sow ye, and

⁶ Heb. By the hand of thy servants.—⁷ Heb. the tallness of the cedars thereof, and the choice of the fir-trees thereof.—⁸ Or, the forest and his fruitful field.—⁹ Or, fenced and closed.—¹⁰ Or, Hast thou not heard how I have made it long ago, and formed it of ancient times? should I now bring it to be laid waste, and defenced cities to be ruinous heaps? as 2 Kings xix. 25.

potence to his face, it was time for the Lord to vindicate his honour, to assert his supremacy and power, and to make both parties sensible that he was 'glorious in might, equally able to help and to cast down, to save, and to destroy.' Accordingly, this blasphemous tyrant had scarcely advanced to the holy city, before his forces were instantly broken, and he was obliged to retreat with shame and confusion." By this tremendous act, Jehovah made it visible to all the nations, especially to the Jews, who had greatly apostatized from his worship and service, and strangely gone over to the heathen idolatry, changing their glory for that which did not profit, that he was a God, "mighty in strength, and excellent in power;" that he was truly what he had styled himself, *The Lord of hosts*; and that there was no other god that could deliver after this sort.—Dodd.

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B. C. 712.

reap, and plant vineyards, and eat the fruit thereof.

31 And ¹³ the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and ¹⁴ they that escape out of mount Zion: the ¹⁵ zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with ¹⁶ shields, nor cast a bank against it.

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will ¹⁷ defend this city to save it, for mine own sake, and for my servant David's sake.

36 ¶ Then the ¹⁸ angel of the LORD went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.

37 ¶ So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of ¹⁹ Armenia: and Esar-haddon his son reigned in his stead.

¹¹ Hebrew, short of hand.—¹² Or, sitting.—¹³ Chapter xxx. 28; Ezekiel xxxviii. 4.—¹⁴ Hebrew, the escaping of the house of Judah that remaineth.—¹⁵ Hebrew, the escaping. * 2 Kings xix. 31; Chap. ix. 7.—¹⁶ Heb. shield.—¹⁷ 2 Kings xx. 6; Chapter xxxviii. 6.—¹⁸ 2 Kings xix. 35.—¹⁹ Hebrew, Ararat.

Verses 37, 38. So Sennacherib departed, &c.—*"The great king, the king of Assyria,"* says Henry, "looks very little when he is thus forced to return, not only with shame, because he cannot accomplish what he had projected with so much assurance, but with fear and terror, lest the angel that had destroyed his army should destroy him; yet he is made to look less when his own sons, that should have guarded him, sacrificed him to his idol, whose protection he sought. God can quickly stop the breath of those who breathe out threatenings and slaughter against his people, and will do it when they have filled up the measure of their iniquity." *The Lord is known by the judgments which he executeth*; known especially to be a God that resists the proud, and fails not to take speedy and exemplary vengeance on the insolent revilers of his Godhead, and the contemptuous blasphemers of his divine power and glory.

We may observe, upon the whole of this wonderful story, that many very important ends were evidently answered by the war which God permitted the king of Assyria to make on Hezekiah, and the invasion of Judea, and by the remarkable issue of that calamity. Hereby, 1st, The Jews were chastised for their various idolatries and other sins, and many of them, no doubt, were humbled and brought to repentance. 2d, The faith of their pious king was tried, and, in consequence of the extraordinary deliverance granted him and his subjects, was greatly increased and confirmed in the power and faithfulness of God. 3d, The people of God were taught and encouraged in all their dangers and distresses

to have recourse to him, their refuge and strength, their very present and never failing help in trouble. 4th, A demonstration was given, in the face of the whole world, of the almighty power of Jehovah, and of his superiority over all the gods of the heathen. And, lastly, by this signal vengeance taken on a proud and haughty blasphemer, mankind were given to know that the God of Israel, the only living and true God, was a holy and jealous, as well as a mighty God, who would not give his glory to another, nor suffer it to be insulted with impunity; and were warned of the consequences of reviling and blaspheming his glorious name.

CHAPTER XXXVIII.

In this chapter we have the sickness of Hezekiah, and the sentence of death which he received from Isaiah, 1. His prayer in his sickness, 2, 3. The answer of peace which God gave to that prayer, assuring him that he should recover, and live yet fifteen years; and that, for a sign thereof, the sun should go back ten degrees, 4-8. Hezekiah's thanksgiving for his recovery, 9-20. The means he was enjoined to use in order to his recovery, and the end he had in view in desiring it, 21, 22.

A. M. 3292.
B. C. 712. **I**N those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, ^bSet ¹thy house in order: for thou shalt die, and not live.

2 Then Hezekiah turned his face toward the wall, and prayed unto the LORD.

3 And said, ^cRemember now, O LORD, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done *that which is good* in thy sight. And Hezekiah wept ²sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6 And I will deliver thee and this city out of the hand of the king of Assyria: and ^dI will defend this city.

7 And this *shall be* ^ea sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, I will bring again the shadow of the degrees, which is gone down in the ³sun-dial of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I shall not see the LORD, *even the*

^a 2 Kings xx. 1; 2 Chron. xxxii. 24.—^b 2 Samuel xvii. 23.
¹ Heb. Give charge concerning thy house.—^c Neh. xiii. 14.

² Heb. with great weeping.—^d Chap. xxxvii. 35.—^e 2 Kings xx. 8; Chap. vii. 11.—³ Heb. degrees by, or, with the sun.

NOTES ON CHAPTER XXXVIII.

Verses 1-8. *In those days was Hezekiah sick*—See notes on 2 Kings xx. 1-11.

Verse 9. Grotius is of opinion that this song was dictated by Isaiah. But it is more probable, as Hezekiah was a truly pious man, and inspired by the Holy Spirit, that he was moved thereby to write this form of thanksgiving, both as a testimony of his own gratitude to God, and for the instruction of future ages.

Verses 10, 11. *I said*—Within myself; I concluded, *in the cutting off of my days*—When my

days were cut off by the sentence of God, related verse 1; *I shall go to the gates of the grave*—I perceive that I must die without any hopes of prevention. The grave is called man's *long home*, Eccles. xii. 5; and *the house appointed for all living*, Job xxx. 23; and death opens the gates of this house. *I am deprived of the residue of my years*—Which I might have lived according to the common course of nature, and of God's dispensations; and which I hoped to live for the service of God and of my generation. *I shall not see the Lord*—I shall not behold his beauty and glory as he manifests them in his

A. M. 3292. LORD, ^fin the land of the living : I shall behold man no more with the inhabitants of the world.

12 ^g Mine age is departed, and is removed from me as a shepherd's tent : I have cut off like a weaver my life : he will cut me off ⁴with pining sickness : from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that*, as a lion, so will he break all my bones : from day *even* to night wilt thou make an end of me.

^f Psa. xxvii. 13 ; cxvi. 9. — ^g Job vii. 6. — ⁴ Or, from the thrum.

temple, in his oracles and ordinances ; I shall not enjoy him : for *seeing* is frequently put for enjoying ; *even the Lord in the land of the living*—In this world, which is often so called ; which limitation is prudently added, to intimate that he expected to see God in another place and manner, on the other side death ; but he despairs of seeing him any more on this side death, as he had seen him in the sanctuary, Psa. lxiii. 2. *I shall behold man no more, &c.*—I shall have no more society with men upon earth. Many good men, under the law, had but imperfect notions of a future state, and thought it a great unhappiness to be deprived, by death, of the communion of saints here upon earth. But by *not seeing the Lord in the land of the living*, Hezekiah might probably mean that he should not see the effects of God's grace and goodness in the deliverance of his people.

Verse 12. *Mine age is departed*—The time of my life is expired ; *and is removed as a shepherd's tent*—Which is easily and speedily removed : *I have cut off*—Namely, by my sins, provoking God to do it ; or, I have concluded, and declare that my life is, or will be, soon cut off : for men are often said, in the Scriptures, to do those things that they only declare and pronounce to be done ; *like a weaver my life*—Who cutteth off the web from the loom, either when it is finished, or before, according to his pleasure. *He—God ; will cut me off with pining sickness*—With a consuming disease, wasting my spirits and life ; *from day, even till night, wilt thou make an end of me*—That is, either, 1st, This sickness will kill me in the space of one day ; or, 2d, Thou dost pursue me night and day with continual pains, and wilt not cease till thou hast made a full end of me ; so that I expect every day will be my last day. Bishop Lowth translates this verse : “ My habitation is taken away, and is removed from me, like a shepherd's tent : my life is cut off, as by the weaver ; he will sever me from the loom ; in the course of the day thou wilt finish my web.” Vitrin-ga and Dr. Waterland read the verse nearly in the same manner, considering the similitude of the weaver as being continued to the end of it.

Verses 13, 14. *I reckoned till morning, &c.*—When night came I reckoned I should die before the next morning, my pains being as great as if my bones had been broken, and the whole frame of my body

14 Like a crane or a swallow, so did I chatter : ^h I did mourn as a dove : mine eyes fail *with looking upward* : O LORD, I am oppressed : ⁱ undertake for me.

15 What shall I say ? he hath both spoken unto me, and himself hath done *it* : I shall go softly all my years ^jin the bitterness of my soul.

16 O LORD, by these *things men live*, and in all these *things* is the life of my spirit : so wilt thou recover me, and make me to live.

^h Chap. lix. 11. — ⁱ Or, ease me. — ^j Job vii. 11 ; x. 1.

crushed by a lion. Bishop Lowth reads : *I roared until the morning like the lion ; so did he break to pieces all my bones. Like a crane or a swallow, &c.*—“ My pains were sometimes so violent that they forced me to cry aloud ; at other times my strength was so exhausted that I could only groan inwardly, and bemoan my unhappy condition in sighs.” *I did mourn as a dove*—Whose mournful tone is observed Isa. lix. 11, and elsewhere ; *mine eyes fail with looking upward*—While I lift up my eyes and heart to God for relief in vain ; *O Lord, I am oppressed*—Namely, by my disease, which, like a sergeant, hath seized upon me, and is haling me to the prison of the grave ; *undertake for me*—Stop the execution, and rescue me out of his hands.

Verse 15. *What shall I say?*—I want words sufficiently to express my deep sense of God's dealings with me ; *he hath spoken, &c.*—He foretold it by his word, and effected it by his hand. In this verse he seems to make a transition into the thanksgiving, which is undoubtedly contained in the following verses, and so the sense is, He hath sent a gracious message to me, by his prophet, concerning the prolongation of my life, and himself hath made good his word. Thus the words are understood by the Chal-dee paraphrast, the LXX., and by the Syriac and Arabic interpreters. To this purpose also Bishop Lowth reads the clause. *He hath given me a promise, and he hath performed it : I shall go softly all my years*—I will conduct myself with humble thankfulness to God for conferring so great a favour upon so unworthy a person, as long as I live. I shall never forget my unworthiness and his loving kindness ; *in the bitterness of my soul*—That is, or rather, *upon, or after it* : or, as the Chaldee paraphrast reads it, *because of my deliverance from bitterness of soul*.

Verse 16. *By these things men live*—By virtue of thy gracious word, or promise, and powerful work ; or, by thy promises, and thy performance of them : and therefore it is not strange that one word of God hath brought me back from the jaws of death. *And in all these things is the life of my spirit*—As all men's lives are thy gift, so I shall always acknowledge the preservation of mine to be owing to thy goodness in promising, and thy faithfulness in fulfilling thy promise. *So wilt thou recover me, &c.*—Or, *for thou hast recovered me. Thou hast restored my health and prolonged my life.*—Bishop Lowth.

A. M. 3292. 17 Behold, ⁶for peace I had great bitterness : but ⁷thou hast in love to my soul *delivered it* from the pit of corruption : for thou hast cast all my sins behind thy back.

18 For ^kthe grave cannot praise thee, death cannot celebrate thee : they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, *as I do* this day : ¹the father to the children shall make known thy truth.

⁶ Or, on my peace came great bitterness.—⁷ Heb. thou hast loved my soul from the pit.—^k Psa. vi. 5 ; xxx. 9 ; lxxviii. 11 ;

Verse 17. *Behold, for peace I had great bitterness*—"When I perceived and feared no evil, and seemed to enjoy my usual health, then this terrible evil came upon me." The Hebrew, however, *לשלו*, *לך לו*, may be properly rendered, *Behold my grievous anguish is turned into ease* ; or, *My great bitterness was unto peace*, that is, became the occasion of my safety and comfort, for it drove me to prayer, and prayer prevailed with God for a gracious answer, and the prolonging of my life. *Thou hast in love to my soul, &c.*—That is, in kindness to me, (the soul being put for the man,) *delivered it from the pit of corruption*—This is an emphatical circumstance, for sometimes God prolongs men's days in anger, foreknowing that they will only fill up still more the measure of their iniquities. *For thou hast cast all my sins behind thy back*—Thou hast forgiven those sins that brought this affliction upon me, and, upon that account, hast removed the punishment of them.

Verses 18-20. *For the grave cannot praise thee*—The dead cannot be instruments of promoting thy glory among men upon earth, or of making thy goodness known to others, which I desire and determine to do. *They cannot hope for thy truth*—Cannot expect nor receive the accomplishment of thy promised goodness in this world. *The living, &c., shall praise thee*—They are especially obliged to do it, and they only have the privilege of doing it among men on earth. *The father to the children, &c.*—They shall not only praise thee while they live, but shall take care to propagate and perpetuate thy praise to all succeeding generations. Or, he means, "Thy wonderful mercy toward me shall be

20 The LORD *was ready* to save me : therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For ^mIsaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the bile, and he shall recover.

22 ⁿHezekiah also had said, What *is* the sign that I shall go up to the house of the LORD ?

cxv. 17 ; Eccles. ix. 10.—¹ Deut. iv. 9 ; vi. 7 ; Psa. lxxviii. 3, 4. ^m 2 Kings xx. 27.—ⁿ 2 Kings xx. 8.

recorded for the benefit of after ages ; and fathers shall mention it to their children, as an instance of thy faithfulness." *The Lord was ready to save me*—Was a present help to me, ready to hear and succour me upon my praying to him in my great extremity. *Therefore will we sing my songs*—Both I and my people will sing those songs of praise which are due, especially from me, for God's great mercy to me ; *to the stringed instruments*—Or, *to the harp*, (as Bishop Lowth renders it,) which was according to the custom of those times. Some infer from this verse that Hezekiah composed several other sacred songs, some of which may be still extant among the Psalms. *All the days of our life in the house of the Lord*—Here we are taught, that the proper fruit of deliverance from evil is thanksgiving, diffusing itself through *all* the actions of our life. This passage exhibits to us especially a picture of *our* duty and state as *Christians*, who, redeemed as we are by the precious blood of the Son of God from everlasting destruction, ought, with all the powers of our souls and bodies, to celebrate his name and glory, so that our whole life may appear one continued thanksgiving.—Vitringa.

Verses 21, 22. *For Isaiah had said, Let them take a lump of figs*—See note on 2 Kings xx. 7. *Hezekiah also had said*—Or, *for Hezekiah had said ; What is the sign that I shall go up*—Namely, within three days, as is more fully related 2 Kings xx. 5, 8 ; *to the house of the Lord*?—For thither he designed to go first, partly that he might pay his vows and thanksgivings to God, and partly that he might engage the people to praise God with him and for him.

CHAPTER XXXIX.

The king of Babylon sends ambassadors with letters and a present to Hezekiah, who shows them his treasures, 1, 2. Isaiah foretels the Babylonish captivity, 3-7. Hezekiah's resignation, 8.

A. M. 3294. B. C. 710. **AT** ^a that time Merodach-baladan, the son of Baladan, king of Babylon, sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 ^b And Hezekiah was glad of them, and showed them the house of his ¹ precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his ² armour,³ and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.

3 ¶ Then came Isaiah the prophet unto King Hezekiah, and said unto him, What said these men? and from whence came they unto thee? and Hezekiah said, They are come from a far country unto me, *even* from Babylon.

4 Then said he, What have they seen in thy

house? And Hezekiah answered, All ^{A. M. 3294. A. D. 710.} that is in my house have they seen: there is nothing among my treasures that I have not showed them.

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts:

6 Behold, the days come, ^c that all that is in thy house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and ^d they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, ^d Good is the word of the LORD which thou hast spoken. He said moreover, For there shall be peace and truth in my days.

^a 2 Kings xx. 12.—^b 2 Chronicles xxxii. 31.—¹ Or, *spicery*.
² Or, *jewels*.

³ Heb. *vessels*, or, *instruments*.—^c Jer. xx. 5.—^d Fulfilled, Dan. i. 2, 3, 7.—^d 1 Sam. iii. 18.

NOTES ON CHAPTER XXXIX.

Verse 1. *At that time Merodach-baladan*—*Merodach* was the name of an idol worshipped by the Babylonians, and *Bel*, another; and these two idols, with the addition, *Adan*, or *Adon*, which signifies *lord*, it appears, gave name to this king. In 2 Kings xx. 12, where we have the same history, and where see the notes, he is called *Berodach*, by the change of one letter, not unusual in proper names in the Hebrew language. Whether he was an Assyrian, a Mede, or Babylonian, is not easy to determine, nor is it worth while to inquire. But this is certain, that about this time there were wars between the Assyrians and

Babylonians, the issue whereof was, that the latter subdued the former.

Verse 8. *Hezekiah said, Good is the word of the Lord*—Convinced of his error, and perceiving that he had justly provoked the divine indignation, he submits to, and acquiesces in, God's decree, acknowledging the justice of it, and *humbling himself for the pride of his heart*, as is said 2 Chron. xxii. 26. *For there shall be peace and truth in my days*—He thought it a great favour, that God would delay that punishment, which he might justly have inflicted presently, and that he would prolong the tranquillity of his kingdom for some time. See note on 2 Kings xx. 19.

CHAPTER XL.

Here begins the latter section of Isaiah's prophecies, continued from hence to the end of the book, without any apparent interruption. "Taken together," says Bishop Loveth, "they constitute the most elegant part of the sacred writings of the Old Testament; interspersed also with many passages of the highest sublimity." They were probably delivered in the latter part of Hezekiah's reign, after the defeat of Sennacherib, and are divided from those of the former section, not only by the historical chapters which intervene, but are distinguished from them in the scope and manner of writing, which, in general, is more elevated and sublime than in those of the preceding part. The subjects being chiefly more grand and magnificent, the prophet raises his style, and treats them with a loftiness of expression suitable to their dignity. In the former part the name of the prophet is frequently prefixed to the particular sermons, besides the general title at the beginning of the book, as chap. ii. 1; vii. 3; xiii. 1; but henceforward to the end the prophecy proceeds, as in one continued discourse, and the prophet is not so much as once named. There the distress which the people of God were in by the Assyrian, and their deliverance from that calamity, were the principal subjects; but here these things are spoken of as past, chap. lii. 4; and the captivity in Babylon, and their deliverance out of it, which were much greater events, and of more extensive and abiding concern, are foretold and enlarged upon. For in the midst of deserved wrath, God remembered mercy, and "before he sent his people into captivity, he furnished them with the means of support and comfort under their trouble: and we may well imagine of what great use to them the glorious and gracious light of these prophecies was in that cloudy and dark day, and how much it helped to dry up their tears by the rivers of Babylon. But they look further yet, and to greater

things. Much of Christ and of gospel grace we met with in the foregoing part of this book; but in this latter part we shall find much more: and, as if it were designed for a prophetic summary of the New Testament, it begins with the subject which begins the gospels, the voice of one crying in the wilderness, chap. xl. 3; and concludes with that which concludes the book of the Revelation, the new heavens and the new earth, chap. lxxi. 22.¹

In this chapter we have, (1.) A command to comfort God's people with the glad tidings of redemption, 1, 2. (2.) These tidings introduced by a voice in the wilderness, giving assurance that all obstruction shall be removed, and that though all creatures fail and fade, the word of God shall be confirmed and accomplished, 3-8. (3.) A joyful prospect given to the people of God of the happy consequences of this redemption, 9-11. (4.) The sovereignty and power of that God magnified, who effects this redemption, 12-17. (5.) Idols triumphed over, and idolaters upbraided with their folly, 18-26. (6.) The people of God reproved for their fears and despondences, and encouragement given them by gracious promises, 27-31.

A. M. 3294. COMFORT ye, comfort ye my
B. C. 710. people, saith your God.

2 Speak ye¹ comfortably to Jerusalem, and cry unto her, that her² warfare is accomplished, that her iniquity is pardoned: ^a for she hath received of the LORD's hand double for all her sins.

3 ¶ ^b The voice of him that crieth in the

¹ Heb. to the heart.—² Or, appointed time.—^a Job xlii. 10; Chap. lxi. 7.—^b Matt. iii. 3; Mark i. 3; Luke iii. 4; John

wilderness, ^c Prepare ye the way of A. M. 3294.
the LORD, ^d make straight in the de- B. C. 710.
sert a highway for our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low: ^e and the crooked shall be made ³ straight, and the rough places ⁴ plain:

i. 23.—^c Mal. iii. 1.—^d Psalm lxviii. 4; Chapter xlix. 11.
^e Chap. xlv. 2.—³ Or, a straight place.—⁴ Or, a plain place.

NOTES ON CHAPTER XL.

Verses 1, 2. *Comfort ye, &c.*—“The prophet, in the foregoing chapter, had delivered a very explicit declaration of the impending dissolution of the kingdom of Judah, and of the captivity of the royal house of David, and of the people, under the king of Babylon. As the subject of his subsequent prophecies was to be chiefly of the consolatory kind, he opens them with giving a promise of the restoration of the kingdom, and the return of the people from that captivity, by the merciful interposition of God in their favour. But the views of the prophet are not confined to this event; as the restoration of the royal family, and of the tribe of Judah, was necessary, in the design and order of Providence, for the fulfilling of God's promises of establishing a more glorious and everlasting kingdom, under the Messiah, to be born of the tribe of Judah, and of the family of David; the prophet connects these two events together, and hardly ever treats of the former without throwing in some intimation of the latter, and sometimes is so fully possessed with the glories of the future more remote kingdom, that he seems to leave the more immediate subject of his commission almost out of the question.”—Bishop Lowth.

Comfort ye my people—Ye prophets and ministers of the Lord, which now are, or hereafter shall be; the LXX. say, *ιερείς, ye priests*; deliver the following comfortable message from me to my people, that they may not sink under their burdens. *Speak ye comfortably to Jerusalem*—Hebrew, *בִּלְיָ, to the heart of Jerusalem*. So the LXX., *λαλήσατε εἰς τὴν καρδίαν*. And cry unto her, that her warfare is accomplished—Proclaim in my name, that the time of her servitude, captivity, and misery, is finished. The LXX. render it, *Comfort her, ὅτι ἐπλησθῇ ἡ ταπεινωσις αὐτῆς, because her humiliation, that is, the time of her humiliation, is fulfilled. Her iniquity is pardoned*—I am reconciled to her; I will not impute sin to her, so as to punish her any longer for it. *She hath received at the Lord's hand double, &c.*—

Not twice as much as her sins deserved, for she herself confesses the contrary, Lam. iii. 22; Ezra ix. 13; but abundantly enough to answer God's design in this chastisement, which was to humble and reform them, and to warn others by their example; *double* being often put for *abundantly*. Or, “double in proportion to God's usual severity in punishing men's sins.” See Jer. xvi. 18, and xvii. 18; Rev. xviii. 6. God always punishes men *less than their iniquities deserve*; yet he showed greater severity against the sins of the Jews than toward those of other nations, Dan. ix. 12; Amos iii. 2. For as they had received more peculiar favours from God, and a clearer knowledge of his will, than the rest of mankind, their sins were the more aggravated, and required a severer chastisement. Vitringa, however, and Bishop Lowth, not to mention some other learned interpreters, understand the clause in a different light. The meaning, according to the former, is, “that though God might, with great justice, punish the sins of his people more severely, yet, at this time of grace, he would cease from his severity, would forgive their sins, and crown them with a *double portion of his blessings*.” And the bishop, comparing the passage with ch. lxi. 7; Job xlii. 10; and Zech. ix. 12, (which see,) translates the verse, “Speak ye animating words to Jerusalem, and declare unto her that her warfare is fulfilled; that the expiation of her iniquity is accepted; that she shall receive, at the hands of Jehovah, blessings double to the punishment of all her sins.”

Verses 3, 4. *The voice of him that crieth*—Or, as the Hebrew may be properly rendered, *A voice crieth*; an abrupt and imperfect speech, implying, “Methinks I hear a voice;” or, “A voice shall be heard;” *in the wilderness*—Which word signifies the place, either where the cry was made, or where the way was to be prepared, as it is expressed in the following clause, which seems to be added to explain this. Bishop Lowth understands it in this latter sense, and translates the words, *A voice crieth*

A. M. 3294. 5 And the glory of the LORD
B. C. 710. shall be revealed, and all flesh
shall see it together: for the mouth

Job xiv. 2; Psa. xc. 5; cii. 11;

of the LORD hath spoken it. A. M. 3294.
B. C. 710. 6 The voice said, Cry. And he
said, What shall I cry? All flesh is grass,

ciii. 15; James i. 10; 1 Pet. i. 24.

In the wilderness, prepare ye the way of Jehovah. Which he thus interprets, "He hears a crier giving orders, by solemn proclamation, to prepare the way of the Lord in the wilderness; to remove all obstructions before Jehovah marching through the desert; through the wild, uninhabited, unpassable country. The idea is taken from the practice of the eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unpractised countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments. The officers appointed to superintend such preparations the Latins called *stratores*." The bishop understands the prophet as referring to the return of the Jews from Babylon, which he has "no doubt was the first, though not the principal thing in his view." This deliverance, he says, "is considered as parallel to the former deliverance of them from the Egyptian bondage. God was then represented as their king, leading them in person through the vast deserts which lay in their way to the promised land of Canaan. It was not merely for Jehovah himself that in both cases the way was to be prepared, and all obstructions to be removed; but for Jehovah marching in person at the head of his people." "Babylon," the bishop adds, "was separated from Judea by an immense tract of country, which was one continued desert; that large part of Arabia, called very properly *Deserta*. This was the nearest way homeward for the Jews; and whether they actually returned by this way or not, the first thing that would occur, on the proposal or thought of their return, would be the difficulty of this almost impracticable passage. Accordingly, the proclamation for the preparation of the way is the most natural idea, and most obvious circumstance, by which the prophet could have opened his subject."

But though Bishop Lowth considers the prophet as first intending to comfort the Jews in their captivity, by predicting, in these words, that God would make the way plain for their return, yet he views him also as employing this deliverance out of Babylon, "as an image to shadow out a redemption of an infinitely higher and more important nature." "Obvious and plain," says he, "as I think this literal sense is, we have nevertheless the irrefragable authority of John the Baptist, and of Christ himself, as recorded by all the evangelists, for explaining this exordium of the prophecy of the opening of the gospel by the preaching of John, and of the introduction of the kingdom of Messiah, who was to effect a much greater deliverance of the people of God, Gentiles as well as Jews, from the captivity of sin, and the dominion of death. And this we shall find to be the case in many subsequent parts also of this prophecy, where passages, manifestly relating to the deliver-

ance of the Jewish nation, effected by Cyrus, are, with good reason, and upon undoubted authority, to be understood of the redemption of mankind by Christ." This interpretation supposes the *wilderness* to be the place where the way was prepared, rather than the place where the cry was made, and, in the spiritual or mystical application now mentioned, that wilderness signifies "the Jewish Church, to which John was sent to announce the coming of Messiah, and which was, at that time, in a barren and desert condition, unfit, without reformation, for the reception of her king. It was in this desert country, destitute at that time of all religious cultivation, in true piety and good works unfruitful, that John was sent to prepare the way of the Lord, by preaching repentance." It must be observed, however, that, according to the translation of this clause by the LXX., and the punctuation, as we have it in their copies, and as it is understood by all the evangelists, the voice cried in the desert. For they all read, *φωνη βοωντος εν τη ερημω, Ετοιμασατε, &c.* *The voice of one crying in the desert, Prepare ye, &c.* But, omitting the consideration of the pointing, we may allow, with some interpreters of the first authority, that "the words, in the desert, belong to both parts of the sentence. *The voice of one crying in the desert, Prepare ye in the desert the way of the Lord.* And the word *desert* may be understood both in a proper and mystical sense, for it is certain that John proclaimed this approach of the Messiah in a desert, in the wilderness of Judea; and thence took occasion to consider that people, in which the kingdom of God was to be manifested under the figure of a desert, to be levelled before the face of Jesus Christ; for the metaphorical expressions which follow refer to that great preparation of mind which is necessary for the reception of Christ: see Malachi iii. 1. That raising the low, that debasing the high, that refutation of all false and erroneous doctrine, and introduction of truth and righteousness, which was the consequence of the revelation of Christ." See Vitringa.

Verse 5. *And the glory of the Lord shall be revealed*—It was revealed in some sort when God brought his people out of Babylon: for that was a glorious work of God, in which he displayed his power, and love, and faithfulness in fulfilling his promises. But his glory was much more eminently revealed when Christ, the Lord of glory, was manifested in the flesh, and gave much clearer and fuller discoveries of God's glorious wisdom, holiness, goodness, and other divine perfections, than ever before had been imparted to mankind, or to his church. *And all flesh shall see it together*—All nations, Jews as well as Gentiles. *For the mouth of the Lord hath spoken it*—Though it may seem incredible, yet God is able to accomplish it.

Verses 6-8. *The voice said, Cry*—Rather, *A voice;*

A. M. 3294. and all the goodness thereof is as
B. C. 710. the flower of the field :

7 The grass withereth, the flower fadeth :
because ^s the Spirit of the LORD bloweth upon
it : surely the people is grass.

8 The grass withereth, the flower fadeth : but

^s Psalm ciii. 16.—^h John xii. 34 ; ⁱ Peter i. 25.
^s Or, O thou that tellest good tidings to Zion, Chapter

for it is not the voice last mentioned, which cried in the wilderness, that is intended, but the voice of God, who (verse 1) said, *Comfort my people*. Having, with a view to comfort them, commissioned his prophet to foretell glorious and wonderful things, which he was determined to do for them, he here commands him to assure them of the certainty of these things, by representing the vast difference between the nature, word, and work of men, and those of God. All that men are or have, yea, their highest accomplishments, are but like the grass, or flower of the field, weak and vanishing, soon nipped and brought to nothing : but God's word is like himself, immutable and irresistible : and, therefore, as *the mouth of the Lord*, and not of man, had spoken this, as was said verse 5, so they ought not to doubt but it would be fulfilled in due time. The passage first refers to the deliverance from Babylon, and imports both that the power of man, if it should set itself to oppose that deliverance, was not to be feared, for it should be as grass before the word, that is, before the purpose and promise of the Lord ; should soon wither and come to nothing ; and if it should favour, and endeavour to promote the deliverance, it was not to be confided in, for it was still but *as grass*, compared with the Lord's word, the only firm foundation for men to build their hopes upon. The words are still more applicable to the salvation of the gospel, the salvation from the power of Satan, sin, and death : with respect either to the preventing or effecting this, the wisdom, or power, or merit of man, is but as grass, or a flower of the grass ; weak, and frail, and fading, and neither to be trusted in nor feared. When God is about to work deliverance for his people, he will have them to be taken off from depending upon creatures, which would fail their expectation ; for he will not allow any creature to be a rival with him for the confidence and hope of his people. As it is his word only that shall stand for ever, so on that word only must our faith stand. St. Peter applies this passage to the salvation effected for God's spiritual Israel, and by this word of our God which shall stand for ever, he understands that word of the gospel which is preached to us, and by which we are regenerated and purified. See 1 Pet. i. 23-25. *The grass withereth, &c., because the Spirit of the Lord bloweth upon it*—Rather, *the wind of the Lord*, as רוח יהוה is with equal propriety translated, and undoubtedly here signifies ; which Bishop Lowth justly observes, “ is a Hebraism, meaning no more than a strong wind ;” adding, “ It is well known, that a hot wind in the East at once destroys every green thing.” See note on Ps. ciii. 16. *Surely, the peo-*

^h the word of our God shall stand for ever. A. M. 3294.
9 ¶ ^s O Zion, that bringest good tidings, B. C. 710.

get thee up into the high mountain : ^s O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, Behold your God !

xli. 27 ; lii. 7.—^s Or, O thou, that tellest good tidings to Jerusalem.

ple is grass—Or, *this people*, as הָעָם may be properly rendered, namely, the Jews no less than the Gentiles. *But the word of our God shall stand for ever*—Whatsoever God hath said shall infallibly be verified, and come to pass. And particularly the glad tidings of salvation by Christ, published in the ministry of the gospel, and received by true faith, shall be confirmed and established, and be a solid foundation for the confidence and hope of the people of God to rest on in all ages.

Verse 9. *O Zion, thou bringest good tidings*—Of deliverance from the Babylonish captivity, to other cities, and parts of the country ; and of redemption by Christ to other nations. Lowth, and many other interpreters, think the marginal reading is to be preferred, as giving a better sense, *O thou that bringest good tidings to Zion, &c.* According to which, Zion is not the deliverer, but the receiver of the tidings, as she is in the parallel place, chap. lii. 7. But the translation in our text agrees better with the Hebrew, in which the word for the bringer of the tidings, מְבַשֵּׂרֶת, and the verb עָרַר, *get thee up*, are both in the feminine gender, and agree with Zion and Jerusalem, continually spoken of, as cities generally are, in that gender, but not with any prophet, apostle, or other messenger of God in the masculine gender. It is true, Bishop Lowth supplies a word to suit the text, as to this particular, and reads, *O daughter, that bringest good tidings*. But that seems to be taking a liberty with the text which necessity only could warrant, a necessity which certainly does not here exist. For the passage, as we have it rendered, makes good sense, representing Zion or Jerusalem, collectively considered, and including its inhabitants, as the publisher, and the cities of Judah as the hearers of the good tidings. The glad tidings of the coming of Christ into the world, and of the salvation of mankind through him, having been made known to Zion, or Jerusalem, were carried from thence, first to all the cities of Judah, and then to the most distant nations. *For out of Zion went forth the gospel law, and the word of the Lord from Jerusalem* : and the rod of the Messiah's strength, the gospel word, was sent forth out of Zion. See notes on chap. ii. 3 ; and Ps. cx. 2. *Get thee up upon the high mountain*—That thy voice may be better heard. *Lift up thy voice ; be not afraid*—Lest thou shouldst be found a false witness, for the declaration shall certainly be verified ; *say to the cities of Judah*—To all my people in the several places of their abode, whether cities or countries ; *behold your God*—Take notice of God's appearance for your comfort and deliverance ; and also that the Messiah, so long expected, is

A. M. 3294. 10 Behold the Lord God will come
B. C. 710. ⁷ with strong *hand*, and ⁱ his arm shall rule for him: behold, ^k his reward *is* with him, and ⁸ his work before him.

11 He shall ^l feed his *flock* like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, and shall gently lead those ⁹ that are with young.

12 ¶ ^m Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of

⁷ Or, *against the strong*.—ⁱ Chap. lix. 16.—^k Chap. lxii. 11; Rev. xxii. 12.—⁸ Or, *recompense for his work*, Chap. xlix. 4. ^l Chap. xlix. 10; Ezek. xxxiv. 23; xxxvii. 24; John x. 11; Heb. xiii. 20; 1 Pet. ii. 25; v. 4; Rev. vii. 17.

now at last exhibited, in and through whom God will be so present with you, that men may point at him, and say, *Behold, here he is!* See Hag. ii. 7; Zech. ix. 9; Mal. iii. 1; Acts xiii. 32, 33.

Verses 10, 11. *Behold, the Lord God will come with a strong hand*—With invincible strength, to deliver his people from their most powerful enemies; and *his arm shall rule for him*—His own power shall be sufficient, without any other help, to overcome all opposition. *His reward is with him*—He comes furnished with recompenses, as well of mercy and blessings for his friends and followers, as of justice and vengeance for his enemies: or, “the reward and the recompense which he bestows, and which he will pay to his faithful servants, he has ready at hand with him, and holds out before him to encourage those who trust in him, and wait for him; and *his work before him*—He is ready to execute what he hath undertaken; or, he carries on his work effectually; for that is said in Scripture to be *before* a man which is in his power. *He shall feed his flock like a shepherd, &c.*—He shall perform all the offices of a tender and faithful shepherd toward his people, conducting himself with great wisdom, condescension, and compassion to every one of them, according to their several capacities and infirmities. *And shall gently lead those that are with young*—Or, *those that give suck*, as the word גלי, may be rendered. Bishop Lowth translates the clause, *The nursing ewes shall he gently lead*; observing, that “it is a beautiful image, expressing, with the utmost propriety, as well as elegance, the tender attention of the shepherd to his flock.”

Verses 12–14. *Who hath measured the waters, &c.*—Who can do this but God? And this discourse on God's infinite power and wisdom is added, to give them the greater assurance, that he was able, as he had declared himself willing, to do those great and wonderful things which he had promised; and neither men nor false gods were able to hinder him. *Who hath directed the Spirit of the Lord, &c.*—Whom did God either need or take to advise him in any of his works, either of creation or the government of the world? Were *they* not all the effects of his own sole wisdom? Therefore, though all the nations of the world should conspire and contrive against

the earth in ¹⁰ a measure, and weighed ^{A. M. 3294.}
the mountains in scales, and the hills ^{B. C. 710.}
in a balance?

13 ⁿ Who hath directed the Spirit of the LORD, or, *being* ¹¹ his counsellor, hath taught him?

14 With whom took he counsel, and *who* ¹² instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of ¹³ understanding?

15 Behold, the nations *are* as a drop of a

⁹ Or, *that give suck*.—^m Prov. xxx. 4.—¹⁰ Heb. *a tierce*.
ⁿ Job xxi. 22; xxxvi. 22; Romans xi. 34; 1 Corin. ii. 16.
¹¹ Heb. *man of his counsel*.—¹² Heb. *made him understand*.
¹³ Heb. *understandings*?

him, and oppose this work of his, as indeed they will do, yet his own counsel shall confound all their devices, and he will carry on his work in spite of them. *Who taught him in the path of judgment*—How to conduct himself, and manage his affairs with good judgment and discretion? Bishop Lowth translates the verse, “Whom hath he consulted, that he should instruct him, and teach him the path of judgment; that he should impart to him science, and inform him in the way of understanding?” Thus the prophet, “in the most sublime manner, celebrates the divine majesty and greatness, but particularly his wisdom. Rapt into an ecstasy, after he had described the beginning and the nature of the new economy, he sees that there would be many men of worldly prudence, who would hesitate at the methods of the divine counsel, and that the pious themselves, considering the extent and firmness of the kingdom of Satan in the world, the obstinate prejudices of the Gentiles, and the power of idolatry, would have their fears and doubts of the effect and success of the kingdom of the Messiah; a spiritual kingdom, to be established without any external means, by the mere preaching of the word, and to oppose itself to whatever was *great or strong* among men. The prophet, therefore, recurs to these thoughts; teaching, *first*, that the divine counsel, though it might seem strange to carnal judgment, was yet founded in the sovereign and most perfect wisdom and knowledge of God, whereof the clearest proofs were discernible in the structure of this world; that God was wiser than men; that his counsel was maturely weighed; that it pertained to his wisdom and glory to establish and to promote his kingdom in the world, rather by this method than any other, that he might put to shame all carnal wisdom, both of the Jews and Gentiles; for that the *foolishness of God*, as it seems to carnal men, *is wiser than men*, and the *weakness of God stronger than men*, (1 Cor. i. 22,) &c., therefore he knew that this method of establishing his kingdom would have its certain effect; that this word, this faith, would overcome the world, and subvert idolatry.” See Vitringa and Dodd.

Verses 15–17. *Behold the nations, &c.*—As the drop of a bucket is as nothing when compared with the waters of the immense ocean, so all the nations

A. M. 3294. bucket, and are counted as the small
B. C. 710. dust of the balance : behold, he taketh
up the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, nor
the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* as ° nothing ;
and ° they are counted to him less than no-
thing, and vanity.

18 ¶ To whom then will ye ° liken God?
or what likeness will ye compare unto him ?

19 ° The workman melteth a graven image,
and the goldsmith spreadeth it over with gold,
and casteth silver chains.

20 He that ° *is* so empoverished that he hath
no oblation chooseth a tree *that* will not rot ;
he seeketh unto him a cunning workman ° to
prepare a graven image *that* shall not be moved.

° Dan. iv. 34. — ° Psa. lxxi. 9. — ° Verse 25; Chap. xlv. 5;
Acts xvii. 29. — ° Chap. xli. 6; xlv. 12, &c.; Jer. x. 3, &c.
14 Heb. *is poor of oblation.* — ° Chap. xli. 7; Jer. x. 4.

of the world are as nothing when compared with
God; *and are counted* by him, and in comparison
of him, as *the small dust* which accidentally cleaves
to the balance, but makes no alteration of the weight.
Behold, he taketh up the isles, &c.—Those nume-
rous and vast countries, to which they went from
Judea by sea, which are commonly called isles
in the Scriptures. *And Lebanon is not sufficient to
burn, &c.*—Although he is pleased to accept poor and
small sacrifices from his people, yet, if men were to
offer a sacrifice suitable to his infinite excellency, the
whole forest of Lebanon could not afford either a
sufficient number of beasts to be sacrificed, or a
sufficient quantity of wood to consume the sacrifice.
All nations before him—In his eyes, or being set
against him, as 1711 properly and usually signifies;
are as nothing—In his judgment; or in comparison
of him; *less than nothing*—Less than a thing of
naught, or of no account or worth.

Verse 18. *To whom then will ye liken God?*—This
is a proper inference from the foregoing discourse of
God's infinite greatness; from whence he takes oc-
casion to show both the folly of those that make
mean and visible representations of God, and the
utter inability of men or idols to give any opposition
to God. And this discourse, concerning the madness
of idolaters, prosecuted both here and in the follow-
ing chapter, was designed by God as a necessary an-
tidote, whereby the Jews might be preserved from
the contagion of idolatry, to which God saw they
now had strong inclinations, and would have many
and great temptations while they were in captivity.

Verses 19, 20. *The workman melteth a graven
image*—He melteth some base metal into a mould
which giveth it the form of an image, which after-
ward is graven or carved to make it the more exact
and pleasing likeness of some creature. Thus the
image owes all its excellence to the earth for the
matter of it, and to the art of man for the fashion

21. ° Have ye not known? have ye A. M. 3294.
not heard? hath it not been told you B. C. 710.
from the beginning? have ye not understood
from the foundations of the earth?

22 ° *It is* he that sitteth upon the circle of
the earth, and the inhabitants thereof *are* as
grasshoppers; that ° stretcheth out the hea-
vens as a curtain, and spreadeth them out as
a tent to dwell in :

23 That bringeth the ° princes to nothing ;
he maketh the judges of the earth as va-
nity.

24 Yea, they shall not be planted : yea, they
shall not be sown : yea, their stock shall not
take root in the earth : and he shall also blow
upon them, and they shall wither, and the
whirlwind shall take them away as stubble.

° Psalm xix. 1; Acts xiv. 17; Romans i. 19.—° Or, *him
that sitteth, &c.*—° Job ix. 8; Psa. civ. 2; Chap. xlii. 5; xlv.
24; li. 13; Jer. x. 12.—° Job xii. 21; Psa. cvii. 40.

of it. *The goldsmith spreadeth it over with gold*
—Beaten out into leaves or plates; *and casteth
silver chains*—For ornaments; or rather, for use, to
fasten it to a wall or pillar, lest it should fall down
and be broken in pieces. Which is spoken by way
of derision of such ridiculous deities as needed such
supports. *He that hath no oblation*—That can hard-
ly procure money to buy the meanest sacrifice;
chooseth a tree, &c.—He is so mad upon his idols,
that he will find money to procure the choicest mate-
rials, and the best artist to make his idol; *to prepare
a graven image, &c.*—Which, after all this cost, can-
not stir one step out of its place to give him any help.

Verses 21–24. *Have ye not known?*—Jehovah to be
the only true God, the Maker and Governor of the
world, and all its inhabitants? How can ye be ig-
norant of so evident a truth? He addresses his
speech to the idolatrous Gentiles; *from the begin-
ning*—Namely, of the world, as the next clause
explains it : were not these infinite perfections
of God manifestly discovered to all mankind, by
the creation of the world? *It is he that sitteth*
—As a judge or governor upon his throne; *upon,*
or rather, *above, the circle of the earth*—Far above
this round earth, even in the highest heavens;
from whence he looketh down upon the earth,
where men appear to him like grasshoppers. As
here we have *the circle of the earth*, so elsewhere
we read of *the circle of heaven*, Job xxii. 14, and of
the circle of the deep, or sea, Prov. viii. 27, because
the form of the heaven, and earth, and sea, is circular.
Spreadeth them out as a tent—For the benefit
of the earth and of mankind, that all parts might
partake of their comfortable influences. *That bring-
eth the princes to nothing*—Who can, at his plea-
sure, destroy all the great potentates of the world.
Yea, they—The princes and judges last mentioned;
shall not be planted, &c.—They shall take no root,
for *planting and sowing* are in order to taking root.

A. M. 3294. 25 ^r To whom then will ye liken
B. C. 710. me, or shall I be equal? saith the
Holy One.

26 ¶ Lift up your eyes on high, and behold
who hath created these *things*, that bringeth
out their host by number: ^z he calleth them
all by names, by the greatness of his might,
for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob, and speakest,
O Israel, My way is hid from the LORD, and
my judgment is passed over from my God?

28 Hast thou not known? hast thou not

^r Verse 18; Deut. iv. 15, &c.—^z Psa. cxlvii. 4.

They shall not continue and flourish, as they have
vainly imagined, but shall be rooted up, and perish.

Verses 25, 26. *To whom then will ye liken me*—
He repeats what he said verse 18, that he might
oblige them to the more serious and frequent con-
sideration of the absurdity of idolatry. *Lift up your
eyes on high*—To the high and starry heaven, as ap-
pears from the following words. *Who created these
things*—Which you see on high? The host of hea-
ven, as it follows. *That bringeth out their host*—
That at first brought them out of nothing, and from day
to day brings them forth, making them to rise and set
in their appointed times; *by number*—As a general
brings forth his army into the field, and there mus-
ters them. *He calleth them all by names*—As a
master calleth all the members of his family. *For
that he is strong*—Which work is a certain and evi-
dent proof of God's infinite power; *not one faileth*
—Either to appear when he calls them, or to do the
work to which he sends them.

Verses 27, 28. *Why sayest thou, O Jacob*—The
consolatory part of the prophet's discourse begins at
this verse, wherein the foregoing doctrine and prophe-
cy are applied to the comfort of the church, complain-
ing, amid her various afflictions, that she had been
neglected of the Lord; which complaint makes the
basis of the consolation contained in this period.
Why dost thou give way to such jealousies con-
cerning thy God, of whose infinite power, and wis-
dom, and goodness, there are such evident demon-
strations? *My way is hid*—He takes no notice of
my prayers, and tears, and sufferings, but suffers
mine enemies to abuse me at their pleasure. This
complaint is uttered in the name of the people, be-
ing prophetically supposed to be in captivity. *My
judgment is passed over from my God*—My cause.
God has neglected to plead my cause, and to give
judgment for me against mine enemies. *Hast thou
not known?*—Art thou ignorant, wilt thou not con-
sider; *that the everlasting God*—Who had no begin-
ning of days, and will have no end of life; who was
from eternity, and will be to eternity, and with whom
therefore there is no deficiency, no decay; *the Lord*
—Hebrew, JEHOVAH, the self-existent Being; *the
Creator of the ends of the earth*—That is, of the
whole earth, to its utmost bounds, and of all that is
in it; *fainteth not, neither is weary*—With the care

heard, *that the everlasting God, the* A. M. 3294
LORD, the Creator of the ends of the B. C. 710.
earth, fainteth not, neither is weary? ^a *there
is* no searching of his understanding.

29 He giveth power to the faint: and to *them
that have* no might he increaseth strength.

30 Even the youths shall faint and be weary,
and the young men shall utterly fall:

31 But they that wait upon the LORD ^b shall
¹⁶ renew *their* strength; they shall mount up
with wings as eagles; they shall run, and not
be weary; *and* they shall walk, and not faint.

^a Psa. cxlvii. 5; Rom. xi. 33.—^b Psa. ciii. 5.—¹⁶ Heb. *change*.

of his church, or of the world? He is not by age
or labour become weak and unable to help his peo-
ple, as men are wont to be; nor is the care of them
any burden to him. *There is no searching of his
understanding*—His providence comprehends all
things, and nothing is exempted from it: and the
counsels by which he governs all the world, and, in an
especial manner, the affairs of his people, are far above
the reach of any human understanding; and there-
fore we act ignorantly and foolishly if we pass a rash
judgment upon the ways of the infinitely wise God.

Verses 29–31. *He giveth power to the faint*—He
hath strength enough, not only for himself, but for
all, even the weakest of his creatures, whom he can
easily strengthen to bear all their burdens, and to
vanquish all their oppressors. The prophet seems
to speak with an especial reference to those among
God's people whose faith and hope were very low,
which he would support, even until the time of their
promised deliverance. *Even the youths shall faint*
—Those that make the greatest boast of their
strength, as young men are apt to do, shall find it
fail them whenever God withdraws his support.
But they that wait upon the Lord—That rely on him
for strength to bear their burdens, and for deliver-
ance from them in due time; *shall renew their
strength*—Shall grow stronger and stronger in faith,
patience, and fortitude, whereby they shall be more
than conquerors over all their enemies and adversi-
ties. *They shall mount up on wings as eagles*—
Which, of all fowls, fly most strongly and swiftly,
and rise highest in their flight, and out of the reach
of all danger. *Instead of, They shall mount up,
&c.*, Bishop Lowth reads, *They shall put forth fresh
feathers, like the moulting eagle*; observing, "It
has been a common and popular opinion, that the
eagle lives and retains his vigour to a great age;
and that, beyond the common lot of other birds, he
moults in his old age, and renews his feathers, and
with them his youth. *Thou shalt renew my youth
like the eagle*, says the psalmist, on which place St.
Ambrose notes, '*Aquila longam aetatem ducit, dum,
vetustis plumis fatiscientibus, nova pennarum suc-
cessione juvenescit.*'" The eagle extends his age to
a great length, while the old feathers failing, he grows
young by a new succession of feathers. See note
on Psa. ciii. 5.

CHAPTER XLI.

In this and the five following chapters, God is introduced as pleading his own cause against the false gods of the heathen, and challenging the idols to show such instances of their power and goodness in protecting their votaries, as might be alleged in his behalf, with respect to his care and providence over his people. These instructions were very proper to confirm the Jews in their religion, and preserve them from being drawn aside to comply with the Babylonish idolatry. But they likewise contain plain predictions of the coming of the Messiah, and of the calling of the Gentiles and their turning from idols to serve the true and living God. In this chapter, God, by his prophet, (1.) Shows the folly of those that worshipped idols, 1-9. (2.) He encourages his faithful people to trust in him, with an assurance that he would take their part against their enemies, make them victorious over them, and bring about a happy change in their affairs, 10-20. (3.) He challenges the idols, that were rivals with him for men's adoration, to vie with him, either for knowledge or power: either to show things to come, or to do good or evil, 21-29.

A. M. 3294. **KEEP** ^a silence before me, O is-
B. C. 710. lands; and let the people renew

their strength: let them come near; then let them speak: let us come near together to judgment.

2 Who raised up ¹ the righteous man ^b from

^a Zech. ii. 13.—¹ Heb. righteousness.—^b Chap. xlv. 11.

NOTES ON CHAPTER XLI.

Verse 1. *Keep, &c.*—The prophet, having in view the subversion of idolatry, had, in the former chapter, from verse 18, argued against it, from the essence and nature of God, the supreme Creator and Ruler of the world, being such as not to be represented by any corporeal matter or figure. To this disputation he subjoined a consolation, directed to the people of God, from verse 27 to the end of the chapter. Therefore, after this consolatory parenthesis, he renews his disputation against idolaters, by an argument taken from God's certain foreknowledge, and foretelling of future events, from which he selects that remarkable one respecting Cyrus, as the deliverer of the people of God, and the destroyer of Babylon: an event utterly unknown to idols and idolaters, and therefore an astonishment to the nations; and yet an event which God so long time before exactly foretold in every circumstance by our prophet. He who can thus predict future events, the prophet urges, must be allowed to possess true divinity. He who cannot, has no claim to that honour. The prophet the rather makes use of this argument, because paganism so much gloried in its false prophecies and oracles. Here then is God exhibited, as if appearing in public, and preparing himself to dispute with idolaters, for his truth and glory; and therefore the islands and people, all the nations of the world, are summoned to plead their cause; and an awful silence is enjoined, according to the forms observed in courts of justice, for both in this and verse 21 the expressions and ideas are taken from those courts." See Vitranga and Dodd. The phrase, *Let the people renew their strength*, signifies, "Let them prepare themselves, and come forth to the cause, furnished with all the strength of argument and reason they can collect; let them unite all their powers, and set their cause in the best light possible."

Verses 2, 3. *Who raised up*—Into being and power? Was it not my work alone? *The righteous man*—Many expositors understand this of Abraham, who was a person eminently righteous, and was

the east, called him to his foot, A. M. 3294.
^c gave the nations before him, and B. C. 710.

made him rule over kings? he gave them as the dust to his sword, and as driven stubble to his bow.

^c Gen. xiv. 14; Verse 25; Chap. xlv. 1.

called from the other side of the Euphrates, which lay eastward from Judea, and who performed the things here mentioned, partly in his own person, conquering five kings and their people with them, (Gen. xiv.,) and following God he knew not whither; and partly by his posterity, whose exploits may well be ascribed to him, not only because they came out of his loins, but also, and especially, because all their successes and victories were given to them for Abraham's sake, and by the virtue of God's covenant made with him. And this interpretation seems to receive some countenance from verses 5, 6, which agree well with the practice of the Canaanites and neighbouring nations; who, upon Israel's march toward them, were filled with great consternation, and used all possible diligence in seeking both to their idols and to men for help against them. To which may be added, that Abraham was called out of the east; and his posterity were introduced into the land of Canaan, in order to destroy the idolaters of that country; and they were established there on purpose to stand as a barrier against idolatry, then prevailing, and threatening to overrun the whole face of the earth. But though the particulars here mentioned by the prophet are most, or all of them, applicable to Abraham, yet Lowth, Vitranga, and many other commentators of great authority, think that they more exactly belong to Cyrus, and that upon a comparison of them with what is asserted verse 25; chap. xlv. 1, 13; and xlv. 11, there can be no doubt that he is here meant. Cyrus might be called a *righteous man*, or, a *man of righteousness*, as the Hebrew rather means, because he was raised up in righteousness, as is said of him chap. xlv. 13, and was God's great instrument, to manifest his faithfulness in fulfilling his promise of delivering his people out of Babylon, and his justice in punishing the enemies and oppressors of his people, the Babylonians; upon which account the Medes, who served under Cyrus in his expedition, are called God's sanctified ones, chap. xiii. 3, 17. And all the other expressions here used are very applicable to

A. M. 3294. 3 He pursued them, and passed
B. C. 710. ²safely; *even* by the way *that* he
had not gone with his feet.

4 ^d Who hath wrought and done *it*, calling
the generations from the beginning? *I* the
LORD, the ^e first, and with the last; *I am*
he.

5 The isles saw *it*, and feared; the ends of
the earth were afraid, drew near, and came.

6 ^f They helped every one his neighbour;
and *every one* said to his brother, ³ Be of good
courage.

7 ^g So the carpenter encouraged the ⁴ gold-

^a Hebrew, *in peace*.—^d Verse 26; Chapter xlv. 7; xlv. 10.
^e Chapter xlviii. 10; xlv. 6; xlviii. 12; Rev. i. 17; xxii. 13.
^f Chap. xl. 19; xlv. 12.—³ Heb. *Be strong*.—^g Chap. xl. 19.
⁴ Or, *founder*.

him, and were verified in him. He came from the east, from Persia, which was directly eastward from Judea and from Babylon. He was *raised up* by God in an eminent and extraordinary manner, as is observed both by sacred and profane historians. To him also all the following particulars agree, as we shall see. And although these things were yet to come, yet the prophet speaks of them as if they were already past, a practice not unusual with the prophets. And as in the former chapter, (verse 27,) he speaks of God's people as if they were actually in captivity in Babylon, so here he speaks of them as if they were actually brought out of it by Cyrus. And by this instance he pleads his cause against the Gentiles and their idols; because this was an evident proof of God's almighty power, (as the prediction of it was of his infinite wisdom,) and of the vanity and weakness of idols, which eminently appeared in the destruction of the Babylonians, who were a people mad upon their idols, and yet were destroyed together with their idols, Jer. l. 38, and li. 47. *Called him to his foot*—To march after him, and under his banner against Babylon. Thus Barak's army is said to be at his feet, Judg. iv. 10. *Gave the nations before him*, &c.—Subdued nations and kings before him. *Gave them as the dust to his sword*—To be put to flight as easily as the dust is scattered by the wind. *He pursued them, and passed safely*—Went on in the pursuit with great ease, safety, and success; *even by the way that he had not gone*—By unknown paths; which is added as a further evidence of God's providential care of him. This was verified both in Abraham and in Cyrus.

Verses 4-6. *Who hath done it?*—Whose work was this but mine? *Calling the generations*—Calling them out of nothing; giving them breath and being; disposing and employing them as I see fit: *from the beginning*—All persons and generations of mankind from the beginning of the world. *I the Lord, the first, &c.*—Who was before all things, even from eternity, and shall be unto eternity: *the isles saw it, and feared*—Even remote countries discerned the mighty work of God in delivering his people, and

smith, and he that smootheneth with A. M. 3294.
the hammer ⁵ him that smote the B. C. 710.
anvil, ⁶ saying, *It is ready for the soldering*; and he fastened it with nails, ^h *that* it should not be moved.

8 But thou, Israel, *art* my servant, Jacob whom I have ⁱ chosen, the seed of Abraham my ^k friend.

9 *Thou* whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, *Thou art* my servant; I have chosen thee, and not cast thee away.

⁵ Or, *the smiting*.—⁶ Or, *saying of the solder, It is good*.
^h Chapter xl. 20.—ⁱ Deuteron. vii. 6; x. 15; xiv. 2; Psalm cxxxv. 4; Chapter xlviii. 1; xlv. 1.—^k 2 Chronicles xx. 7; James ii. 23.

overthrowing their enemies in so wonderful a manner, and were afraid lest they should be involved in the same calamity. *The ends of the earth drew near and came*—They gathered themselves together to consult for their common safety, and to maintain the cause of their idols, which, by this instance, they perceived to be in great jeopardy. *They helped every one his neighbour*—They encouraged and assisted one another in their idolatrous practices. "Remote countries," says Lowth, "were astonished at the sudden rise of the conqueror Cyrus, and joined in an alliance to check his growing greatness, just as several artificers that are concerned in the trade of idol-making assist one another in carrying on their common interest, and stir up the zeal of others in defence of image-worship;" see Acts xix. 25. Or, according to others, the prophet describes in these verses the vain and fruitless attempt of idolaters to hinder the effect of Cyrus's appearance, namely, the demolition of Babylon and its idols. "The passage may be also fitly applied to the heathen powers combining together to support idolatry, and suppress the Christian religion."

Verses 8-13. *But thou, Israel, art my servant*—Thus the Gentiles show themselves to be the servants of their idols, and own them for their gods: but thou art my people, and I am and will be thy God. *Jacob, whom I have chosen*—Out of the multitude of idolatrous nations, to be my peculiar people. *The seed of Abraham my friend*—With whom I made a strict league of perpetual friendship: see Gen. xii. 2, 3, and xv. 1, 8. "The expressions are very endearing: it is honourable to be God's servant, still more so to be his chosen servant, and to be descended from one to whom he vouchsafed the title of friend, as God did to Abraham, (2 Chron. xx. 7,) the greatest honour that any man is capable of: which glorious privilege Christ was pleased to communicate to his disciples, John xv. 13. *Thou whom I have taken, &c.*—Thou Israel, whom I took to myself, and brought hither in the loins of thy father Abraham, from a remote country, namely, from Chaldea; or, whom I brought out of Babylon into thine own land:

A. M. 3294. 10 ¶ ¹ Fear thou not; ² for I am
B. C. 710. with thee: be not dismayed; for I
am thy God: I will strengthen thee; yea, I
will help thee; yea, I will uphold thee with
the right hand of my righteousness.

11 Behold, all they that were incensed
against thee shall be ^a ashamed and confound-
ed: they shall be as nothing; and ⁷ they that
strive with thee shall perish.

12 Thou shalt seek them, and shalt not find
them, *even* ⁸ them that contended with thee:
⁹ they that war against thee shall be as no-
thing, and as a thing of naught.

13 For I the LORD thy God will hold thy
right hand, saying unto thee, ^o Fear not; I
will help thee.

14 Fear not, thou worm Jacob, *and* ye ¹⁰ men
of Israel; I will help thee, saith the LORD,
and thy Redeemer, the Holy One of Israel.

15 Behold, ^p I will make thee a new sharp thrash-

ing instrument having ¹¹ teeth: thou
shalt thrash the mountains, and beat
them small, and shalt make the hills as chaff.

16 Thou shalt ^a fan them, and the wind shall
carry them away, and the whirlwind shall
scatter them: and thou shalt rejoice in the
LORD, *and* ^r shalt glory in the Holy One of
Israel.

17 *When* the poor and needy seek water,
and *there is* none, and their tongue faileth for
thirst, I the LORD will hear them, I the God
of Israel will not forsake them.

18 I will open ^s rivers in high places, and
fountains in the midst of the valleys: I will
make the ^t wilderness a pool of water, and the
dry land springs of water.

19 I will plant in the wilderness the cedar,
the shittah-tree, and the myrtle, and the oil-
tree; I will set in the desert the fir-tree, *and*
the pine, and the box-tree together:

¹ Ver. 13, 14; Chap. xliii. 5.—^a Deut. xxxi. 6, 8.—^b Ex.
xxiii. 22; Chap. xlv. 24; lx. 12; Zech. xii. 3.—^c Heb. *the men*
of thy strife.—^d Heb. *the men of thy contention*.—^e Heb. *the men*

of thy war.—^f Verse 10.—^g Or, *few men*.—^h Mic. iv. 13;
2 Cor. x. 4, 5.—ⁱ Heb. *mouths*.—^j Jer. li. 2.—^k Chap. xlv.
25.—^l Chap. xxxv. 6; xliii. 19; xlv. 3.—^m Psa. cvii. 35.

which, though yet to come, he may speak of as of a
thing past, according to the usual custom of the
prophets when foretelling future events. But the
former interpretation seems better to agree with the
foregoing verse. *And called thee from the chief
men thereof*—From the midst of many great and
noble persons, among whom he lived in Chaldaea.
But the Hebrew, *מאציליה*, is rendered by Vitrina
and Dr. Waterland, *from the sides thereof*, and by
Bishop Lowth, *from the extremities thereof*, which
is probably the prophet's meaning. *I have chosen,*
and not cast thee away—Or, *and will not reject thee*:
I have chosen thee and thy seed through all gene-
rations. *They that were incensed against thee*
shall be confounded—Both because their hopes and
designs shall be utterly disappointed, and because the
mischief which they contrived against thee shall
fall on themselves. *They shall be as nothing*—Shall
come to nothing, or perish. *Thou shalt not find
them*—They shall be so totally consumed, that
although thou search for them, thou shalt not be able
to find them anywhere in the world. “The power-
ful monarchies that have been incensed against the
church, and have contended with her, have been
put to shame, and brought to nothing: and this pre-
diction hath already been fulfilled in the ruin of the
Egyptian, Assyrian, Chaldean, Macedonian, and
Roman empires, which we now may seek for in
vain; for no vestiges of the four former, and scarcely
any of the last, can be found; while the church still
subsists! In like manner all that now do, or hereafter
shall contend with her, shall perish.”—Scott. *I the
Lord will hold thy hand*—Or, *will strengthen it*, as
רוחיה signifies: I will assist and enable thee to van-
quish all thine enemies.

Verses 14–16. *Fear not, thou worm Jacob*—Who
art weak in thyself, despised and trodden under foot
by thy proud and potent enemies. *I will make thee*
a new sharp thrashing instrument—Such as were
usual in those times and places. *Thou shalt thrash*
the mountains and hills—The great and lofty po-
tentates of the world, which set themselves against
thee: or, the greater or lesser kingdoms or countries
which were enemies to God's truth and people; so
the phrase signifies, chap. ii. 14, and Psa. lxxii. 3.
The expressions of this and the following verse
allude to the custom of the eastern countries, of
having their thrashing-floors upon the tops of hills
and mountains. *Thou shalt fan them*—When thou
hast beaten them as small as chaff; *and the wind*
shall carry them away—They shall no more molest
thee; they shall be scattered and lost. *And thou*
shalt glory in the Holy One of Israel—For to him,
and not to thyself, thou shalt ascribe thy victory over
thine enemies.

Verses 17–20. *When the poor and needy seek wa-
ter, &c.*—When my poor people are come to the
greatest extremity of danger and misery, then will
I appear for their relief. *I will open rivers in high*
places—Upon the hills and mountains, where, by the
course of nature, there are no rivers; *and fountains*
in the midst of valleys—Or, *in the valleys*, namely,
in such of them as are not well watered. *I will*
make the wilderness a pool of water, &c.—Those
people who are like a dry and barren wilderness, I
will abundantly water with my blessings, and make
them fruitful: which may be understood either of
the Jews, who were in a wilderness condition, till
God brought them out of it; or of the Gentiles con-
verted to the true religion under the gospel. *I will*

A. M. 3294. 20 ^u That they may see, and
B. C. 710. know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ ¹² Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob.

22 * Let them bring *them* forth, and show us what shall happen: let them show the former things, what they *be*, that we may ¹³ consider them, and know the latter end of them; or declare us things for to come.

^u Job. xii. 9.—¹² Heb. *Cause to come near*.—* Chap. xlv. 21.
¹³ Heb. *set our hearts upon them*.—† Chap. xlii. 9; xlv. 7; xlv. 3; John xiii. 19.—* Jer. x. 5.

plant in the wilderness the cedar, the myrtle, &c.—Trees which are both useful and pleasant to the eye, and affording a good shadow to the traveller. But what particular trees the Hebrew words here used signify is not certainly known. *That they may see*—Or, *that men may see*: that all that see this wonderful change may consider it, and acknowledge that the hand of the Lord hath done this—That it is the work of God. “The many wonderful steps by which the restoration of the Jewish nation shall be brought about, will convince all considering persons that it is the work of God; and his power will still more undeniably discover itself in the propagation of the gospel, and the enlightening of those who sit in darkness with the saving truth of it.”—Lowth.

Verses 21–24. *Produce your cause*—He renews his challenge to the idolaters to plead the cause of their idols, and give convincing proof of their divinity: see on verse 1. *Bring forth your strong reasons*—Hebrew, *הגישו עזמותיכם*; which Bishop Lowth renders, “Produce these your mighty powers;” and Jerome, “Accedant idola vestra, quæ putatis esse fortissima,” *let those of your idols, whom you think most powerful, approach*. “I prefer this,” says the bishop, “to all other interpretations of this place. The false gods are called upon to come forth and appear in person, and to give evident demonstration of their foreknowledge and power, by foretelling future events, and exerting their power in doing good or evil.” *Let them*—Either the idols, or the idolaters in the name and by the help of their idols; *show us what shall happen*—All future events, which he divides into two sorts in the following clause, the former and the latter. *Let them show the former things*—Let the idols, or you their worshippers, prove that they ever uttered any true oracles or prophecies relating to former times, and that the event hath exactly answered the prediction, and this will give credit to any predictions they shall deliver relating to things yet future. Or, by the former things, may be meant such things as should shortly come to pass, which might be better discerned than those things which were yet at a greater distance. So understood, he proposes the easiest part first. Let us

23 † Show the things that are to come A. M. 3294.
hereafter, that we may know that ye B. C. 710.
are gods: yea, ² do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, ^a ye *are* ¹⁴ of nothing, and your work ¹⁵ of naught: an abomination *is he that chooseth you*.

25 I have raised up *one* from the north, and he shall come: from the rising of the sun ^b shall he call upon my name: ^c and he shall come upon princes as *upon* mortar, and as the potter treadeth clay.

26 ^d Who hath declared from the beginning,

^a 2 Psa. cxv. 8; Chap. xlv. 9; 1 Cor. viii. 4.—¹⁴ Or, worse than nothing.—¹⁵ Or, worse than of a viper.—^b Ezra i. 2.
^c Verse 2.—^d Chap. xliii. 9.

try whether they can foretel those things which are even at the door, and, if so, we will try them further. Let them tell us what things shall happen, and in what order; which first and which last. *That we may consider them*—Hebrew, *ונשימה לבנו*, and *we will set our heart to it*. We will allow the argument its due weight, and either fairly answer it, or give up our cause against idols; and *know*—That we may know; *the latter end of them*—The consequence of them, as *אחריתן* may be rendered, whether the events answer to their predictions. Or *declare us things for to come*—Namely, after a long time. *That we may know that ye are gods*—That we may have, if not a certain proof, yet a probable argument of your deity. *Yea, do good or do evil*—Protect your worshippers, whom I intend to destroy, or destroy my people, whom I intend to save; *that we may be dismayed, &c.*—That I and my people may be astonished, and forced to acknowledge your godhead. *Behold, ye are of nothing*—You lately were nothing, without any being at all; and *your work of naught*—Your operations are like your beings; there is no reality in your beings, nor efficacy in your actions. *An abomination is he that chooseth you*—He that chooseth you for his gods is most abominable for his folly, as well as his wickedness.

Verse 25. *I have raised up, &c.*—You neither foreknow, nor can do any thing. But I do now foretel, and will certainly effect, a great revolution and change in the world, which you shall not be able to hinder; *one from the north*—Cyrus might be said to come from the north, because he was a Mede by his mother, as he was a Persian by his father; or because great part of his army was gathered out of Media, which was northward in reference to Judea, and because Darius the Mede was joined with him in this expedition. *From the rising, &c., shall he call upon my name*—Or *proclaim my name*, as the words may be rendered, which Cyrus did in express and emphatical terms, Ezra i. 1, 2. *He shall come upon princes as upon mortar*—Treading them down as easily as a man treadeth down mortar.

Verse 26. *Who hath declared from the beginning*—Which of your idols could foretel such things as

A. M. 3294. that we may know? and beforetime, B. C. 710. that we may say, *He is righteous?* yea, *there is* none that sheweth, yea, *there is* none that declareth, yea, *there is* none that heareth your words.

27 ° The first ^f shall say to Zion, Behold, behold them: and I will give to Jerusalem one that bringeth good tidings.

° Verse 4. — Chap. xl. 9. — § Chap. lxiii. 5.

these from the beginning of the world unto this day? *And beforetime*—Before the things come to pass. *That we may say, He is righteous*—His cause is good; he is a God indeed. Yea, *there is none that sheweth*—Hebrew, surely, there is none of your gods that hath done or can do this, and therefore their claim to divinity is false and foolish. *There is none that heareth your words*—Because you are dumb and cannot speak.

Verse 27. *The first shall say, &c.*—Hebrew, ראשון לציון, literally, first, or the first to Zion; which words some interpret thus: I, who am the first, (verse 4,) do and will foretel to my people things to come. *Behold, behold them*—I represent things future (namely, the rise of Cyrus, and the deliverance of my people from Babylon by him) as if they were present, and to be beheld with men's bodily eyes. Behold the wonderful works which God hath wrought for you: or, Behold my people returning to their ancient habitations. Bishop Lowth, who observes, "The verse is somewhat obscure by the transposition of the parts of the sentence," translates it thus: *I first to Zion, (gave the word,) Behold, they are here; And to Jerusalem I give the messenger of good tidings.* The sense of which he says

28 § For I beheld, and *there* A. M. 3294. was no man; even among them, B. C. 710. and *there was* no counsellor, that, when I asked of them, could ¹⁶ answer a word.

29 ^h Behold, they are all vanity, their works are nothing: their molten images are wind and confusion.

¹⁶ Heb. return. — ^h Verse 24.

is, "I first, by my prophets, give notice of these events, saying, Behold, they are at hand! I give to Jerusalem," &c.

Verses 28, 29. *For I beheld*—I looked to see if I could find any of them that could certainly foretel future events; and *there was no man*—Not any of the idols; for the word *man* is sometimes used by the Hebrews of brute creatures, and even of lifeless things. *There was no counsellor*—Though these idols were often consulted, yet none of them were able to give any solid or certain advice concerning future things. *Behold, they are all vanity*—This is the conclusion of the whole dispute, and the just sentence which God passes upon idols: they are vain things, and falsely called *gods*. *Their molten images are wind*—Empty and unsatisfying things, and which, like the wind, do quickly pass away and come to nothing; and *confusion*—Confused, useless things, like that rude heap in the beginning of God's creation, of which this word, חור, is used, Gen. i. 2. He mentions *molten* images particularly, because their materials were most precious, and more cost and art were commonly bestowed upon them than upon others: but under these he comprehends all images whatsoever.

CHAPTER XLII.

The prophet having in the former chapter manifested the vanity of idols, by their ignorance of future things; and having given one eminent instance of God's certain foreknowledge of them, in the prediction of the destruction of Babylon, and the deliverance of the Jews out of it by Cyrus; now adds another more eminent and remote example of it, and foretels the coming of the Messiah, and several great effects or consequences thereof. This he the rather does because the Messiah was the person by whom the idols were to be utterly abolished, as was foretold Isa. ii. 18, and as it happened accordingly. We have here, (1.) The Messiah exhibited as Jehovah's chosen servant, endued with his Spirit, and qualified thereby for his work with great meekness, power, and courage, 1-4. (2.) His divine commission to his work most solemnly opened, 5-9. (3.) The joy and gratitude wherewith the tidings of this should be received, 10-12. (4.) The wonderful success of the gospel for the overthrow of Satan's kingdom, 13-17. (5.) The rejection and ruin of the Jews for their unbelief, 18-25.

A. M. 3294. BEHOLD ^a my servant whom I B. C. 710. uphold; mine elect, in whom my

soul ^b delighteth; ^c I have put A. M. 3294. my Spirit upon him: he shall B. C. 710.

^a Chap. xliii. 10; xlix. 3, 6; lii. 13; liii. 11; Matt. xii. 18, 20; Phil. ii. 7.

^b Matt. iii. 17; xvii. 5; Eph. i. 6. — ^c Chap. xi. 2; John iii. 34.

NOTES ON CHAPTER XLII.

Verse 1. *Behold my servant, &c.*—"The prophet, having opened his subject with the preparation for the return from the captivity at Babylon, and inti-

mated that a much greater deliverance was covered under the veil of that event, proceeded to vindicate the power of God, as Creator and Disposer of all things, and his infinite knowledge from his predic-

A. M. 3294. bring forth judgment to the Gentiles.
B. C. 710.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the ¹smoking flax shall he not ²quench: he

¹ Or, *dimly burning*.—² Heb. *quench it*.

tion of future events, and in particular of that deliverance; he then went still further, and pointed out the instrument by which he should effect the redemption of his people from slavery, namely, a great conqueror, whom he would call forth from the north and the east, to execute his orders. He now proceeds to the great deliverance, and at once brings forth into full view the Messiah, without throwing any veil of allegory over the subject." For, though the person here spoken of has by some been supposed to be Cyrus, and by others Isaiah himself, and by others again the people of the Jews; yet we are directed by an infallible interpreter to understand the prophet as speaking of Christ. For to him St. Matthew has directly applied his words; nor, as Bishop Lowth has observed, can they, "with any justice or propriety, be applied to any other person or character whatever." 'This is so evident, that not only the generality of Christians, but the Chaldee paraphrast, and divers of the most learned Jews, understand the passage of the Messiah, and of him alone; and pass a very severe sentence upon their brethren that expound it of any other person, and affirm that they are smitten with blindness in this matter. Indeed, to him, and to him only; all the particulars here following do truly and evidently belong, as we shall see. *My servant*—Though he was the only Son of the Father, in a sense in which no creature, man or angel, was, is, or can be his son; see Heb. i. 2-5; yet, as Mediator, and with respect to his human nature, he sustained the character, and appeared in the form of a servant, learned obedience to his Father's will, practised it, and was continually employed in advancing the interests of his kingdom. *Whom I uphold*—Whom I assist, and enable to do and suffer all those things which belong to his office; *mine elect*—Chosen by me to this great work of mediation and redemption; *in whom my soul delighteth*—Or, as רצתה is often rendered, *is well pleased*, both for himself and for all his people, being fully satisfied with that sacrifice which he shall offer up to me: see Matt. iii. 17, and xvii. 5; 2 Pet. i. 17; John iii. 35. *I have put my Spirit upon him*—Not by, but without, *measure*, John iii. 34; by which he is furnished with that abundance and eminence of graces and gifts which are necessary for the discharge of his high and mighty undertaking. *He shall bring forth judgment to the Gentiles*—He shall publish or show (as the word נצח often signifies, and is translated Matt. xii. 18) the law, counsel, or will of God concerning man's salvation; and that not only to the Jews, to whom the knowledge of God's law had been hitherto in a great measure confined, but to the heathen nations also.

Verses 2, 3. *He shall not cry*—In a way of con-

shall bring forth judgment unto A. M. 3294.
B. C. 710. truth.

4 He shall not fail nor be ³discouraged, till he have set judgment in the earth: ⁴and the isles shall wait for his law.

³ Heb. *broken*.—⁴ Gen. xlix. 10.

tention or ostentation. He shall neither erect nor govern his kingdom with violence or outward pomp and state, like worldly princes, but with meekness and humility. *He shall not lift up*—Namely, his voice; *nor cause it to be heard in the street*—As contentious and vain-glorious persons frequently do. "He shall instruct those that oppose themselves, with all meekness and gentleness; he shall patiently endure the contradictions of sinners against himself, and not vindicate himself against their calumnies in an angry or clamorous manner."—Lowth. *A bruised reed shall he not break*—He will not deal roughly or rigorously with those that come to him, but he will use all gentleness and kindness to them, bearing with their infirmities, cherishing and encouraging the smallest beginnings of grace, supporting and comforting such as are bowed down under the burden of their sins, and healing wounded consciences. *And the smoking flax shall he not quench*—That wick of a candle, which is almost extinct, he will not quench, but revive and kindle it again. *He shall bring forth judgment, &c.*—The law of God, or the doctrine of the gospel, which he will bring forth unto, with, or according to truth—That is, truly and faithfully. St. Matthew reads the clause, *Till he send forth judgment unto victory*, expressing not so much the words, as the sense, of the original, which seems to be, "till he make the cause of righteousness and truth completely victorious, and gloriously triumphant over all opposition."

Verse 4. *He shall not fail, nor be discouraged*—Though he be thus meek and gentle, yet he is also courageous and resolute, notwithstanding all the many and great difficulties and conflicts to which he will be exposed, and he will persevere till he have finished his work. *Till he have set judgment in the earth*—Till, by his holy life, his extreme sufferings, his many miracles, his resurrection from the dead, his visible ascension into heaven, and the wonderful effusion of his Holy Spirit, in extraordinary gifts and graces on his apostles and other servants, he shall fully evince the certain truth and infinite importance of his doctrine, and the divine original and authority of that holy religion which he came to establish: or, till he shall erect his kingdom in the world, or a church for himself among men, and, by the power of his gospel and grace, shall reform mankind, and fix such principles in their minds as will make them wise and holy, just and good. Lowth thinks this prophecy relates chiefly to the propagation of the gospel in the world by his apostles and other messengers; observing that Christ himself was *not sent but to the lost sheep of the house of Israel*, and consequently could be a *light to the Gentiles* only as he commissioned others to preach the gospel to

A. M. 3294. 5 ¶ Thus saith God the LORD,
B. C. 710. ° he that created the heavens, and

stretched them out; ° he that spread forth the earth, and that which cometh out of it; ° he that giveth breath unto the people upon it, and spirit to them that walk therein :

6 ° I the LORD have called thee in righteousness, and will hold thy hand, and will keep thee, ° and give thee for a covenant of the people, for ° a light of the Gentiles ;

7 ° To open the blind eyes, to ° bring out the prisoners from the prison, and them that sit in ° darkness out of the prison-house.

8 I am the LORD: that is my name : and my

° Chap. xlv. 24 ; Zech. xii. 1. — ° Ps. cxxxvi. 6. — ° Acts xvii. 25. — ° Chap. xliii. 1. — ° Chap. xlix. 8. — ° Chap. xlix. 6 ; Luke ii. 32 ; Acts xiii. 47. — ° Chap. xxxv. 5.

them : see Eph. ii. 17. And, taking the words in this comprehensive sense, they import, that our Saviour and his apostles would not be discouraged at the difficulties they were to meet with in the discharge of their office, but would still continue unwearied in their work, till, at last, they should surmount all opposition, plant judgment and truth in the earth, and make the remotest parts of the world own their dependance upon him as their Lord, and submit to his government. And the isles—Of the Gentiles, the countries remote from Judea, as the word often signifies ; shall wait for his law—Shall gladly receive his doctrine and commands from time to time.

Verses 5-7. Thus saith God the Lord, &c.—This large description of God's infinite power is here seasonably added, to give assurance of the certain accomplishment of these great and wonderful promises, which otherwise would seem incredible. I the Lord have called thee in righteousness—To declare my righteousness, as is said Rom. iii. 26 : or, my faithfulness, manifested in fulfilling my promises, long since made, and often renewed ; and will hold thy hand—Will give thee counsel and strength for thy great and mighty work. And will keep thee—That thou shalt not fail in, nor, by thine enemies, be hindered from, the accomplishment of thy work ; and give thee for a covenant of the people—To be the Angel of the covenant, Mal. iii. 1 ; or, the Mediator, in and by whom my covenant of grace is made and confirmed with mankind, even with all people who will accept of it. For a light of the Gentiles—To enlighten them with true and saving knowledge, and to direct them in the right way to true happiness, out of which they had miserably wandered. To open the blind eyes—The eyes of men's minds, blinded with long ignorance, deep prejudice, and inveterate error, and by the god of this world, 2 Cor. iv. 4. And to bring out the prisoners, &c.—Namely, sinners who are taken captive by the devil at his will, (2 Tim. ii. 26,) and enslaved by their own lusts, and who can only be made

° glory will I not give to another, nei- A. M. 3294.
ther my praise to graven images. B. C. 710.

9 Behold, the former things are come to pass, and new things do I declare : before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, and his praise from the end of the earth, ° ye that go down to the sea, and ° all that is therein ; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit : let the inhabitants of the rock sing, let them shout from the top of the mountains.

° Chap. lxi. 1 ; Luke iv. 18 ; 2 Tim. ii. 26 ; Heb. ii. 14, 15. ° Chap. ix. 2. — ° Chap. xlviii. 11. — ° Ps. xxxiii. 3 ; xl. 3 ; xcvi. 1. — ° Ps. cvii. 23. — ° Heb. the fulness thereof.

free by Christ, John viii. 32, 36 : compare Isa. lxi. 1, and Luke iv. 17-21.

Verses 8, 9. I am the Lord—Hebrew, Jehovah ; who have all being in and of myself, and give being to all my creatures. The everlasting, and unchangeable, and omnipotent God, who therefore both can and will fulfil all my promises. That is my name—Which I must own and justify to the world. He seems to allude to Exod. iii. 14, and vi. 3. My glory will I not give to another—I will not any longer suffer that honour and worship which are peculiar to me to be given to idols, as it hath been, but I will, by the Messiah and his gospel, abolish idolatry out of the world. Behold, the former things are come to pass—As all things which I have formerly promised or foretold, have exactly come to pass in their proper seasons, and not one of them has failed ; so you have great reason to believe that what I now promise, though it be new and strange to you, shall infallibly be accomplished. Before they spring forth I tell you of them—That when they come to pass you may know that I am God, and that this is my work.

Verses 10, 12. Sing unto the Lord a new song—Upon this new and great occasion, the salvation of the world by Christ. It is with peculiar propriety and elegance that the nations are here called upon and exhorted to praise and extol Jehovah, for the singular blessing conferred upon them by the gospel. And his praise from the end of the earth—All nations, from one end of the earth to another. Ye that go down to the sea—You that go by sea, carry these glad tidings from Judea, where Christ was born, and lived, and died, and published the gospel, unto the remotest parts of the earth. Let the wilderness, &c.—Those parts of the world which are now desolate and forsaken of God, and barren of all good fruits. The villages that Kedar doth inhabit—The Arabians, who were a heathen and barbarous people, and are put for all nations. Let them shout from the top of the mountains—Whose inhabitants are commonly more savage and ignorant than others.

A. M. 3294. 12 Let them give glory unto the
B. C. 710. LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, ^r yea, roar; he shall ^s prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and ⁶ devour at once.

15 I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

^r Chap. xxxi. 4. — ^s Or, *behave himself mightily*. — ⁶ Heb. *swallow*, or, *sup up*. — ⁷ Heb. *into straightness*.

Let them declare his praise in the islands—In the remotest parts of the world, as well as in Arabia, which was near to them.

Verses 13–15. *The Lord shall go forth*—Namely, to battle against his enemies. *He shall stir up jealousy*—His fierce indignation against the obstinate enemies of his Son and gospel. *He shall cry, yea, roar*—As a lion doth upon his prey, and as soldiers do when they begin the battle. *I have long time held my peace*—I have been long silent, and not interposed in behalf of my cause, but have suffered Satan and his servants to prevail in the world, to afflict my people, and hinder the entertainment of my doctrine and worship among mankind; and this my forbearance has increased the presumption of my enemies. *Now will I cry like a travailing woman*—Now I will no more contain myself than a woman in the pangs of travail can forbear crying out: but I will give vent to my just resentments for the injuries offered to myself and my oppressed people, by bringing some exemplary punishment upon their oppressors. *I will destroy and devour at once*—I will suddenly and utterly destroy the incorrigible enemies of my truth. When men's provocations come to a great height, God is represented in Scripture as if his patience were quite tired out, and he could no longer forbear punishing them: see Jer. xv. 6, and xlv. 22. *I will make waste mountains and hills*—He does not mean dry and barren ones, for these were waste already, but such as were clothed with grass and herbs. Which clause is to be understood metaphorically of God's destroying his most lofty and flourishing enemies, often compared in Scripture to mountains and hills. *I will dry up the pools*—Remove all the sources of their prosperity and comfort. "As God's mercy is represented by pouring water upon the dry ground, chap. xxxv. 6, and xlv. 3, so his wrath is described as if it were a consuming fire, parching up every thing, and reducing it to barrenness.

Verses 16, 17. *And I will bring the blind*—The ignorant Gentiles, represented as *blind*, verse 7, and

16 And I will bring the blind by a way *that they knew not*; I will lead them in paths *that they have not known*; I will make darkness light before them, and crooked things ⁷ straight. These things will I do unto them, and not forsake them.

17 They shall be ^s turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, *Ye are our gods*.

18 ¶ Hear, ye deaf; and look, ye blind, that ye may see.

19 ^t Who is blind, but my servant? or deaf, as my messenger *that I sent*? who is blind as *he that is perfect*, and blind as the LORD's servant?

^s Psa. xlvii. 7; Chap. i. 29; xlv. 11; xlv. 16. — ^t Chap. xliii. 8; Ezek. xii. 2; John ix. 39, 41.

in many other parts of Scripture, and accounted blind by the Jews; *by a way that they knew not*—By the way of truth, which hitherto hath been hidden from them. *I will make darkness light before them, &c.*—I will enlighten their dark minds, rectify their perverse wills and affections, and direct them in the right way, until I have brought them, with safety and comfort, to the end of their journey. *They shall be turned back, &c.*—This may be understood, either, 1st, Of the converted Gentiles, *turned back* from their former sinful courses, and sincerely grieving, and being ashamed, that they should ever have been guilty of such folly and wickedness as to worship and trust in idols; or, 2d, Of those Gentiles who, when their brethren embraced the true religion, persisted obstinately in their idolatrous practices.

Verses 18–20. *Hear, ye deaf, &c.*—O you, who-soever you are, whether Jews or Gentiles, who shall resist this clear light, and obstinately continue in your former errors, attend diligently to my words, and consider these mighty works of God. *Who is blind but my servant?*—But no people under heaven are so blind as the Jews, who call themselves my servants and people, who will not receive their Messiah, though he be recommended to them with such evident and illustrious signs and miraculous works as force belief from the formerly unbelieving and idolatrous Gentiles. *Or deaf as my messenger that I sent*—Or rather, as Bishop Lowth renders it, *as he to whom I have sent my messengers*. Thus the Vulgate and Chaldee, "ut ad quem nuncios meos misi." *Who is blind as he that is perfect*—Or, *perfectly instructed*, as מְשֻׁלָּם may be rendered, who has all the means of knowledge and spiritual improvement. Perhaps the prophet may chiefly intend the priests and other teachers of the Jews, who, as they were appointed to instruct the people in the right way of worshipping and serving God, so they had peculiar advantages for knowing that way themselves, having the oracles of God in their hands, and much leisure for reading and considering them. Or

A. M. 3294. 20 Seeing many things, ^a but thou
B. C. 710. observest not; opening the ears, but
he heareth not.

21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make ⁸ it honourable.

22 But this ^{is} a people robbed and spoiled; ⁹ they are all of them snared in holes, and they are hid in prison-houses; they are for a prey, and none delivereth; for ¹⁰ a spoil, and none saith, Restore.

23 Who among you will give ear to this?

^a Rom. ii. 21.—⁸ Or, him.—⁹ Or, in snaring all the young men of them.

he may be understood as speaking sarcastically, and terming them *perfect*, or, *perfectly instructed*, because they pretended to greater knowledge and piety than others, to a more perfect acquaintance with, and conformity to, the divine will, proudly calling themselves *rabbis* and *masters*, and despising the people as cursed and not knowing the law, John vii. 49; and deriding Christ for calling them *blind*, John ix. 40. *And blind as the Lord's servant?*—Which title, as it was given to the Jewish people in the first clause of the verse, may be here given to the priests, because they were called and obliged to be the Lord's servants, in a special manner. *Seeing many things, but thou observest not*—Thou dost not seriously consider the plain word and wonderful works of God.

Verse 21. *The Lord is well pleased, &c.*—Although thou art a wicked people, that rebellest against the clearest light, and therefore God might justly destroy thee suddenly, yet he will patiently wait for thy repentance, that he may be gracious; and that not for thy sake, but for the glory of his own faithfulness, in fulfilling that covenant which he made with thy pious progenitors. *He will magnify the law*—He will maintain the honour of his law, and therefore is not forward to destroy you, who profess the true religion, lest his law should, upon that occasion, be exposed to contempt. Thus the verse may be interpreted according to the present translation. But it may be rendered differently, as it is by Vitringa and Dr. Waterland, thus: "The Lord took delight in him for his righteousness' sake; he hath magnified him by his law, and made him honourable." God liberally provided for his people whatever was needful or useful, in order to their salvation and the stability of their state. "He had given them excellent laws; he had increased and honoured them; had made, and was willing to make them glorious among their neighbours. But they had been wanting to themselves, had despised his laws, and incurred his just vengeance."—Dodd.

Verses 22-24. *But this is a people robbed and spoiled*—Notwithstanding the great respect which God hath had, and still hath, for his people, it is evident he hath severely scourged them for their sins.

who will hearken, and hear ¹¹ for the time to come? A. M. 3294
B. C. 710.

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore he hath poured upon him the fury of his anger, and the strength of battle: ^x and it hath set him on fire round about, ^y yet he knew not; and it burned him, yet he laid it not to heart.

¹⁰ Heb. a treading.—¹¹ Heb. for the after time?—^x 2 Kings xxv. 9.—^y Hos. vii. 9.

They are all of them snared in holes, &c.—They have been taken in snares made by their own hands, and, by God's just judgment, delivered into the hands of their enemies, and by them cast into pits, or dungeons, and prisons. *And none saith, Restore*—None afforded them either pity or help in their extremities. *Who will give ear to this*—O that you would learn from your former and dear-bought experience to be wiser for the future, and not to provoke God to your own total and final ruin. *Who gave Jacob for a spoil? Did not the Lord?*—Do not flatter yourselves with a conceit of impunity, because you are a people whom God hath favoured with many and great privileges; for as God hath punished you formerly, be assured, if you continue to sin, he will punish you more and more. "It was reasonably to be expected that the Jews, blessed with such great privileges, would have been greatly honoured and respected; but, abusing those privileges, their case and situation have been, in various periods, what the prophet describes in these verses; broken, plundered, spoiled, despised by other nations, subject to the insolence of conquerors, shut up in prison, trod upon, abused and punished in such a manner as may justly raise the greatest commiseration. Their history, since the crucifixion of the Redeemer, supplies us with one continued detail of their miseries and afflictions; yet, which is most astonishing, *who among them giveth ear? who heareth for the time to come?*—Who among them considereth the cause of their sufferings, and becometh obedient to the law of Christ?"—Dodd.

Verse 25. *Therefore he hath poured upon him the fury, &c.*—Most grievous judgments. *It hath set him on fire round about*—This was literally fulfilled when the Chaldean army took their city, and burned both it and their temple. *Yet he knew it not*—Considered it not: they were secure and stupid under God's judgments; neither fearing them when threatened, nor truly sensible of God's hand in them, of the causes of God's displeasure, or of the means of cure. The reader will easily observe, that "the force and elegance of the metaphor in this verse are very great. Of all natural evils which affect the human mind, which arouse and awaken it,

none do so with greater quickness than fire, than a mighty flame encompassing a man on every side. No sleep, no lethargy is so great, which this will not shake off; and yet the stupor and insensibility of the Jews are here represented to be so great, that in the midst of the fire and flame, which they might

and ought to think kindled by God, they inquired not into the causes of this judgment. They knew them not, nor considered them; but, persisting in their impenitence and stupidity, applied not to God in faith and repentance, nor humbled themselves before him." See Vitringa.

CHAPTER XLIII.

After the threatenings recorded at the close of the foregoing chapter, God here revives his people with encouraging declarations and promises. (1.) As the Creator, Redeemer, and Lord of Israel, he engages to be present with them in their manifold afflictions, to support them under and deliver them out of them, and to protect and enlarge his church, 1-7. (2.) He challenges idolaters to produce among their gods any that could vie with him in knowledge and power, and appeals to his people as witnesses, 8-13. (3.) He encourages them to expect deliverance from Babylon, and a new state of things, from the consideration of what he did for their fathers when he brought them out of Egypt, 14-21. (4.) To humble and bring them to repentance, and thereby prepare them for the reception of such great mercies, they are reminded of, and reproved for, the sins whereby they had provoked God to send them into captivity, and to continue them so long therein, 22-28.

A. M. 3294. **B**UT now thus saith the LORD.
B. C. 710. ^a that created thee, O Jacob, ^b and he that formed thee, O Israel, Fear not: ^c for I have redeemed thee, ^d I have called thee by thy name; thou art mine.

2 ^e When thou passest through the waters, ^f I will be with thee; and through the rivers, they shall not overflow thee: when thou ^g walkest through the fire, thou shalt not be

burned; neither shall the flame kindle upon thee. A. M. 3294. B. C. 710.

3 For I am the LORD thy God, the Holy One of Israel, thy Saviour: ^h I gave Egypt for thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy ⁱ life.

^a Ver. 7.—^b Ver. 21; Chap. xlv. 2, 21, 24.—^c Chap. xlv. 6.
^d Chap. xlii. 6; xlv. 4.—^e Psa. lxxvi. 12; xci. 3, &c.

^f Deut. xxxi. 6, 8.—^g Dan. iii. 25, 27.—^h Prov. xi. 8; xxi. 18.—ⁱ Or, person.

NOTES ON CHAPTER XLIII.

Verses 1, 2. *But now, thus saith the Lord*—But, notwithstanding thy gross insensibility under former judgments, for which I might justly send far heavier calamities upon thee, yet I will deal mercifully with thee. *That created thee, O Jacob, &c.*—Who made thee his people, and that in a manner as miraculous as if he had created thee a second time out of nothing; and therefore he will be gracious to his own workmanship. *Fear not; for I have redeemed thee.*—From the Egyptians and divers other enemies; and therefore I will redeem thee again. *I have called thee by thy name, &c.*—The name of God's people, which was as proper and peculiar to them as the name of Israel. Or, "I have made a particular choice of thee for my peculiar people, and singled thee out from the rest of the world, and ever since have treated thee with uncommon instances of kindness and familiarity." *When thou passest through the waters, &c.*—"I will support and deliver thee when thou art in the greatest straits and difficulties. To pass through fire and water is a proverbial expression, to signify being exposed to all kinds of dangers." *Thou shalt not be burned, &c.*—Though I will chastise thee for thy

sins, yet I will not suffer thine enemies utterly to destroy thee.

Verses 3, 4. *I gave Egypt for thy ransom*—Some think this was fulfilled when God smote the firstborn and others in Egypt, and afterward drowned Pharaoh and his host in the Red sea, for the safety and benefit of his people. But it is more commonly referred to the time of Sennacherib's invasion; who, when he was just ready to fall upon Jerusalem, soon after his entering Judea, was providentially diverted from that design, and turned his arms against the Egyptians; and their allies the Cushean Arabians, with their neighbours the Sabeans, probably joined with them, under Tirhakah: see chap. xx., and xxxvii. 9. Or, as there are some reasonable objections to this opinion, perhaps it may mean, more generally, that God had often saved his people at the expense of other nations, whom he had, as it were, in their stead, given up to destruction."—Bishop Lowth. *Since thou wast precious, &c., thou hast been honourable*—That is, from the time that I chose thee for my precious and peculiar treasure and people, I have had a great esteem and affection for thee. Bishop Lowth translates the clause, *Because thou hast been precious in my sight, thou hast been*

A. M. 3294. 5 ⁱ Fear not : for I *am* with thee : I
B. C. 710. will bring thy seed from the east, and
gather thee from the west ;

6 I will say to the north, Give up ; and to the
south, Keep not back : bring my sons from far,
and my daughters from the ends of the earth ;

7 *Even* every one that is ^k called by my name :
for ^l I have created him for my glory, ^m I have
formed him ; yea, I have made him.

8 ¶ ⁿ Bring forth the blind people that have
eyes, and the deaf that have ears.

ⁱ Chapter xli. 10, 14 ; xliv. 2 ; Jeremiah xxx. 10 ; xlv. 27.
^k Chap. lxiii. 19 ; James ii. 7. — ^l Psa. c. 3 ; Chap. xxix. 23 ;
John iii. 3, 5 ; 2 Cor. v. 17 ; Eph. ii. 10. — ^m Verse 1.

honoured, &c. Vitringa thinks the prophet refers to
the deliverance from Sennacherib, whereby God
abundantly showed that the Jewish nation was *pre-
cious* and *honourable* in his sight ; and the *men*, in
the last clause, refers to the Assyrians, and the *peo-
ple* to the Chaldeans. The Assyrians suffered a
fearful slaughter (chap. xxxvii. 36) for the sake of
the Jews, and the empire of the Chaldees was to be
overturned by the Medes and Persians to procure
their deliverance. In both which instances God
abundantly testified that his church was *precious*,
and *honourable in his sight*, and *much beloved by
him*.

Verses 5-7. *I will bring thy seed from the east,
&c.*—Although the Jews, for their sins, shall be car-
ried captives out of their own land northward and
eastward into Babylon, and the adjacent countries ;
and others of them shall flee southward and west-
ward, and shall there pine away in their iniquities,
as I have threatened ; yet I will bring back their
posterity into Canaan, from all the places where
they are dispersed. *I will say to the north, Give
up*—Thou, who hast so long held my people in bond-
age, resign them to me, and permit them to return
to their own land. He speaks to the countries by a
prosopopœia. *Bring my sons from far*—Not only
permit, but assist and further their return. *Every
one that is called*—Rather, *every one is called*, or,
they are all called, by my name—I own them for
my people and children ; and, therefore, what kind-
ness or cruelty you exercise toward them, I take it
as done to myself. *I have created him for my glory*
—And therefore I will glorify my power, and good-
ness, and faithfulness in delivering them. *I have
formed him*—I have not only *created* them out of
nothing, but I have also *formed* and *made* them my
peculiar people. We must observe, however, that
while Isaiah “appears to speak of one thing only,
two are understood : the less includes the greater.
Speaking literally and properly of the collection of
the dispersed church from Babylon,—a more noble
collection, the spiritual one, of the converted Jews
and Gentiles to the church of Christ, was in his
view ; and this is described in expressions taken
from the external collection of the church from
Babylon, and the restoration of the republic under

9 Let all the nations be gathered to— A. M. 3294.
B. C. 710. gether, and let the people be assembled :

^o who among them can declare this, and show
us former things ? let them bring forth their
witnesses, that they may be justified : or let
them hear, and say, *It is truth*.

10 ^p Ye *are* my witnesses, saith the LORD,
^q and my servant whom I have chosen : that
ye may know and believe me, and understand
that I *am* he : ^r before me there was ^s no God
formed, neither shall there be after me.

ⁿ Chapter vi. 9 ; xlii. 19 ; Ezek. xii. 2. — ^o Chap. xli. 21, 26.
^p Chap. xliv. 8. — ^q Chap. xlii. 1 ; lv. 4. — ^r Chap. xli. 4 ;
xliv. 6. — ^s Or, *nothing formed of God*.

the Maccabees ; exactly in the same manner as in
chap. xi. 12, which should be compared with this
place. The 7th verse plainly shows that the spiri-
tual seed of Israel is spoken of. *Every one that is
called by my name*, means, every one who is truly my
son ; for to be *called by the name* of any one is to be
his son.” See chap. xlv. 5, and Vitringa.

Verses 8-10. *Bring forth the blind people, &c.*—
O ye idolatrous Gentiles, bring forth your false gods,
which have eyes but see not, and ears but hear not.
Let the people be assembled—To plead the cause of
their idols with me. *Who among them can declare
this*—This wonderful work of mine in bringing my
people out of captivity. *And show us former things*
—Such things as shall happen long before the return
from the captivity, which yet your blind idols cannot
foresee. See on chap. xli. 23. *Let them bring forth
their witnesses*—Who can testify the truth of any
such predictions of theirs, that they may be owned
for true gods ; or if they can produce no evidence
of any such thing, let them confess that what I say
is truth, that I am the only true God. *Ye are my
witnesses*—They can produce no witnesses for them-
selves ; but you, my people, are able to witness for
me, that I have given you many plain demonstra-
tions of my certain foreknowledge of future events.
And my servant whom I have chosen—Either Isaiah
and other prophets, the singular word being put col-
lectively, or, the Messiah, as not only Christians, but
the Chaldee paraphrast understands it ; who was
thus described, (chap. xlii. 1,) and who is the most
eminent witness in this cause ; and that on two ac-
counts ; 1st, As he was the chief subject of prophecy,
and the various particulars foretold concerning him
came exactly to pass ; and, 2d, As many future things
were predicted by him, of which we have many ex-
amples in the New Testament. *That I am he*—
He whom I have affirmed myself to be, namely, the
true God. *Before me there was no God formed*—
The gods of the heathen neither had a being before
me, nor shall continue after me. Wherein more is
understood than is expressed ; that whereas Jehovah
is God from everlasting to everlasting, these false
pretenders to deity were but of yesterday, and should
shortly be abolished. And withal he calls them
formed gods, by way of contempt, and to show the

A. M. 3294. 11 I, *even* I, *am* the LORD; and
B. C. 710. besides me *there is* no saviour.

12 I have declared, and have saved, and I have showed, when *there was* no *strange god* among you: *therefore ye are* my witnesses, saith the LORD, that I *am* God.

13 *Yea*, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall *let* it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their

nobles, and the Chaldeans, whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, the Creator of Israel, your King.

16 Thus saith the LORD, which *maketh* a way in the sea, and a *path* in the mighty waters;

17 Which *bringeth* forth the chariot and horse, the army and the power; they shall lie down together, they shall not rise: they are extinct, they are quenched *as* tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

^a Chap. xlv. 21; Hos. xiii. 4.—^t Deut. xxxii. 16; Psa. lxxxi. 9.—^u Chap. xlv. 8; Verse 10.—^x Psa. xc. 2; John viii. 58.
^y Heb. *turn it back*?

^y Job ix. 12; Chap. xiv. 27.—^z Heb. *bars*.—^z Exod. xiv. 16, 22; Psa. lxxvii. 19; Chap. li. 10.—^a Josh. iii. 13, 16
^b Exod. xiv. 4-9, 25.—^c Jer. xvi. 14; xxiii. 7.

ridiculousness of their pretensions to divinity, who are formed by the hands of men.

Verses 11-13. *Besides me there is no saviour*—None that can and does save his worshippers: wherein is implied, that the false gods were not only weak and unable to save those that trusted in them, but also were their destroyers, as being the great cause of their ruin. *I have declared, and have saved*—I first foretold your deliverance, and then effected it. *And I have showed, when there was no strange god, &c.*—Rather, *I made it known; nor was it any strange god*. So Bishop Lowth. This divine prescience and predicting of future events is thus repeatedly insisted upon, because it is the principal argument used here, and in chap. xli., to determine this controversy between Jehovah and idols. *Yea, before the day was*—Before all time: or, which is the same, from all eternity. *I am he*—I am God, and have proved myself to be so. *None can deliver out of my hands*—None of those that are called gods can save them whom I will destroy. Therefore they are impotent, and consequently no gods. *I will work, and who shall let it?*—Nor can they hinder me in any other work which I resolve to do.

Verse 14. *For your sake I have sent to Babylon*—I have sent Cyrus, and the Medes and Persians with him, to war against Babylon, to this very end, that he might deliver you out of captivity, and restore you to your land, according to my promise. *I have brought down*—From that height of power and glory to which they were advanced; *all their nobles*—Their princes and great commanders. Bishop Lowth prefers the reading of the margin, (the word בָּרִיחַ properly signifying *bars*,) and renders the next clauses, *I will bring down all her strong bars, and the Chaldeans exulting in their ships*. On which he observes, “Babylon was very advantageously situated, both in respect to commerce, and as a naval power. It was open to the Persian gulf by the Euphrates, which was navigable by large vessels; and, being joined to the Tigris above Babylon, by the canal called *Naharmalca*, or the royal river, supplied the city with the produce of the whole country to the north of it, as far as the Euxine and Caspian seas.—Herod. i., 194. We are not to wonder

that in later times we hear little of the commerce and naval power of Babylon: for, after the taking of the city by Cyrus, the Euphrates was not only rendered less fit for navigation by being, on that occasion, diverted from its course, and left to spread over the country; but the Persian monarchs, residing in their own country, to prevent any invasion by sea on that part of their empire, purposely obstructed the navigation of both rivers, by making cataracts in them, that is, by raising dams across the channel, and making artificial falls in them; that no vessel, of any size or force, could possibly come up.—Strabo, lib. xvi. Alexander began to restore the navigation of the river by demolishing the cataracts upon the Tigris, as far up as Seleucia; but he did not live to finish his great designs: those upon the Euphrates still continued.”

Verses 16, 17. *Which maketh a way in the sea, &c.*—Who, as he formerly made a way for Israel through the Red sea, will, in a no less wonderful manner, remove all impediments out of the way of his people when they return from Babylon. *Which bringeth forth*—Or, rather, *who brought forth, the chariots, &c.*—That is, Pharaoh and his chariots, horses, and army. *They shall lie down, &c.* *They lay down together*—In the bottom of the sea, whence they never rose again to molest the Israelites. *They are quenched as tow*—As the wick of a candle is extinguished when it is put into water.

Verses 18, 19. *Remember ye not the former things*—But although your former deliverance out of Egypt was in itself a most glorious work, which you ought always to remember and consider; yet this other work, of your deliverance out of Babylon, and those blessings which shall follow upon it, and particularly that of sending the Messiah, shall be so transcendent a favour, that, in comparison thereof, all your former deliverances are scarcely worthy of your remembrance and consideration. See two parallel texts, Jer. xvi. 14, 15, and xxiii. 5-8. From which passages laid together it appears that this latter deliverance, compared with that out of Egypt, is not to be confined to their restoration from captivity, but to be extended to the consequences thereof, and especially to the redemption of the Messiah. Indeed, other

A. M. 3294. 19 Behold, I will do a ^d new thing; B. C. 710. now it shall spring forth; shall ye not know it? ^e I will even make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall honour me, the dragons and the ^o owls: ⁶ because ^f I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen.

21 ^g This people have I formed for myself; they shall show forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou ^h hast been weary of me, O Israel.

^d 2 Cor. v. 17; Rev. xxi. 5.—^e Exod. xvii. 6; Num. xx. 11; Deut. viii. 15; Psa. lxxviii. 16; Chap. xxxv. 6; xli. 18.—^f Or, *ostriches*.—^g Heb. *daughters of the owl*.—^h Chapter lxviii. 21. Psa. cii. 18; Verses 1, 7; Luke i. 74, 75; Eph. i. 5, 6.

wise the deliverance from Egypt was more glorious and wonderful, in many respects, than that out of Babylon. *Behold, I will do a new thing*—Such a work as was never yet done in the world. *Now it shall spring forth*—The Scripture often speaks of things at a great distance of time, as if they were now at hand, to make us sensible of the inconsiderableness of time and all temporal things, in comparison of God and eternal things; upon which account it is said, that *a thousand years are in God's sight but as one day*. *Shall ye not know it?*—Certainly, you Jews shall know it by experience, and shall find I do not deceive you with vain hopes. *I will make a way in the wilderness, &c.*—I will give you direction and provision in the wilderness, where there is commonly no path, and where all necessities are wanting; which, as it literally speaks of God's conducting them through the great desert which lay between Babylon and Judea, so it is mystically meant of those spiritual blessings which God, in and through Christ, would confer upon all his people, not the Jews only, but also the Gentiles, who, in prophetic language, are often compared to a wilderness.

Verse 20. *The beast of the field shall honour me*—Shall have cause, if they had abilities, to honour and praise me for their share in this mercy; *the dragons, &c.*—Which live in dry and barren deserts. “The image,” says Bishop Lowth, “is elegant and highly poetical. God will give such an abundant, miraculous supply of water to his people traversing the dry desert, in their return to their country, that even the wild beasts, the serpents, the ostriches, and other animals that haunt those adust regions, shall be sensible of the blessing, and shall break forth into thanksgiving and praises to him for the unusual refreshment which they receive from his so plentifully watering the sandy wastes of Arabia Deserta, for the benefit of his people passing through them.”

Verses 22–24. *But thou hast not called upon me*—Thou hast grossly neglected, or very negligently and hypocritically performed the duties of my worship. *Thou hast been weary of me*—Thou hast not

23 ⁱ Thou hast not brought me the A. M. 3294. ^j small cattle of thy burnt-offerings; B. C. 710.

neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou ^k filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast ^l wearied me with thine iniquities.

25 I, even I, am he that ^m blotteth out thy transgressions ⁿ for mine own sake, ^o and will not remember thy sins.

ⁱ Malachi i. 13.—^j Amos v. 25.—^k Heb. *lambs, or, kids*.—^l Heb. *made me drunk, or, abundantly moistened*.—^m Chap. i. 14; Mal. ii. 17.—ⁿ Chap. xlv. 22; xlviii. 9; Jer. l. 20; Acts iii. 19.—^o Ezek. xxxvi. 22.—^p Chap. i. 18; Jer. xxxi. 34.

esteemed my service to be a privilege, as in truth it is, but as a burden and a bondage. “The connection is: But thou, Israel, whom I have chosen, whom I have formed for myself, to be my witness against the false gods of the nations; even *thou* hast revolted from me, hast neglected my worship, and hast been perpetually running after strange gods. The Jews were diligent in performing the external services of religion; in offering prayers, incense, sacrifices, oblations; but their prayers were not offered with faith, and their oblations were made more frequently to their idols than to the God of their fathers.” *Neither hast thou honoured me*—If thou didst not neglect sacrificing to me, thou didst perform that duty merely out of custom; or didst dishonour me, and pollute thy sacrifices by thy wicked life. *I have not wearied thee*—Or, *Although I have not wearied thee, &c.* Although God had not laid such heavy burdens upon them, nor required such costly offerings, as might give them cause to be weary, nor such as idolaters did freely perform in the service of their idols. *Thou hast brought me no sweet cane*—This was used in the making of that precious ointment, (Exod. xxx. 34,) and for the incense, Exod. xxx. 7. See Jer. vi. 20. Thou hast been niggardly in my service, when thou hast spared for no cost in the service of thine idols. *Nor filled me, &c.*—Thou hast not multiplied thy thank-offerings and free-will-offerings, though I have given thee sufficient occasion to do so. *But thou hast made me serve, &c.*—Thou hast made me to bear the load and burden of thy sins.

Verse 25. *I, even I*—Whom thou hast thus despised, and wearied, and provoked to destroy thee; *am he that blotteth out thy transgressions*—Out of my book, in which they were all written, to be read unto thee, and charged upon thee at a future day. Sins are often compared to debts, (Matt. vi. 12, &c.,) written in the creditor's book, and crossed or blotted out when they are paid. *For mine own sake*—Being moved thereunto, not by thy merits, but by my own mere goodness and free mercy. *And will not re-*

A. M. 3294. 26 Put me in remembrance: let us
B. C. 710. plead together: declare thou, that thou
mayest be justified.

27 Thy first father hath sinned, and thy

⁹ Heb. *interpreters*, Mal. ii. 7, 8.—^o Chap. xlvii. 6; Lam. ii. 2, 6, 7.

member thy sins—So as to punish them, and destroy thee for them, as thou deservest.

Verse 26. *Put me in remembrance*—Of thy good deeds and merits. *Let us plead together*—I give thee free liberty to urge all thou canst in thy own behalf. *Declare thou, that thou mayest be justified*—Bring forward all thou canst, in order to thy justification, and declare on what ground thou expectest to be acquitted, and continued in my favour. But perhaps the words are not to be considered as spoken ironically, and intended as a rebuke to such as were proud and self-righteous; but are rather to be understood as a direction to penitent sinners, showing them how they might obtain the pardon offered in the preceding verse. Is God thus ready to pardon sin; and, when he pardons it, will he remember it no more? Let us then *put him in remembrance*, mention before him those sins which he forgives; for they must be *ever before us*, to humble us, even though he pardons them, Psal. li. 3. We must *put him in remembrance* of the promises he has made to the penitent, and of the satisfaction his Son has made for them. We must plead these with him when we implore a pardon, and declare these things, in order that we may be *justified freely by his grace*. This is the only way, and it is a sure way, to pardon and peace.

⁹ teachers have transgressed against me. A. M. 3294.
B. C. 710. 28 Therefore ^o I have profaned the

¹⁰ princes of the sanctuary, ^p and have given Jacob to the curse, and Israel to reproaches.

¹⁰ Or, *holy princes*.—^p Psal. lxxix. 4; Jer. xxiv. 9; Dan. ix. 11; Zech. viii. 13.

Verses 27, 28. *Thy first father hath sinned*—Some think that Urijah, who was high-priest in the time of Ahaz, is here especially meant: see 2 Kings xvi. 10, 11. But it is more probable that the expression is put for their forefathers collectively; and so he tells them, that as they were sinners, so also were all their progenitors, yea, even the best of them. Thus Lowth: "Your ancestors, reckoning from Adam downward, have been sinners, and you have trod in their steps:" see Ezek. ii. 3, and xvi. 2, &c.; Ezra ix. 7. *And thy teachers have transgressed, &c.*—Your prophets, priests, and teachers, who ought to have been guides to you, and intercessors for you with God, have led you into sin and error, and therefore you have no reason to fancy yourselves innocent. *Therefore I have profaned the princes of the sanctuary*—The highest and best of your priests, whose persons were most sacred, and therefore were supposed, by themselves and others, to be the farthest from danger. As they had made themselves profane, so have I dealt with them as such, without any regard to the sacredness and dignity of their functions. *Have given Jacob to the curse, and Israel to reproaches*—Have exposed them to contempt and destruction, and made them a proverb of execration and reproach to all the neighbouring nations.

CHAPTER XLIV.

The prophet proceeds in this chapter, as in the last, to encourage God's people with promises of spiritual blessings to be conferred upon them, after their return from captivity, and especially in the days of the Messiah, 1-5. God solemnly avows his own absolute eternity, sole divinity, and infinite foreknowledge, 6-8. Exposes the vanity of idols, and the folly of those who first made and then worshipped them, 9-20. Charges his people to consider his relation to them, and what he had done, did, and would do for them, as an incitement to repentance and thanksgiving.

A. M. 3294. YET now hear, ^a O Jacob, my ser-
B. C. 710. vant; and Israel, whom I have
chosen:

2 Thus saith the LORD that made thee, ^b and

^a Verse 21; Chap. xli. 8; xliii. 1; Jer. xxx. 10; xlv. 27, 28.

formed thee from the womb, *which* A. M. 3294.
will help thee; Fear not, O Jacob, B. C. 710.
my servant; and thou, ^c Jesurun, whom I have
chosen.

^b Chap. xliii. 1, 7.—^c Deut. xxxii. 15.

NOTES ON CHAPTER XLIV.

Verses 1, 2. *Yet now hear, O Jacob*—Although I have chastised thee for thy sins, and had just cause utterly to destroy thee, yet in judgment I will remember mercy, and will still own thee for my servant and chosen people. *Thus saith the Lord, that formed thee from the womb*—"He speaks of the Jewish people under the character of a single per-

son; and as God sometimes designed certain persons for particular offices, from their birth, or conception, so he set apart the posterity of Abraham to be his people from the very original of the family;" and *formed* and fashioned them for himself, by laws, ordinances, teachers, promises, threatenings, corrections, and many other ways. *Jesurun* is another name for Jacob or Israel, given to them by Moses,

A. M. 3294. B. C. 710. 3 For I will ^d pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, I *am* the LORD's; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, ^e and his Redeemer the LORD of hosts; ^f I *am* the first, and I *am* the last; and besides me *there is* no God.

7 And ^g who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that

are coming, and shall come, let them ^{A. M. 3294. B. C. 710.} show unto them.

8 Fear ye not, neither be afraid: ^h have not I told thee from that time, and have declared *it*? ⁱ ye *are* even my witnesses. Is there a God besides me? yea, ^k *there is* no ^l God; I know not *any*.

9 ¶ ¹ They that make a graven image *are* all of them vanity; and their ² delectable things shall not profit; and they *are* their own witnesses; ^m they see not, nor know, that they may be ashamed.

10 Who hath formed a god, or molten a graven image ⁿ *that* is profitable for nothing?

11 Behold, all his fellows shall be ^o ashamed: and the workmen, they *are* of men: let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

^d Chapter xxxv. 7; Joel ii. 28; John vii. 38; Acts ii. 18. ^e Verse 24; Chap. xliii. 1, 14.—^f Chap. xli. 4; xlviii. 12; Rev. i. 8, 17; xxii. 13.—^g Chap. xli. 4, 22; xlv. 21.—^h Chap. xli. 22.—ⁱ Chap. xliii. 10, 12.

^k Deut. iv. 35, 39; xxxii. 39; 1 Sam. ii. 2; 2 Sam. xxii. 32; Chap. xlv. 5.—^l Heb. *rock*, Deut. xxxii. 4.—^m Chap. xli. 24, 29.—ⁿ Heb. *desirable*.—^o Psal. cxv. 4.—^p Jer. x. 5; Hab. ii. 18.—^q Psal. xcvi. 7; Chap. i. 29; xlii. 17; xlv. 16.

Deut. xxxii. 15, (where see the note,) and xxxiii. 5, 26.

Verses 3-5. *I will pour water*—My Spirit, as it is expounded in the latter part of the verse, frequently compared to water in the Scriptures; *upon him that is thirsty*—That is destitute of it, and that sincerely and earnestly desires it; *and my blessing upon thine offspring*—All the blessings of my covenant, especially those of a spiritual nature. This promise seems to have been made with a design to raise the minds and hearts of the Jews from carnal and worldly things, to which they were too much addicted, to spiritual and heavenly blessings, and thereby to prepare them for the reception of the gospel. *And they shall spring up, &c.*—They shall increase and flourish like grass, and those herbs and plants which grow up in the midst of it. *One shall say, I am the Lord's, &c.*—This verse seems to relate to the increase of the church by the accession of the Gentiles: as if he had said, The blessing of God upon the Jews shall be so remarkable that many of the Gentiles shall join themselves unto them, and accept Jehovah for their God, and own themselves for his people.

Verses 6-8. *Thus saith the Lord, &c.*—Here God renews his contest with idols, which he insists on so often, and so much, because his own people were exceeding prone to idolatry. *And who*—Which of all the heathen gods; *shall call, and shall declare it*—Shall, by his powerful call, cause a future event to be, and, by his infinite foreknowledge, declare that it shall be. *And set it in order for me*—Orderly relate all future events in the same manner as they shall happen. *Since I appointed the ancient people*—Αφ' η εποισα ανθρωπων. *Since I first made man upon the earth: so the LXX. And the things*

that are coming, &c.—Such things as are near at hand, and such as are to come hereafter. *Have not I told thee?*—Thee, O Israel, whom he bids not to fear. The sense is, I call you Israelites to bear me witness, whether I have not, from time to time, acquainted you with things to come; *from that time*—When I appointed the ancient people, (verse 7,) from the first ages of the world. *And have declared it*—Have published it to the world in my sacred records. *Ye are even my witnesses*—Both of my predictions, and of the exact agreeableness of events to them.

Verses 9-11. *They that make a graven image are vanity*—Hereby discover themselves to be vain, empty, and foolish men. *And their delectable things shall not profit*—Their idols, in which they take so much pleasure. *They are their own witnesses*—They that make them are witnesses against themselves and against their idols, because they know they are not gods, but the work of their own hands. *They see not, nor know*—Have neither sense nor understanding, therefore they have just cause to be ashamed of their folly in worshipping such senseless things. *Who hath formed a god, &c.*—What man in his wits would do it? *Behold, all his fellows shall be ashamed*—The workmen who, in this work, are partners with him, by whose cost and command the work is done; or those who any way assist in this work, and join with him in worshipping the image which he makes. *They are of men*—They are of mankind, and therefore cannot possibly make a god. *They shall be ashamed together*—Though all combine together, they shall be filled with fear and confusion when God shall plead his cause against them.

A. M. 3294. 12 ^pThe smith ³ with the tongs both
B. C. 710. worketh in the coals, and fashioneth it

with hammers, and worketh it with the strength of his arms: yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule; he maketh it out with a line; he fitteth it with planes, and he maketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the house.

14 He heweth him down cedars, and taketh the cypress and the oak, which he ⁴strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, he maketh a god, and worshippeth *it*; he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast,

and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, *I have seen the fire*:

17 And the residue thereof he maketh a god, *even his graven image*: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me; for thou *art* my god.

18 ^aThey have not known, nor understood: for ^rhe hath ^sshut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

19 And none ^econsidereth ^sin his heart, neither *is there* knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it*: and shall I make the residue thereof an abomination? shall I fall down to ^tthe stock of a tree?

20 He feedeth on ashes: ^adeceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

^p Chap. xl. 19; xli. 6; Jer. x. 3, &c.—³ Or, *with an axe*.
⁴ Or, *taketh courage*.—^a Chap. xlv. 20.—^r 2 Thess. ii. 11.
^s Heb. *daubed*.

^e Hebrew, *setteth to his heart*.—^s Chapter xlv. 8.—^t Hebrew, *that which comes of a tree*.—^a Hosea iv. 12; Romans i. 21; 2 Thess. ii. 11.

Verses 12–17. *The smith, &c.*—“The sacred writers,” says Bishop Lowth, “are generally large and eloquent upon the subject of idolatry: they treat it with great severity, and set forth the absurdity of it in the strongest light. But this passage of Isaiah far exceeds any thing that ever was written upon the subject, in force of argument, energy of expression, and elegance of composition. One or two of the apocryphal writers have attempted to imitate the prophet, but with very ill success: Wisd. xiii. 11–19, and xv. 7, &c.; Baruk, chap. vi.; especially the latter, who, injudiciously dilating his matter, and introducing a number of minute circumstances, has very much weakened the force and effect of his invective. On the contrary, a heathen author, in the ludicrous way, has, in a line or two, given idolatry one of the severest strokes it ever received:

“Olim truncus eram ficulnus, inutile lignum;
Cum faber, incertus scammum faceretne Priapum,
Maluit esse Deum.”

“I was of old the trunk of a fig-tree, a useless block; when the carpenter, uncertain whether to make a bench or a Priapus, chose that I should be a god.”—*Hor.*, lib. i. sat. 8. *He maketh it after the figure of a man, &c.*—In the same comely shape and proportions which are in a living man; *that it may remain in the house*—In the dwelling-house of him that made it. *He heweth him down cedars and the oak*—Which afford the best and most durable timber; *which he strengtheneth for himself*—He plants,

and with care and diligence improves those trees, that he or his posterity may thence have materials for their images, and those things which belong to them. *He maketh an image, and falleth down thereto*—Having related the practices of idolaters, he now discovers the vanity and folly of them, that they make their fire and their god of the same materials, distinguished only by the art of man, and roast their meat with the article which they worship.

Verses 18–20. *They have not known, &c.*—They want common discretion, and have not the understanding of a rational being in them. For what an absurdity is it for a man to dress his meat and make his god with the same piece of wood! Or to think that a log of timber hath any more divinity in it than it had before, because of the form man can give it, or any thing he can do to it! “When,” says Minutius Felix, “does it become a god! Behold, it is cast, fashioned, and carved! It is not yet a god. It is soldered, put together, and set up. Neither is it yet a god. Behold, it is adorned, consecrated, and prayed to! Then at length it is a god when men have chosen and dedicated it.” *He hath shut their eyes*—God hath. Not as if God made men wicked; he only permits them so to be, and orders and overrules their wickedness to his own glorious ends. *And none considereth in his heart*—By which the prophet implies, that the true cause of this, as well as of other absurd and brutish practices of sinners, is the neglect of serious and impartial consideration. *He feedeth on ashes*—An unprofitable and pernicious

A. M. 3294. 21 ¶ Remember these, O Jacob and B. C. 710.

Israel; for ^uthou *art* my servant: I have formed thee; thou *art* my servant: O Israel, thou shalt not be forgotten of me.

22 * I have blotted out, as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me; for ^vI have redeemed thee.

23 * Sing, O ye heavens; for the LORD hath done *it*: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD ^athy Redeemer, and ^bhe that formed thee from the womb, I *am* the

^u Verses 1, 2.—^x Chap. xliii. 25.—^y Chap. xliii. 1; xlviii. 20; 1 Cor. vi. 20; 1 Pet. i. 18, 19.—^{*} Psa. lxix. 34; xcvi. 11, 12; Chapter xlii. 10; xlix. 13; Jer. li. 48; Revelation xviii. 20. ^a Chap. xliii. 14; Verse 6.

food, and no less unsatisfying and mischievous is the worship of idols. *A deceived heart*—A mind corrupted and deceived by deep prejudice, gross error, and especially by his own lusts; *hath turned him aside*—From the way of truth, from the knowledge and worship of the true God, unto this irrational and foolish idolatry; *that he cannot deliver his soul*—From this error, and the vengeance that will follow upon it; *nor say, Is there not a lie, &c.*—Is not this idol which I honour and trust to a mere fiction and delusion which will deceive me?

Verses 21–23. *Remember these*—These things, the deep ignorance and stupidity of idolaters. *O Israel, thou shalt not be forgotten*—I will not forget nor forsake thee; therefore thou shalt have no need of idols. *I have blotted out as a cloud, &c.*—As the sun arising disperses the clouds, and causes them to vanish and disappear, so have I, arising for thy salvation, with the light and influence of my grace, scattered and removed thy transgressions, that there is no remnant or appearance of them left: a beautiful and expressive metaphor. *Return unto me*—From thine idolatry, and other sinful practices. *For I have redeemed thee*—Therefore thou art mine, and obliged to return and adhere to me. *Sing, O ye heavens, &c.*—“The prophet here, by an elegant apostrophe, calls upon all creatures to glorify God for his singular blessing to his people in delivering them from their captivity in Babylon; which also has a further respect to the great and spiritual deliverance of mankind by the Messiah;” a mercy so transcendent, that, as he intimates, it is sufficient, were it possible, to make even the stones break forth in praises to God.

Verses 24–27. *I am the Lord that maketh all things*—And therefore I can save thee without the help of any other gods, or any creature; *that frustrateth the tokens of the liars*—Of the magicians and astrologers, who were numerous and greatly esteemed in Babylon, and who had foretold the long continuance and prosperity of the Chaldean empire.

LORD that maketh all *things*; ^a that A. M. 3294. stretcheth forth the heavens alone; B. C. 710.

that spreadeth abroad the earth by myself:

25 That ^dfrustrateth the tokens ^eof the liars, and maketh diviners mad; that turneth wise *men* backward, ^fand maketh their knowledge foolish;

26 ^gThat confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the ^hdecayed places thereof:

27 ^bThat saith to the deep, Be dry, and I will dry up thy rivers:

^b Chap. xliii. 1.—^c Job ix. 8; Psa. civ. 2; Chap. xl. 22; xlii. 5; xlv. 12; li. 13.—^d Chap. xlvii. 13.—^e Jer. l. 36. ^f 1 Cor. i. 20.—^g Zech. i. 6.—^h Heb. *wastes*.—^b Jer. l. 38; li. 32, 36.

And maketh the diviners mad—With grief for the disappointment of their predictions, and their disgrace which followed it. *That turneth wise men backward*—Stopping their way, and blasting their designs. *That confirmeth the word of his servants*—The prophets, as appears from the next clause, namely, Isaiah, Jeremiah, and others, whom God sent to foretel the destruction of Babylon, and the redemption of his people. The connection of this with verse 25, is, As God discovers the folly and madness of such false prophets, so he punctually fulfils the predictions of his own prophets. *That saith to the deep, Be dry*—That with a word can dry up the sea and rivers, and remove all impediments. “Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into the city by night, through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah. *A drougt shall be upon her waters, and they shall be dried up: I will lay her sea dry; and I will scorch up her springs*, Jer. l. 38; li. 36. It is proper here to give some account of the method by which the stratagem of Cyrus was effected. The Euphrates, in the middle of summer, from the melting of the snows on the mountains of Armenia, like the Nile, overflows the country. In order to diminish the inundation, and carry off the waters, two canals were made by Nebuchadnezzar a hundred miles above the city; the first on the eastern side, called Naharmalca, or the Royal river, by which the Euphrates was let into the Tigris; the other on the western side, called Pallacopas, or Naharaga, (Hebrew, נַהַר אֲוֶן, *the river of the pool*,) by which the redundant waters were carried into a vast lake, forty miles square, contrived, not only to lessen the inundation, but for a reservoir, with sluices to water the barren country on the Arabian side. Cyrus, by turning the whole river into the latter lake, laid the channel, where it ran through the city, almost dry; so that his army entered it both above

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28 That saith of Cyrus, *He is my shepherd, and shall perform all my pleasure: even saying to Jeru-*

¹ 2 Chron. xxxvi. 22, 23;

and below by the bed of the river, the water not reaching above the middle of the thigh. By the great quantity of water let into the lake, the sluices and dams were destroyed; and being never repaired afterward, the waters spread over the whole country below, and reduced it into a morass, in which the river is lost."—Bishop Lowth.

Verse 28. *That saith of Cyrus*—Whom God here mentions by his proper name, two hundred years before he was born, that this might be an undeniable evidence of the exactness of God's foreknowledge, and a convincing argument to conclude this dispute between God and idols. *He is my shepherd*—Him will I set up to be the shepherd of my people, to

salem, ⁱThou shalt be built; and to the temple, Thy foundation shall be laid.

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Ezra i. 1; Chap. xlv. 13.

rescue them from wolves or tyrants, to gather them together, to rule them gently, and to provide comfortably for them. Xenophon tells us, that Cyrus used to compare kings in general, and himself in particular, to a shepherd.—*Cyropæd.*, lib. 8. *And shall perform all my pleasure*—All that I command him to do, especially to give leave and order for the rebuilding of the city and temple of Jerusalem, as it here follows. This prophecy, which thus speaks of Cyrus by name, as foreknown and appointed by the divine counsel for the performance of the great work designed by providence, is one of the most remarkable contained in Scripture, of the same kind with that 1 Kings xiii. 1, 2.

CHAPTER XLV.

In pursuance of the subject of the preceding chapter, we have here the commission which God would give Cyrus, and the success wherewith he would bless his arms, 1-4. The proof God would hereby give of his eternal power and godhead, and his universal incontestable sovereignty, 5-7. A prayer for the hastening of this deliverance, 8. A check to those who murmured against the appointments and dispensations of God, 9, 10. Encouragement given to those who trusted in God, and continued instant in prayer, 11-15. Idols and their worshippers shall be destroyed, and God alone exalted, 16-21. Both Jews and Gentiles are called to renounce their idolatries and turn to Jehovah, who reveals himself as a just God and a Saviour, engaging that all mankind shall bow to him, and that in him Israel shall be justified and shall glory, 22-25.

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THUS saith the LORD to his anointed, to Cyrus, whose ^aright hand I ¹have holden, ^bto subdue nations before him;

^a Chap. xli. 13.—¹ Or, *strengthened*.

and I will loose the loins of kings, to open before him the two-leaved gates, and the gates shall not be shut;

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B. C. 710.^b Chap. xli. 2; Dan. v. 30.

NOTES ON CHAPTER XLV.

Verse 1. *Thus saith the Lord to his anointed, &c.*—Cyrus is called the Lord's *anointed*, a title usually given to the kings of the Jews, who were God's immediate deputies, not because material oil had been poured upon him when he was made king, as was the case with most of them, but because he was raised up, and ordained by the divine counsel, to perform God's good pleasure, and furnished for that purpose with the necessary endowments; among which must be reckoned "his singular justice, his reverence toward the divine nature, his prudence, fortitude, and distinguished clemency and humanity:" to all which, and many other of his excellent qualities, his historian, Xenophon, bears testimony. *Whose right hand I have holden*—Or *strengthened*, as *החזקתי* may be properly rendered; whom I will powerfully assist, teaching his hands to war, as the phrase is *Psa. xviii. 34*, supporting and directing his right hand, and enabling him to surmount all difficulties, and to overcome all opposition.

To subdue nations before him—The nations conquered by him, according to Xenophon, were "the Syrians, Assyrians, Arabians, Cappadocians, the Phrygians, Lydians, Carians, Phœnicians, Babylonians. He moreover reigned over the Bactrians, Indians, Cilicians, the Sacæ, Paphlagonians, and Mariandyni." All these kingdoms he acknowledges, in his decree for the restoration of the Jews, to have been given him by Jehovah, the God of heaven, *Ezra i. 2*. *And I will loose the loins of kings*—I will weaken them, and render them unprepared and unable to oppose Cyrus. "The eastern people, wearing long and loose garments, were unfit for action or business of any kind, without girding their clothes about them: when their business was finished, they took off their girdles. A girdle, therefore, denotes strength and activity; and to *unloose the girdle* is to deprive of strength, to render unfit for action." *To open before him the two-leaved gates*—"The gates of Babylon, within the city, leading from the streets to the river, were providentially left

A. M. 3294. 2 I will go before thee, ° and make
B. C. 710. the crooked places straight: ^d I will
break in pieces the gates of brass, and cut in
sunder the bars of iron:

3 And I will give thee the treasures of dark-
ness, and hidden riches of secret places, ° that
thou mayest know that I, the LORD, which
call thee by thy name, am the God of
Israel.

4 For ^e Jacob my servant's sake, and Israel
mine elect, I have even called thee by thy

name: I have surnamed thee, though ^{A. M. 3294.}
thou hast ^{B. C. 710.} not known me.

5 ¶ I ⁱ am the LORD, and ^k there is none else,
there is no God besides me: ^l I girded thee,
though thou hast not known me:

6 ^m That they may know from the rising of
the sun, and from the west, that there is none be-
sides me. I am the LORD, and there is none else.

7 I form the light, and create darkness: I make
peace, and ⁿ create evil: I the LORD do all these
things.

^c Chap. xl. 4.—^d Psa. cvii. 16.—^e Chap. xli. 23.—^f Exod.
xxxiii. 12, 17; Chapter xliii. 1; xlix. 1.—^g Chapter xlv. 1.
^h 1 Thess. iv. 5.

ⁱ Deut. iv. 35, 39; xxxii. 39; Chap. xlv. 8; xlv. 9.—^k Ver.
14, 18, 21, 22.—^l Psa. xviii. 32, 39.—^m Psa. cii. 15; Chap.
xxxvii. 20; Mal. i. 11.—ⁿ Amos iii. 6.

open in the night when Cyrus's forces entered the
city through the channel of the river, in the general
disorder occasioned by the great feast which was
then celebrated: otherwise, says Herodotus, the
Persians would have been shut up in the bed of the
river, and taken as in a net, and all destroyed. And
the gates of the palace were opened imprudently
by the king's orders, to inquire what was the cause
of the tumult without, when two parties of Medes
and Persians rushed in, got possession of the palace,
and slew the king." See Xenoph. *Cyrop.*, vii. p.
528; and Bishop Lowth.

Verses 2, 3. *I will go before thee*—To remove all
obstructions, and prepare the way for thee. "The
divine protection which attended Cyrus, and ren-
dered his expedition against Babylon easy and prosper-
ous, is finely expressed by this highly poetical
image of God's going before him, and making the
mountains level." *I will break in pieces the gates
of brass*—I will destroy all that oppose thee, and
carry thee through the greatest difficulties. "Aby-
denus says that the wall of Babylon had brazen
gates. And Herodotus more particularly: 'In the
wall all round, there are a hundred gates all of brass;
and so, in like manner, are the sides and the lintels.'
The gates, likewise, within the city, opening to the
river, from the several streets, were of brass; as
were those also of the temple of Belus." *And I will
give thee the treasures of darkness*—Treasures that
have been stored up, and long kept in dark and se-
cret places, as well in Babylon (Jer. l. 37; and li. 13)
as in other countries which Cyrus conquered, and
from which, as Pliny and others relate, he took infi-
nite treasures. "Sardes and Babylon," as we learn
from Xenophon, "when taken by Cyrus, were the
wealthiest cities in the world. Croesus, celebrated
beyond all the kings of that age for his riches, gave
up his treasures to Cyrus, with an exact account, in
writing, of the whole, containing the particulars with
which each wagon was loaded, when they were
carried away: and they were delivered to Cyrus at
the palace of Babylon. The gold and silver esti-
mated by weight, according to the account given by
Pliny, amount to 126,224,000 pounds sterling."—
Bishop Lowth. *That thou mayest know that I am
the God of Israel*—That I, Jehovah, who have so

highly favoured thee, and have mentioned thy name
so long beforehand, as the peculiar instrument of
my providence, am the true God, and that Israel is
my people. If this prophecy was shown to Cyrus,
as Josephus says it was, *Antiq.*, lib. ii. cap. 2, (see
note on Ezra i. 1,) it is very reasonable to suppose,
when he found his own name mentioned in it, and
his achievements described so long before, he must
thereby be brought to know and acknowledge the
God of Israel to be the only living and true God.

Verses 4–6. *For Jacob my servant's sake, &c.*—
The prophet here gives us the reasons why God
showed such favour to a prince, who had been ad-
dicted to the superstition of his country, and igno-
rant of the true God, that he prospered all his under-
takings, and gave success to all his endeavours. It
was, 1st, For Israel's sake: *For Israel, mine elect,
I have even called thee, &c.*—I have called thee to
this honour, and that by name; not for thy own
sake, but for Israel's sake: therefore, neither despise
them, though a poor and despised people, nor be
puffed up in a great opinion of thyself. *I have sur-
named thee, though thou hast not known me*—I knew
and called thee, when thou didst neither know nor
think of me; nay, when thou hadst no being. *I
girded thee, &c.*—I made thee strong and active,
and fitted and disposed thee for these great and war-
like enterprises. It was, 2d, For the sake of all
nations; that they might be convinced of the true
divinity and almighty power of the God of Israel.
*That they may know from the rising of the sun, &c.,
that I am the Lord, &c.*—That all nations may know
it by my foretelling these things so long before, and
by the wonderful success that I shall give thee, and
by my overruling thy heart and counsels, to the
deliverance of my people. Or, as Lowth explains
it, "My interposing so visibly in behalf of my own
people, and returning their captivity by such unex-
pected means, will convince the heathen part of the
world that I am the only true God."

Verse 7. *I form the light, and create darkness,
&c.*—All men's comforts and calamities come from
my hand. "It was the great principle of the Magian
religion, which prevailed in Persia in the time of
Cyrus, and in which probably he was educated, that
there are two supreme, coeternal, and independent

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8 ° Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it.

9 Wo unto him that striveth with ^phis Maker! Let the potsherd strive with the potsherds of the earth. ^aShall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Wo unto him that saith unto *his* father,

° Psa. lxxvii. 3; lxxxv. 11.—^p Chap. lxiv. 8.—^a Chap. xxix. 16; Jer. xviii. 6; Rom. ix. 20.—^r Jer. xxxi. 9.

causes, always acting in opposition one to the other; one, the author of all good, the other, of all evil; the good being they called Light; the evil being Darkness; that, when Light had the ascendant, then good and happiness prevailed among men; when Darkness had the superiority, then evil and misery abounded. An opinion that contradicts the clearest evidence of our reason, which plainly leads us to the acknowledgment of one only Supreme Being, infinitely good as well as powerful. With reference to this absurd opinion, held probably by the person to whom this prophecy is addressed, God, by his prophet, in the most significant terms, asserts his omnipotence and absolute supremacy. *I am JEHOVAH, and none else; forming light, and creating darkness; making peace, and creating evil; I JEHOVAH am the author of all these things.* Declaring that there is no power, either of light or darkness, of good or evil, of happiness or misery, independent of the one supreme God, infinite in power and in goodness.—Bishop Lowth.

Verse 8. *Drop down, ye heavens, from above, &c.*—It appears from the last clause of this verse, that these are the words of Jehovah himself, commanding blessings to descend upon his people, and exhorting his people willingly and gratefully to receive them, and to walk worthy of them. The passage is strongly figurative, and Vitringa is of opinion, that it “refers primarily to the blessings consequent upon the deliverance from the Babylonish captivity; but secondarily, and in its more complete sense, to that righteousness and salvation liberally imparted to man by the grace of the Messiah.” The words may be thus paraphrased: Let the heavens drop down, or, they shall drop down, as it were, from above, &c. God’s righteous and gracious acts, done for his people, and his blessings conferred upon them, shall be as many and illustrious as if he rained them down from heaven. But let the earth open itself, both to receive those refreshing and fertilizing showers, and to bring forth those fruits which they might be reasonably expected to produce. *And let them*—The heavens and the earth conspiring together; *bring forth salvation*—The redemption and deliverance of God’s people from Babylon, by Cyrus, and from ignorance and error, sin and death, by the

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What begettest thou? or to the wo-man, What hast thou brought forth?

11 Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning ^rmy sons, and concerning ^athe work of my hands command ye me.

12 ^rI have made the earth, and ^ucreated man upon it: I, *even* my hands, have stretched out the heavens, and ^xall their host have I commanded.

13 ^rI have raised him up in righteousness,

° Isa. xxix. 23.—^r Chap. xlii. 5; Jer. xxviii. 5.—^u Gén. i. 26.
^x Gen. ii. 1.—^y Chap. xli. 2.

Messiah. *And let righteousness spring up together*—Together with salvation. Let the holiness of my people bear some proportion to their privileges and advantages, and the great things I have done for them. *I the Lord have created it*—I am the author, both of the salvation and of the righteousness which springs up together with it.

Verses 9, 10. *Wo unto him that striveth, &c.*—Bishop Lowth renders this verse, “Wo unto him that contendeth with the power that formed him, the potsherd with the moulder of the clay! Shall the clay say to the potter, What makest thou? And to the workman, Thou hast no hands.” “The prophet,” he thinks, “answers or prevents the objections and cavils of the unbelieving Jews disposed to murmur against God, and to arraign the wisdom and justice of his dispensations in regard to them; in permitting them to be oppressed by their enemies, and in promising them deliverance, instead of preventing their captivity. St. Paul has borrowed the image, and has applied it to the like purpose with equal force and elegance, Rom. ix. 20, 21.”

Verses 11–13. *Thus saith the Holy One of Israel, and his Maker*—Israel’s Maker. A preface this which always ushers in some gracious promise: see chap. xliii. 1, 3, 14; and xliv. 6; and xlviii. 17. *Ask me of things to come, &c.*—The words thus rendered contain a concession, and the sense of them may be this: although the potter doth not give an account to the clay, nor parents to their children, yet I will so far condescend to you as to be at your command in this matter, to give you an account of those great actions of mine for which you quarrel with me. Many interpreters, however, prefer rendering the words interrogatively, thus: *Do you, or will you, ask, or question me, of things to come concerning my sons? and concerning the work of my hands will you command me?* As if he had said, Will you not allow me the liberty which yourselves take, of disposing of my own children and works as I see fit? Must I give you an account of these matters? Which he does in the words following. *I have made the earth, and created man, &c.*—The earth and its inhabitants are wholly and solely my creatures, and therefore are absolutely at my disposal. *I have raised him up*—Namely, Cyrus, named before,

A. M. 3294. and I will ²direct all his ways: he
B. C. 710. shall ²build my city, and he shall
let go my captives, ³not for price nor reward,
saith the LORD of hosts.

14 Thus saith the LORD, ^bThe labour of
Egypt, and merchandise of Ethiopia and of the
Sabeans, men of stature, shall come over unto
thee, and they shall be thine: they shall come
after thee; ^cin chains they shall come over,
and they shall fall down unto thee, they shall
make supplication unto thee, *saying*, ^dSurely

^a Or, *make straight*.—² Chronicles xxxvi. 22; Ezra i. 1;
Chap. xlv. 28.—³ Chap. lii. 3; Romans iii. 24.—^b Psalm
lxviii. 31; lxxii. 10; Chapter xlix. 23; lx. 9, 14, 16;

verse 1; *in righteousness*—Not in a way of absolute
sovereignty, as I might have done, but most justly
to punish the oppressors of my people, to plead the
cause of the oppressed, and to manifest my righteous-
ness, truth, and goodness. *And I will direct his
ways*—Will guide and assist him in all his marches,
wars, and battles, crowning all his undertakings with
success. *He shall let go my captives, not for price,
&c.*—That is, freely, without requiring any ransom
for them, as is usual in such cases. Such an exact
prediction of events, which depended on the mind
and will of Cyrus, is mentioned here as an infallible
evidence of the certainty of God's foreknowledge,
and of his being the only true God, because idols
could discover no such things.

Verse 14. *Thus saith the Lord, &c.*—Here the
prophet turns to Jerusalem, or to the company of
returning exiles, and relates some joyful conse-
quence of the deliverance foretold, which probably
chiefly respects the future admission of the Gentiles
into the church of God. *The labour of Egypt*—
The wealth gotten by their labour; *and mer-
chandise of Ethiopia*—The gains of their merchan-
dise; *and of the Sabeans, men of stature*—A tall
and strong people; *shall come over unto thee*—O my
city, or church. The sense is, Jerusalem shall not
only be rebuilt, but the wealth and glory of other
countries shall be brought to it again, as in former
times. "The words," says Lowth, "may be sup-
posed, in some degree, verified in Cyrus's devoting
the tribute coming out of those rich provinces of
Egypt, Ethiopia, and Seba, to the building and ser-
vice of the temple." To which may be added,
that "some of the succeeding Persian monarchs
settled revenues upon the temple for the offering of
sacrifices for themselves and their families, Ezra vi.
10. And the same was done, in after times, by
Alexander the Great, and several of the Syrian and
Egyptian kings, 2 Maccab. iii. 2, 3, and v. 16." But
"the place is principally meant of the flourishing
state of the church, (often described under the
figure of a city,) when the Gentile world should
come into it, bring in their riches to the support of
it, and submit themselves to its government, as be-
ing the only seat and temple of truth." *In chains*
they shall come over—Subdued by the rod of the

God is in thee; ^eand ^ethere is none
else, *there is no God.* A. M. 3294
B. C. 710.

15 Verily thou *art* a God ^fthat hidest thy-
self, O God of Israel, the Saviour.

16 They shall be ashamed, and also confound-
ed, all of them: they shall go to confusion toge-
ther *that are* ^gmakers of idols.

17 ^hBut Israel shall be saved in the LORD
with an everlasting salvation: ye shall not
be ashamed nor confounded world without
end.

Zech. viii. 22.—^c Psalm cxlix. 8.—^d 1 Corinthians xiv. 25.
^e Verse 5.—^f Psa. xlv. 24; Chap. viii. 17; lvii. 17.—^g Chap.
xlv. 11.—^h Chap. xxvi. 4; Verse 20; Rom. xi. 26.

Messiah's strength, (Psa. cx. 2,) the power of his
word, and led captive thereby: they shall confess
themselves to be conquered, and shall willingly sub-
mit themselves to thee. The subjection of the Gen-
tiles to God's church is often expressed in Scripture
by such metaphors as this; as Psa. xlv. 5; and
cxlix. 8; and lxviii. 18, compared with Eph. iv. 8.
They shall make supplication unto thee—To ob-
tain thy favour and society; *saying, Surely God is
in thee*—Or, *with thee*. We plainly discern that
God is on thy side, or in the midst of thee; and
therefore we desire to join ourselves with thee; *and
there is none else*—We are now convinced that Je-
hovah, thy God, is the only true God, and that idols
are vain and empty nothings.

Verse 15. *Verily, &c.*—These are the words of
the prophet, drawn from him by the consideration
of the great and various works and dispensations of
God toward his church, and in the world; *thou art
a God that hidest thyself*—Namely, from thy peo-
ple for a season: thy counsels are deep and incom-
prehensible, and thy ways past finding out; *O God
of Israel, the Saviour*—Who, though thou conceal-
est the grounds and reasons of thy dispensations,
and often deferrest to help thy people in the time of
distress, yet art still carrying on their deliverance,
and the destruction of their enemies, although in a
mysterious way. And therefore it is meet that we
should patiently wait for the accomplishment of
these glorious things here promised us.

Verses 16, 17. *They*—The idolatrous Gentiles, as
it is explained in the end of the verse, opposed to
Israel in the beginning of the next verse, *shall be
ashamed, &c.*—Hebrew, *בושו וגם נכלמו כלם*, *They
are ashamed, they are even confounded, all of them*;
that is, after the completion of this prophecy. *They
shall go*—Hebrew, *הלכו*, *they go, to confusion toge-
ther, the makers of idols*—Both the artificers, and
the masters that set them on work, and consequently
all their worshippers. "The reader cannot but ob-
serve the sudden transition from the solemn adora-
tion of the secret and mysterious nature of God's
counsels in regard to his people, to the spirited
denunciation of the confusion of idolaters, and the
final destruction of idolatry; contrasted (verse 17)
with the salvation of Israel, not from temporal cap-

A. M. 3294. B. C. 710. 18 For thus saith the LORD¹ that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: ¹*I am the LORD; and there is none else.*

19 I have not spoken in ¹secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: ^mI the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: ⁿthey have no knowledge that set

up the wood of their graven image, A. M. 3294. B. C. 710. and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: ^owho hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? ^pand *there* is no God else besides me; a just God and a Saviour; *there is* none besides me.

22 ¶ ^qLook unto me, and be ye saved, all the ends of the earth: for *I am* God, and *there* is none else.

23 ^rI have sworn by myself, the word is gone

¹ Chapter xlii. 5.—^k Verse 5.—^l Deut. xxx. 11; Chapter xlviii. 16.—^m Ps. xix. 8; cxix. 137.—ⁿ Chap. xlv. 17, 19; xlv. 7; xlviii. 7; Rom. i. 22.

^o Chap. xli. 22; xliii. 9; xlv. 7; xlv. 10; xlviii. 14.—^p Ver. 5, 14, 18; Chap. xlv. 8; xlv. 9; xlviii. 3.—^q Ps. xxii. 27; lxx. 5.—^r Gen. xxii. 16; Heb. vi. 13.

tivity, but the *eternal* salvation by the Messiah, strongly marked by the repetition and augmentation of the phrase, עַד עוֹלָם עַד, *usque ad secula eternitatis*, to the ages of eternity.”—Bishop Lowth.

Verse 18. *Thus saith the Lord*—Hebrew, *Jehovah; that created the heavens, &c.*—This description of God is here added, 1st, To detect the vanity of idols, by asserting that none was to be owned as the true God, besides that one Jehovah who made the heavens and the earth, and the inhabitants thereof. 2d, To demonstrate God’s sufficiency to fulfil all these glorious promises made to his church, because he created the world, and upholds it by the word of his power. And, 3d, To manifest his goodness to mankind, inasmuch as he did not create the earth in vain, but for the use and comfort of men, that it might be a fit habitation for them: whence it was easy to infer that he would much more be gracious to his own people.

Verse 19. *I have not spoken in secret, in a dark place, &c.*—This is declared in opposition to the manner in which the heathen oracles gave their answers; which were generally delivered not only darkly and doubtfully, but from obscure cells and caverns of the earth: such was the seat of the Cumean Sibyl:

“Excisum Euboicæ latus ingens rupis in antrum.”

“A spacious cave within its farmost part
Was hew’d, and fashion’d by laborious art:
Through the hill’s hollow sides—”

VIRG. *ÆN.*, vi. 42.

Such was that of the famous oracle at Delphi: of which, says Strabo, lib. ix., “The oracle is said to be, *αντρον κοilon μετα βαθους, η μαλα ευροστομον*, a hollow cavern of considerable depth, with an opening not very wide.” And Diodorus, giving an account of the same oracle, says, “There was in that place a great chasm, or cleft, in the earth; in which very place is situated what is called *Adytum*,” that is, the cavern, or hidden part of the temple. Jehovah, on the contrary, delivered his oracles to Israel publicly and plainly. *I said not to the seed of Jacob, Seek*

ye me in vain—Serve and worship me for naught. As I appointed them work, so from time to time I have given them abundant recompense. *I Jehovah speak righteousness, &c.*—That which I promise is true, and that which I command is just and good. I require nothing of my people but what is righteous in itself, and for their real advantage: whereas the idols, or their priests rather, command their worshippers to do many sinful and shameful things, even in their worship, as is most notorious. Bishop Lowth renders this clause, *I am Jehovah, who speak truth, who give direct answers*; observing, “This also is said in opposition to the false and ambiguous answers given by the heathen oracles; of which there are many noted examples.”

Verses 20–22. *Draw near together*—To attend to what I have said, and am now about to say again, concerning the vanity of your idols; *ye that are escaped of the nations*—Ye that survive those many and great destructions which I am bringing upon heathen nations for their abominable idolatries and other wickedness. Let those dreadful judgments upon others, and God’s great mercy in sparing you, awaken you to a more impartial and serious consideration of this subject, and induce you to renounce those idols which have now manifested their inability to afford any help to those who serve and trust in them. *They have no knowledge, &c.*—See on chap. xlv. 9, 17, 18. *Let them take counsel together*—To maintain the cause of their idols. See on chap. xli. 22; and xliii. 9; and xlv. 7. *Look unto me, &c., all ye ends of the earth*—Upon these considerations I call upon all people, from one end of the earth to the other, to cast away their idols, and to turn their eyes and hearts to me, expecting salvation from me, and from me only; and they shall not be disappointed. And this is not only an exhortation to the Gentiles to turn from idols to God, but a prediction that they shall turn to him, and look unto Christ, who is and will be the author of eternal salvation to all that obey him, whether Jews or Gentiles, which is confirmed by the following verse.

Verse 23. *I have sworn by myself*—Which is the

A. M. 3294. out of my mouth in righteousness, and
B. C. 710. shall not return, That unto me every
*knee shall bow, ^tevery tongue shall swear.

24 ³Surely, shall *one* say, In the LORD have
I ^urighteousness ⁴and strength: *even* to him

^aRomans xiv. 11; Philippians ii. 10.—^tGenesis xxxi.
53; Deuteronomy vi. 13; Psalm lxiii. 11; Chapter lxx. 16.
³Or, *Surely he shall say of me, In the LORD is all righteous-*

highest and most solemn oath possible, Heb. vi. 13; and therefore signifies that the matter, thus confirmed, is of extraordinary importance. *The word is gone out of my mouth in righteousness*—It is what I will faithfully perform. *And shall not return*—Namely, unto me void, or without effect, as this phrase is more fully delivered, chap. lv. 11. It is a metaphor taken from ambassadors, who sometimes return to their princes without any success in their business. *That unto me every knee shall bow*—Not only the Jews, but all nations shall worship me, and submit to my laws: which is signified by the bowing of the knee, a posture of reverence and subjection, and by one eminent part of God's worship, swearing by his name. *Surely shall one say*—Or, *shall he say*, each or every one of these, who, he now declared, should bow their knees to God, &c. *In the Lord*—Hebrew, *Jehovah*. By, or from God alone, or the Messiah, who is the true Jehovah as well as man; *have I righteousness*—*To justify me from all things, from which I could not be justified by the law of Moses*. See Acts xiii. 39. This plainly points us to the Messiah, whose very name is the Lord our righteousness, Jer. xxiii. 6; and whose great business it was to bring in everlasting righteousness, Dan. ix. 24; and who of God is made

shall *men* come; and ^xall that are ^{A. M. 3294.}
incensed against him shall be ^{B. C. 710.}
ashamed.

25 ^yIn the LORD shall all the seed of Israel
be justified, and ^zshall glory.

ness and strength.—^uJeremiah xxiii. 5; 1 Corinthians i. 30.
⁴Hebrew, *righteousnesses*.—^xChapter xli. 11.—^yVerse 17.
^z1 Cor. i. 31.

unto us righteousness, 1 Cor. i. 30. *And strength*—Support and assistance to bear all my burdens, overcome all my enemies, and perform all my duties. The sense is, The Gentiles shall expect and obtain from Christ both justification, or forgiveness of sins by his blood, and sanctification by his Spirit. *Even to him shall men come*—The Gentiles shall come to Christ, either, 1st, By constraint, or necessity, to be judged by him at the last day: or, 2d, Willingly by prayer to seek, and by faith to receive, righteousness and strength from him. *Coming to Christ is put for believing on him*, Matt. xi. 28; John v. 50, and vi. 35-37, and elsewhere. *And, or, but, all that are incensed against him*—All his implacable enemies shall be brought to shame and punishment.

Verse 25. *In the Lord shall all the seed of Israel*—All Israelites indeed, whether Jews or Gentiles; all believers, who are frequently called God's Israel in Scripture; *be justified*—Acquitted, both from real guilt before God, and from all false aspersions before the world; for this justification of the true Israel is opposed to their enemies being *ashamed*, verse 24; which seems to be intended of their public shame and confusion before God and men. *And shall glory*—They shall not only receive him, but they shall rejoice and triumph in him as their God and portion.

CHAPTER XLVI.

In this chapter we have, (1.) A prediction of the overthrow of the Babylonish idolatry, 1, 2. (2.) An address to the people of God, assuring them of his kind regard to them, and of the constancy of that regard, 3, 4. (3.) The vanity of idols shewn from the manner of making them, and their inability to move, to give their worshippers any answer, or afford them any help, 5-7. (4.) An exhortation to the Jews to consider this, and still to adhere to their own God, remembering the undeniable proofs he had given of his true and sole divinity, from his illustrious works in former times; and his predictions of events, certainly fulfilled, or soon to be fulfilled, 8-11. (5.) The unbelievers and stout-hearted are addressed, who doubted the completion of these predictions and promises, 12, 13.

A. M. 3294. **B**EL ^aboweth down. Nebo stoop-
B. C. 710. eth, their idols were upon the
beasts, and upon the cattle: your carriages

^aChap. xxi. 9; Jer. l. 2; li. 44.

NOTES ON CHAPTER XLVI.

Verses 1, 2. *Bel*—The chief idol of the Babylonians, called by profane historians Jupiter Belus; *boweth down*—As the Babylonians used to bow down to him to worship him, so now he bows down, and submits himself to the victorious Persians. *Nebo*

were heavy loaden; ^bthey are a bur- ^{A. M. 3294.}
den to the weary beast. ^{B. C. 710.}

2 They stoop, they bow down together;

^bJer. x. 5.

stoopeth—Another of their famous idols, probably a deified prophet, the word signifying to deliver oracles, or to prophesy. The names of these idols were included in the names of several of their princes, as *Bel*, in *Belshazzar*; *Nebo*, in *Nabonassar*; *Nebuchadnezzar*, *Nebuzar-adan*. *Their idols were upon*

A. M. 3294. they could not deliver the burden, B. C. 710. ° but ¹ themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, ^d which are borne *by me* from the belly, which are carried from the womb :

4 And *even* to your old age ° I *am* he ; and *even* to hoar hairs ^f will I carry you : I have made, and I will bear ; even I will carry, and will deliver you.

5 ¶ ^g To whom will ye liken me, and make me equal, and compare me, that we may be like ?

6 ^h They lavish gold out of the bag, and weigh silver in the balance, and hire a gold-

° Jer. xlviii. 7.—¹ Heb. *their soul*.—^d Exod. xix. 4 ; Deut. i. 31 ; xxxii. 11 ; Psa. lxxi. 6 ; Chap. lxiii. 9.—^e Psa. cii. 27 ; Malachi iii. 6.—^f Psalm xlviii. 14 ; lxxi. 18.—^g Chapter xl. 18, 25.

their beasts—Were taken and broken, and the materials of them, which were gold, and silver, and brass, were carried upon beasts into Persia. *Your carriages*—O ye Persians, to whom he suddenly turns his speech, *were heavy laden*—With these useless gods, which were so far from being able to come forward to the help of their worshippers, that they could not move themselves, but must be dragged on carriages by cattle. *They bow down together*—The Babylonians and their idols, neither of them being able to help the other. *They could not deliver the burden*—The Babylonians could not deliver their idols, which he now had called a burden ; *but themselves are gone into captivity*—They as well as their idols.

Verses 3, 4. *Hearken, &c., all the remnant of the house of Israel*—All that remain of the twelve tribes. He terms them a *remnant*, either because the ten tribes were already carried into captivity by Shalmaneser, or because he addresses that remnant of the two tribes, which he foresaw would return from Babylon ; *which are borne by me, &c.*—Whom I have nourished and cared for from time to time, ever since you were a people, and came out of Egypt, and that as affectionately and tenderly as parents bring up their own children. *Even to hoar hairs will I carry you*—That kindness which I have shown you, and that care which I have taken of you, I will continue to you to the end, never forsaking you, unless you wilfully and obstinately cast me off ; which the Jews did when their Messiah came. *I have made you, and will carry, and deliver you*—You are my workmanship, both as you are men, and as you are my peculiar people ; and therefore I will preserve and deliver you. The reader will observe, that the prophet here “very ingeniously, and with great force, contrasts the power of God, and his tender goodness effectually exerted toward his people, with the inability of the false gods of the

smith ; and he maketh it a god : A. M. 3294. they fall down, yea, they worship. B. C. 710.

7 ⁱ They bear him upon the shoulder, they carry him, and set him in his place, and he standeth ; from his place shall he not remove : yea, ^k one shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and show yourselves men : ^l bring it again to mind, O ye transgressors.

9 ^m Remember the former things of old : for I *am* God, ⁿ there is none else ; I *am* God, and there is none like me,

10 ° Declaring the end from the beginning, and from ancient times *the things* that are not yet done, saying, ^p My counsel shall stand, and I will do all my pleasure :

^h Chap. xl. 19 ; xli. 6 ; xlv. 12, 19 ; Jer. x. 3.—ⁱ Jer. x. 5. ^k Chap. xlv. 20.—^l Chap. xlv. 19 ; xlvii. 7.—^m Deut. xxxii. 7.—ⁿ Chap. xlv. 5, 21.—^o Chap. xlv. 21.—^p Psa. xxxiii. 11 ; Prov. xix. 21 ; xxi. 30 ; Acts v. 39 ; Heb. vi. 17.

heathen : he, like an indulgent father, had carried his people in his arms, ‘as a man carrieth his son,’ Deut. i. 31 ; he had protected them and delivered them in their distresses ; whereas the idols of the heathen were forced to be carried about themselves, and removed from place to place, with a great labour and fatigue to their worshippers ; nor could they answer, or deliver their votaries, when they cried unto them.” See Num. xi. 12.

Verses 5-8. *To whom will you liken me, &c.*—If you be tempted at any time to exchange me for an idol, do me and yourselves the right seriously to consider, whether you can find another god, who will be more able and more ready to do you good than I have been. *They lavish gold &c., and he maketh it a god*—Let us suppose a god made with the greatest cost and art. *They bear him upon the shoulder*—From that place where he is made, unto that place where they intend to set him up. *From his place shall he not remove*—Or, rather, *he cannot remove*. He cannot stir, either hand or foot, to help his people. *Remember this*—Consider these things which I now speak, O ye Israelites ; and show yourselves men—Act like reasonable creatures, and be not so brutish as to worship your own works : be so wise and courageous as to withstand all solicitations to idolatry. *Bring it again to mind, O ye transgressors*—Think of this again and again, O ye who have been guilty of this foolish sin, and who, therefore, are obliged to take the better heed, lest you should relapse into it again.

Verses 9-11. *Remember the former things*—What I have done for you and in the world, my evident predictions of future things, justified by the event ; and those other miraculous works, whereby I have abundantly proved my divinity. *Declaring the end from the beginning*—Foretelling from the beginning of the world, or from the beginning of your nation, those future events which should hap-

A. M. 3294. 11 Calling a ravenous bird ^a from
B. C. 710. the east, ² the man ^r that executeth
my counsel from a far country: yea, ^a I have
spoken *it*, I will also bring it to pass; I have
purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye ^t stout-heart-

^q Chap. xli. 2, 25.—^a Heb. *the man of my counsel*.—^r Chap.
xliv. 28; xlv. 13.—^s Num. xxiii. 19.

pen in succeeding ages, even to the end of the world, or to the end of your commonwealth; for such predictions we find delivered by Moses, the first founder of their state. *My counsel shall stand*—As I will not, so no other power can, disappoint my purposes and predictions. This is another argument urged for the divinity of the God of Israel, namely, his foreknowledge and prediction of future events, of which the prophet subjoins a particular instance in the next words. *Calling a ravenous bird, or eagle, from the east*—From Persia, as Isa. xli. 2. “There can be no doubt that Cyrus is here meant. Kings and princes are often compared in Scripture to eagles, Jer. xlix. 22; Ezek. xvii. 3. But it has been thought that there is a peculiar propriety in this application to Cyrus, as the eagle well denotes the magnanimity, the quickness of judgment, the celerity in all his expeditions and motions, for which Cyrus was so remarkable. We are also told by Plutarch, that Cyrus had an aquiline nose; and Xenophon expressly relates, that his standard was a golden eagle; which yet continues, says he, to be the standard of the Persian kings.”—Vitrina.

Verses 12, 13. *Hearken unto me, ye stout-hearted*—“God had addressed those kindly who had suffered themselves, through imprudence, to be seduced

ed, ^u that *are* far from righteous- A. M. 3294.
ness. B. C. 710.

13 ^x I bring near my righteousness; it shall not be far off, and my salvation ^y shall not tarry: and I will place ^z salvation in Zion for Israel my glory.

^t Psa. lxxvi. 5.—^u Rom. x. 3.—^x Chap. li. 5; Rom. i. 17;
iii. 21.—^y Hab. ii. 3.—^z Chap. lxii. 11.

from the right way, and whose conversion might more reasonably be expected; but he speaks more severely to the hypocrites, the incredulous, the *fierce and proud in heart*, who obstinately doubted the completion of his excellent promises: ‘O you, says he, who are yourselves far from faith, truth, integrity, and all true piety, but full of deceit, hypocrisy, incredulity, and who complain that my *salvation is far off*, and call my fidelity in question, hearken to me, and know that my righteousness, or justification, is not far off, but near at hand, and shortly to be revealed.’” *I bring near my righteousness*—Though you are unrighteous, I will show myself a righteous and faithful God, making good my promise of delivering you out of Babylon after seventy years. *It shall not be far off*—Namely, my work of saving you from captivity. *I will place salvation in Zion*—I will bring my people from Babylon to Zion, and there I will save them from all their enemies; *for Israel my glory*—In whom I will again glory, as my people, and the illustrious monuments of my wisdom, power, truth, and goodness; whom I will make a great and glorious people, though now they are mean and contemptible, and among whom I will once more settle my glorious presence and ordinances.

CHAPTER XLVII.

The prophet had intimated the destruction of the Babylonish empire in a few words at the beginning of the last chapter; and he here foretels it more plainly, and denounces it as a just judgment upon the Babylonians for their cruelty toward God's people, 1–6. Their pride and carnal security, 7–9. Their confidence in themselves and contempt of God, 10. Their magic arts, their enchantments and sorceries, which should be so far from affording them any help or support, that they should hasten their ruin, 11–15.

A. M. 3294. COME ^a down, and ^b sit in the dust,
B. C. 710. O virgin daughter of Babylon, sit
on the ground: *there is no throne*, O daughter

^a Jer. xlviii. 18.—^b Chap. iii. 26.

NOTES ON CHAPTER XLVII.

Verses 1, 2. *Come down*—From thy throne; and *sit in the dust*—As a mourner for thy approaching calamities; *O virgin daughter of Babylon*—Thou that art tender and delicate like a virgin. *Sit on the ground*—In a condition the most abject and degraded. *There is no throne*—Namely, for thee.

of the Chaldeans: for thou shalt no A. M. 3294.
more be called tender and delicate. B. C. 710.

2 ^c Take the millstones and grind meal:

^c Exod. xi. 5; Judg. xvi. 21; Matt. xxiv. 41.

Imperial power is taken from thee, and translated to the Persians. *Thou shalt no more be called tender*—Thou shalt be reduced to the greatest hardships and miseries. *Take the millstones*—Thou shalt be subjected to the basest kind of slavery, which grinding at the mill was esteemed; for that work was most generally performed by slaves. The reader

A. M. 3294. uncover thy locks, make bare the leg;
B. C. 710. uncover the thigh, pass over the rivers.

3^d Thy nakedness shall be uncovered, yea, thy shame shall be seen: °I will take vengeance, and I will not meet *thee* as a man.

4 *As for* ^four Redeemer, the LORD of hosts is his name, the Holy One of Israel.

5 Sit thou ^e silent, and get thee into dark-

^d Chapter iii. 17; xx. 4; Jeremiah xiii. 22, 26; Nah. iii. 5.
° Romans xii. 19.—^f Chapter xliii. 3, 14; Jeremiah l. 34.
§ 1 Sam. ii. 9.

will observe, "they used hand-mills: water-mills were not invented till a little before the time of Augustus Cesar: wind-mills long after. It was not only the work of slaves to grind corn, but the hardest work; and often inflicted upon them as a severe punishment. And in the East it was the work of female slaves, Exod. xi. 5, and xii. 29; (in the version of the LXX.) Matt. xxiv. 41. And it is the same to this day. 'Women alone,' says Shaw, p. 297, 'are employed to grind their corn.' 'They are the female slaves,' says Sir. J. Chardin, 'that are generally employed in the East at those hand-mills: it is extremely laborious, and esteemed the lowest employment in the house.'"—Bishop Lowth. *Uncover thy locks*—Take off the ornaments wherewith such women as were of good quality used to cover and dress their heads. These are predictions of what they should be forced to do or suffer. *Make bare the leg, &c.*—Gird up thy garments close and short about thee, that thou mayest be fit for travelling on foot, and for passing over those rivers through which thou wilt be constrained to wade in the way to the land of thy captivity.

Verse 3. *Thy nakedness shall be uncovered*—Either for want of raiment to cover it, or rather, by thine enemies in the way of scorn and contumely. *I will take vengeance*—Upon thee, for thy many and great injuries done to my people. *I will not meet thee as a man*—But like an Almighty God, whose power thou canst not resist. I will not treat thee with moderation and gentleness, as those men who have not quite put off humanity use to do, but like a lion, to tear thee to pieces: see Hos. v. 14; and xiii. 7, 8. Thou shalt feel the most dreadful effects of my anger, and I will show no humanity or pity toward thee. The original expression, *לֹא אֶפְגֹּעַ אִתְּךָ*, is peculiar, and is literally, *I will not meet a man*, which may be an inverted sentence put for, *a man shall not meet me*, that is, no man shall prevent or hinder the effects of my wrath. Bishop Lowth renders it, "Neither will I suffer a man to intercede with me."

Verse 4. *As for our Redeemer, &c.*—The words, *as for*, not being in the Hebrew text, Bishop Lowth translates this verse, "Our Avenger, Jehovah God of hosts, the Holy One of Israel, is his name." And he observes, "Here a chorus breaks in upon the midst of the subject, with a change of construction as well as sentiment, from the longer to the shorter kind of verse; after which, the former subject and

ness, O daughter of the Chaldeans: A. M. 3294.
^h for thou shalt no more be called, The B. C. 710.
lady of kingdoms.

6ⁱ I was wroth with my people, ^kI have polluted mine inheritance, and given them into thy hand: thou didst show them no mercy; ^lupon the ancient hast thou very heavily laid thy yoke.

^h Verse 7; Chap. xiii. 19; Dan. ii. 37.—ⁱ 2 Sam. xxiv. 14; 2 Chron. xxviii. 9; Zech. i. 15.—^k Chap. xliii. 28.—^l Deut. xxviii. 50.

style are resumed." The passage seems to be inserted in the midst of this prophecy against Babylon, as Jacob inserts a like passage in the midst of his blessings and prophecies concerning his sons, Gen. xlix. 18. It gives the reason why the judgment, here denounced, should be certainly inflicted, because he who had undertaken it was *the Lord of hosts*, and therefore able to effect it; and *the Holy One*, and *the Redeemer of Israel*, whom the Babylonians had cruelly oppressed, whose quarrel God would avenge upon them, and whom he had determined and promised to deliver out of their hands. If the words be considered as a pathological exclamation, or acclamation of God's people, they thereby ascribe to God, as their God and Redeemer, this wonderful work of breaking the staff of their oppressors; and they make their boast of, and celebrate him for, this glorious deliverance.

Verses 5, 6. *Sit thou silent*—Through grief and shame, and as mourners used to do, Job ii. 13. *Cease thy vaunting and insolent speeches. And get thee into darkness*—Thou shalt go into an obscure, disconsolate, and calamitous condition. *Thou shalt no more be the lady of kingdoms*—The chief and glory of all kingdoms; the most large, potent, and glorious empire of the world, as thou hast been. *I was wroth with my people*—"The metaphor in this verse," says Vitranga, "is taken from a father, who, being angry with his children, delivers them up to chastisement; but his anger soon subsiding, and his affection reviving, he turns his indignation against those who had so executed his commands, as to punish immoderately and severely." *I have polluted mine inheritance*—I cast them away as an unclean thing; I stained their glory; I removed them from the place of my presence and worship; I banished them into a polluted land, among unclean persons, by whom they were many ways defiled. *And given them into thy hand*—To punish them. *Thou didst show them no mercy*—Thou hast exceeded the bounds of thy commission, and, instead of that compassion which humanity teaches men to show to such as are in misery, thou didst exercise toward them the greatest cruelty. *Upon the ancient*—The old and feeble, whose venerable gray hairs should have been their sufficient protection; *hast thou very heavily laid thy yoke*—Not considering that, besides the calamity of being made captives, they were afflicted with the miseries of old age, and therefore required both thy pity and reverence. It

A. M. 3294. 7 And thou saidst, I shall be ^a a lady for ever : so that thou didst not lay these *things* to thy heart, ^o neither didst remember the latter end of it.

8 Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thy heart, ^p I am, and none else beside me ; ^q I shall not sit as a widow, neither shall I know the loss of children :

9 But ^r these two *things* shall come to thee

^a Verse 5 ; Rev. xviii. 7.—ⁿ Chapter xli. 8.—^o Deut. xxxii. 29.—^p Verse 10 ; Zeph. ii. 15.—^q Rev. xviii. 7.—^r Chap. li. 19.

is justly observed here by Bishop Lowth, that "God, in the course of his providence, makes use of great conquerors and tyrants, as his instruments, to execute his judgments in the earth : he employs one wicked nation to scourge another. The inflicter of the punishment may, perhaps, be as culpable as the sufferer, and may add to his guilt by indulging his cruelty in executing God's justice. When he has fulfilled the work to which divine vengeance has ordained him, he will become himself the object of it : see chap. x. 5-12. God charges the Babylonians, though employed by himself to chastise his people, with cruelty in regard to them. They exceeded the bounds of justice and humanity in oppressing and destroying them ; and though they were really executing the righteous decree of God, yet, as far as it regarded themselves, they were only indulging their own ambition and violence."

Verses 7, 8. *Thou sayest, I shall be a lady for ever*—I shall always be the chief city and mistress of the world, and shall never know any change of condition in this respect. If we consider that the city of Babylon had no less than one hundred gates made of solid brass ; that its walls were two hundred feet high, and fifty broad, according to the lowest account given of them by historians, and, according to some, three hundred and fifty feet in height, and eighty-seven in thickness, so that six chariots could go abreast upon them ; that it was defended by the river Euphrates, and supplied with provisions for many years ; it might well be deemed impregnable : and "such a city as this might, with less vanity than any other, boast that she should continue for ever, if any thing human could continue for ever."—Bishop Newton. *Thou didst not lay these things to thy heart*—Thy cruel usage of my people, and the heavy judgments which thou hadst reason to expect for them. *Neither didst thou remember the latter end*—Thou wast so puffed up with pride, and so infatuated with ease and pleasure, that thou didst not consider the instability of all worldly power and greatness, and what might and was likely to befall thee afterward. *Therefore hear, thou that dwellest carelessly*—And layest nothing to heart ; *that sayest, I am, and none else beside me*—I am independent, self-sufficient, and unchangeable, and there is none, no people, state, or kingdom, that is not either subject, or far inferior to me in power and glory. I

^o in a moment in one day, the loss of children, and widowhood : they shall come upon thee in their perfection, ^t for the multitude of thy sorceries, and for the great abundance of thine enchantments.

10 For thou ^u hast trusted in thy wickedness : ^x thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath ^y perverted thee ; ^z and thou hast said in thy heart, I am, and none else besides me.

¹ 1 Thess. v. 3.—^t Nah. iii. 4.—^u Psa. lii. 7.—^x Chap. xxix. 15 ; Ezek. viii. 12 ; ix. 9.—^y Or, *caused thee to turn away*.—^z Verse 8.

shall not sit as a widow—In solitude and sorrow : I shall not lose that wealth and dignity to which I am wedded. The kingdom shall never want a monarch to espouse and protect it, and be a husband to the state. *Neither shall I know the loss of children*—The diminution of the number of my people. I shall never want either a king or people to defend me from all dangers.

Verse 9. *These two things shall come to thee*—The very two things that thou didst set at defiance ; *loss of children and widowhood*—Both thy princes and thy people shall be cut off, so that thou shalt be no more a government, and no more a nation. *They shall come in their perfection*—In the highest degree : thy king and kingdom shall be utterly and irretrievably destroyed. This prophecy was twice fulfilled ; "having been accomplished the very night that Babylon was taken, when the Persians slew the king himself and a great number of the Babylonians : it was fulfilled a second time, when that city was besieged by Darius. Being determined to hold out to the last extremity, they took all their women, and each man choosing one of them, whom he liked best, out of his own family, they strangled all the rest, that unnecessary mouths might not consume their provision. By means of this shocking expedient they sustained a siege and all the efforts of Darius for twenty months, and the city was at last taken by stratagem. As soon as Darius made himself master of the place, he ordered three thousand of the principal men to be crucified ; and thus this prophecy was signally fulfilled, both by the hands of the Babylonians themselves, and by the cruelties exercised upon them by their conquerors."—Bishop Newton. *For the multitude of thy sorceries*—For thy superstitious and magical practices, which were very frequent in Babylon, as we see below, (verses 12, 13,) and as has been observed before. Hebrew, *in the multitude, &c.*, or, as Dr. Waterland renders it, "Notwithstanding the multitude of thy sorceries, and the force of thy enchantments ;" notwithstanding all thy diabolical artifices, whereby thou thinkest to foresee all dangers, and to secure thyself from them.

Verses 10, 11. *For thou hast trusted in thy wickedness*—Thou hast thought that thy cunning and policy would still preserve thee ; *and hast said, None seeth me*—My counsels are so deeply and

A. M. 3294. B. C. 710. 11 Therefore shall evil come upon thee; thou shalt not know ² from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to ³ put it off: and ² desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 ^a Thou art wearied in the multitude of

² Heb. *the morning thereof*.—³ Heb. *expiate*.—¹ 1 Thesalonians v. 3.—^a Chapter lvii. 10.—^b Chapter xlv. 25; Dan. ii. 2.

craftily laid, and my designs so secretly carried on, that none can discover them or prevent their execution. And thou hast supposed that God himself either did not regard thee, or would not call thee to an account for thy wicked conduct. *Thy wisdom and thy knowledge*—Thy skill in the arts of human policy, or thy pretended foreknowledge of future events by astrology; *hath perverted thee*—Hath misled thee into the way of transgression and perdition; *and thou hast said, I am, &c.*—This is repeated from verse 8, to signify their intolerable arrogance and self-confidence. *Therefore shall evil come upon thee*—Which thou shalt neither have time nor means to provide against or to prepare for; *thou shalt not know from whence it riseth*—Or, rather, *when it shall come*; Hebrew, שחרה, *the morning of it*, the day, or time, of its approach. With all thy skill in astrology and fortune-telling, thou shalt neither be able to foresee the evil that is coming upon thee, nor to prevent it. This interpretation agrees with the history, Babylon being surprised by Cyrus when they were in a state of the greatest security, as is manifest both from the Scriptures and from other authentic records: see Jer. li. 31; Dan. v. *And desolation shall come upon thee suddenly*—As a thief in the night; *which thou shalt not know*—Or, *when thou shalt not know*. Thou shalt not apprehend thy danger till it be too late. Fair warning was indeed given them, by this and other prophets of the Lord, of this desolation; but they slighted that notice, and would give no credit to it; and therefore justly was it so ordered, that they should have no other warning of it, but that partly through their own security, and partly through the swiftness and subtlety of the enemy, when it came it should be a perfect surprise to them.

thy counsels. Let now ^b the ⁴ astrologers, the star-gazers, ⁵ the monthly prognosticators, stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be ^c as stubble; the fire shall burn them; they shall not deliver ⁶ themselves from the power of the flame: *there shall not be a coal to warm at, nor fire to sit before it.*

15 Thus shall they be unto thee with whom thou hast laboured, *even* ^d thy merchants from thy youth: they shall wander every one to his quarter; none shall save thee.

⁴ Heb. *viewers of the heavens*.—⁵ Heb. *that give knowledge concerning the months*.—^c Nah. i. 10; Mal. iv. 1.—⁶ Heb. *their souls*.—^d Rev. xviii. 11.

Verse 12–15. *Stand now with thine enchantments*—Persist in these practices. *Wherein thou hast laboured from thy youth*—From the beginning of thy kingdom. For the Chaldeans in all ages were famous, or rather infamous, for the study and practice of these arts. *Thou art wearied in thy counsels*—Thou hast spent thy time and strength in going from one to another, in trying all manner of experiments, and all to no purpose. *Let now the astrologers, &c., stand up*—To succour thee, or to inquire for thee. *Behold, they shall be as stubble*—They shall have no more power to withstand the calamities coming upon them than stubble has to resist the violence of the fire. *They shall not deliver themselves from the flame*—And much less thee. *There shall not be a coal to warm at, &c.*—They shall be totally consumed, and all the comfort which thou didst expect from them shall utterly vanish. *Thus shall they be unto thee*—Such comfortless and helpless creatures, namely, thy sorcerers, astrologers, &c.; *with whom thou hast laboured*—Upon whom thou hast spent thy time, pains, and money; *even thy merchants*—Or negotiators, as Bishop Lowth translates סחרין, with whom thou hast had so much intercourse, and so many dealings. *They shall wander every one to his quarter*—Or, as some interpret the meaning, “They shall wander by whatsoever ways they can to the extreme boundaries of thy empire, to save themselves from the general calamity.” *None shall save thee*—From thy impending ruin, but all shall leave thee to perish without help, and without hope. Observe, reader, they, and only they, are safe and happy, who, by faith and prayer, deal with one that will always be a present help in time of trouble to those that flee to him for refuge, and trust in him.

CHAPTER XLVIII.

According to Vitringa, the fourth discourse of the fourth part of this prophecy is contained in this chapter. In which we have, (1,) A solemn address to the Jews, reproving them for their hypocrisy, obstinacy, and especially their idolatry, notwithstanding the many convincing proofs God had given them of his true and sole divinity, 1-8. (2,) An assurance that their deliverance would be wrought purely for the sake of God's own name, and not for any merit of theirs, 9-11. (3,) An encouragement given them to depend purely on God's power and promise for their deliverance, showing that his prediction concerning the raising up of Cyrus, and many others, had been declared clearly and publicly, 12-16. (4,) He removes from himself the charge of those evils which had happened to the nation, as they might have enjoyed his favour, and the blessings consequent thereon, if they had conducted themselves otherwise, 17-19. (5,) Proclaims their release from Babylon, and enjoins them to declare everywhere the blessing of it, and the singular care of Providence over them in their return, 20, 21. (6,) No peace to the wicked, 22.

A. M. 3296.
B. C. 708.

HEAR ye this, O house of Jacob, which are called by the name of Israel, and ^aare come forth out of the waters of Judah, ^bwhich swear by the name of the LORD, and make mention of the God of Israel, ^cbut not in truth, nor in righteousness.

2 For they call themselves ^dof the holy city, and ^estay themselves upon the God of Israel; The LORD of hosts is his name.

3 ^fI have declared the former things from the beginning; and they went forth out of

my mouth, and I showed them; I ^{A. M. 3296, B. C. 708.} did *them* suddenly, ^gand they came to pass.

4 Because I knew that thou *art* ¹obstinate, and ^hthy neck is an iron sinew, and thy brow brass;

5 ⁱI have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them.

^a Psa. lxxviii. 26.—^b Deut. vi. 13; Chap. lxx. 16; Zeph. i. 5. ^c Jer. iv. 2; v. 2.—^d Chap. lii. 1.—^e Mic. iii. 11; Rom. ii. 17.

^f Chap. xli. 22; xlii. 9; xliii. 9; xlv. 7, 8; xlv. 21; xlv. 9, 10.—^g Joshua xxi. 45.—^h Heb. *hard*.—ⁱ Exod. xxxii. 9; Deut. xxxi. 27.—^j Verse 3.

NOTES ON CHAPTER XLVIII.

Verses 1, 2. *Hear ye this, O house of Jacob*—For your conviction and humiliation; that, acknowledging God to be just, and even merciful, in what he has brought upon you, you may give glory to him, and take shame to yourselves; *which are called by the name of Israel*—Who are Israelites in name, but not in truth; *and are come out of the waters of Judah*—From the lineage of your progenitor, Judah, as waters flow from a fountain; *which swear by the name of the Lord*—Who profess the true religion, one act thereof being put for all; that own him to be the true God and your God, and give glory to him as the righteous judge of all. *Or, that swear to the name of the Lord*, as the words may be rendered; that take an oath of allegiance to him as your king, and join yourselves to him in covenant. *And make mention of the God of Israel*—In your prayers and praises, who often speak of, seem to glory in, and call yourselves by his name; *but not in truth nor in righteousness*—Which are the two chief ingredients of a lawful oath, and of a sincere profession of religion. Observe, reader, our religious professions avail nothing unless they be made in truth and righteousness. If we be not sincere in them, we do but take *the name of the Lord our God in vain*. For—Or, as the Hebrew particle often signifies, *Though, they call themselves the holy city*—Though they glory in this, that they are citizens of Jerusalem, a city sanctified by God himself to be the only place of his true worship and gracious presence, which, as it was a great privilege, so it laid a great obligation upon them to walk more

holily than they did. *And stay themselves upon the God of Israel*—Not by a true and well-grounded faith, but by a vain and presumptuous confidence, flattering themselves, as that people commonly did, that they should enjoy peace and safety, notwithstanding all their wickedness, because they were the Lord's people, and had his temple and ordinances among them; which disposition the prophets frequently notice, and sharply censure in them.

Verses 3-5. *I have declared*—That is, *predicted; the former things*—Those things which are already come to pass. These, opposed to *new things*, (verse 6,) seem to intend the events foretold by Isaiah in the former part of this book, relating to the two confederate kings of Syria and Israel, (chap. vii,) and to Sennacherib, (chap. x,) as the *new things*, and *things to come*, (chap. xli. 22,) respect the Babylonian captivity, and their return from thence, as figures of gospel times. *They went forth out of my mouth, and I did them suddenly*—What my mouth foretold my hand effected, even when there was no likelihood of such events taking place, whereby I gave you full proof of my Godhead. *Because I knew that thou art obstinate*—Therefore I gave thee the more and clearer demonstrations of my nature and providence, because I knew thou wast an unbelieving and perverse nation, that would not easily nor willingly be convinced. *And thy neck an iron sinew*—Which would not bow down to receive my yoke. It is a metaphor taken from untamed and stubborn oxen. The sense is, I considered that thou wast unteachable and incorrigible. *And thy brow brass*—That thou wast impudent and insolent. *Before it came to pass*

A. M. 3296.
B. C. 708.

6 Thou hast heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* thine ear was not opened: for I knew that thou wouldest deal very

^k Psa. lviii. 3.—^l Psa. lxxix. 9; cvi. 8; Ch. xliii. 25; Ver. 11; Ezek. xx. 9, 14, 22, 44.—^m Psa. lxxviii. 39.—ⁿ Psa. lvi. 10.

I showed it thee, lest, &c.—I foretold these things, that it might be evident that they were the effects of my counsel, and not of thine idols. "God ordained a succession of prophets to foretell the most remarkable events which should happen to the Jews, on purpose to prevent their ascribing them to their idols, which their infidelity and obstinacy might have prompted them to do."—Lowth.

Verses 6-8. *Thou hast heard, see all this*—As thou hast heard all these things, from time to time, seriously consider them. *And will not ye declare it*—I call you to witness: must you not be forced to acknowledge the truth of what I say? *I have showed thee new things from this time*—And I have now given thee new predictions of secret things, such as till this time were wholly unknown to thee, concerning thy deliverance out of Babylon by Cyrus. *They are created now*—Revealed to thee by me; brought to light, as things are by creation. The idea is elegant; for what is revealed exists by the word that proceeds from the mouth of God, which is the character of creation. *And not from the beginning*—Hebrew, וְלֹא מִנָּח, *not from thence*, not from these ancient times when other things were revealed to thee. *Even before the day*—Hebrew, *and*, or, *or before this day*. *This day* answers to *now* in the first clause, and seems to be added as an exposition of it; *when thou heardest them not*—Hebrew, *And thou didst not hear them*, namely, before this time in which God hath revealed them to thee by my ministry. *Lest thou shouldest say, Behold, I knew them*—Either by thine own sagacity, or by the help of thine idols. *Yea, thou knewest not*—The same thing is repeated, because this was so illustrious a proof of the infinite power and providence of God, and so clear and full a discovery of the vanity of idols. *Yea, from that time*—Hebrew, *from then*, as in the foregoing verse; *thine ear was not opened*—That is, thou didst not hear; I did not reveal these things unto thee: for so this phrase of *opening the ear* is understood, 1 Sam. ix. 15. *For I knew that thou wouldest deal treacherously*—I knew all these cautions were necessary to cure thine infidelity. *And wast called*—Namely, justly and truly; *a transgressor from the womb*—Thou wast indeed such from thy very origin as a people. The contents of

treacherously, and wast called ^a a transgressor from the womb. A. M. 3296.
B. C. 708.

9 ¶ ¹ For my name's sake ^m will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, ⁿ I have refined thee, but not ² with silver; I have chosen thee in the furnace of affliction.

11 ^p For mine own sake, *even* for mine own sake, will I do it: for ^q how should *my name* be polluted? and ^r I will not give my glory unto another.

² Or, *for silver*; Ezek. xxii. 20, 21, 22.—^p Ver. 9.—^q Deut. xxxii. 26, 27; Ezek. xx. 9.—^r Chap. xlii. 8.

this verse, therefore, are not only to be considered as a confirmation of what was said in the preceding verse, namely, that the Jews had no knowledge of these *new things*, (as they are called verse 6,) before the revelation of them made by Isaiah; but as "containing a conviction of the inconsideration, incredulity, and prejudices of the Jewish people; who, notwithstanding the prophecies so clearly fulfilled among them, had neither duly attended to them, nor become obedient to God, which he observes was nothing strange, since, from the first time of their adoption as a people, from their deliverance out of Egypt, which was, as it were, their birth, they had been full of perfidy and transgression." See Vitranga.

Verses 9-11. *For my name's sake will I defer mine anger*—Although thou dost justly deserve my hottest anger and most dreadful judgments, which also, if thou repentest not, I will in due time inflict, yet at present I will spare thee, and deliver thee out of captivity, not for thy sake, but merely for my own sake, and for the vindication of my name, that I may be praised for my power, faithfulness, and goodness. *Behold, I have refined thee*—Although I will not cut thee off, yet I will put thee into the furnace, not to consume, but to purify thee, and purge away thy dross. *Not with silver*—Not with such a furious heat, nor for so long a time, as is required to melt down silver; I will not deal so rigorously with thee, for then I should wholly consume thee. In judgment I will remember mercy. It must be observed, that silver is the most difficult to be refined, and requires a hotter and clearer fire than gold and other metals. *I have chosen thee in the furnace of affliction*—I have taken this method to purge thee from thy dross, and render thee a chosen people to myself. *For mine own sake will I do it*—Namely, this great work of delivering my people out of Babylon. *For how should my name be polluted*—If I should not deliver my people, my name would be profaned and blasphemed, as if I were either impotent, or implacable to them. *I will not give my glory unto another*—I will not give any colour to idolaters, to ascribe the divine nature and properties to idols, as they would do if I did not rescue my people out of their hands, in spite of their idols.

A. M. 3296. 12 ¶ Harken unto me, O Jacob
B. C. 708. and Israel, my called; ^a *I am* he; *I am* the ¹ first, I also *am* the last.

13 ^a My hand also hath laid the foundation of the earth, and ³ my right hand hath spanned the heavens: *when* ^x I call unto them, they stand up together.

14 ^y All ye, assemble yourselves and hear; which among them hath declared these *things*?

^z The LORD hath loved him: ^a he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even I*, have spoken, yea, ^b I have called

^a Deut. xxxii. 39.—^f Chap. xli. 4; xliv. 6; Rev. i. 17; xxii. 13.—^u Psa. ci. 25.—² Or, *the palm of my right hand hath spread out*.—^x Chap. xl. 26.—^y Chap. xli. 22; xliii. 9; xliv. 7; xlv. 20, 21.

Verses 12, 13. *Harken unto me, Israel, my called*—Whom I have called out of the world to be my peculiar people, to serve, and glorify, and enjoy me; and therefore you, of all others, have least cause to forsake me, or to follow after idols. *My right hand hath spanned*, or *doth span*, *the heavens*—Or, *hath meted them out with a span*, as the phrase is, Isa. xl. 12; *hath stretched them out* by an exact measure, as the workman sometimes metes out his work by spans. See also the margin. *When I call them, they stand up together*—“Nothing can give us a more sublime idea of God than this passage. The idea is taken from servants, who, at the voice of their masters, instantly rise up, and stand ready to execute their commands. The whole creation, at the call of God, arises with prompt obedience, and is ready to execute his sovereign will.”—Dodd.

Verses 14, 15. *All ye assemble yourselves and hear*—Ye Jews, to whom he addressed his speech, (verse 12,) and to whom he continues to speak; *which among them hath declared these things*—Which of the gods, whom any of you have served, or do now serve? The prophet gives a general challenge to the idols and their worshippers, to bring proof that ever such a remarkable turn of providence as that of the Jews’ restoration was foretold by any of the heathen oracles. *The Lord hath loved him*—Namely, Cyrus; that is, he hath done him this favour, this honour, to make him an instrument of the redemption of his people, and therein a type of the great Redeemer, God’s beloved Son. *He will do his pleasure on Babylon*—Cyrus shall execute what the Lord hath appointed for the destruction of Babylon, and the deliverance of God’s people. *And his arm shall be on the Chaldeans*—He shall smite and subdue them. *I, even I, have spoken, &c.*—Both the prediction and the execution of this great work are to be ascribed to me only. The idols had no hand therein. *He shall make his way prosperous*—I will give him good success in his undertaking.

Verse 16. *Come ye near unto me, &c.*—That you may the better hear me. Here, as in verse 14, Jacob and Israel are summoned to hearken to the prophet

him: I have brought him, and he A. M. 3296.
shall make his way prosperous. B. C. 708.

16 ¶ Come ye near unto me, hear ye this; ^c I have not spoken in secret from the beginning; from the time that it was, there *am I*: and now ^d the Lord God, and his Spirit, hath sent me.

17 Thus saith ^e the LORD, thy Redeemer, the Holy One of Israel: *I am* the LORD thy God which teacheth thee to profit, ^f which leadeth thee by the way *that* thou shouldest go.

18 ^g O that thou hadst hearkened to my commandments! ^h then had thy peace been as a river, and thy righteousness as the waves of the sea:

^z Chap. xlv. 1.—^a Chap. xlv. 28.—^b Chap. xlv. 1, 2. ^c Chap. xlv. 19.—^d Chap. lxi. 1; Zech. ii. 8, 9, 11.—^e Chap. xliii. 14; xlv. 6, 24; Verse 20.—^f Psa. xxxii. 8.—^g Deut. xxxii. 29; Psa. lxxxi. 13.—^h Psa. cxix. 165.

speaking in God’s name, and as a type of the great prophet, by whom God has in these last days spoken unto us. *I have not spoken in secret*—I have not suppressed, concealed, or kept back the counsel and word of God, or any part thereof, but have declared it openly and publicly. See note on chap. xlv. 19, where these very words are spoken by God in his own name, as they are here by the prophet in God’s name. *From the beginning*—From the first time that I began to prophesy until now: or, if the prophet be considered as uttering God’s words, the meaning is, From the beginning of my taking you to be my people, and revealing my mind to you. *From the time that it was, there am, or rather, was, I*—These words also, as well as the former, are the words either, 1st, Of the prophet; and so the sense is, From the time that I was first called to be a prophet, I have been there, that is, I have diligently pursued my prophetic function; I have hearkened, from time to time, to hear what God would speak to me, that I might impart it to you: or, 2d, Of God; and then the sense may be this: From the time that I first foretold it, I was there to take care to effect what I predicted. *And now*—This is opposed to the foregoing words, *from the beginning; the Lord God and his Spirit*—God, by his Spirit, or God, even the Spirit, namely, the Holy Ghost, to whom the sending and inspiring of God’s prophets is ascribed, 2 Pet. i. 21; *hath sent me*—Namely, the prophet, who yet was a type of Christ, and so this may have a respect to him also.

Verses 17–19. *I am the Lord, which teacheth thee to profit*—Who from time to time has made known to thee all necessary and useful doctrines, which, if observed by thee, would have been infinitely profitable to thee, both for this life and that to come; so that it is not my fault, but thine own, if thou dost not profit: *which leadeth thee, &c.*—Who acquainteth thee with thy duty in all the concerns of thy life, so that thou canst not pretend ignorance. *O that thou hadst hearkened, &c.*—This failure hath not been on my part, but on thine: I gave thee my counsels and commands, but thou hast neglected and disobeyed

A. M. 3296. 19ⁱ Thy seed also had been as the
B. C. 708. sand, and the offspring of thy bowels like the gravel thereof; his name should not have been cut off nor destroyed from before me.

20 ¶^k Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth;

ⁱ Gen. xxii. 17; Hos. i. 10. —^k Chap. lii. 11; Jer. l. 8; li. 6, 45; Zech. ii. 6, 7; Rev. xviii. 4.

them, and that to thy own great disadvantage. Concerning such wishes as these, when ascribed to God, see note on Deut. v. 29, and xxxii. 29, and especially on Psa. lxxxii. 13. *Then had thy peace been as a river*—Which runs pleasantly, strongly, plentifully, and constantly. Thou shouldst have enjoyed a series of mercies, one continually following another, as the waters of a river, which always last, and not like the waters of a land-flood, which are soon gone; *and thy righteousness*—The fruit of thy righteousness, thy peace and prosperity; *as the waves of the sea*—Numberless and abundant. Or the meaning may be, Thou wouldest have been as remarkable for virtue and holiness as for peace and happiness. *Thy seed also had been as the sand*—Namely, for multitude, according to my promise made to Abraham; whereas now, for thy sins, I have greatly diminished thy numbers by invasions, captivities, and other judgments. *His name*—The name of thy seed, or offspring, mentioned in the former clauses; *should not have been cut off*—As now it hath been in a great measure, namely, from the land of Israel, which is either desolate, or inhabited by strangers; *nor destroyed from before me*—Or, *out of my sight*, from the place of my special presence and residence.

Verses 20, 21, *Go ye forth of Babylon*—The imperative is here, as it is very frequently, put for the future, *ye shall go forth*, &c. For the words do not so much contain a command as a promise. This form of speaking, however, may be the rather used to intimate, that it was their duty to go forth, as well as God's promise to carry them forth. *Flee ye from the Chaldeans*—Not silently and sorrowfully, but *with a voice of singing*—With joy, and songs of praise to the Lord. *Declare ye, &c., even to the end of the earth*—Publish God's wonderful works on your behalf to all nations. A figure this of the publishing of the gospel to all the world. *And they thirsted not, &c.*—This is part of the matter which the Jews are here commanded to declare to all people, as they had opportunity, namely, that God took the same care of them in their return from Babylon to Canaan, which was through many dry and desolate places, as he did of their forefathers, in their march from Egypt to Canaan. *They thirsted not, &c.*—That is, *They shall not thirst*. He speaks of things to come, as if they were already present or past, as the prophets commonly did. *He caused the waters to flow out of the rock, &c.*—"If this prophecy," says Kimchi, "relate to the return from the

say ye, The LORD hath^l redeemed A. M. 3296.
his servant Jacob. B. C. 708.

21 And they^m thirsted not *when* he led them through the deserts: heⁿ caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 ° *There is no peace*, saith the LORD, unto the wicked.

^l Exod. xix. 4, 5, 6; Chap. xlv. 22, 23. —^m Chap. xli. 17, 18. —ⁿ Ex. xvii. 6; Num. xx. 11; Psa. cv. 41. —^o Ch. lvii. 21.

Babylonish captivity, as it seems to do, it is to be wondered how it comes to pass, that in the book of Ezra, in which he gives an account of their return, no mention is made, that such miracles were wrought for them; as, for instance, that God clave the rock for them in the desert.² On this strange observation of the learned rabbi, Bishop Lowth remarks as follows: "It is really much to be wondered, that one of the most learned and judicious Jewish expositors of the Old Testament, having advanced so far in a large comment on Isaiah, should appear to be totally ignorant of the prophet's manner of writing; of the parabolic style which prevails in the writings of all the prophets, and more particularly in the prophecy of Isaiah, which abounds throughout in parabolic images, from the beginning to the end: from *Hear, O heavens, and give ear, O earth, to the worm and the fire* in the last verse. And how came he to keep his wonderment to himself so long? Why did he not expect, that the historian should have related how, as they passed through the desert, cedars, pines, and olive-trees shot up at once on the side of the way to shade them; and that, instead of briars and brambles, the acacia and the myrtle sprang up under their feet, according to God's promises, chap. xli. 19, and lv. 13? These, and a multitude of the like parabolical or poetical images, were never intended to be understood literally. All that the prophet designed in this place, and which he has executed in the most elegant manner, was an amplification and illustration of the gracious care and protection of God, vouchsafed to his people in their return from Babylon, by an allusion to the miraculous exodus from Egypt."

Verse 22. *There is no peace unto the wicked*—God having, in the foregoing verses, foretold that blessed deliverance which he would give to his servant Jacob, (verse 20,) here adds an explication and limitation of the blessing, and declares that wicked men should not enjoy the benefit of this mercy. And by the *wicked*, he means the unbelieving and ungodly Jews; of whom these very words are used again, (chap. lvii. 21,) and for whom such a denunciation was very proper and necessary, because they were exceeding prone to cry, *Peace, Peace*, to themselves, when there was no solid ground of peace. This, therefore, was a very seasonable caution to the Jews in Babylon, to take heed to themselves, and prepare for this mercy. For those of them who should either wickedly tarry in Babylon

when God invited and required them to go out of it, and return to their own land; or who should continue in wickedness when they had returned, should not enjoy the tranquillity and comfort which they promised themselves. "There is no peace," says Vitringa, "no serenity of mind and conscience; more desirable than all blessings, superior to all conception; there is no durable prosperity on earth, no eternal salvation or hope of salvation to hypocrites,

unbelievers, and profane persons; to despisers of God and his prophetic word; to those who honour him with their lips, but in mind and affection are alienated and removed to a great distance from him, remaining in a state of impenitence. But why? Because they have no part in the righteousness and favour of God, which is not obtained without faith, reverence for the divine word, and an humble obedience to the divine commands."

CHAPTER XLIX.

The fifth, last, and most excellent part of Isaiah's prophecies, according to Vitringa, begins here, and is divided into five discourses; the first of which is contained in this chapter, and the three first verses of the next; the second in the remaining part of that chapter and chapter li.; the third in chapters lii.-lx.; the fourth in lxi., lxii.; the fifth in chapters lxiii.-lxvi. In this chapter we have, (1.) An address of the Messiah to the Gentiles, calling upon them to attend, and declaring his solemn appointment to, and qualification for, the mediatorial office, 1-3. (2.) A complaint of the small success of his ministry among the Jews, and of his being constituted the Teacher and Saviour of the Gentiles, 4-6. (3.) An address of God the Father to Christ, comforting him in his state of humiliation, with assurances of the glory that should follow in the great success of the gospel among the Gentiles, and the happy, flourishing state of the church, 7-12. (4.) Heaven and earth exhorted to break forth into exultation and praise on that account, 13. (5.) The Jewish Church in a state of great despondency, but comforted with promises of a numerous accession of Gentiles, and great enlargement and prosperity, 14-23. (6.) A ratification of the prophecy of the release of the Jews from Babylon, as the figure and type of all these blessings, 24-26.

A. M. 3298. **L**ISTEN, ^aO isles, unto me; and
B. C. 706. hearken, ye people, from far;
^bThe LORD hath called me from the womb;
from the bowels of my mother hath he made
mention of my name;

2 And he hath made ^cmy mouth ^{A. M. 3298.}
like a sharp sword; ^{B. C. 706.} ^din the shadow
of his hand hath he hid me, and made me
^ea polished shaft; in his quiver hath he hid
me;

^a Chap. xli. 1.—^b Verse 5; Jer. i. 5; Matt. i. 20, 21; Luke i. 15, 31; John x. 36; Gal. i. 15.

^c Chapter xi. 4; li. 16; Hos. vi. 5; Heb. iv. 12; Rev. i. 16.
^d Chap. li. 16.—^e Psa. xlv. 5.

NOTES ON CHAPTER XLIX.

Verse 1. *Listen, O isles, &c.*—"Hitherto the subject of the prophecy has been chiefly confined to the redemption from the captivity of Babylon, with strong intimations of a more important deliverance sometimes thrown in; to the refutation of idolatry, and the demonstration of the infinite power, wisdom, and foreknowledge of God. The character and office of the Messiah were exhibited in general terms, at the beginning of chap. xlii., but here he is introduced in person, declaring the full extent of his commission; which is not only to restore the Israelites, and reconcile them to their Lord and Father, from whom they had so often revolted, but to be a light to lighten the Gentiles, to call them to the knowledge and obedience of the true God, and to bring them to be one church, together with the Israelites, and to partake with them of the same common salvation procured for all, by the great Redeemer and Reconciler of man to God."—Bishop Lowth. *By the isles* here, and *the people from far*, the Gentiles are meant, who are frequently addressed by the appellation of *isles*, and who, in general, lived in countries far remote from Judea, now the only place of God's special presence and worship. The person who addresses them is the Messiah, as evidently appears from verse 6, and several other pas-

sages of this chapter. If the character here exhibited can, in any sense, as some think it may, belong to the prophet, "yet, in some parts," as Bishop Lowth justly observes, "it must belong exclusively to Christ; and in all parts to him in a much fuller and more proper sense." God having, in the last words of the preceding chapter, intimated by his prophet, that many of the Jews, notwithstanding the glorious deliverance from Babylon vouchsafed them, would be wicked, and foreknowing that he would cast them off for their wickedness, the Messiah here addresses his speech to the Gentiles, and invites them to hearken to those counsels and doctrines which he foresaw the Jews would reject. *The Lord hath called me from the womb*—This, or the like expression, is used of Jeremiah, chap. i. 5, and of Paul, Gal. i. 15; but it was far more eminently true of Christ, who, as he was chosen to this great office of redemption from eternity, so he was separated and called to it before he was born, being both conceived and sanctified by the Holy Ghost in his mother's womb, and sent into the world upon this errand.

Verses 2, 3. *He hath made my mouth like a sharp sword*—As he hath made me the great Teacher of his church and of the world, so he hath assisted me by his Spirit, and made my word or doctrine quick

A. M. 3298. 3 And said unto me, ^fThou art my
B. C. 706. servant, O Israel, ^gin whom I will be glorified.

4 ^hThen I said, I have laboured in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the LORD, and ⁱmy work with my God.

5 ¶ And now, saith the LORD ⁱthat formed me from the womb to be his servant, to bring Jacob

again to him, ²Though Israel ^kbe not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, ³It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the ⁴preserved of Israel: I will also give thee for a ¹light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

^f Chap. xlii. 1; Zech. iii. 8.—^g Chap. xlv. 23; John xiii. 31; xv. 8; Eph. i. 6.—^h Ezek. iii. 19.—ⁱ Or, my reward, Chap. xl. 10; lxii. 11.—ⁱ Verse 1.—² Or, That Israel may be

gathered to him, and I may, &c.—^k Matt. xxiii. 37.—³ Or, Art thou lighter than that thou shouldst, &c.—⁴ Or, desolations. ¹ Chap. xlii. 6; lx. 3; Luke ii. 32; Acts xiii. 47; xxvi. 18.

and powerful, and sharper than any two-edged sword, killing men's lusts, convincing, humbling, and converting their souls, and mighty to pull down strong holds, and every high thing that exalteth itself against the knowledge of God, 2 Cor. x. 4, 5. In the shadow of his hand hath he hid me—He will protect me by his power from all mine enemies, until I have finished the work for which he sent me. And made me a polished shaft—Like an arrow, whose point is bright and polished, and therefore pierces deeper. And said, Thou art my servant, O Israel—The person who is here called Israel, cannot, in any sense, be Isaiah. But, as the name of David is sometimes given to his successors, and particularly to Christ, Jer. xxx. 9; Ezek. xxxiv. 23; Hos. iii. 5, and the name of Isaac is given to his posterity, Amos vii. 9; so here the name of Israel may not unfitly be given to Christ, not only because he descended from his loins, but also, because he was the true and the great Israel, who, in a more eminent manner, prevailed with God, as that name signifies; of whom Jacob, who was first called Israel, was but a type. And as the name of Christ, the head, is sometimes given to his body, the church, as 1 Cor. xii. 12, so it is not strange if, on the contrary, the name of Israel, which properly belongs to the church, be given to Christ, the head of it. The words, however, may be rendered, Thou art my servant, unto, in, or for Israel, that is, to bring them back unto me, from whom they have revolted; or Israel is he in whom I will be glorified by thee.

Verse 4. Then I said—By way of objection; I have laboured in vain—Lord, thou sayest thou wilt be glorified by my ministry; but I find it otherwise. I have spent my strength for naught—Without any considerable fruit of my word and works. "The words," says Vitrina, "contain the complaint of the Son of God, concerning the small fruit of his mission to the Jews, and the small hope of establishing and successfully propagating his kingdom among them; like that which is attributed to the same great Teacher and his apostles, chap. liii. 1. But at the same time he supports himself with the hope, that he should obtain a glorious and abundant fruit of his divine mission in the world; for that his judgment, or right, was with God, and the reward of his work laid up with him; who would take good care, according to his wisdom and justice, that the proper

and full recompense of his labour should be paid him." According to this just exposition of the passage, the latter clause of the verse agrees with the former, and the sense of both is briefly this: Though I see little or no fruit of my labour among the Jews, and meet with nothing but contempt, and reproach, and ill usage from them; yet God sees my fidelity and diligence in my work, and he will give judgment for me, and amply reward me in due time.

Verses 5, 6. And now, saith the Lord—These are the words of the Father, addressing his Son, now become incarnate for the redemption of mankind; that formed me from the womb—This refers to the human nature of Christ formed in the womb of the Virgin by the Holy Ghost; to bring Jacob again to him—To convert the wicked and apostate Israelites. Though Israel be not gathered—Be not brought to God by my ministry: or, according to the reading of the margin, that Israel may be gathered to him, and I may be glorious, &c. The word גָּדַל, be gathered, implies that the Israelites were scattered from God, and divided among themselves, as they were, in a high degree, when Christ came into the world, having, as is said chap. liii. 6, turned every one to his own way, and therefore they needed to be gathered. It seems to be a metaphor taken from wandering sheep, which the good shepherd diligently seeks and brings home to the fold. Yet shall I be glorious in the eyes of the Lord—According to this reading, preferred by our translators, the sense is, Though Israel, God's own, and, at present, his only people, reject me, which will be a cause of great wonder and scandal, yet God will not despise me for the unsuccessfulness of my labours among them, but will honour and glorify me, both with himself and in the face of the world, in crowning my endeavours with glorious success among other people. And my God shall be my strength—To support me under this and all other discouragements and difficulties in the discharge of my office. And he—The Lord; said, It is a light thing—A small matter in comparison of what follows; that thou shouldst raise up the tribes of Jacob—That remnant of them which shall survive all their calamities and desolations. I will also give thee for a light to the Gentiles—I will make thy labour effectual for the illumination, conversion, and salvation of the Gentiles in all parts of the world. This could not be said of

A. M. 3298. 7 Thus saith the LORD, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, and the Holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people,

^m Chap. liii. 3; Matt. xxvi. 67.—^o Or, to him that is despised in soul.—ⁿ Psa. lxxii. 10, 11; Verse 23.—^p Psa. lxxix. 13; 2 Cor. vi. 2.

Isaiah with any colour of truth, and therefore must be understood of Christ, by whom it was literally and fully accomplished. The words, *That thou mayest be my salvation*, mean, that the Messiah should be the revealer, procurer, and giver of eternal salvation to the believing Gentiles.

Verse 7. *To him whom man despiseth*—To Christ, to whom, in the days of his flesh, this description most truly and fully agreed, being the same in effect with that chap. liii. 3, for men, both Jews and Gentiles, among whom he lived, did *despise him* from their hearts; and *the nation*, of which he was a member, *abhorred* both his person and his doctrine; and he was so far from being a temporal monarch that he came in the form of a servant, and was a *servant of rulers*, professing subjection, and paying tribute unto Cesar, and being treated by the rulers, both of the Jews and Romans, like a servant, being despitefully used and crucified, which was then a kind of punishment inflicted only on slaves or servants. *Kings shall see*—Though for a time thou shalt be despised, yet after a while thou shalt be advanced to such glory, that kings shall look upon thee with reverence: *and arise*—From their seats to worship thee. *Because the Lord that is faithful*—Because God shall make good his promises to thee. *And he shall choose thee*—And although thou shalt be rejected by thine own people, yet God will manifest to the world that thou, and thou only, art the person whom he hath chosen to be the Redeemer of mankind. The words imply the wonderful progress of the gospel from small beginnings; and show that the Author of it, from being the contempt of the great men of the world, should come to be the object of their adoration.

Verse 8. *Thus saith the Lord*—God the Father unto Christ; *In an acceptable time*—Hebrew, בְּתֵרָא, *in the season of acceptance*, as Bishop Lowth renders it, or, *in a time of good-will*, according to others: in that time when God shall, in a special manner, manifest his good-will to the sons of men; in the day of his grace and man's salvation, that is, in the time of the gospel, which was, and is, the time of God's peculiar good-will toward men, Luke ii. 14. In the days of thy flesh, when thou shalt

to ^o establish the earth, to cause to inherit the desolate heritages: A. M. 3298. B. C. 706.

9 That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places.

10 They shall not hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And I will make all my mountains a way, and my highways shall be exalted.

^p Chap. xlii. 6.—^q Or, raise up.—^r Chap. xlii. 7; Zech. ix. 12.—^s Rev. vii. 16.—^t Psalm cxxi. 6.—^u Psalm xxiii. 2. ^v Chap. xl. 4.

offer up prayers and supplications, with strong crying and tears, Heb. v. 7; *have I heard*—Or, *will I hear, thee*—Though not so as to deliver thee from death, yet so as to support thee under thy sufferings, to give a blessed success to thy labours, and to crown thee with glory and honour. *And in a day of salvation*—In the time which I have appointed for the effecting man's redemption; *have I helped*—Or, *will I help, thee*—Namely, upon earth, till thy work be finished; *and preserve thee*—Unto that eternal kingdom and glory which is prepared for thee. *And give thee for a covenant of the people*—To be the Mediator and Surety of that covenant which is made between me and all my people, that is, all penitent and believing persons, whether Jews or Gentiles. *To establish the earth*—To settle the church upon firm foundations, and compose the great differences in the world between God and man, Jews and Gentiles, Eph. ii. 13–16; as also to establish truth and righteousness upon earth, and subdue those lusts and passions which are the great disturbers of human society: to do which things was the great design of God in sending his Son into the world. *To cause to inherit desolate heritages*—That desolate places may be repaired and possessed: or to bring the heathen, who are in a desolate and forlorn condition, to be Christ's inheritance, according to Psalm ii. 8.

Verses 9–11. *That thou mayest say*—Namely, with power and effect, as when God said, *Let there be light; to the prisoners*—To the Gentiles, who are fast bound by the cords of their sins, and taken captive by the devil at his will. *Go forth*—Come forth to the light, receive divine illumination. *They shall feed, &c.*—They shall have abundant provision in all places, yea, even in those which commonly are unfruitful, as are both common roads and high grounds. *They shall not hunger, &c.*—They shall be supplied with all good and necessary things, and preserved from all evil occurrences and annoyances, as the Israelites were in the wilderness, by the manna and other provision afforded them, and the pillar of the cloud and fire, a token of the divine presence and protection. *For he that hath mercy on them shall lead them*—God, who hath magnified his mercy

A. M. 3298. 12 Behold, ^{*}these shall come from
B. C. 706. far; and lo, these from the north
and from the west; and these from the land of
Sinim.

13 ¶ Sing, O heavens; and be joyful, O
earth; and break forth into singing, O moun-
tains: for the LORD hath comforted his people,
and will have mercy upon his afflicted.

14 ^zBut Zion said, The LORD hath forsaken
me, and my Lord hath forgotten me.

^{*} Chapter xliii. 5, 6.—^y Chapter xlv. 23.—^z Chapter xl. 17.
^a Psa. ciii. 13; Mal. iii. 17; Matt. vii. 11.

to them, will conduct them with safety and comfort.
And I will make all mountains a way—I will re-
move all hinderances, and prepare the way for them,
by levelling high grounds, and raising the low.

Verses 12, 13. *Behold, these shall come from far*
—My people shall be gathered from the most remote
parts of the earth. He speaks here, and in many
other places, of the conversion of the Gentiles, with
allusion to that work of gathering and bringing
back the Jews from all parts where they were dis-
persed, into their own land. *And these from the
land of Sinim*—Either of the Sinites, as they are
called, Gen. x. 17, who dwelt about the wilderness;
or of Sin, a famous city of Egypt, which may be put
for all Egypt, and that for all southern parts. And
so he here mentions the several quarters of the
world where the generality of the Jews were dis-
persed; *the north*, which is everywhere named as
the chief place of their banishment and dispersion,
as Jer. xvi. 15; and xxxi. 8, and elsewhere; *the
west*, the western countries and islands; and *the
south*. *Sing, O heavens, &c.*—See note on chap.
xlv. 23. *For the Lord hath comforted his people*
—God hath now sent the long-desired consolation
of Israel.

Verse 14. *But Zion said, &c.*—This is an ob-
jection against all these glorious predictions and prom-
ises. How can these things be true when the condition
of God's church is now so sad and desperate? Most
commentators understand by *Zion* here, the Jewish
Church, and suppose that the complaint which she
is here represented as uttering, refers either to her
desolate state when in Babylon, or to the time of
her long dispersion and desolation in the days of the
Messiah. But Vitrina is of opinion that the Chris-
tian Church is rather intended, and that the time
referred to is that of her cruel persecution under the
Romans. Be it which it may, God here declares
that he will show her mercy, and destroy her mighty
oppressors, verses 24–26.

Verses 15, 16. *Can a woman forget her sucking
child*—God is often represented as bearing a fatherly
affection toward his people, but here the comparison
is raised higher, and he speaks of himself as having
a tenderness for them, similar to that which a mother
hath toward the fruit of her womb. "The image is
common and frequent; yet it is wrought up with so
much grace, embellished with so much elegance,

15 ^aCan a woman forget her suck- A. M. 3298.
ing child, ⁷that she should not have B. C. 706.
compassion on the son of her womb? yea, they
may forget, ^byet will I not forget thee.

16 Behold, ^cI have graven thee upon the palms
of *my* hands; thy walls *are* continually before
me.

17 Thy children shall make haste; ^dthy de-
stroyers and they that made thee waste shall go
forth of thee.

⁷ Heb. from having compassion.—^b Rom. xi. 29.—^c Exod.
xlii. 9; Cant. viii. 6.—^d Verse 19.

and expressed in such pathetic terms, that nothing
can exceed it in beauty and force; nothing can con-
vey a stronger idea of the maternal, the more than
maternal regard, which God hath for his people."
Yea, they may forget, yet will I not forget thee—
The turn in this clause is more expressive than a
volume. As if he had said, Earthly parents some-
times are so unnatural and monstrous; but do not
entertain such unworthy thoughts of me. *Behold,
I have graven thee upon the palms, &c.*—Mine eye
and heart are constantly upon thee. "This is cer-
tainly an allusion," says Bishop Lowth, "to some
practice, common among the Jews at that time, of
making marks on their hands or arms by punctures
on the skin, rendered indelible by fire or staining,
with some sort of sign, or representation of the city
or temple, to show their affection and zeal for it. It
is well known that the pilgrims at the holy sepulchre
get themselves marked in this manner with what are
called the ensigns of Jerusalem. Maundrell, p. 75;
where he tells us how it is performed: and this art
is practised by travelling Jews all over the world at
this day." See also Vitrina and Michaelis's notes.
Or the allusion may be merely to the common
practice of men, who use to put signs upon their hands
or fingers, of such things as they especially wish to
remember. *Thy walls are continually before me*
—The ruins and desolations of my church are al-
ways in my thoughts, nor shall I forget or neglect
to repair them, and grant her deliverance from her
enemies, and protection at the proper time.

Verse 17. *Thy children*—Or, as some, with equal
propriety, render בניך, *thy builders*; which render-
ing is favoured by the next clause, where the *de-
stroyers* are opposed to them, but the following verse
favours the former interpretation: the sense, how-
ever, is the same, for the church's children are her
builders; *shall make haste*—To repair thy ruins
and desolations, and build thee up. *Thy destroyers,
&c., shall go forth of thee*—Shall be separated and
driven from thee, and so shall neither hinder nor
annoy thee. But this rendering, *shall go forth of
thee*, says Bishop Lowth, "is very flat, after their
zeal had been expressed by their being her *build-
ers*: and as the opposition is kept up in one part of
the sentence, one has reason to expect it in the
other." He, therefore, renders מִכָּךְ יֵצֵא, *shall pro-
ceed, spring, or issue, from thee*; namely, as thy

A. M. 3298. 18 ¶ * Lift up thine eyes round
B. C. 706.

about, and behold: all these gather themselves together, and come to thee. As I live, saith the LORD, thou shalt surely clothe thee with them all, ^fas with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, ^gshall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away.

20 ^hThe children which thou shalt have, ⁱafter thou hast lost the other, shall say again in thine

ears, The place *is* too strait for me: A. M. 3298.
give place to me that I may dwell. B. C. 706.

21 Then shalt thou say in thy heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had they been?*

22 ^kThus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* ^garms, and thy daughters shall be carried upon *their* shoulders.

^e Chap. lx. 4.—^f Prov. xvii. 6.—^g Chap. liv. 1, 2; Zech. ii. 4; x. 10.—^h Chap. lx. 4.

ⁱ Matt. iii. 9; Rom. xi. 11, 12, &c.—^k Chap. lx. 4; lvi. 20.
^g Heb. *bosom*.

children, and reads the whole verse thus: *They that destroy thee shall soon become thy builders; and they that laid thee waste shall become thine offspring:* the accession^o of the Gentiles to the church of God being properly considered as an addition made to the number of the family and children of Zion.

Verse 18. *Lift up thine eyes round about*—And behold numbers flocking unto thee from all quarters. *All these shall gather themselves unto thee, &c.*—Namely, the Gentiles. Thy church, O Zion, shall not only be restored and established, but vastly enlarged and adorned by an accession of converts from various nations; and come unto thee—To receive instruction from thee, and to be incorporated with thee into one and the same church. *Thou shalt clothe thee with them, &c.*—Instead of being a disgrace, or a snare and occasion of sin to thee, (as the Gentiles formerly were, when they mixed themselves with the Jews,) they shall be an honour and ornament, in respect of those excellent gifts and graces wherewith they shall enrich and adorn thy community. The addition of such numbers to the church shall complete her clothing, and make her appear comely and considerable. *And bind them on thee as a bride doth*—The LXX. read, περιθνήσκεις αὐτὰς ὡς κοσμον νυμφῆς, *Thou shalt put them on thee as a bride her attire*; supplying, as Bishop Lowth thinks, a word that appears to be wanting to complete the sense. “Zion clothes herself with her children as a bride clothes herself—with what? with some other thing, certainly;” namely, her ornaments, jewels, or rich dress.

Verses 19–21. *For thy waste and desolate places, &c.*—He alludes to the land of Judea lying waste during the Babylonish captivity. Thus the church of God was in a waste, desolate, and barren state, till the coming of the Messiah, the introduction of the gospel, and the conversion of the Gentiles; and the land of thy destruction—Or, thy land of destruction. He still alludes to Judea, thus characterized, because it was devoted, and should be exposed to destruction, first by the Chaldeans, and again by the Romans, a lively emblem of the ruined state of

their church; *shall even now be too narrow*—To contain the multitude of converts that shall be made. The middle wall of partition that separated the Jews from the Gentiles shall be broken down, and the pale of the church shall be enlarged. *The children which thou shalt have, &c.*—Hebrew, בני שכליך, *The children of thy orbity, or, barren and childless state*. Those children which thou shalt have when thou art past the ordinary age and state of child-bearing, as Sarah in her old age was made the mother of a most numerous posterity; to which he seems to allude: those children which shall be begotten to thee by the gospel when thou shalt be deprived of thine own natural children, or when thou shalt become barren as to the conversion of natural Jews; when the generality of the Jews shall cut themselves off from God and his true church, by their apostacy from him, and by their unbelief and rejection of their Messiah; *shall say again*—Or rather, *shall yet say*, though for the present it be far otherwise, *The place is too strait for me, &c.*—This is figuratively spoken, merely to signify the great enlargement of the church by the accession of the Gentiles. See chap. liv. 1. *Then shalt thou say in thy heart*—Not without admiration, *Who hath begotten me these*—Whence, or by whom, have I this numerous issue? *Seeing I have lost my children*—Seeing it is not long since that I was in a manner childless? *And am desolate*—Without a husband, being forsaken of God, who formerly owned himself for my husband, chap. liv. 5; Jer. xxxi. 32; *a captive, and removing to and fro*—In an unsettled condition, and not likely to bear and bring up children for God or myself. *Who hath brought up these?*—The same thing is repeated in these words to express the miraculousness of this work, and the great surprise of the Jews at it: which shows that he speaks of the conversion of the Gentiles.

Verses 22, 23. *I will lift up my hand to the Gentiles*—I will call them to me; and *set up my standard to the people*—As generals do, to gather their forces together. *And they shall bring thy sons*—Those who shall be thine by adoption, who

A. M. 3298. 23 ¹ And kings shall be thy ⁹ nursing
B. C. 706. fathers, and their ¹⁰ queens thy nursing
mothers: they shall bow down to thee with
their face toward the earth, and ^m lick up the
dust of thy feet; and thou shalt know that I *am*
the LORD: for ⁿ they shall not be ashamed that
wait for me.

24 ¶ ^o Shall the prey be taken from the
mighty, or ¹¹ the lawful captive delivered?

25 But thus saith the LORD, Even the ¹² cap-

tives of the mighty shall be taken away, A. M. 3298.
and the prey of the terrible shall be ^{B. C. 706.}
delivered: for I will contend with him that con-
tendeth with thee, and I will save thy children.

26 And I will ^p feed them that oppress thee
with their own flesh; and they shall be drunken
with their own ^q blood, as with ¹³ sweet wine:
and all flesh ^r shall know that I the LORD *am*
thy Saviour and thy Redeemer, the Mighty One
of Jacob.

¹ Psa. lxxii. 11; Verse 7; Chap. lii. 15; lx. 16.—⁹ Heb. nourishes.—¹⁰ Heb. princesses.—^m Psa. lxxii. 9; Mic. vii. 17.
ⁿ Psa. xxxiv. 22; Rom. v. 5; ix. 33; x. 11.

^o Matt. xii. 39; Luke xi. 21, 22.—¹¹ Heb. the captivity of the just.—¹² Heb. captivity.—^p Chap. ix. 20.—^q Rev. xiv. 20; xvi. 6.—¹³ Or, new wine.—^r Psa. ix. 16; Chap. lx. 16.

shall own God for their Father, and Jerusalem for their mother; *in their arms*—With great care and tenderness, as nurses carry young infants: the sense is, Even the heathen shall contribute to the increase and preservation of those children which shall be begotten to thee. *And thy daughters shall be carried, &c.*—As sick or infirm persons used to be carried. *And kings shall be thy nursing fathers*—Kings and queens shall have a sincere affection and tender regard unto thee and thy children. Which was in some sort fulfilled by Cyrus, Ahasuerus, and some few others of the Persian kings or queens; but much more truly and fully by those many kings and emperors of the Gentile world who, after the time of Christ, did both themselves embrace the true religion, and also provide for the reception and establishment of it in their dominions. *They shall bow down to thee, &c.*—They shall highly reverence and honour thee, and shall most humbly and readily submit themselves unto thee. This was not verified in any of the Persian kings, but only in those kings or emperors who were converted to the Christian faith and church. *And lick up the dust of thy feet*—These expressions are borrowed from the manners of the eastern people in their prostrations and adorations, who bowed so low as to touch and kiss the ground. *For they shall not be ashamed that wait for me*—Their expectations shall not be disappointed, but abundantly satisfied.

Verses 24–26. *Shall the prey be taken from the mighty*—Here an objection is started against the forementioned promises, probably, 1st, Against the promise of the release of the Jews from their captivity in Babylon, suggesting that it was a thing not to be expected: for, verse 24, they were a prey in the hands of the mighty, of such as were then the greatest potentates of the earth; and, therefore, it was not likely they should be rescued by force; yet that was not all, they were *lawful captives*. By the law of God, having offended, they were justly delivered into captivity. And by the law of nations,

being taken in war, they were justly detained in captivity till they should be ransomed or exchanged. So here was a double, or rather, treble impediment to their deliverance; the great power of the enemy, which kept them in bondage, and the justice of God, and the usage of nations, which pleaded against them. And yet their deliverance, however improbable, was effected by the mercy and power of God. But this passage, as appears from the context, has a further reference: it respects the deliverance of God's church and people from their spiritual as well as temporal enemies. "God had promised very great and excellent things to his church; but to a person seriously considering the state thereof, and comparing it with the power of his enemies, and particularly its chief enemy, Satan, who held the nations in the darkness of ignorance and superstition, a doubt would naturally arise, whether it could possibly be that this prey, so long possessed by Satan, could be rescued from him, so that he might be driven from his strong fort, and the rulers of the world, held in subjection by him, might be delivered from their servitude. Isaiah resolves this doubt of the church, and teaches that it should certainly come to pass that Satan, this mighty one, should be driven from his fort, his captives delivered, (verse 25,) and the adversaries of the church perish by their mutual slaughter of each other." Thus Vitranga, who observes that verse 26, *I will feed them that oppress thee with their own flesh, &c.*, is to be "understood metaphorically, and refers to the intestine wars, by which princes and people, armed to their mutual destruction, plunge their destroying swords in each other's bowels, and, as it were, feed upon each other's flesh and blood." See chap. ix. 20; Zech. xi. 9; Rev. xvi. 6. *They shall be drunken with their own blood as with new wine*—I will make thine enemies destroy one another, and that greedily, and with delight. This prophecy was remarkably fulfilled in the time of the Roman emperor, Dioclesian, to which it is thought by some particularly to refer.

CHAPTER L.

1.) In the first three verses of this chapter, which seem to be connected with the preceding, God shows the Jews that they are justly charged with bringing all their troubles upon themselves by their sins, and that they were not to be imputed to any unkindness or weakness in God, it being evident that he was both able and willing to help them, if they had been in a fit state to receive his help. (2.) The Messiah relates, that he was appointed and qualified by God for the important office of preaching the gospel. 4. (3.) That he had shown the greatest readiness to undertake, and the greatest diligence to fulfil this office, as well as the greatest patience and constancy, amidst contumelies and injuries brought upon him, 5, 6. (4.) He shows that the ground of his constancy was his confidence in the divine assistance and approbation, amidst the calumnies and contradictions of his enemies, 7-9. (5.) He graciously addresses those who fear the Lord, and exhorts them to trust in him, in their greatest difficulties and troubles. (6.) Foretels to his adversaries destruction to arise from those very things whereby they sought salvation, 11.

A. M. 3298. B. C. 706. **THUS** saith the LORD, Where is ^a the bill of your mother's divorce-ment, whom I have put away? or which of my ^b creditors is it to whom I have sold you? Behold, for your iniquities ^c have you sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, when I came, *was there no man?* ^d when I called, *was there none to an-*

swer? ^e Is my hand shortened at all, A. M. 3298. that it cannot redeem? or have I no ^f power to deliver? behold, ^g at my rebuke I ^h dry up the sea, I make the ⁱ rivers a wilderness: ^j their fish stinketh, because *there is* no water, and dieth for thirst.

3 ^k I clothe the heavens with blackness, ^l and I make sackcloth their covering.

^a Deut. xxiv. 1; Jer. iii. 8; Hos. ii. 2.—^b 2 Kings iv. 1; Matt. xviii. 25.—^c Chap. lii. 8.—^d Prov. i. 24; Chap. lxxv. 12; lxxvi. 4; Jer. vii. 13; xxxv. 15.

^e Numbers xi. 23; Chap. lix. 1.—^f Ps. cvi. 9; Nah. i. 4. ^g Exodus xiv. 21.—^h Joshua iii. 16.—ⁱ Exodus vii. 18, 21. ^j Exod. x. 21.—^k Rev. vi. 12.

NOTES ON CHAPTER L.

Verse 1. *Thus saith the Lord*—God having, by his prophet, in the last three verses of the preceding chapter, comforted his people with an assurance of their deliverance from the tyrannical power of their enemies, here vindicates his justice in suffering them to be exposed thereto, showing that they were the causes of their own calamities. *Where is the bill of your mother's divorcement?*—God had espoused the Jewish Church, the mother of the individuals of that people, to himself, in a kind of matrimonial covenant, frequently mentioned or alluded to by the prophets; but he seemed to divorce or cast them off when he sent them to Babylon, and afterward did wholly reject the generality of that nation from being his people, and took the Gentiles in their stead; which great and wonderful change was foretold in the Old Testament, (as has been already often observed, and will be again,) and was accomplished in the New. And because God foresaw that this strange dispensation would provoke the Jews to murmur and quarrel with him for casting them off without sufficient cause, as indeed they were always prone to accuse him, and vindicate themselves, he bids them produce their bill of divorce. For those husbands who put away their wives out of levity or passion were obliged to give them a bill of divorce, which vindicated the wives' innocence, and declared that the husband's will and pleasure was the cause of their dismissal. Now, says God, produce your bill of divorce, to show that I have put you away of my own mere will, and on a slight occasion, and that you did not first forsake me and go after other gods, and by that spiritual adultery violate the marriage covenant into which I had taken you. *Or which of my creditors is it to whom I have sold you*—Have I any creditors to whom I was obliged or

willing to sell you for the payment of a debt? Parents, oppressed with debt, often sold their children, which, according to the law of Moses, they might do, till the year of release, Exod. xxi. 7. See also 2 Kings iv. 1; Matt. xviii. 25. But neither of these cases, says God, can be mine; I am not governed by any such motives, nor am I urged by any such necessity. *Behold, for your iniquities have you sold yourselves*—Your captivity and your afflictions are to be imputed to yourselves, and to your own folly and wickedness.

Verses 2, 3. *Wherefore, &c.*—The general accusation, delivered in the last words, he now proves by particular instances: *When I came was there no man*—How comes it to pass, that, when I sent to you by my servants the prophets, there was no man that regarded my message and offer of grace, and complied with my will? Whereby he implies that the generality of the Jews were guilty of gross infidelity and obstinate disobedience, and therefore might justly be rejected. *When I called them to repentance and reformation, there was none to come*—None to come at my call, or to obey my commands. *Is my hand shortened at all, &c.*—What is the reason of this contempt and rebellion? Is it because you expect no good from me, but think I am either unwilling or unable to save you? *Behold, at my rebuke I dry up the sea*—At my word or command I can not only check its proud waves, but make its channel dry. Here, for a proof of his power, God appeals to the miracles he wrought in Egypt, at the Red sea, and at Jordan. *I make the rivers a wilderness*—As dry and fit for travelling over as a wilderness. *I clothe the heavens with blackness*—Or, *I will, or can clothe, &c.* What I once did in Egypt when I drew thick curtains before all the heavenly lights, and caused an unparalleled and amazing

A. M. 3298. 4 ¶^m The Lord God hath given
B. C. 706.

me the tongue of the learned, that I should know how to speak a word in season to him that isⁿ weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

5 ¶ The Lord God^o hath opened mine ear, and I was not^p rebellious, neither turned away back.

6 ¶ I gave my back to the smiters, and^r my

^m Exodus i. 11.—ⁿ Matthew xi. 28.—^o Psalm xl. 6, 7, 8.—^p Matthew xxvi. 39; John xiv. 31; Philippians ii. 8; Hebrews x. 5.—^q Matthew xxvi. 67; xxvii. 26; John

darkness to take place for three successive days, to the great terror of my enemies, so I can and will do still, when it is necessary to save my people. And therefore you have no reason to distrust me. *And I make sackcloth their covering*—I cover them with clouds as black as sackcloth.

Verse 4. *The Lord God hath given me, &c.*—The second discourse of the fifth part of Isaiah's prophecies, according to Vitringa, begins here, and is continued to the seventeenth verse of the following chapter. God having, in the preceding paragraph, asserted his own power; to manifest the unreasonableness of the infidelity of the Jews, and that it was without all excuse, he proceeds to show what excellent and powerful means he used to bring them to repentance and salvation. This and the following passages may be, in some sort, understood of the Prophet Isaiah, but they are far more evidently and eminently verified in Christ, and indeed seem to be meant directly of him. To understand them in this light seems to suit best with the context, for, according to this exposition, the same person speaks here, who is the chief subject of the preceding chapter, and who has spoken in the foregoing verses of this chapter. There, indeed, he speaks as God, but here as man, being both God and man, as is abundantly evident from many passages, both of the Old and New Testaments. *By the tongue of the learned* is meant, an ability of speaking plainly, convincingly, persuasively, and in all points, so as becomes a person taught of God, and filled with all divine and heavenly wisdom and knowledge. *That I should know how to speak, &c., to him that is weary*—That is, burdened with the sense of his sin and misery, in which case a word of comfort is most seasonable and acceptable. This was the principal design of Christ's ministry, namely, to give rest and comfort to the weary and heavy laden, according to what is said Matt. xi. 28. And all the doctrines, reproofs, and threatenings of Christ were directed to this end, to prepare men for receiving comfort and salvation. *He wakeneth, namely, me, or mine ear, morning by morning*—From time to time, and continually. *He wakeneth mine ear to hear as the learned*—Either, first, as learned men, or teachers, use to awaken their scholars to hear and learn of them from time to time: or, rather, second, as those that are, or de-

cheeks to them that plucked off the hair: I hid not my face from shame and spitting. A. M. 3298. B. C. 706.

7 ¶ For the Lord God will help me: therefore shall I not be confounded: therefore have^s I set my face like a flint, and I know that I shall not be ashamed.

8 ¶ *He is near that justifieth me*: who will contend with me? let us stand together: who is^t mine adversary? let him come near to me.

xviii. 22.—^r Lamentations iii. 30.—^s Ezekiel iii. 8, 9. ^t Romans viii. 32, 33, 34.—^u Hebrew, *the master of my cause.*

sire to be, learned, use to hear with all possible attention and diligence.

Verses 5, 6. *The Lord hath opened mine ear*—Hath given me a power and will to hear and receive his commands. *And I was not rebellious*—I readily did and suffered what he required of me. *Neither turned away back*—From hearing or obeying his will, how difficult or dangerous soever the work might be to which he called me. He seems to allude to some of the former prophets, who had shrunk back, and for a time refused such work as God called them to, as Moses, Exod. iii. 11; Jonah, chap. i. 3, and others. *I gave my back to the smiters*—I patiently yielded up myself to the will of those who smote me: I was willing, not only to do, but to suffer the will of God, and the injuries of men: *and my cheeks to them that plucked off the hair*—Which was a contumely or punishment sometimes inflicted on malefactors, Neh. xiii. 25. *I hid not my face from shame*—From any manner of reproachful usage, but did knowingly and willingly submit myself thereunto; *and spitting*—Spitting in a man's face was used in token of contempt and detestation. All these things were literally fulfilled in Christ, as is expressly affirmed in the gospels; but we read of no such things concerning Isaiah, and therefore it is most safe and reasonable to understand this passage of Christ, and the rather, because it is not usual with the prophets to commend themselves so highly as the prophet here commends the person of whom he speaks.

Verses 7-9. *For, or rather, but, the Lord God will help me*—Though as man I am weak, yet God will strengthen me to go through my great and hard work. *Therefore shall I not be confounded*—Therefore I assure myself of success in my undertaking, and of victory over all my enemies. *I have set my face like a flint*—I have hardened myself with resolution and courage against all opposition. See the like phrase, Ezek. iii. 8, 9, which Bishop Lowth translates as follows: "Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads: as an adamant, harder than a rock, have I made thy forehead." The expression, however, sometimes signifies *obstinacy and impudence*, as Jer. v. 3; Zech. vii. 12; but here a settled and immovable purpose to persevere in well-doing

A. M. 3298. 9 Behold, the Lord God will help
B. C. 706. me; who *is* he *that* shall condemn
me? ^aLo, they all shall wax old as a garment;
^zthe moth shall eat them up.

10 ¶ Who *is* among you that feareth the
LORD, that obeyeth the voice of his servant, that
^ywalketh *in* darkness, and hath no light? ^zlet

^aJob xiii. 28; Psa. cii. 26; Chap. li. 6.—^zChap. li. 8.
^yPsa. xxiii. 4.

He is near that justifieth me—Though God seems to be at a distance, and to hide his face from me; yet he is, in truth, at my right hand, ready to help me, and will publicly acquit me from all the calumnies of mine adversaries; will clear up my righteousness, and show, by many and mighty signs and wonders, that I lived and died his faithful servant. *Who is mine adversary?* Let him come near to me—I challenge all my accusers to stand and appear before the Judge, and to produce all their charges against me: for I am conscious of mine own innocence, and I know that God will give sentence for me. *Who is he that shall condemn me?*—That dare attempt, or can justly do it? *Lo, they all*—Mine accusers and enemies; *shall wax old as a garment*—Shall pine away in their iniquity: *the moth shall eat them up*—They shall be cut off and consumed, by a secret curse and judgment of God, compared to a moth, Hos. v. 12.

Verses 10, 11. *Who is among you that feareth the Lord?*—He now turns his speech from the unbelieving and rebellious Jews, to those of them who were, or should be, pious. *That obeyeth the voice of his servant*—Of the same person of whom he has hitherto spoken, of Christ, who is called God's servant by way of eminence, and to intimate that, though he was God, yet he would take upon himself the form of a servant. It is hereby signified, that the grace of God, and the encouragement and comfort here following, belong to none but those that believe in and obey this great prophet of the church; which was also declared by Moses, Deut. xviii. 15, compared with Acts iii. 22, 23. *That walketh in darkness*—Not in sin, which is often called darkness,

him trust in the name of the LORD, A. M. 3298.
and stay upon his God. B. C. 706.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. ^aThis shall ye have of my hand; ye shall lie down ^bin sorrow.

^a2 Chron. xx. 20; Psalm xx. 7.—^aJohn ix. 19.—^bPsalm xvi. 4.

but in misery, which the word also frequently signifies; that lives in a disconsolate and calamitous condition. *And hath no light*—No comfort nor prospect of deliverance. *Let him trust in the name of the Lord, &c.*—Let him fix his faith and hope in the amiable nature and infinite perfections, and especially in the mercy and faithfulness of the Lord, declared in his word, and in his interest in God, who, by the mediation of this his servant, is reconciled to him, and made *his God*. *Behold, all ye that kindle a fire*—That you may enjoy the light and comfort of it; you that reject the light which God hath set up, and seek for comfort and safety in your own inventions: which was the common error of the Jews in all ages, and especially in the days of the Messiah, when they refused him, and that way of salvation which he appointed, and rested on their own traditions and devices, *going about to establish their own righteousness, and not submitting themselves unto the righteousness of God*. *That compass yourselves with sparks*—Of your own kindling. Dr. Waterland and Bishop Lowth translate this latter clause, “who place, or heap the fuel around.” *Walk in the light of your fire, and in the sparks that ye have kindled*—Use your utmost endeavours to get comfort from these devices. *This shall ye have of my hand, &c.*—This shall be the fruit of all, through my just judgment, that, instead of that comfort and security which you expect by these means, you shall receive nothing but vexation and misery, which shall pursue you both living and dying; for the word שׂכב, here rendered *lie down*, is frequently used for *dying*, as Gen. xlvii. 30; Job xxi. 26, and elsewhere.

CHAPTER LI.

We have in this chapter the second section of the second discourse of the fifth part of this book, containing an assurance, (1.) That God, who raised his church from nothing, will take care for her subsistence and comfort, 1-3. (2.) That the righteousness and salvation designed for her, and offered in the gospel, are very near and sure, 4-6. (3.) That the persecutors of the church are weak and dying creatures, 7, 8. (4.) That the same almighty power, which wrought miracles for her on former occasions, is still engaged for her deliverance and protection, 9-11. (5.) That God himself, the maker of the world, had undertaken both to comfort his people under, and deliver them out of their distress, 12-16. (6.) That, however deplorable her case was, that of her persecutors should soon be worse, 17-23.

A. M. 3298.
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HEARKEN ^a to me, ^b ye that follow after righteousness, ye that seek the LORD: look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 ° Look unto Abraham your father, and unto Sarah *that* bare you: ^d for I called him alone, and ^e blessed him, and increased him.

3 For the LORD ^f shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert ^g like

^a Verse 7.—^b Rom. ix. 30, 31, 32.—^c Rom. iv. 1, 16; Heb. xi. 11, 12.—^d Gen. xii. 1, 2.—^e Gen. xxiv. 1, 35.—^f Psa. cii. 13; Chap. xl. 1; lii. 9; Verse 12.

NOTES ON CHAPTER LI.

Verses 1, 2. *Hearken unto me, &c.*—Here again he addresses his discourse to the believing and godly Jews, whom he describes as *following after righteousness*—That is, earnestly desiring and diligently pursuing the justification of their persons, the sanctification of their nature, and practical obedience to God's law; for which blessings they *sought the Lord*—That is, sought an acquaintance and reconciliation with him, the manifestation of his favour, and the communication of his Spirit. These, his true people, he exhorts to *look unto the rock whence they were hewn, &c.*—To consider the state of Abraham and Sarah before God gave them Isaac, from whom Jacob and all his posterity sprang. He compares the bodies of Abraham and Sarah unto a rock, or pit, or quarry, out of which stones are hewn or dug; thereby implying, that God, in some sort, actually did that which John the Baptist said he was able to do, (Matt. iii. 9,) even of *stones to raise up children unto Abraham*; it being then as impossible, by the course of nature, for Abraham and Sarah, in such an advanced age as they then were, to have a child, as it is to hew one out of a rock, or dig one out of a pit. *For I called him alone*—Hebrew, *אחד, one*; that is, when he was but one single person, without child or family, I called him from his country and kindred to follow me to an unknown land, where I promised that I would multiply him exceedingly. *And I blessed him, and increased him*—Namely, into a vast multitude, when his condition was desperate in the eye of reason. And therefore God can as easily deliver and raise his church when they are in the most forlorn condition, and seem to be consumed, dead, and buried, so that nothing but dry bones remain of them, as is declared at large, Ezek. chap. xxxvii.

Verse 3. *For, &c.*—The prophet, in these words, seems to be giving a reason why they should look unto, or consider, that famous example of Abraham and Sarah; namely, because they should find the like wonder wrought on their behalf. Or the meaning may be, *therefore*, for the sake of Abraham and of that covenant which God made with him, and by which he promised to bless him and his seed for ever; *the Lord shall comfort Zion*—His church, frequently, as we have seen, called by that name. *He will*

the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: ^b for a law shall proceed from me, and I will make my judgment to rest ⁱ for a light of the people.

5 ^k My righteousness *is* near; my salvation is gone forth, ^l and mine arms shall judge the people; ^m the isles shall wait upon me, and ⁿ on mine arm shall they trust.

^g Gen. xiii. 10; Joel ii. 3.—^h Chap. ii. 3; xlii. 4.—ⁱ Chap. xlii. 6.—^j Chap. xlv. 13; lvi. 1; Rom. i. 16, 17.—^k Psa. lxvii. 4; xcviii. 9.—^m Chap. lx. 9.—ⁿ Rom. i. 16.

make her wilderness like Eden—Although she may be waste and desolate like a wilderness or desert for a time, yet she shall be restored and made as pleasant and flourishing as the garden of Eden was. The expressions are figurative, and, according to Vitrings, “in their primary sense, refer to the state of Zion after their restoration from Babylon; in their secondary and spiritual sense, to the redemption of the church by the Messiah, and the consequent blessings of grace.” See chap. xlix. 19, and lii. 9.

Verses 4, 5. *Hearken unto me, my people*—Ye Jews, whom I chose to be my peculiar people, do not reject my counsel, which, I have told you, even the Gentiles will receive, nor forsake the mercies of which even they will partake. *For a law shall proceed from me*—A new law, even the doctrine of the gospel. *I will make my judgment to rest for a light*—Judgment is here the same thing with law in the former clause, the word of God, or the evangelical doctrine, of which he saith, that *he will make it to rest*, that is, settle and establish it; whereby he may possibly intimate the stability and perpetuity of this light in the church, that it shall not be like the light of the Mosaic dispensation, which was only to shine for a season, namely, *until the time of reformation*, (Heb. ix. 10,) when all those dark shadows were to vanish and give place to the Sun of righteousness, and to that kingdom and state that should never be moved. See Dan. ii. 44; Heb. xii. 26–28. *Of the people*—Hebrew, *עַמִּים, the peoples*, not only you Jews, but people of all sorts and nations, who shall receive and walk in it. *My righteousness is near*—My salvation, the redemption of all my people, Jews and Gentiles, which is the effect of my righteousness, of my justice, faithfulness, or mercy, which are all called by the name of righteousness in the Scriptures, and all contributed to the work of man's redemption. *My salvation is gone forth*—Shall shortly go forth; my eternal purpose of saving my people shall speedily be fulfilled; *and mine arm*, my power, *shall judge the people*—Either, 1st, Shall destroy those who obstruct or oppose this work: or, rather, 2d, Shall subdue the Gentiles to my authority, and rule them by my Word and Spirit. *The isles*—The remote countries of the Gentiles; *shall wait upon me*—Shall expect this salvation from me, and from me only.

A. M. 3298^f 6 ° Lift up your eyes to the heavens,
B. C. 706.

and look upon the earth beneath: for
the heavens shall vanish away like smoke,
and the earth shall wax old like a garment,
and they that dwell therein shall die in like
manner: but my salvation shall be for ever, and
my righteousness shall not be abolished.

7 ¶ Hearken unto me, ye that know righte-
ousness, the people in whose heart is my law;
fear ye not the reproach of men, neither be ye
afraid of their revilings.

8 For the moth shall eat them up like a
garment, and the worm shall eat them like
wool; but my righteousness shall be for ever,
and my salvation from generation to genera-
tion.

9 ¶ Awake, awake, put on strength, O

° Chap. xl. 26.—Psa. cii. 26; Matt. xxiv. 35; 2 Pet. iii.
10, 12.—Chapter l. 9.—Verse 1.—Psa. xxxvii. 31.
Matt. x. 28; Acts v. 41.—Chapter l. 9.—Psa. xlv. 23;
Chap. lii. 1.—Psa. xciii. 1; Rev. xi. 17.

Verse 6. *Lift up your eyes to the heavens*—Look
up to the visible heavens above, which have continu-
ed hitherto, and seem likely to continue; and look
upon the earth beneath—Which seems as firmly
established as if it would endure for ever. *The hea-
vens shall vanish away like smoke*—Which soon
spends itself and disappears; and the earth shall
wax old, &c.—Shall decay and perish, like a worn-
out garment. *And they that dwell therein shall die
in like manner*—Shall be dissolved, as the heaven
and earth shall be, 2 Pet. iii. 11. *But my salvation
shall be for ever, &c.*—As it shall spread through all
the nations of the earth, so it shall last through all
the ages of the world, and, in its consequences, to all
eternity.

Verses 7, 8. *Hearken, ye that know righteousness*
—Who not only understand, but love and practise it;
whose persons are justified, whose nature is renew-
ed, and whose lives are subject to my laws. These
seem to be distinguished from those who are spoken
of (verse 1) as following after righteousness. These
had attained what the others were only in pursuit of.
The people in whose heart is my law—Who are
here opposed to the carnal Jews, that had the law
written only on tables of stone. Compare 2 Cor. iii.
3; Heb. viii. 10. *Fear ye not the reproach of men*
—The censures of your carnal countrymen, who
load their believing and godly brethren with a world
of reproaches; but let not these things discourage
you: *for the moth shall eat them up, &c.*—Those
that reproach you shall be easily and soon destroyed,
and so God will avenge your cause upon them, and
deliver you from their injurious treatment; and the
worm shall eat them like wool—Like a woollen gar-
ment, which is sooner corrupted by moths, or such
creatures, than linen.

Verses 9-11. *Awake, awake, &c.*—The prophet,

arm of the LORD; awake, as in the A. M. 3293
ancient days, in the generations of B. C. 706.
old. *Art thou not it that hath cut Rahab,
and wounded the dragon?*

10 *Art thou not it which hath dried the sea,
the waters of the great deep; that hath made
the depths of the sea a way for the ransomed
to pass over?*

11 Therefore the redeemed of the LORD shall
return, and come with singing unto Zion; and
everlasting joy shall be upon their head; they
shall obtain gladness and joy; and sorrow and
mourning shall flee away.

12 ¶ I, even I, am he that comforteth you:
who art thou, that thou shouldst be afraid of
a man that shall die, and of the son of man
which shall be made as grass;

° Psa. xlv. 1.—Job xxvi. 12.—Psa. lxxxvii. 4; lxxxix. 10.
Psa. lxxiv. 13, 14; Chap. xxvii. 1; Ezek. xxix. 3.—Exod.
xiv. 21; Chap. xliii. 16.—Chapter xxxv. 10.—Verses 3, 4;
2 Cor. i. 3.—Psa. cxviii. 6.—Chapter xl. 6; 1 Pet. i. 24.

by an elegant figure, addresses himself to God, to
stir up and exert his power in behalf of his oppressed
people, as he did in former times, when he delivered
them out of the Egyptian bondage. *Awake, as in
the ancient days*—That is, act for us now as thou
didst for our fathers formerly: repeat the wonders
they have told us of. *Art thou not it that cut Ra-
hab*—Egypt, so called, here and elsewhere, for its
pride or strength. *And wounded the dragon*—Pha-
raoh, the Leviathan, as he is called, Psa. lxxiv. 13,
14. *Art thou not it that dried the sea*—Art thou
not the same God, and as potent now as thou wast
then? *That made the depths a way for the ran-
somed, &c.*—For thy people, whom thou didst re-
deem and bring out of Egypt? Let thine arm be
stretched out in our behalf; for it has done great
things formerly in defence of the same cause, and
we are sure it is neither shortened nor weakened.
*Therefore the redeemed of the Lord shall return,
&c.*—These words express the persuasion of the
prophet, that as the Lord did these great things for-
merly, so he would certainly do the like again. See
note on chap. xxxv. 10.

Verses 12, 13. *I, even I, am he that comforteth
you*—“They prayed,” says Henry, “for the opera-
tions of his power: he answers them with the conso-
lations of his grace; which may well be accepted as
an equivalent. *I, even I*, he says, will do it: he had
ordered his ministers to do it, chap. xl. 1; but, be-
cause they cannot reach the heart, he takes the
work into his own hands; he will do it himself.
And those whom he comforts, are comforted in-
deed.” *Who art thou, that thou shouldst be afraid,
&c.*—How unreasonable and distrustful art thou, O
my church, how unlike to thyself! How unsuitable
are these despondences to thy professions and obli-
gations! *Afraid of a man that shall die, &c.*—Of a

A. M. 3298. 13 And forgettest the LORD thy Maker, ⁱ that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he ¹ were ready to destroy? ^k and where ^{is} the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed, ¹ and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that ^m divided

the sea, whose waves roared: The LORD of hosts *is* his name.

16 And ⁿ I have put my words in thy mouth, and ^o have covered thee in the shadow of my hand, ^p that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

17 ¶ ^q Awake, awake, stand up, O Jerusalem, which ^r hast drunk at the hand of the LORD the cup of his fury; ^s thou hast drunken the dregs of the cup of trembling, and wrung them out.

ⁱ Job ix. 8; Psa. civ. 2; Chap. xl. 22; xlii. 5; xlv. 24. ^k Or, *made himself ready*.—¹ Job xx. 7.—^l Zech. ix. 11. ^m Psa. lxxiv. 13; Job xxvi. 12; Jer. xxxi. 35.—ⁿ Deut. xviii. 18; Chap. lix. 21; John iii. 34.

^o Chap. xlix. 2.—^p Chap. lrv. 17; lxvi. 22.—^q Chap. lii. 1.—^r Job xxi. 20; Jer. xxv. 15, 16.—^s Deut. xxviii. 28, 34; Psa. lx. 3; lxxv. 8; Ezek. xxiii. 32, 34; Zech. xii. 2; Rev. xiv. 10.

weak, mortal, and perishing creature. *And forgettest the Lord thy Maker*—Dost not consider the infinite power of that God who made thee, and who will plead thy cause; *that hath stretched forth the heavens, and laid the foundations of the earth*—And therefore hath all the hosts and all the powers of both at his command and disposal. *And hast feared continually every day*—Hast been in a state of continual alarm and disquietude; *because of the fury of the oppressor*—It is true there is an oppressor, and he is furious, designing, it may be, to do thee a mischief, and therefore it will be thy wisdom to be on thy guard against him: but thou art afraid of him, *as if he were ready to destroy*—As if it were in his power to destroy thee in a moment, and he were just now going to effect his purpose, and there were no possibility of preventing it. *And where is the fury of the oppressor?*—What is become of the power and rage of the Babylonians? Are they not vanished away? Are they not broken, and thou delivered? He speaks of the thing as already done, because it should certainly and suddenly be done.

Verses 14–16. *The captive exile hasteneth that he may be loosed*—From his captivity, and may return to his own country from which he is banished. *And that he should not die in the pit*—Die a prisoner, through the inconveniences and hardships of his confinement; *nor that his bread should fail*—The bread or provision allowed to keep him alive in prison. The general sense of the verse is, God is not slack, as you think, but makes haste to fulfil his promise, and rescue his captive and oppressed people from all their oppressions and miseries. *And I have put my words in thy mouth*—These great and glorious promises, which are in thy mouth, are not the vain words of man, a weak, inconstant, and unfaithful creature, but the words of the almighty, unchangeable, and faithful God; and therefore they shall be infallibly accomplished. This is spoken by God to his church and people, whom he addresses, both in the foregoing and following verses. For God's word is frequently said to be *put into the mouths*, not only of the prophets, but also of the people, as chap. lix. 21; Deut. xxx. 14. *And have covered thee,*

&c.—Have protected thee by my almighty power. *That I may plant the heavens*—Bishop Lowth reads, *To stretch out the heavens: and lay the foundations of the earth*—I have given thee, O my church, these promises, and this protection in all thy calamities, to assure thee of my care and kindness to thee, and that I will reform thee in a most glorious manner, and bring thee unto that perfect and blessed estate which is reserved for the days of the Messiah, which, in the language of Scripture, is termed *the making of new heavens and a new earth*, chap. lrv. 17; and lxvi. 22. *And say unto Zion, Thou art my people*—That I may own thee for my people, in a more illustrious manner than I have done.

Verse 17. *Awake, awake*—God having awoke and arisen for the comfort of his people, here calls on them to awake, as afterward, chap. lii. 1. This is a call to awake, not so much out of the sleep of sin, though that also was necessary, in order to their being ready for deliverance, as out of the stupor of despondency and despair. Hebrew, *התעורר*, *rouse up thyself*; come out of that forlorn and disconsolate condition in which thou hast so long been. When the Jews were in captivity they were so overwhelmed with the sense of their troubles that they had no heart left to mind any thing that tended to their comfort or relief; and therefore when the deliverance came, they are said (Psa. cxxvi. 1) to be *like them that dream*. The address may be applied to the Jerusalem, or Jewish Church, which was in the apostles' time, which is said to be *in bondage with her children*, (Gal. iv. 25,) and to have been under the power of a *spirit of slumber*, Rom. xi. 8. They are called to awake and mind the things that belonged to their everlasting peace, and then the cup of trembling should be taken out of their hands, peace should be spoken to them, and they should triumph over Satan, who had blinded their eyes, and brought stupor insensibly upon them. *Stand up*—Upon thy feet, O thou who hast been thrown to the ground. *Who hast drunk, &c., the cup of his fury*—Who hast been sorely afflicted; *the dregs of the cup of trembling*—Which strikes him that drinks it with a deadly horror; *and wrung them out*—Drunk every drop of it.

A. M. 3298. 18 *There is none to guide her*
B. C. 706. among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.

19 ¹ These two *things* ² are come unto thee; who shall be sorry for thee? desolation, and ³ destruction, and the famine; and the sword: ⁴ by whom shall I comfort thee?

20 ⁵ Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

¹ Chapter xlvii. 9.—² Heb. *happened*.—³ Hebrew, *breaking*.
⁴ Amos vii. 2.—⁵ Lam. ii. 11, 12.

Verses 18-20. *There is none to guide her, &c.*—When thou wast drunk with this cup, and couldst not direct or support thy steps, neither thy princes, nor prophets, nor priests, were able or willing to lead or uphold thee. *These two things are come upon thee*—Those here following, which, although they be expressed in four words, yet may be fitly reduced to two things, namely, desolation by famine, and destruction by the sword. *Who shall be sorry for thee*—Who is there left to take pity on thee, since thy children are all in as miserable a condition as thyself? See verses 18 and 20. *By whom shall I comfort thee*—What human means of comfort is there left for thee?

Thy sons have fainted—They are so far from being able to comfort thee, as was said verse 18, that they themselves faint away for want of comfort, and through famine. *They lie at the head of all the streets*—Dead by famine, or the sword of the enemy; *as a wild bull in a net*—Those of them who are not slain are struggling for life. *They are full of the fury of the Lord*—“The bold image of the cup of God’s wrath,” says Bishop Lowth, “often employed by the sacred writers, is nowhere handled with greater force and sublimity than in this passage. Jerusalem is represented in person, as staggering under the effects of it, destitute of that assistance which she might expect from her children, not one of them being able to support or lead her. They, abject and amazed, lie at the head of every street, overwhelmed with the greatness of their distress; like the oryx entangled in a net, in vain struggling to rend it and extricate him-

21 ¶ Therefore hear now this, thou afflicted, and drunken, ¹ but not with wine:

22 Thus saith thy Lord the LORD, and thy God ² that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But ³ I will put it into the hand of them that afflict thee; ⁴ which have said to thy soul, Bow down; that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.

¹ Verse 17; Lam. iii. 15.—² Jer. i. 34.—³ Jer. xxv. 17; xxvi. 28; Zech. xii. 2.—⁴ Psa. lxxvi. 11, 12.

self. This is poetry of the first order, sublimity of the highest proof.”

Verses 21-23. *Hear, thou drunken, but not with wine*—But with the cup of God’s fury, mentioned verse 17. *Thus saith the Lord*—That is, *Jehovah*; he that is able to help thee, and hath wherewithal to relieve thee; *thy Lord*—That hath an incontestable right to thee, and will not alienate it; *thy God*—In covenant with thee, and that hath undertaken to make thee happy; *that pleadeth the cause of his people*—As their patron and protector, who, though he hath been angry with, and hath chastised thee, is now reconciled to thee, and will maintain thy cause against all thine enemies. *I have taken out of thy hand the cup of trembling*—The bitter, intoxicating cup of my wrath; *thou shalt no more drink it again*—No more lie under such judgments after thy prosperity in the latter days, chap. lii. 1. *But I will put it into the hand of them that afflict thee*—Compare chap. xlix. 26; Jer. xxv. 29; Rev. xviii. 6. *Which have said to thy soul, Bow down, &c.*—Lie down upon the ground, that we may trample upon thee. “A very strong and most expressive description of the insolent pride of eastern conquerors, which, though it may seem greatly exaggerated, yet hardly exceeds the strict truth. See Josh. x. 24; Judg. i. 7. The Emperor Valerianus, being, through treachery, taken prisoner by Sapor, king of Persia, was treated by him as the basest and most abject slave: for the Persian monarch commanded the unhappy Roman to bow himself down, and offer his back, on which he set his foot, in order to mount his chariot or horse, whenever he had occasion.”—Bishop Lowth.

CHAPTER LII.

The former part of this chapter is connected with the latter part of the preceding, the deliverance of the Jews from Babylon being the subject of it, as emblematical of our redemption by Christ, and of the erection and salvation of the gospel church.

(1.) The prophet addresses Zion in her state of bondage and oppression, and encourages her to expect and prepare for deliverance, which he promises her in the name of the Lord, 1-6. (2.) He shows the great joy and exultation which the first tidings of it would produce in the church and all its members, 7-10. (3.) He exhorts all the people of God to avail

themselves of the opportunity offered them, and readily to exchange bondage for liberty, and to conduct themselves in a manner suitable thereto, 11, 12. (4.) The Messiah is introduced, and exhibited in his humiliation and exaltation, and the subsequent enlargement and glory of his kingdom, 13-15.

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AWAKE, ^aawake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, ^bthe holy city: for ^chenceforth there shall no more come into thee the uncircumcised ^dand the unclean.

2 ^eShake thyself from the dust; arise, and sit down, O Jerusalem: ^floose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, ^gYe have sold yourselves for naught; and ye shall be redeemed without money.

4 For thus saith the Lord God, My people went down aforetime into ^hEgypt to sojourn

there; and the Assyrian oppressed them without cause. A. M. 3298.
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5 Now therefore, what have I here, saith the LORD, that my people is taken away for naught? they that rule over them make them to howl, saith the LORD; and my name continually every day is ⁱblasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that I am he that doth speak: behold, it is I.

7 ¶ ^kHow beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, ^lThy God reigneth!

^a Chap. li. 9, 17.—^b Neh. xi. 1; Chapter xlviii. 2; Matthew iv. 5; Rev. xxi. 2.—^c Chap. xxxv. 8; lx. 21; Nah. i. 15.
^d Rev. xxi. 27.—^e Chapter iii. 26; li. 23.—^f Zech. ii. 7.

^g Psa. xlv. 12; Chap. xlv. 13; Jer. xv. 13.—^h Gen. xlv. 6; Acts vii. 14.—ⁱ Ezekiel xxxvi. 20, 23; Romans ii. 24.
^k Nah. i. 15; Rom. x. 15.—^l Psa. xciii. 1; xcvi. 10; xcvi. 1.

NOTES ON CHAPTER LII.

Verses 1-3. *Awake, awake, put on strength*—God orders his church to do that which she entreated him to do, chap. li. 9. And because his word is with power, and what he commands he in certain cases effects, this is a prediction and promise what he should do, that she should *awake or arise* out of her low estate, and be strong and courageous. *Put on thy beautiful garments*—Thy sorrows shall be ended, and thou shalt be advanced in a glorious condition. *O Zion*—O my church, very frequently called by the name of Zion or Jerusalem. *There shall no more come unto thee*—To molest, or associate themselves with, and thereby to defile and corrupt thee; *the uncircumcised and unclean*—Heathen and infidels, nor any others who are unholy. Whereby he intimates, that there should be a greater reformation and more purity in the church than formerly there had been, which was eminently accomplished in the church and kingdom of Christ. *Shake thyself from the dust*—In which thou hast lain as a prisoner, or sat as a mourner. *Arise, and sit down*—Upon thy throne. Or *sit up*, as the word שָׁבַר is rendered, Gen. xxvii. 19. *Loose thyself, &c.*—The yoke of thy captivity shall be taken off from thee. *Ye have sold yourselves*—By your sins, into the hands of your enemies; *for naught*—Without any price or valuable consideration paid by them, either to you or to your lord and owner. *And ye shall be redeemed without money*—Without paying any ransom.

Verses 4-6. *My people went down into Egypt*—Where they had protection and sustenance, and therefore owed subjection to the king of Egypt. And yet when he oppressed them I punished him severely, and delivered them out of his hands. *And the Assyrian oppressed them*—The king of Babylon, who is called *the king of Assyria*, (2 Kings xxiii.

29,) as also the Persian emperor is called, (Ezra vi. 22,) because it was one and the same empire which was possessed, first by the *Assyrians*, then by the *Babylonians*, and afterward by the *Persians*. *Without cause*—Without any real ground or colour, by mere force invading their land, and carrying them away into captivity. *Now therefore what have I here*—Why (speaking after the manner of men) do I sit still here, and not go to Babylon to punish the Babylonians, and to deliver my people? Or, What honour have I by suffering this injury to be done to my people? *That my people is taken away for naught*—Were carried away captive by the Babylonians, without any provocation or pretence of right? *They that rule over them make them to howl*—By their tyrannical and unmerciful usage of them; and *my name continually is blasphemed*—The Babylonians blaspheme me, as if I wanted either power or goodwill to save my people out of their hands. *Therefore my people shall know my name*—They shall have sensible experience of my infinite power and goodness in fighting for them. *They shall know in that day*—When I shall redeem them; which work was begun by the return of the Jews from Babylon, and afterward carried on, and at last perfected, by the coming of the Messiah; *that I am he that doth speak*—That these promises are not the words of a weak, or fickle, or deceitful man, but of him who is omnipotent, unchangeable, and a covenant-keeping God.

Verse 7. *How beautiful*—How exceeding precious and acceptable; *upon the mountains*—Of Judea, to which these glad tidings were brought; *are the feet of him that bringeth good tidings*—Tidings, first, Of the release of the Jews from captivity in Babylon; and, secondly, Of the redemption and salvation of mankind by the Messiah. Thus most commenta-

A. M. 3298. 8 Thy watchmen shall lift up the
B. C. 706. voice; with the voice together shall
they sing: for they shall see eye to eye, when
the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, ye
waste places of Jerusalem: ^m for the LORD
hath comforted his people, ⁿ he hath redeemed
Jerusalem.

^m Chapter li. 3.—ⁿ Chapter xlviii. 20.—^o Psalm xcvi. 2, 3.
^p Luke iii. 6.

tors interpret the prophet's words. They are "a poetical description," says Lowth, "of the messenger who first brought the good news of Cyrus's decree for the people to return home, whom the watchmen, mentioned verse 8, are supposed to descry afar off from the tops of the mountains, making all possible haste to publish this happy news: a signal instance of God's overruling providence; of the peculiar care he hath for his church. But this text is very fitly applied by St. Paul to the first preachers of the gospel, (Rom. x. 15,) the very words importing good tidings of that peace and salvation whereby the kingdom of God was erected among men." Indeed, true *peace* and *salvation* were procured for mankind, and are conferred upon them, only by Christ. And in his days, or from the time of his manifestation in the flesh, and entering upon his public ministry, God discovered and exercised his dominion over the world far more eminently than he ever had done from the beginning of the world until that time. Accordingly, we may observe, those Psalms wherein we find that expression, *The Lord reigneth*, are by the generality of interpreters, both Jewish and Christian, expounded of the times of the Messiah; the declaration being, in effect, the same that John the Baptist, the messenger of Christ, and that Christ himself published, when they testified, *The kingdom of heaven is at hand*.

Verse 8. *Thy watchmen shall lift up the voice*—Partly to give notice to all people of these glad tidings, and partly by way of exultation, to sing forth the praises of God for this glorious season and exercise of mercy. If we consider this passage as referring to the deliverance from Babylon; by the watchmen here, we must understand those prophets who prophesied at or after the time of that deliverance, such as Haggai and Zechariah: but if the good tidings be interpreted of the publication of peace and salvation by the gospel, then by the *watchmen* its ministers are meant, and especially the apostles and evangelists, and other first messengers of Christ. *For they shall see eye to eye*—Those prophets that shall witness the release of the Jews from captivity shall see an exact agreement and correspondence between the prophecy and the event whereby it is accomplished, between the promise and the performance. It may still be affirmed with more propriety, that the preachers of the gospel saw *eye to eye* when the Messiah was *manifested in the flesh*, and they saw his glory, the glory of the only begot-

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A. M. 3298. 10 ° The LORD hath made bare his
B. C. 706. holy arm in the eyes of all the na-
tions: and ^p all the ends of the earth shall see
the salvation of our God.

11 ¶ ^q Depart ye, depart ye, go ye out from
thence, touch no unclean *thing*; go ye out of
the midst of her; ^r be ye clean, that bear the
vessels of the LORD.

^q Chap. xlviii. 20; Jer. l. 8; li. 6, 45; Zech. ii. 6, 7; 2 Cor. vi.
17; Rev. xviii. 4.—^r Lev. xxii. 2.

ten of the Father, full of grace and truth, John i. 14; *when they saw with their eyes, looked upon, and their hands handled the word of life; when the life was manifested, and they saw it and bore witness, and could show unto others that eternal life which was with the Father, and was manifested unto men*, 1 John i. 2. And being eye and ear witnesses of the words and works of Christ, their testimony became more certain and more valuable. Add to this, that true gospel ministers in general, and even ordinary Christians, who receive the Spirit of wisdom and revelation, (Eph. i. 17,) have a more distinct and clear view of the grace of God in Christ than the Old Testament saints could have. *When the Lord shall bring again Zion*—When God shall complete the work of bringing his church out of captivity, which was begun at the return out of Babylon, and perfected by Christ's coming into the world. Bishop Lowth, however, reads the clause, *When Jehovah returneth to Zion*; a translation which the Hebrew text will certainly bear. Thus the Chaldee: *When he shall bring back his presence to Zion*. "God is considered as having deserted his people during their captivity; and, at the restoration, as returning himself with them to Zion, his former habitation." But in a much higher degree was God present in his church, when he was *manifested in the flesh*, and they could call him, *Immanuel, God with us*.

Verses 9, 10. *Break forth into joy*—Break forth in joyful praises; *ye waste places of Jerusalem*—That is, all parts of Jerusalem, for it was all in ruins, and all parts of Judea, which lay desolate and waste during the captivity: an emblem of the desolate and barren state of the church when the Lord, for her sins, withdraws his presence from her. *For the Lord hath comforted his people, &c.*—They shall be restored to their former prosperity, and in the days of the Messiah to a far greater degree of holiness and happiness than the church of God ever before possessed. *The Lord hath made bare his holy arm*—Hath discovered and put forth his great power, which, for a long time, did not appear to be exerted in behalf of his people. *And all the ends of the earth shall see the salvation of our God*—All nations of the world shall, with astonishment, behold the wonderful work of God; first, in bringing his people out of Babylon; and afterward, in their redemption by Christ.

Verses 11, 12. *Depart ye, go ye out from thence*—Out of Babylon into your own land, that there I

A. M. 3298. 12 For ^aye shall not go out with
B. C. 706. haste, nor go by flight: ^bfor the
LORD will go before you; ^cand the God of
Israel will ^dbe your reſeward.

13 ¶ Behold, ^emy ſervant ſhall ^fdeal pru-

dently, ^gye ſhall be exalted and ex- A. M. 3298.
tolled, and be very high. B. C. 706.

14 As many were aſtoniſhed at thee; (his
^hviſage was ſo marred more than any man,
and his form more than the ſons of men:)

^a Exod. xii. 33, 39. — ^b Mic. ii. 13. — ^c Num. x. 25; Chap. lviii.
8; Exod. xiv. 19. — ^d Heb. gather you up.

^e Chap. xlii. 1. — ^f Or, prosper, Chap. liii. 10; Jer. xxiii. 5.
^g Phil. ii. 9. — ^h Pſa. xxii. 6, 7; Chap. liii. 2, 3.

may meet with you, and bleſs you, and perform thoſe further and greater things for you which I have promiſed to do there. And this invitation was the more neceſſary, becauſe God foreſaw that a great number of the Jews would, upon worldly conſiderations, continue in thoſe foreign countries in which they were ſettled, and would be very backward to return to the Holy Land. *Touch no unclean thing*—Carry not along with you any of their ſuperſtitious or idolatries. *Be ye clean, that bear the veſſels of the Lord*—And eſpecially you prieſts and Levites, who miniſter in holy things, and carry the holy veſſels of the temple, keep yourſelves from all pollution. *Ye ſhall not go out by flight*—But ſecurely, and in triumph, being conducted by your great captain, the Lord of hoſts. *The God of Iſrael will be your reſeward*—So that none ſhall be able either to oppoſe you in your march, or to fall upon you in the rear.

Verſe 13. *Behold, my ſervant, &c.*—This is the beginning of a new prophecy, continued from hence to the end of the next chapter, which, as has been juſtly obſerved by many, both ancient and modern interpreters, ſhould have begun here. “The ſubject of Iſaiah’s prophecy, from the fortieth chapter inclusive, has hitherto been, in general, the deliverance of the people of God. This includes in it three diſtinct parts: the deliverance of the Jews from the captivity of Babylon, the deliverance of the Gentiles from their miſerable ſtate of ignorance and idolatry, and the deliverance of mankind from the captivity of ſin and death. Theſe three ſubjects are ſubordinate to one another, and the two latter are ſhadowed out under the image of the former. Cyrus is expreſſly named as the immediate agent of God in effecting the firſt deliverance. A greater perſon is ſpoken of as the agent who is to effect the two latter deliverances, called the *Servant*, the *Elect*, of God, in whom his ſoul delighteth. Now theſe three ſubjects have a very near relation to one another; for, as the agent who was to effect the two latter deliverances, that is, the Meſſiah, was to be born a Jew, with particular limitations of time, family, and other circumſtances, the firſt deliverance was neceſſary in the order of providence, and, according to the determinate counſel of God, to the accompliſhment of the two latter deliverances; and the ſecond deliverance was neceſſary to the third, or, rather, was involved in it, and made an eſſential part of it. This being the caſe, Iſaiah has not treated the three ſubjects as quite diſtinct and ſeparate, in a methodical and orderly manner, like a philoſopher or a logician, but has taken them in their connective view; he has handled them as a prophet and a poet; he

has allegorized the former, and, under the image of it, has ſhadowed out the two latter; he has thrown them all together, has mixed one with another, has paſſed from this to that with rapid transitions, and has painted the whole with the ſtrongest and boldeſt imagery. The reſtoration of the Jews from captivity, the call of the Gentiles, the redemption by Meſſiah, have hitherto been handled interchangeably and alternately. Babylon has hitherto been kept pretty much in ſight, at the ſame time that ſtrong intimations of ſomething much greater have been frequently thrown in. But here Babylon is at once dropped, and hardly ever comes in ſight again. The prophet’s views are almoſt wholly engroſſed by the ſuperior part of his ſubject. He introduces the Meſſiah as appearing at firſt in the loweſt ſtate of humiliation, which he had juſt touched upon before, (chap. l. 5, 6,) and obviates the offence which would be occaſioned by it, by declaring the important and neceſſary cauſe of it, and foſhewing the glory which ſhould follow it.”—Bishop Lowth. *My ſervant*—That it is Chriſt who is here ſpoken of, is ſo evident, that the Chaldee paraphraſt, and other ancient, and ſome later Hebrew doctors, underſtand it directly of him, and that divers Jews have been convinced and converted to the Chriſtian faith by the evidence of this prophecy. *Shall deal prudently*—Shall manage the affairs of his kingdom with admirable wiſdom. *Or, ſhall prosper*, as it is in the margin; and as the word שָׁכַל, here uſed, is frequently rendered: which alſo agrees beſt with the following clauſe. And this intimation concerning the future proſperity and advancement of the Meſſiah, is fitly put, in the firſt place, to prevent thoſe ſcandals which otherwiſe might ariſe from the ſucceeding paſſages, which deſcribe his ſtate of humiliation and deep affliction. *Shall be exalted, and extolled, and be very high*—Here are three words ſignifying the ſame thing, to expreſs the height and glory of his exaltation.

Verses 14, 15. *As many were aſtoniſhed at thee*—At thee, O my ſervant: were ſtruck with wonder at his glorious endowments, at the excellence and power of his doctrine, and his miraculous works, or rather, at his humiliation. *His viſage was ſo marred, &c.*—Chriſt, in reſpect of his birth, breeding, manner of life, and outward condition in the world, was obſcure and contemptible, and therefore ſaid to be a worm, and no man, a reproach of men, and deſpiſed of the people, Pſa. xxii. 6, being expoſed to all manner of affronts, indignities, and contumelies, from day to day. His countenance alſo was ſo marred with frequent watchings, faſtings, and troubles, that he was thought to be nearly fifty

A. M. 3298. 15 ^aSo shall he sprinkle many na-
B. C. 706. tions; ^b the kings shall shut their
mouths at him: for *that* ^c which had not been

^a Ezek. xxxvi. 25; Acts ii. 33; Heb. ix. 13, 14.—^b Chap. xlix.

years old when he was but thirty, John viii. 57, and was further disfigured when he was buffeted, smitten on the cheek, spit upon, and crowned with thorns, and met with other cruel and spiteful usages. So, &c.—His exaltation shall be answerable to his humiliation; *shall he sprinkle many nations*—1st, With his blood, which is called the blood of sprinkling, Heb. xii. 24, that is, he shall justify them by his blood, as it follows, chap. liii. 11, which act is frequently expressed by *washing*, as Psa. li. 2, 7; Ezek. xvi. 9; Rev. i. 5. Or, 2d, With his word or doctrine; which, being often compared to rain, or water, as chap. lv. 10, 11; Psa. lxxii. 6, may be said to be sprinkled, as it is said to be dropped, Deut. xxxii. 2; Ezek. xx. 46, and xxi. 2. This sense seems to be favoured by the following words: or, 3d, With his Spirit, represented under the emblem

told them shall they see; and *that* A. M. 3298.
which they had not heard shall they B. C. 706.
consider.

7, 23.—^c Chap. lv. 5; Rom. xv. 21; xvi. 25, 26; Eph. iii. 5, 9.

of the sprinkling of water, Ezek. xxxvi. 25–27; and frequently compared to water in the Scriptures, and, in the days of the Messiah, to be poured out on all flesh, Joel ii. 28; and particularly promised to such as should thirst for it, and believe in Christ, John vii. 37, 38; Rev. xxi. 6, and xxii. 17. *Kings shall shut their mouths at him*—Shall be silent before him, out of profound humility, reverence, and admiration of his wisdom, and an eager desire to hear and receive counsels and oracles from his mouth; for *that which had not been told them shall they see*—They shall hear from his mouth many excellent doctrines, which will be new and strange to them. And particularly that comfortable doctrine of the salvation of the Gentiles, which was not only new to them, but strange and incredible to the Jews themselves.

CHAPTER LIII.

The two great things which the Spirit of Christ, in the Old Testament prophets, testified beforehand, were the sufferings of Christ, and the glory that should follow, 1 Pet. i. 11; and that which Christ himself, when he expounded Moses and all the prophets, showed to be the drift and scope of them all, was that Christ ought to suffer, and then to enter into his glory, Luke xxiv. 26, 27. But nowhere, in all the Old Testament, are these two so plainly and fully prophesied of as here in this chapter, out of which divers passages are quoted and applied to Christ in the New Testament. We have here, (1.) The reproach of Christ's sufferings, the meanness of his appearance, the greatness of his griefs and troubles, and the prejudice thence conceived against him, 1–4. (2.) The distinguished honour of his sufferings—that he suffered for the sins of others, not for his own, 4–6, 8, 9, 11, 12; that he bore his sufferings with perfect, invincible, and exemplary patience, 7; that, in making atonement for our sins, he obeyed and honoured his Father, 6, 10; and that his sufferings issued in his own high exaltation, and the eternal redemption of innumerable multitudes of mankind, 8, 10–12.

A. M. 3298. WHO ^ahath believed our ¹report? ²
B. C. 706. and to whom is ^bthe arm of
the LORD revealed?

2 For ^che shall grow up before him as a

^a John xii. 38; Romans x. 16.—¹ Or, doctrine.—² Hebrew, hearing.

tender plant, and as a root out of a A. M. 3298.
dry ground: ^dhe hath no form nor B. C. 706.
comeliness; and when we shall see him, there
is no beauty that we should desire him.

^b Chap. li. 9; Rom. i. 16; 1 Cor. i. 18.—^c Chap. xi. 1.
^d Chap. lii. 14; Mark ix. 12.

NOTES ON CHAPTER LIII.

Verse 1. *Who hath believed our report?*—The prophet having, in the last three verses of the former chapter, made a general report concerning the great and wonderful humiliation and exaltation of the Messiah, of which he intended to discourse more largely in this chapter, thought fit, before he descended to particulars, to use this preface. *Who*, not only of the Gentiles, but even of the Jews, will believe the truth of what I have said, and must further say? Few or none. The generality of them will never receive, nor believe in, such a Messiah as this. Thus this place is expounded by Christ himself, John xii. 38, and by St. Paul, Rom. x. 16. And this premonition was highly

necessary, both to caution the Jews that they should not stumble at this stone, and to instruct the Gentiles that they should not be surprised nor seduced with their example. *And to whom?* Hebrew, *למי*, because, or, in behalf of whom, namely, to deliver them from the guilt and dominion of their sins, and other spiritual enemies; *is the arm*—That is, the power; *of the Lord revealed?*—This is only revealed, or displayed, for the deliverance of those who, with a lively and divine faith, believe the report: for the gospel is the power of God unto salvation only to him that believeth, Rom. i. 16.

Verses 2, 3. *For he shall grow up, &c.*—And the reason why the Jews will generally reject

A. M. 3298. 3 * He is despised and rejected of
B. C. 706. men; a man of sorrows, and acquainted with grief: and ³ we ⁴ hid as it were our faces from him; he was despised, and ⁵ we esteemed him not.

4 ¶ Surely ¹ he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5 But he *was* ⁵ wounded ¹ for our transgres-

* Ps. xxii. 6; Chap. xlii. 7.—¹ Heb. iv. 15.—³ Or, *he hid as it were his face from us*.—⁴ Heb. *as a hiding of faces from him, or, from us*.—⁵ John i. 10, 11.—¹ Matt. viii. 17; Heb. ix. 28; 1 Pet. ii. 24.

their Messiah is, because he shall not come into the world with secular pomp, but *he shall grow up, (or, spring up, out of the ground,) before him,* (before the unbelieving Jews, of whom he spake, verse 1, and that in the singular number, as here, who were witnesses of his mean original; and therefore despised him,) *as a tender plant,* (small and inconsiderable,) *and as a root, or branch,* grows out of a dry, barren ground, whose productions are generally poor and contemptible. *He hath no form, &c.*—His bodily presence and condition in the world shall be mean and despicable. *And when we see him, there is no beauty, &c.*—*When we,* that is, our people, the Jewish nation, shall look upon him, expecting to find incomparable beauty and majesty in his countenance and demeanour, we shall be altogether disappointed, and shall meet with nothing desirable in him. This the prophet speaks in the persons of the carnal and unbelieving Jews. There was a great deal of true beauty in him, the beauty of holiness, and the beauty of goodness, enough to render him *the desire of all nations*; but the far greater part of those among whom he lived and conversed saw none of this beauty; for it was spiritually discerned. Observe, reader, carnal minds see no excellence in the Lord Jesus; nothing that should induce them to desire an acquaintance with, or interest in him. Nay, he is not only not desired, but he is *despised and rejected*.—As one unworthy of the company and conversation of all men; despised as a mean man, rejected as a bad man, a deceiver of the people, an impostor, a blasphemer, an associate of Satan. *He was the stone which the builders refused*; they would not have him to reign over them. *A man of sorrows*—Whose whole life was filled with, and, in a manner, made up of, a succession of sorrows and sufferings; *and acquainted with grief*—Who had constant experience of, and familiar converse with, grievous afflictions. *And we hid, &c.*—We scorned to look upon him; or we looked another way, and his sufferings were nothing to us; though *never sorrow was like unto his sorrows*.

Verses 4, 5. *Surely he hath borne our griefs*—Whereas it may seem an incredible thing, that so excellent and glorious, and so innocent and holy a person should meet with this usage, it must be known that his griefs and miseries were not laid upon him

sions, *he was bruised for our iniquities*; the chastisement of our peace *was upon him*; and with his ^k stripes ⁶ we are healed.

6 ¹ All we like sheep have gone astray; we have turned every one to his own way; and the LORD ⁷ hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted,

⁵ Or, *tormented*.—¹ Rom. iv. 25; 1 Cor. xv. 3; 1 Pet. iii. 18.—^k 1 Peter ii. 24.—⁶ Heb. *bruise*.—¹ Psalm cxix. 176; 1 Pet. ii. 25.—⁷ Heb. *hath made the iniquities of us all to meet on him*.

for his own sake, but wholly for the sake of sinful men, in whose stead he stood, and for whose sins he suffered: *yet we did esteem him*.—Yet our people, the Jews, were so far from giving him the glory and praise of such astonishing condescension and compassion, that they made a most perverse construction of it; and so great was their prejudice against him, that they believed he was thus disgraced and punished, and, at last, put to death, by the just judgment of God, for his blasphemy and other manifold acts of wickedness. *But, &c.*—This was a most false and unrighteous sentence. *He was wounded*—Which word comprehends all his pains and punishments, and his death among the rest; *for our transgressions*—The prophet does not say *by*, but *for* them, or, *because* of them, namely, for the guilt of our sins, which he had voluntarily taken upon himself, and for the expiation of our sins, which was hereby purchased. *The chastisement of our peace*—Those punishments by which our peace, our reconciliation to God, was to be purchased, were laid upon him, by God's justice, with his own consent. *With his stripes we are healed*—By his sufferings we are saved from our sins, and from the dreadful effects thereof.

Verse 6. *All we*—All mankind; *like sheep*—Which are exceedingly apt to go astray, and lose themselves; *have gone astray*—From God, and from the way of truth and duty; of wisdom, piety, and virtue; of holiness and happiness. *We have turned every one to his own way*—In general, to the way of sin, which may well be called a man's *own way*, because sin is natural to us, inherent in us, born with us; and, in particular, to those several paths which several men choose, according to their different opinions and circumstances. *And the Lord hath laid—Hebrew, hath made to meet on him,* as all the rivers meet in the sea. *The iniquity of us all*—Not properly, for he knew no sin; but the punishment of iniquity, as the word *פון* is frequently used. That which was due for all the sins of all mankind, which must needs be so heavy a load, that if he had not been God as well as man he must have sunk under the burden.

Verse 7. *He was oppressed*—By the intolerable weight of his sufferings, and *he was afflicted*—By the most pungent pain and sorrow. Or, as the Hebrew גש הוא נענה, is rendered by Bishop Lowth

A. M. 3298. yet ^m he opened not his mouth : ⁿ he
B. C. 706. is brought as a lamb to the slaughter,
and as a sheep before her shearers is dumb, so
he opened not his mouth.

8 ^o He was taken from prison and from judgment : and who shall declare his generation ?

^m Matt. xxvi. 63 ; xxvii. 12, 14 ; Mark xiv. 61 ; xv. 5 ; 1 Pet. ii. 23. — ⁿ Acts viii. 32. — ^o Or, he was taken away by distress and judgment ; but, &c.

and others, *It was enacted, and he answered, or, was made answerable.* God's justice required satisfaction from us for our sins, which, alas ! we were incapable of making, and he answered the demand ; that is, became our surety, or undertook to pay our debt, or suffer the penalty of the law in our stead. *Yet he opened not his mouth*—He neither murmured against God for giving him up to suffer for other men's sins, nor reviled men for punishing him without cause, nor used apologies or endeavours to save his own life ; but willingly and quietly accepted the punishment of our iniquity, manifesting, through the whole scene of his unparalleled sufferings, the most exemplary patience and meekness, and the most ready and cheerful compliance with his heavenly Father's will.

Verse 8. *He was taken from prison and from judgment*—As we do not find that imprisonment was any part of Christ's sufferings, the marginal reading seems to be preferable here. *He was taken away by distress and judgment* ; that is, he was taken out of this life by oppression, violence, and a pretence of justice : or, as Bishop Lowth has it, *By an oppressive judgment he was taken off.* In Acts viii. 33, where we find this passage quoted, the reading of the LXX. is followed exactly, *Εν τη ταπεινώσει η κρίσις αυτου προση,* *In his humiliation his judgment was taken away* ; that is, in his state of humiliation he had no justice shown him ; to take away a person's judgment, being a proverbial phrase for oppressing him. Or, as Dr. Doddridge explains it, "Jesus appeared in so humble a form, that, though Pilate was convinced of his innocence, he seemed a person of so little importance that it would not be worth while to hazard any thing to preserve him." They who prefer the translation given in our text, as Beza and many other commentators do, think the words refer to Christ's being taken, by his resurrection, from his confinement in the grave, (which they suppose to be here called a prison, as it is termed a house, Job xxx. 23, and a pit, Psalm lxi. 15,) and from the judgment, or sentence, which had been executed upon him : "agreeable to which Mr. L'Enfant renders it, *His condemnation was taken away by his very abasement* ; that is, his stooping to death gave occasion to his triumph." *And who shall declare his generation*—"This is one of the many passages of the Old Testament prophecies," says Dr. Doddridge, "in which it is not so difficult to find a sense fairly applicable to Christ, as to know which to prefer of several that are so. Many ancient, as well as modern writers, have referred it to the mys-

for ^o he was cut off out of the land of the living : for the transgression of my people ^o was he stricken. A. M. 3298. B. C. 706.

9 ^p And he made his grave with the wicked, and with the rich in his ^q death ; because he had done no violence, neither was any ^r deceit in his mouth.

^o Daniel ix. 26. — ^p Hebrew, was the stroke upon him. — ^q Matt. xxvii. 57, 58, 60. — ^r Heb. deaths. — ^s 1 Pet. ii. 22 ; 1 John iii. 5.

tery of his Deity," his eternal generation, "or his incarnation," his miraculous conception. "But Calvin and Beza say, this was owing to their ignorance of the Hebrew, the word *דור* not admitting such a sense ; and it is certain it very ill suits the connection with the following clause." Some understand it as referring to his not having any witnesses to appear for him and give an account of his life and character. This interpretation is preferred by Bishop Lowth, who therefore renders the clause, *And his manner of life who would declare ?* Others again, among whom are Calvin and Beza, think it is as if the prophet had said, "Who can declare how long he shall live and reign, or count the numerous offspring that shall descend from him ?" But, "not to say that this idea is much more clearly expressed by the prophet, verse 10, which, on this interpretation, is a tautology," it does not appear that *דור*, generation, and *דור*, seed, are ever used as synonymous terms. The former of these words, in the Hebrew, signifies the same with a generation of men, in English, who are contemporaries ; (see Gen. vii. 1 ; Judg. ii. 10 ; Ps. xcv. 10, and cix. 13 ;) and *דור*, in the LXX., by which it is here rendered, has most frequently this sense. "Therefore, I suppose," says Dr. Doddridge, "with Dr. Hammond, the sense to be, 'Who can describe the obstinate infidelity and barbarous injustice of that generation of men, among whom he appeared, and from whom he suffered such things ?' For he was cut off—Namely, by a violent death ; out of the land of the living—By the wicked hands of those whom he came to save : see Acts ii. 23. For the transgression—Or, as some render, *כפשת ימי*, *By the transgression of my people was he stricken*—Hebrew, *נגע לכו*, the stroke was on him ; that is, he was stricken, was crucified and slain, by or through the wickedness of the Jews. The former, however, is doubtless the sense intended, for, as the angel testified to Daniel, (chap. ix. 24, 26,) the Messiah was to be cut off, not for himself, but for the sins and salvation of mankind. And this, though asserted verses 4-6, is here repeated as a doctrine that cannot be too frequently inculcated, or too much regarded ; and to prevent men's mistakes about, or stumbling at, the humiliation of Christ, as though he had suffered and died for his own sins.

Verse 9. *And he made his grave with the wicked*—And although he did not die for his own sins, but only for those of mankind, yet he was willing to die like a malefactor, or like a sinner, as all other men are, and to be put into a grave as they use to be ;

A. M. 3298. 10 ¶ Yet it pleased the LORD to
B. C. 706. bruise him; he hath put him to grief:

¹¹ when thou shalt make his soul ¹ an offering for sin, he shall see his seed, ² he shall prolong his days, and ³ the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, and shall be satisfied: ⁴ by his knowledge shall ⁵ my

¹¹ Or, *when his soul shall make an offering.*—² 2 Cor. v. 21; 1 Pet. ii. 24.—³ Rom. vi. 9.—⁴ Eph. i. 5, 9; 2 Thess. i. 11. ⁵ 1 John xvii. 3; 2 Pet. i. 3.—¹ 1 John ii. 1.—² Chap. xlii. 1; xlix. 3.

which was a further degree of his humiliation. He saith, *he made his grave*, because this was Christ's own act, and he willingly yielded up himself to death and burial. And that which follows, *with the wicked*, does not denote the sameness of place, as if he should be buried in the same grave with other malefactors, but the sameness of condition. But the words may be rendered, *A grave was appointed for him with the wicked; but he was with the rich at his death.* Or, as Bishop Lowth reads it, *His grave was appointed with the wicked; but with the rich man was his tomb.* See his notes. "As our Lord was crucified between two thieves, it was doubtless intended he should be buried with them. 'Thus his grave was appointed with the wicked;' but Joseph of Arimathea came and asked for his body, and Pilate, convinced that he had committed no crime, readily granted Joseph's request. Thus 'he was with the rich at his death,' that is, till his resurrection: and this took place contrary to the intention of his enemies, *because he had done no violence, &c.*, for otherwise Joseph would scarcely have requested Pilate, and probably Pilate would not have consented, to deliver up the body of a crucified malefactor."—Scott. But this latter clause may be connected with the following verse, and rendered, *Although he had done no violence, &c., yet it pleased the Lord, &c.* In this light it is considered by Bishop Lowth and many others.

Verses 10, 11. *It pleased the Lord to bruise him*—Although he was perfectly innocent, it pleased God, for other just and wise reasons, to expose him to sufferings and death. *He hath put him to grief*—His God and Father spared him not, though he was his only and beloved Son, but *delivered him up for us all*, to ignominy and torture, *delivered him by his determinate counsel and foreknowledge*, (Acts ii. 23,) into the power of those whose wicked hands he knew would execute upon him every species of cruelty and barbarity. *When thou shalt make his soul an offering for sin*—When thou, O God, shalt have made thy Son a sacrifice, by giving him up to death for the atonement of men's sins. His soul is here put for his life, or for himself, or his whole human nature, which was sacrificed, his soul being oppressed with a sense of the wrath of God due to our sins, his body crucified, and his soul and body separated by death. Or, the words, אֶשְׂאֵל נַפְשִׁי, may be rendered, *when, or, if his soul shall*

righteous ¹ servant ² justify many; A. M. 3298.
B. C. 706. ³ for he shall bear their iniquities.

12 ¹ Therefore will I divide him a portion with the great, ² and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was ³ numbered with the transgressors; and he bare the sin of many, and ⁴ made intercession for the transgressors.

¹ Rom. v. 18, 19.—² Verses 4, 5.—³ Psa. ii. 8; Phil. ii. 9.—⁴ Colossians ii. 15.—⁵ Mark xv. 28; Luke xxii. 37. ⁶ Luke xxiii. 34; Rom. viii. 34; Heb. vii. 25; ix. 24; 1 John ii. 1.

make an offering for sin, or, a propitiatory sacrifice: whereby it may be implied, that he did not lay down his life by compulsion, but willingly. *He shall see his seed*—His death shall be glorious to himself and highly beneficial to others, for he shall have a numerous seed of believers, reconciled to God, and saved by his death. *He shall prolong his days*—He shall be raised to immortal life, and live and reign with God for ever. *The pleasure of the Lord shall prosper in his hand*—God's gracious decree, for the salvation of mankind, shall be effectually carried on by his ministry and mediation. *He shall see of the travail of his soul*—He shall enjoy the comfortable and blessed fruit of all his hard labours and grievous sufferings: *and shall be satisfied*—He shall esteem his own and his Father's glory, and the salvation of his people, an abundant recompense. *By his knowledge*—By the knowledge of, or an acquaintance with himself, that knowledge which is accompanied with faith, love, and obedience to him; *shall my righteous servant justify many*—Shall acquit them that believe in and obey him from the guilt of all their sins, and save them from the dreadful consequences thereof. *Justification* is here, as in most other places of the Scriptures, one or two excepted, opposed to *condemnation*: and Christ is said to justify sinners, because he does it meritoriously, procuring justification for us by his sacrifice; as God the Father is commonly said to justify authoritatively, because he accepted the price paid by Christ for that blessing, and the pronouncing of the sentence of absolution is referred to him in the gospel dispensation. *For he shall bear their iniquities*—For he shall satisfy the justice and law of God for them, by bearing the punishment due to their sins; and therefore, on the principles of reason and justice, they must be acquitted, otherwise the same debt would be twice required and paid.

Verse 12. *Therefore will I*—Namely, God the Father; *divide him a portion*—This word *portion* (though there is nothing for it in the Hebrew) is properly supplied out of the next clause, where a word, which answers to it, rendered *the spoil*, is expressed; *with the great*—Or, *among the great*—such as the great and mighty potentates of the world use to have after a short combat and a glorious victory. Though he be a very mean and obscure person, as to his outward condition in the world, yet he shall attain to a greater pitch of glory than the

greatest monarchs enjoy. *He shall divide the spoil with the strong*—The same thing repeated in other words. The sense of both clauses is, I will give him great and happy success in his undertaking: he shall conquer all his enemies, and *lead captivity captive*; and he shall set up and establish his kingdom among and over all the kingdoms of the world: see Eph. i. 20, &c.; and Phil. ii. 8, 9. *Because he hath poured out his soul unto death*—Because he willingly laid down his life in obedience to God's command, and in order to the redemption of mankind. *And*

he was numbered with the transgressors—He was willing, for God's glory, and for man's salvation, to be reproached and punished, like a malefactor, in the same manner and place with them, and between two of them, Mark xv. 27, 28. *And made intercession for the transgressors*—He prayed upon earth for all sinners, and particularly for those that crucified him, and in heaven he still intercedes for them, by a legal demand of those good things which he purchased by the sacrifice of himself, which, though past, he continually represents to his Father as if it were present.

CHAPTER LIV.

The great mystery of the obedience and passion of the Messiah having been set forth in the last chapter, the fruits and consequences of that obedience and passion, with respect to the church, are related in this, for the comfort of true believers. It was there promised him that he should see his seed, and justify many, and that the pleasure of the Lord should prosper in his hand; and here testimony is borne to the accomplishment of these promises. It is here represented, (1.) That though the beginnings of the Christian Church were small, yet it should be greatly enlarged by the accession of many of the Gentiles to it, who had been wholly destitute of church privileges, 1-5. (2.) That though sometimes God might seem to withdraw from her, and suspend the tokens of his favour, yet he would return in mercy, and would not be wroth or contend with her any more, 6-10. (3.) That though for a while she was in sorrow, and under oppression, yet she should at length be advanced to greater honour and splendour than ever, 11, 12. (4.) That knowledge, righteousness, and peace should flourish and prevail, 13, 14. (5.) That all attempts against the church should be baffled, and she should be preserved from the malice of her enemies, 14-17.

A. M. 3298. SING, ^a O barren, thou *that* didst
B. C. 706. not bear; break forth into sing-
ing, and cry aloud, thou *that* didst not travail
with child: for ^b more are the children of the
desolate than the children of the married wife,
saith the LORD.

^a Zeph. iii. 14; Gal. iv. 27.—^b 1 Sam. ii. 5.

NOTES ON CHAPTER LIV.

Verse 1. *Sing, O barren*—The prophet, having largely discoursed of the sufferings of Christ, and of the blessed fruits thereof, among which one particularly promised was, that he should have a numerous seed that should believe on him; and here, foreseeing the accomplishment of this glorious promise, he breaks forth into this song of triumph, addressing his speech to the church, or spouse of God, or Christ, as is manifest from the following words, and especially from verse 5, and from Gal. iv. 27, where it is so expounded. Some, indeed, understand this chapter of the flourishing condition of the Jewish Church and state after their return from Babylon; but the magnificent promises here following do so vastly exceed their condition at that time, that it must necessarily be referred to the times of the gospel, in which all that is here said was, or will be, remarkably fulfilled. And therefore, as the foregoing chapter directly and literally speaks of Christ, so doth this of the church of Christ, or of the kingdom of the Messiah, of whom the ancient Hebrew doctors understood it. Now this church, consisting at first of the Jews, and afterward of the Gentiles, incorporated with them into the same body, he calls *barren*,

2 ^c Enlarge the place of thy tent, A. M. 3298.
and let them stretch forth the curtains B. C. 706.
of thy habitations; spare not, lengthen thy
cords, and strengthen thy stakes;

3 For thou shalt break forth on the right
hand and on the left; ^d and thy seed shall

^c Chap. xlix. 19, 20.—^d Chap. lv. 5; lxi. 9.

because she had been so, comparatively speaking, before and until the coming of Christ; few sincere converts having been brought forth to God by her ministry, either of Jewish or Gentile race. *For more are the children of the desolate, &c.*—The Gentile world, or the church of the Gentiles, which in the times of the Old Testament was desolate, having neither husband nor children, doth now, under the gospel, bring forth unto God a far more numerous progeny than the church of the Jews, which had been married to God for many ages, until, by her apostacy from him, and from her Messiah, she provoked him to put her away.

Verses 2, 3. *Enlarge the place of thy tent*—That it may be capable of receiving the Gentiles, who shall flock to thee in great numbers, and desire to associate themselves with thee. *And let them—Those to whom that work belongs; stretch forth the curtains, &c.*—The meaning is, the curtains must and shall be stretched out. *Spare not*—Fear not lest thou shouldest prepare more room than will be occupied; for very large accessions are to be expected. *And strengthen thy stakes*—That they may be able to support the great weight which the tent, thus enlarged, shall be upon them. *For thou*

A. E. 3298. inherit the Gentiles, and make the
B. C. 706. desolate cities to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 * For thy Maker *is* thy husband; The ^f LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel: ^g The God of the whole earth shall he be called.

6 For the LORD ^h hath called thee as a woman forsaken and grieved in spirit, and a

* Jer. iii. 14.—^f Luke i. 32.—^g Zech. xiv. 9; Rom. iii. 29.
^h Chap. lxii. 4.—ⁱ Psa. xxx. 5; Chap. xxvi. 20; lx. 10; 2 Cor.

shalt break forth, &c.—Thou shalt bring forth a multitude of children; for the word פָּרַץ, here rendered *break forth*, is commonly used of any great and extraordinary propagation of living creatures, whether beasts or men; *on the right hand and on the left*—On every side, in all parts of the world. Or, thy children shall be so numerous that they can no longer be contained within narrow bounds. *And thy seed*—Thy spiritual seed, the members of the New Testament church, and especially the apostles and other ministers of Christ; *shall inherit the Gentiles*—Shall bring the Gentile world to the obedience of the faith; *and make the desolate cities to be inhabited*—Shall cause those cities and countries which, in a spiritual sense, were desolate, being destitute of all good, to be filled with members of the church.

Verses 4, 5. *Thou shalt not be ashamed*—As formerly, of the straitness of thy borders, and the fewness of thy children. *Thou shalt forget the reproach of thy youth*—Thy barrenness in former times: so great shall be thy fertility and felicity, that it shall cause thee to forget thy former unfruitfulness and misery. *And shalt not remember the reproach of thy widowhood*—That time and state when thou wast like a widow, disconsolate and desolate, deprived or forsaken of her husband, and having few or no children. *For thy Maker*—He who made thee out of nothing, and therefore can fulfil all these promises, how improbable soever their fulfilment may appear; *is thy husband*—Will own thee for his spouse, and give thee proof of his conjugal affection. *The Lord of hosts*—Who hath the sovereign command of all men and creatures, and therefore can subdue the Gentiles to thee, and can make thee to increase and multiply in so prodigious a measure, even in thy old age, notwithstanding thy barrenness in the days of thy youth, of which he speaks in the foregoing verse. *The God of the whole earth shall he be called*—The God and Father of all nations. Whereas formerly he was called the God of Israel only, and the Gentiles had no special relation to him, the time is now coming when he shall be called the

wife of youth, when thou wast re- A. M. 3298.
fused, saith thy God. B. C. 706.

7 ⁱ For a small moment have I forsaken thee; but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee for a moment; ^k but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* the waters of ^l Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

iv. 17.—^k Chap. lv. 3; Jer. xxxi. 3.—^l Gen. viii. 21; ix. 11; Chap. lv. 11; Jer. xxxi. 35, 36.

God of the Gentiles also, having admitted them into the same covenant relation to himself with the Jews, and the partition wall between Jews and Gentiles being broken down. See Zech. xiv. 9; Rom. iii. 29; Eph. ii. 11–16.

Verses 6–8. *For the Lord hath called thee*—To return and come again to him; *as a woman forsaken*—When thou wast like a woman forsaken by her husband, who had given her a bill of divorce; *and grieved in spirit*—For the loss of her husband's favour and society, and for the reproach attending it; *and a wife of youth*—As affectionately as a husband recalleth his wife whom he married in her and his own youth, whom, though he might on some provocation put away, yet he soon repents of doing it, and his affection for her reviving, he invites her to return to him; *when thou wast refused*—Though for a time thou wast refused and rejected by him; *saith thy God*—Jehovah, who will again show himself to be thy God, and will renew his covenant with thee. *For a small moment*—For the space of some few years, as seventy years in Babylon, and some such intervals, which may well be called a *small moment*, in comparison of God's *everlasting kindness*, mentioned in the next verse: *have I forsaken thee*—Withdrawn my favour and help from thee, and left thee in thine enemies' hands. *But with great mercies*—Such as are very precious, and of long continuance; *will I gather thee*—From all the places where thou art dispersed, from all parts of the world. *In a little wrath I hid my face from thee*—I removed the means and pledges of my presence and kindness; *but with everlasting kindness will I have mercy, &c.*—With kindness to thee, and thy seed, through all succeeding generations, in time, and to all eternity.

Verses 9, 10. *For this is as the waters of Noah*—This covenant of grace and peace made with thee shall be as certain and perpetual as that which I made with Noah, that there should never be another flood of waters to drown the world. *So have I sworn that I would not be wroth with thee*—Name-

A. M. 3298. 10 For ^m the mountains shall de-
B. C. 706. part, and the hills be removed; ⁿ but

my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

11 ¶ O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with ^o fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and

^m Psa. xlv. 2; Chap. li. 6; Matt. v. 18.—ⁿ Psa. lxxxix. 33, 34.
^o 1 Chron. xxix. 2; Rev. xxi. 18, &c.

ly, so as I have been, or so as to forsake thee utterly. *For the mountains shall depart, &c.*—The mountains and hills shall sooner depart from their places than my kindness shall depart from thee. Nay, the time will come when all *the mountains shall depart*, and all *the hills be removed*, and even the whole earth, and all the works that are therein, shall be burned up, but then the *covenant of peace* between God and his church shall continue in the everlasting happiness of all the true and spiritual members of it. God will not cast off the Christian Church, as he cast off the Church of the Jews; the new covenant being established upon better and surer promises than the old; see Heb. viii. 6, 7. *Saith the Lord that hath mercy on thee*—Who acts thus toward thee, not for thy merits, but through his own grace and mercy.

¹ Verses 11, 12. *O thou afflicted, &c.*—O thou, my church, which hast been in a most afflicted and comfortless condition; *behold, I will lay thy stones with fair colours, &c.*—I will make thee exceedingly beautiful and pure, stable and glorious. For, as Bishop Lowth justly observes, “these seem to be general images to express beauty, magnificence, purity, strength, and solidity, agreeably to the ideas of the eastern nations; and to have never been intended to be strictly scrutinized, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning. Tobit, in his prophecy of the final restoration of Israel, (Tob. xiii. 16, 17,) describes the New Jerusalem in the same oriental manner. ‘For Jerusalem shall be built up with sapphires, and emeralds, and precious stones; thy walls, and towers, and battlements, with pure gold; and the streets of Jerusalem shall be paved with beryl, and carbuncle, and stones of Ophir.’” It must be well observed, however, that it is not any external pomp or worldly glory that is intended to be set forth in these verses, as is evident from many parts of Scripture, which assure us that Christ’s kingdom is of another nature, and that the outward condition of God’s church is, and, for the most part, will be, mean and afflicted in this world: but it is of a spiritual beauty and glory that these things are spoken, consisting in a plentiful effusion of excellent gifts, graces, and comforts upon the church, which, however, will be followed with eter-

all thy borders of pleasant stones. A. M. 3298.
B. C. 706. 13 And all thy children *shall be*

^p taught of the LORD; and ^q great *shall be* the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me; whosoever shall gather together against thee shall fall for thy sake.

^p Chap. xi. 9; Jer. xxxi. 34; John vi. 45; 1 Cor. ii. 10; 1 Thess. iv. 9; 1 John ii. 20.—^q Psa. cxix. 165.

nal glory in heaven. We have a similar description of the church’s glory Rev. xxi. 11, &c. *I will make thy windows of agates*—Hebrew, כררך, “lapis pretiosus quasi scintillans dictus,” says Buxtorf; *a precious stone, so called from its sparkling*. One kind of these stones, according to Pliny, was *transparent like glass*. But some render the word *crystal*; and the LXX., and some others of the ancients, translate it *jasper*. The truth is, the proper signification of the Hebrew names of precious stones is not perfectly known to the Jews themselves. It may suffice us to know that this was some very clear, transparent, and probably sparkling precious stone. *And all thy borders*—The utmost parts or walls, *of pleasant stones*. The church is here evidently compared to a building, whose foundation, pavement, gates, and windows are all named.

Verses 13, 14. *All thy children shall be taught of the Lord*—The church’s children, being born of God, shall be taught of God, and that not only outwardly, by his word, but inwardly, by his Spirit. Our Lord, who quotes this passage, John vi. 45, applies it to gospel grace, and represents it as having its accomplishment in all those that are brought savingly to believe in him. *And great shall be the peace of thy children*—1st, Inward peace, arising from clear discoveries of God’s love, and his reconciliation to us, and wrought by the Spirit of adoption, which is more abundantly given to believers under the gospel than under the law. 2d, Outward peace, safety, and happiness, which is more fully promised in the following verses, and which God, when he sees fit, will confer upon his church. *In righteousness shalt thou be established*—This kingdom shall be set up and established, not by injustice, fraud, or tyranny, as other kingdoms frequently are, but upon a righteous foundation, and by the exercise of righteousness and holiness, which is the glory and felicity of any society. *Thou shalt be far from oppression*—Either by thine own governors, or by foreign powers. Those that have oppressed thee shall be removed; those that would oppress thee shall be restrained; and therefore thou *shalt not fear*—Thou shalt neither have any just cause of fear, nor be given up to the torment of fear without cause.

Verses 15–17. *Behold, they shall gather together—*

A. M. 3298. 16 Behold, I have created the smith
B. C. 706. that bloweth the coals in the fire, and
that bringeth forth an instrument for his work ;
and I have created the waster to destroy.

17 No weapon that is formed against thee

^r Chap. xlv.

It is true, some will combine, and make an attempt against thee. *But not by me*—As they will do this without any such commission from me as Sennacherib and Nebuchadnezzar had, so they shall not have my help in it, without which all their endeavours will be in vain. *Whosoever shall gather together*—To fight against, or persecute thee; *shall fall for thy sake*—Through that respect and love which I bear to thee. Or, *before thee*, as the Hebrew may be rendered, so as thine eyes shall behold it.

Behold, I have created the smith, &c.—Both the smith that makes warlike instruments, and the soldier that uses them, are my creatures, and totally

A. M. 3298 shall prosper; and every tongue *that* shall rise against thee in judgment
B. C. 706. thou shalt condemn. This is the heritage of the servants of the LORD, ^r and their righteousness is of me, saith the LORD.

24, 25.

at my command, and therefore they cannot hurt you without my leave. *I have created the waster, &c.*—To destroy only whom and when I please. *No weapon formed against thee shall prosper*—As they cannot do any thing against thee without my leave, so I assure thee I will not suffer them really to injure thee; and every tongue, &c., shalt thou condemn—And I will deliver thee, not only from the fury of war, but also from the strife of tongues. *This is the heritage of the servants of the Lord*—This blessed condition is the portion allotted them by me. *And their righteousness*—The reward of their righteousness; *is of me*—I give it, and I will continue it to them.

CHAPTER LV.

The prophet having discoursed largely of the humiliation and sufferings, and of the exaltation and glory of Christ, chap. liii., and of the great enlargement of his church, through the accession of the Gentiles to it; here, (1,) Gives a general invitation, in the name of Jehovah, to all descriptions of persons, however unworthy, to come and partake of gospel blessings, 1. (2,) He enforces the invitation by powerful arguments, 2-4. (3,) Promises that this invitation would be attended with success among the Gentiles, 5. (4,) Exhorts to repentance and reformation, giving assurance of mercy and forgiveness thereupon, 6-9. (5,) All this is ratified, and the efficacy of God's word is asserted, 10, 11. (6,) The joy and exultation attending the exodus out of Egypt, or the deliverance of the Jewish captives from Babylon, are alluded to, as emblematical of the still greater gladness and felicity manifested by the first converts to Christianity, 12, 13.

A. M. 3298. HO, ^a every one that thirsteth, come
B. C. 706. ye to the waters, and he that
hath no money; ^b come ye, buy, and eat; yea,
come, buy wine and milk without money and
without price.

^a John iv. 14; vii. 37; Rev. xxi. 6; xxii. 17.

NOTES ON CHAPTER LV.

Verse 1. *Ho, every one*—Not only Jews, but Gentiles; *that thirsteth*—For the grace of God, and the blessings of the gospel; that desires them sincerely and earnestly, is active and diligent in the pursuit of them, and cannot be satisfied without enjoying them; *come ye to the waters*—Where you may drink and be refreshed: come and partake of the graces and comforts of God's Spirit, frequently compared to water in the Scriptures, and here designed by the other metaphorical expressions which occur in the next clause. *And he that hath no money*—Even those who are most poor in the world, and those who are most worthless and wicked, if they do but thirst, shall be welcome. *Come ye, buy and eat*—

A. M. 3298. 2 Wherefore do ye ¹ spend money for
B. C. 706. *that which is not bread?* and your
labour for *that which* satisfieth not? hearken
diligently unto me, and eat ye *that which is*
good, and let your soul delight itself in fatness.

^b Matt. xiii. 41, 46; Rev. iii. 18.—¹ Heb. weigh.

That is, come and receive that which is freely offered to you, and which you shall as freely partake of, and enjoy as your own, as if you had bought and paid the full price for it. *Buy wine and milk*—Here put for all sorts of provisions, which are also to be understood of spiritual and gospel blessings, as is evident from the following words: as if he had said, These blessings shall not only refresh you, as water refreshes the thirsty, but they shall cheer you like wine, and nourish you like milk.

Verses 2, 3. *Wherefore do ye spend money*—All your time, and strength, and cost; *for that which is not bread*—For those things which can never nourish or satisfy you, such as worldly goods or pleasures. *Hearken diligently unto me*—Unto my doctrine and

A. M. 3298. 3 Incline your ear, and ° come
B. C. 706. unto me: hear, and your soul shall
live; ° and I will make an everlasting coven-
ant with you, *even the ° sure mercies of*
David.

4 Behold, I have given him *for* ° a witness
to the people, ° a leader and commander to the
people.

5 ° Behold, thou shalt call a nation *that* thou
knowest not, ° and nations *that* knew not thee

° Matt. xi. 28.—° Chap. liv. 8; lxi. 8; Jer. xxxii. 40.
° 2 Sam. vii. 8; Psa. lxxxix. 28; Acts xiii. 34.—° John xviii.
37; Rev. i. 5.—° Jer. xxx. 9; Ezek. xxxiv. 23; Hos. iii. 5;
Dan. ix. 25.—° Chap. lii. 15; Eph. ii. 11, 12.—° Chap. lx. 5.

counsel; and eat ye *that which is good*—And not
such things as, though they be called and seem to be
good, yet really are evil and most pernicious to men.
And let your soul delight itself, &c.—In this pleasant
food of gospel enjoyments. *Hear, and your soul*
shall live—Hearken attentively and obediently to
my counsels, and your immortal souls shall not only
be saved from perishing eternally, but shall be eter-
nally blessed and happy. *And I will make an ever-*
lasting covenant with you—That everlasting coven-
ant of grace and peace which I made with Abra-
ham and his seed. *The sure mercies of David*—
Even that covenant which was made first with
Abraham, and then with David, concerning those
glorious and sure blessings which I have promised
to my people; one, and the chief, of which was the
giving Christ to die for their sins. David here seems
to be put for Christ the son of David.

Verses 4, 5. *Behold, I have given him*—I have
already appointed, and will, in due time, actually
give the David last mentioned, even Christ, *for a*
witness—To declare the will of God concerning the
duty and salvation of men; *to bear witness to the*
truth, John xviii. 37; *to confirm God's promises*,
and, among others, those which respect the calling
of the Gentiles; to be a witness of both parts of that
covenant made between God and men; *to the people*
—Not only to my people of Israel, but to all people,
Gentiles no less than Jews, as is evident from the
following verse, from chap. xlix. 6, and divers other
places; *a leader and commander to the people*—A
sovereign prince, to give them laws and exact their
obedience, and in case thereof to give them protec-
tion and rewards. *Behold thou*—O Messiah, of
whom he spake verse 4, and to whom he now sud-
denly turns his speech; *shalt call*—Namely, to thy-
self, and to the knowledge of thy truth, and thereby
unto an acquaintance and fellowship with God; *a*
nation that thou knowest not—Or, rather, *didst not*
know, namely, with that special knowledge which
implies approbation. *And nations that knew not*
thee—That had but little knowledge of the living
and true God, and no knowledge of the Messiah;
shall run unto thee—Upon thy call, shall readily and
speedily come to thee, to receive instructions from
thee, and to follow thee whithersoever thou shalt

shall run unto thee, because of the A. M. 3298.
LORD thy God, and for the Holy One B. C. 706.
of Israel; ° for he hath glorified thee.

6 ¶ ° Seek ye the LORD while he may be
found, call ye upon him while he is near:

7 ° Let the wicked forsake his way, and ° the
unrighteous man ° his thoughts; and let him
return unto the LORD, ° and he will have mercy
upon him; and to our God, for ° he will abund-
antly pardon.

° Chap. lx. 9; Acts iii. 13.—° Psa. xxxii. 6; Matt. v. 25; xxv.
11; John vii. 34; viii. 21; 2 Cor. vi. 1, 2; Heb. iii. 13.—° Ch.
i. 16.—° Heb. the man of iniquity.—° Zech. viii. 17.—° Psa.
cxxx. 7; Jer. iii. 12.—° Heb. he will multiply to pardon.

lead them; *because of the Lord thy God*—Because
the Lord shall, by many evident and unquestionable
tokens, manifest himself to be thy God, and thee to
be his Son and faithful servant. *And for the Holy*
One of Israel—Because the God of Israel, the only
true God, will highly honour thee by his singular
presence with thee; by his almighty power accom-
panying thy word, and making it effectual for the
conversion of an innumerable company, both of
Jews and Gentiles; and by confirming thy word
with illustrious signs and miracles, and particularly
by thy resurrection and glorious ascension. These,
and other similar considerations, were the arguments
which convinced the Gentiles that Christ was the
true Messiah, and that the religion which he taught
was the true religion.

Verses 6, 7. *Seek ye the Lord, &c.*—Having dis-
coursed of the office and work of Christ, and showed
that he should call people and nations to himself and
to God, the prophet now endeavours to persuade the
people to hearken to his call, and to *seek the Lord*;
that is, to labour to get the knowledge of God's will,
and to obtain his grace and favour, neither of which
could be obtained save in and through Christ. And
this exhortation is general, like that verse 1, intend-
ed for all nations, both Jews and Gentiles, implying
that both of them had lost the favour and knowledge
of God, and were gone astray from him. *While he*
may be found—In this day of grace, while he offers
mercy and reconciliation, which he will not always
do: see Prov. i. 24, &c.; Luke xix. 44; 2 Cor. vi. 2.
Call upon him while he is near—Near to you by his
gracious presence and his offers in his ordinances,
and ready and desirous to receive you to mercy upon
the following conditions. *Let the wicked*—Any
wicked man, either Jew or Gentile; *forsake his way*
—His evil or wicked way; his sinful course or man-
ner of life; called *his way*, as being natural, cus-
tomary, and dear to him, and in opposition to God's
good way. *Let him cease to do evil*, Isa. i. 16. Ob-
serve well, reader, men's seeking God in the use of
outward means, and even the calling upon him in
prayer, will do them no lasting good, unless this be
attended with the reformation of their lives; and
the unrighteous man his thoughts—The sinful de-
sires, intentions, and purposes of his mind. Thus

A. M. 3298. 8 ¶ For my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 ¶ For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For *as* the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater :

11 ¶ So shall my word be that goeth forth out of my mouth : it shall not return unto me void,

but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 ¶ For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall *break forth* before you into singing, and *all the trees* of the field shall clap *their* hands.

13 ¶ Instead of *the thorn* shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree : and it shall be to the LORD *for a name*, for an everlasting sign *that* shall not be cut off.

¶ 2 Sam. vii. 19.—¶ Psa. ciii. 11.—¶ Deut. xxxii. 2.—¶ Ch. liv. 9.—¶ Chap. xxxv. 10; lxx. 13, 14.—¶ Psa. xcvi. 12;

xcviii. 8; Chap. xiv. 8; xxxv. 1, 2; xlii. 11.—¶ 1 Chron. xvi. 33.—¶ Chap. xli. 19.—¶ Mic. vii. 4.—¶ Jer. xiii. 11.

he strikes at the root of all sinful actions, and shows that the heart must be changed as well as the outward conduct. *And let him return unto the Lord*—As he departed from God by sin, so let him return to him by sincere repentance and faith, productive of new obedience. By this he signifies, that a mere abstinence from wicked courses is not sufficient, without the exercise of the contrary graces and virtues. *And to our God*—To the God of Israel, who is, and has shown himself to be, a most merciful and gracious God; *for he will abundantly pardon*—He uses so many words and arguments to encourage and lead them to repentance, because the persons here principally addressed had been guilty of idolatry, apostacy, and many other acts of gross wickedness, which he knew, when they came to themselves, and to have a serious sense of their sins, and of the just and holy nature and law of God, would be an insupportable burden to their awakened consciences, and would make them ready to conclude that God would not pardon such horrible delinquencies; in consequence of which they would rather be driven from God, than induced to draw near to him.

Verse 8. *For my thoughts are not your thoughts, &c.*—My disposition and way differ vastly from yours. If any man injure you, especially if he do it greatly and frequently, you are slow and backward to forgive him. But I am ready to forgive all true penitents, how many, and great, and numberless soever their sins be; and my promises of mercy and pardon shall be infallibly made good to them: and therefore you need not fear to come to me, or question but you shall find mercy and acceptance with me.

Verses 10, 11. *For as the rain cometh down*—To water and refresh the earth, and render it fruitful; *and the snow from heaven*—Which, in its season, contributes to the fertility of the earth, as well as the rain; *and returneth not thither*—Namely, without effect, or immediately: it is not drawn up again as soon as it comes down, but abides for a convenient time upon the earth, until it do that work for which it is sent. *That it may give seed and*

bread, &c.—That it may bring forth store of bread-corn, both for men's present supplies, and for seed for the next year. *So shall my word be*—My promises concerning the pardon of the greatest sinners, and the redemption and salvation of mankind. *It shall not return unto me void*—Without success. It is an allusion to an ambassador who returns without despatching the business for which he was sent. *It shall accomplish that which I please*—It shall have the desired effect; *and it shall prosper, &c.*—It shall certainly be fulfilled in the manner before expressed.

Verses 12, 13. *For, or therefore, you shall go out with joy*—Ye shall be released from your bondage, because God hath promised, and will effect it. He alludes to their going out of Egypt, or to their release from Babylon, which deliverances were emblematical of the redemption of mankind, by Christ, from the power of sin and Satan. *And be led forth*—Or *led onward*, as Bishop Lowth renders תובלין, be conducted by the gracious and powerful presence of God, as the Israelites were in the wilderness; *in peace*—Safely and triumphantly, without fear of being retaken and brought back into slavery by your enemies. *The mountains and the hills shall break forth, &c.*—There shall be a great and general rejoicing at your deliverance. For “these are highly poetical images, to express a happy state, attended with joy and exultation.” *Instead of the thorn shall come up the fir-tree*—“These likewise are general poetical images, expressing a great and happy change for the better: the wilderness turned into a paradise, Lebanon into Carmel; the desert of the Gentiles watered with the heavenly snow and rain, which fail not to have their due effect, and becoming fruitful in piety and righteousness: or, as the Chaldee gives the moral sense of the emblem, ‘instead of the wicked shall arise the just, and instead of sinners, such as fear to sin.’”—Bishop Lowth. In other words, The church shall be delivered from pernicious men and things, and replenished with sincere and serious believers, and with all sorts of divine graces and blessings. *And it shall be to the Lord for a*

name—This wonderful change shall bring much honour to that God by whom it is wrought. *For an everlasting sign*—For a monument, or evident and glorious token of God's infinite power, faithfulness,

and love to his people, unto all succeeding generations; *that shall not be cut off*—Which shall never be abolished, but shall always live and flourish in the minds and mouths of men.

CHAPTER LVI.

The former part of this chapter seems to be closely connected with the preceding. After the exceeding great and precious promises of gospel grace there contained, typified by temporal deliverances, the prophet here, in the name of God, (1.) Gives a solemn charge to Jews and Gentiles to make conscience of their duty to God and man, as they hoped to have the benefit of these promises, 1, 2. (2.) Encourages strangers of the Gentiles to unite themselves to the Jewish, or, rather, to the Christian Church, by assuring them that they should receive the blessings of the covenant of grace, 3-8. (3.) Exhibits a high charge against the rulers of the church, as ignorant, unfaithful, covetous, luxurious, and profane: and calls their enemies to come together, and destroy them, 9-12.

A. M. 3298. **THUS** saith the LORD, ^AKeep ye
B. C. 706. judgment, and do justice: ^afor
my salvation is near to come, and my righteousness to be revealed.

2 Blessed is the man *that* doeth this, and the son of man *that* layeth hold on it; ^bthat keepeth the sabbath from polluting it, and keepeth his hand from doing any evil.

Or, *equity*.—^a Chap. xlv. 13; Matt. iii. 2; iv. 17; Rom. iii. 11, 12.—^b Chap. lviii. 13.

NOTES ON CHAPTER LVI.

Verse 1. *Thus saith the Lord*—This verse, and the rest of this chapter, until verse 9, seems to belong to the foregoing prophecy. From the consideration of God's promises there made to the believing Jews and Gentiles, he here urges them to perform their duty to him. *Keep ye judgment and do justice*—This phrase elsewhere generally signifies the duties which one man owes to another; but here it seems rather to signify the duties which men owe to God, as it is explained in the following verses. Accordingly, it might with propriety have been rendered, *practise righteousness*. *For my salvation is near to come*—That eminent salvation by the Messiah, so largely promised and insisted upon in the foregoing chapters. The Scriptures, it must be observed, often speak of things that are at a great distance as if they were present or at hand, Hab. ii. 3; James v. 8, 9; Rev. xxii. 20. *And my righteousness to be revealed*—What in the former clause he called *salvation*, he here calls *righteousness*, as being an evident demonstration of God's righteousness, both in the fulfilment of his promises, and in the punishment of sin, as also in the salvation of sinners, upon just and honourable terms.

Verse 2. *Blessed is the man*—Any, or every man, not only Jews but Gentiles, or *strangers*, as it is explained in the following verses. *That doeth this*—That practiseth the judgment and justice, or the righteousness, mentioned verse 1. *That layeth hold on it*—Or, *that holdeth it fast*, as יהוּק כה may be rendered; that is, resolute and constant in so doing;

3 Neither let ^othe son of the ^{A. M. 3298.}
stranger, that hath joined himself to ^{B. C. 706.}

the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose *the things* that please me, and take hold of my covenant;

^c Deut. xxiii. 1; 2, 3; Acts viii. 27; x. 1, 2, 34; xvii. 4; xviii. 7; 1 Pet. i. 1.

that not only begins well, but perseveres in well-doing: *that keepeth the sabbath from polluting it*—That doth not profane or defile the sabbath, either by forbidden practices, or by the neglect of commanded duties. The sabbath seems to be here put, as sacrifice is elsewhere, for the whole worship of God. *And keepeth his hand from doing any evil*—That conscientiously abstains from all evil and immoral works.

Verses 3-5. *Neither let the son of the stranger*—The Gentile, who by birth is a stranger to God, and to the commonwealth of Israel. *That hath joined himself to the Lord*—That hath turned from dumb idols to the living God, and to true religion; *speak, saying, The Lord hath separated me, &c.*—For such shall be as acceptable to me as the Israelites themselves, and the partition wall between Jews and Gentiles shall be taken down, and repentance and remission of sins shall be preached and offered to men of all nations. *Neither let the eunuch say*—Who is here joined with the stranger, because he was forbidden to *enter into the congregation of the Lord*, Deut. xxiii. 1. Under these two instances he understands all those, who, either by birth, or by any ceremonial pollution, were excluded from church privileges, and so he throws open the door to all true believers. *Behold, I am a dry tree*—A fruitless tree, accursed by God with the curse of barrenness. *For thus saith the Lord unto the eunuchs, &c.*—That observe my commands, not by custom, or through force or fear, but by free choice, with love to them, and delight in them. *And take hold of my covenant*

A. M. 3298.
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5 Even unto them will I give in
d my house, and within my walls, a
place ° and a name better than of sons and of
daughters: I will give them an everlasting
name, that shall not be cut off.

6 Also the sons of the stranger, that join
themselves to the LORD, to serve him, and to
love the name of the LORD, to be his servants,
every one that keepeth the sabbath from pol-
luting it, and taketh hold of my covenant;

7 Even them will I f bring to my holy moun-

d 1 Tim. iii. 15.—° John i. 12; 1 John iii. 1.—f Chap. ii. 2;
1 Pet. i. 1, 2.—g Rom. xii. 1; Heb. xiii. 15; 1 Pet. ii. 5.
h Matt. xxi. 13; Mark xi. 17; Luke xix. 46.

—That steadfastly keep the conditions of my cov-
enant. *Even unto them will I give in my house,*
&c.—In my temple, an emblem of the Christian
church; *a place, &c., better than of sons and daugh-*
ters—A far greater blessing and honour than that of
having a posterity, even my favour, and my Spirit,
and eternal felicity.

Verses 6, 7. *The sons of the stranger that join*
themselves to the Lord—That with purpose of heart
cleave unto him, as is said Acts xi. 23. *To love the*
Lord, to be his servants—To serve him out of love to
him and to his worship. *Them will I bring to my*
holy mountain—To my house which stood upon
mount Zion, including mount Moriah; *and make*
them joyful—By accepting their services, and com-
forting their hearts with the sense of my love; *in*
my house of prayer—In my temple, in and toward
which prayers are daily made unto me. *Their sa-*
crifices shall be accepted upon mine altar—They shall
have as free access to my house and altar as the
Jews themselves, and their services shall be as ac-
ceptable to me. Evangelical worship is here de-
scribed under such expressions as agreed to the wor-
ship of God which was then in use. *My house*
shall be called a house of prayer for all people—
Jews and Gentiles shall have equal freedom to my
house, and shall there call upon my name. “The
temple was originally designed for strangers as well
as Jews, as a place to offer up their prayers to the
Divine Majesty; which is sufficiently plain from the
prayer of Solomon, at the dedication of it, though
the number of proselytes was small till the time of
the second temple. But there can be no doubt that
this verse alludes particularly to the conversion of
the Gentiles. This truth could not be told the Jew-
ish people otherwise than by using terms taken from
rites familiar to them, unless the nature of the Chris-
tian dispensation had been previously explained; a
matter evidently unfit for their information, when
they were yet to live so long under the Jewish law.
For though the prophets speak of the little value of
their regard to the ceremonial law, they easily make
themselves understood, that they mean, when it was
observed without the moral law; which they de-
scribe in the purity and perfection of the gospel.
So admirable was this conduct, that while it hid the

tain, and make them joyful in my A. M. 3298.
house of prayer: g their burnt-offerings B. C. 706.
and their sacrifices shall be accepted upon
mine altar; for h my house shall be called a
house of prayer i for all people.

8 The LORD God k which gathereth the out-
casts of Israel saith, l Yet will I gather others
to him, m besides those that are gathered unto
him.

9 ¶ n All ye beasts of the field, come to de-
vour; yea, all ye beasts in the forest.

i Mal. i. 11.—k Psa. cxlvii. 2; Chap. xi. 12.—l John x.
16; Eph. i. 10; ii. 14, 15, 16.—m Heb. to his gathered.
n Jer. xii. 9.

future dispensation it prepared men for it.”—Bishop
Warburton’s *Div. Leg.* Upon the whole, the reader
may observe, “that the principal scope of this para-
graph is to teach that all the privileges of the cov-
enant of grace should be common to all, without dis-
tinction of nation, state, or condition; that God would
distribute to all believers, according to the measure of
their grace, equal gifts, as our Lord hath taught in
the parable of the labourers in the vineyard, Matt.
xx.”

Verse 8. *The Lord which gathereth the outcasts*
—Who will gather to himself, and bring into their
own land, those poor Israelites which are or shall be
cast out of it, and dispersed in divers parts of the
world; *saith, Yet will I gather others to him*—As
there are some few Gentiles whom I have made pro-
selytes and added to the Jewish Church, so I will
make another and far more comprehensive gather-
ing of the Gentiles, whom I will bring into the same
church with the Jews, making both Jews and Gen-
tiles one flock under one shepherd.

Verse 9. *All ye beasts of the field, come to devour*
—“Here,” says Bishop Lowth, “manifestly begins
a new section. The prophet, in the foregoing chap-
ters, having comforted the faithful with many great
promises of God’s favour to be extended to them, in
the restoration of their ruined state, and of the en-
largement of his church by the admission of the
Gentiles, here, on a sudden, makes a transition to the
more disagreeable part of the prospect, and to a sharp
reproof of the wicked and unbelievers, and especially
of the negligent and faithless governors and teach-
ers, of the idolaters and hypocrites, who would still
draw his judgments upon the nation; probably hav-
ing in view the destruction of their city and polity
by the Chaldeans, and perhaps by the Romans.”
Vitrina, however, thinks the enemies of the Christian
Church may be here pointed out, such as the Goths,
Vandals, Turks, and others, who committed great
devastations upon it after it declined from the first
faith, and became extremely corrupt; as is particu-
larly specified in the next verses. It seems very evi-
dent that this is a prediction, either of Israel’s de-
struction, or that of the fallen Christian Church, by
their cruel enemies, who are often represented in
Scripture under the emblem of ravenous beasts.

A. M. 3298. 10 His watchmen are ⁿ blind: they
B. C. 706. are all ignorant, ^o they are all dumb
dogs, they cannot bark; ³ sleeping, lying down,
loving to slumber.

11 Yea, they are ⁴ greedy ^p dogs which ⁵ can
never have enough, and they are shepherds

ⁿ Matt. xv. 14; xxiii. 16.—^o Phil. iii. 2.—³ Or, *dreaming*,
or, *talking in their sleep*.—⁴ Heb. *strong of appetite*.—^p Mic.
iii. 11.

Thus Jeremiah, chap. xii. 7-9, *I have forsaken my house, I have deserted my heritage; I have given the dearly beloved of my soul into the hand of her enemies. Come ye, assemble all the beasts of the field, come to devour.*

Verse 10. *His—Israel's, watchmen are blind—*The priests, prophets, and other teachers; he mentions only the teachers, because ignorance was most shameful in them; but hereby he supposes the gross ignorance of the people. *They are all ignorant—*Of God's word and will, and of their own and the people's duty, and of the true Messiah, and the nature of his kingdom. *They cannot bark—*They are also slothful and negligent in instructing the people, and do not faithfully reprove them for their sins, nor warn them of their dangers, nor endeavour to keep them from errors and corruptions in doctrine, worship, and conversation, as they ought to do: *sleeping, lying down, &c.*—Minding their own ease and safety more than the people's benefit.

that cannot understand: they all look A. M. 3298.
to their own way, every one for his B. C. 706.
gain, from his quarter.

12 Come ye, say they, I will fetch wine; and we will fill ourselves with strong drink; ¹ and to-morrow shall be as this day, and much more abundant.

⁵ Hebrew, *know not to be satisfied*.—¹ Ezekiel xxxiv. 2, 3.
^r Psa. x. 6; Prov. xxiii. 35; Chap. xxii. 13; Luke xii. 19;
1 Cor. xv. 32.

Verse 11. *Yea, they are greedy dogs—*Insatiably covetous: *shepherds that cannot understand—*Hebrew, *that know not to understand*; that do not care, or love, or desire either to understand the word of God themselves, or to make the people understand it. *They all look to their own way—*They regard neither God's glory nor the people's good, but only the satisfaction of their own base desires. *Every one for his gain from his quarter—*In their several places and stations, as they have opportunity.

Verse 12. *Come ye, say they—*Unto their brethren, fellow-priests, or other jolly companions. *We will fill ourselves—*We will drink, not only to delight, but even to drunkenness, as the word signifies. *And to-morrow shall be as this day, and much more abundant—*Which shows their dreadful security and contempt of God, and of his judgments, and their abandoning of all care of their own or the people's souls.

CHAPTER LVII.

In this chapter we have, (1.) A charge exhibited against the Jews, and probably also against apostate Christians, for their general unconcern at the death of the righteous, who were removed to heaven from the impending calamities, 1, 2; and for their divination, whoredom, profane derision of God and his people, hypocrisy, falsehood, treachery, and propensity to idolatries, and their alliances with heathen neighbours, 3-12. (2.) An intimation of God's gracious purposes to pity their forlorn case, return their captivity, and re-establish their prosperity; but never to give peace to the wicked, 13-21.

A. M. 3298. THE righteous perisheth, and no
B. C. 706. man layeth it to heart: and
¹ merciful ^a men are taken away, ^b none

¹ Heb. *men of kindness*, or, *godliness*.—^a Psa. xii. 1; Mic. vii. 2.

NOTES ON CHAPTER LVII.

Verses 1, 2. These two verses "contain a kind of prelude to the distressful scene which is opened immediately after: for the prophet, designing to describe the melancholy state of the *adulterous church*, to be chastised by the severe judgments of God, beholds, as it were in an ecstasy, the few pious and good men yet remaining in the church gradually falling off, and taken away, either by an immature or violent death: while there were but few who laid this matter to heart, and observed it as a presage of the judgment threatening the church. This stupidity he sadly deplores; immediately subjoining, how-

considering that the righteous is A. M. 3298.
taken away ² from the evil to B. C. 706.
come.

^b 1 Kings xiv. 13; 2 Kings xxii. 20.—² Or, *from that which is evil*.

ever, an alleviation, to show that this complaint pertained not to the deceased, as having attained a happier lot, and as blessed in this respect, that they were taken away from the evils and calamities of their times."—Vitranga. The following short paraphrase on the words will render their sense more apparent. *The righteous perisheth—*Just and holy men, who are the pillars of the place and state in which they live. *And no man layeth it to heart—*Few or none of the people are duly affected with this severe stroke and sign of God's displeasure. Thus he shows that the corruption was general in the people no less than in the priests. *And merciful*

A. M. 3298. B. C. 706. 2 He shall ³ enter into peace: they shall rest in ^o their beds, *each one* walking ⁴ in his uprightness.

3 ¶ But draw near hither, ^d ye sons of the sorceress, the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? *are ye* not children of transgression, a seed of falsehood;

5 Inflaming yourselves ⁶ with idols ^e under every

^a Or, go in peace, Luke ii. 29.—^c 2 Chron. xvi. 14.—^d Or, before him.—^e Matt. xvi. 4.—^f Or, among the oaks, Chap. i. 29. * 2 Kings xvi. 4; xvii. 10; Jer. ii. 20.

men—Hebrew, *אנשי חסד*, *men of benignity*, or *beneficence*, the same whom he before called *righteous*: those whose practice it was, not only to exercise piety and justice, but also mercy and kindness; *none considering*—None reflecting within himself, and laying it to heart; *that the righteous is taken away from the evil*—That dreadful calamities are coming on the church and nation, and that the righteous are taken away before they come. *He shall enter into peace*—The righteous man shall be received into rest and safety, where he shall be out of the reach of the approaching miseries. *They*—The merciful men; *shall rest in their beds*—In their graves, not unfitly called their *beds*, or sleeping-places, death being commonly called *sleep* in Scripture; *each one walking in his uprightness*—That walked, that is, lived, in a sincere and faithful discharge of his duties to God and men. Vitringa thinks “the completion of this prophecy is to be sought in the latter end of the ninth, and in the following centuries; when the papal power greatly prevailed, and the corruption of the church was as great as the persecutions and troubles of the pious were many.”

Verses 3, 4. *But draw near hither, &c.*—“The prophet proceeds to exhibit the church, totally corrupt as it was, the good men being extinct or dispersed; so that they who remained of the pure seed of the church lay hid in solitary places, while the body of the church appeared like a dead carcass; not the true, but the idolatrous church.” Thus Vitringa, who understands this paragraph as describing the state of the church in the dark ages of popery. It seems, however, by many of the expressions which the prophet uses, that he is rather giving a description of the corrupt state of the Jewish Church, before the destruction of Jerusalem by the Chaldeans. *Draw near hither*—To God’s tribunal, to receive your sentence; *ye sons of the sorceress*—Not by propagation, but by imitation, those being frequently called *men’s sons* that follow their example: *the seed of the adulterer, &c.*—Not the genuine children of Abraham, as you pretend and boast yourselves to be; your dispositions being far more suitable to a spurious brood than to Abraham’s seed. *Against whom do you sport yourselves?*—Consider who it is that you mock and scoff at when you deride God’s prophets, (see chap. xxviii. 14, 22,) and know that it

green tree, ^f slaying the children in the valleys under the clefts of the rocks? A. M. 3298. B. C. 706.

6 Among the smooth stones of the stream is thy portion; they, they *are* thy lot: even to them hast thou poured a drink-offering, thou hast offered a meat-offering. Should I receive comfort in these?

7 ¶ Upon a lofty and high mountain hast thou set ^h thy bed: even thither wentest thou up to offer sacrifice.

^f Lev. xviii. 21; xx. 2; 2 Kings xvi. 3; xxiii. 10; Jer. vii. 31; Ezek. xvi. 20; xx. 26.—^g Ezek. xvi. 16, 25.—^h Ezek. xxiii. 41.

is not so much men that you insult, as God, whose cause they plead, and in whose name they speak. *Are ye not a seed of falsehood*—A generation of liars, whose practices contradict your professions, who deal deceitfully both with God and man?

Verses 5, 6. *Inflaming yourselves with idols*—Hebrew, *הנחמין, being inflamed*, or *growing hot, after idols*, as Dr. Waterland renders it. Lusting after them, and *mad upon them*, as the phrase is, Jer. i. 38. Fervent, both in making and in worshipping them, as was observed chap. xlv. 12. *Under every green tree*—Wherever you see an idol erected, which was commonly done in groves, or under great and shady trees, which defended the worshippers from the heat of the sun, and were supposed to strike them with a kind of sacred awe and reverence. *Slaying the children*—In the way of sacrifice to your idols, after the manner of the barbarous heathen; *in the valleys*—Or, beside the brooks which run in the valleys; which was most commodious for such bloody work. He seems to allude to the valley of Hinnom, in which these cruelties were practised, Jer. vii. 31. *Under the clefts of the rocks*—Which they choose for shade, or those dark vaults in rocks, which were convenient for idolatrous uses. *Among the smooth stones, &c., is thy portion*—Thou hast chosen for thy portion those idols, which were either made of those smooth stones, or were worshipped by the sides of brooks or rivers, where such smooth stones commonly lie. *They are thy lot*—Thou hast forsaken me, and chosen idols. *Thou hast offered a meat-offering*—For the devil is God’s ape, and idolaters use the same rites and offerings in the worship of idols, which God prescribed in his own worship. *Should I receive comfort in these*—Should I be pleased with such a people, and with such actions? “The Jews were extremely addicted to the practice of many superstitious and idolatrous rites, which the prophet here inveighs against. Of the worship of huge stones consecrated, there are many testimonies of the ancients. They were called *Βαυλοι* and *Βαυλῖα*, probably from the stone which Jacob erected at Beth-el, pouring oil upon the top of it. The practice was very common in different ages and places.”—Bishop Lowth, who mentions divers instances of this foolish superstition.

Verses 7, 8. *Upon a lofty and high mountain*—In

A. M. 3298. 8 Behind the doors also and the posts
B. C. 706.

hast thou set up thy remembrance : for thou hast discovered *thyself to another* than me, and art gone up ; thou hast enlarged thy bed, and ⁶made thee a covenant with them ; ¹thou lovedst their bed ⁷where thou sawest it.

9 And ⁸thou ^kwentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase *thyself even unto hell*.

⁶ Or, *hewed it for thyself larger than theirs.*—¹ Ezek. xvi. 26, 28 ; xxiii. 2-20.—⁷ Or, *thou providest room.*—⁸ Or, *thou respectedst the king.*

high places, which were much used for religious worship, both by the Israelites and heathen : *hast thou set thy bed*—Thine altar, as appears from the sacrifice mentioned in the next clause, where thou didst commit spiritual whoredom with idols. *Behind the doors also and the posts*—Behind the posts of the doors of thy house ; *hast thou set up thy remembrance*—That is, the images of their tutelary gods, or some monuments or tokens, placed there as memorials of them, in direct opposition to the law of God, which commanded them to write upon the door-posts of their houses, and upon their gates, the words of his law, Deut. vi. 9, and xi. 20. If they chose for them such a situation as more private, it was in defiance of a particular curse denounced in the law against the man who should make a graven or a molten image, and put it in a secret place, Deut. xxvii. 15. *For thou hast discovered thyself, &c.*—“The prophet describes their idolatry under the metaphor of a woman’s being false to her husband’s bed, verse 3. So he tells them that they had committed spiritual adultery, when they went up to the high places to sacrifice, verse 7. That they had multiplied their idolatries, as an unchaste woman does her lovers ; that they had broken their covenant with God, whom they had acknowledged to be their lord and husband, and made a new contract with idols to serve them.”—Lowth. *Thou lovedst their bed where thou sawest it*—No sooner didst thou see the heathen idols, but thou wast enamoured with them, and didst fall down and worship them, like a lewd woman, who is inflamed with lust toward almost every man she sees.

Verse 9. *Thou wentest to the king, &c.*—That is, the king of Assyria or Egypt, to whom the Israelites were very prone to seek, and trust, and send presents. Hosea reproaches the Israelites for the same practice : *They make a covenant with Assyria, and oil is carried into Egypt*, Hosea xii. 1. Thus the prophet passes from their idolatry to another sin, even to their carnal confidence in heathen princes, for which they are often severely reprov’d. These two sins indeed were commonly joined together ; for they easily received idolatry from those kings whose help they desired. *With ointment*—With precious ointment, particularly with balm, which was of great price, was a commodity peculiar to those

10 Thou art wearied in the greatness of thy way ; ¹*yet* saidst thou not, There is no hope : thou hast found the ²life of thy hand ; therefore thou wast not grieved.

11 And ^mof whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart ? ⁿhave not I held my peace even of old, and thou fearest me not ?

^k Chap. xxx. 6 ; Ezek. xvi. 33 ; xxiii. 16 ; Hos. vii. 11 ; xii. 1.—¹ Jer. ii. 25.—² Or, *living.*—^m Chapter li. 12, 13.—ⁿ Psa. l. 21.

parts, and sometimes sent as a present, Gen. xliiii. 11. *And didst increase thy perfumes*—Didst send great quantities thereof to them, to procure their aid. *Didst send thy messengers far off*—Into Assyria, which was far from Judea, or into Egypt. *And didst debase thyself, &c.*—Thou wast willing to submit to the basest terms to procure their aid. “It is well known, that in all parts of the East, whoever visits a great person must carry him a present. ‘It is accounted uncivil,’ says Maundrell, p. 26, ‘to visit in this country without an offering in hand. All great men expect it, as a tribute due to their character and authority ; and look upon themselves as affronted, and indeed defrauded, when the compliment is omitted.’” —Bishop Lowth. According to the interpretation of this part of the prophecy, adopted by Vitrings, *the king*, in this verse, must mean the head of mystical Babylon, the pope, to whom indeed the particulars here very aptly pertain, as they who are acquainted with the history of that antichristian ruler will easily discern. See Revelation xviii. 13.

Verse 10. *Thou art wearied with the greatness of thy way*—Thou hast not eased, or relieved, but only tired thyself with all thy tedious journeys and laborious endeavours. *Yet sayest thou not, There is no hope*—And yet thou didst not perceive that thy labour was lost, and that thy case was not mended, but made more desperate by these practices. *Thou hast found the life of thy hand*—Thou hast sometimes found success in these ways ; or, thou falsely supposest that thy hand is strengthened thereby. *Therefore thou wast not grieved*—Therefore thou didst not repent of thy sin and folly herein, but didst persist and applaud thyself in such courses.

Verses 11-14. *Of whom hast thou been afraid, &c.*—And what, or who are they, the fear of whom drives thee to these wicked and desperate practices ? Are they not weak and mortal creatures, such as wholly depend upon me, and can do nothing without me ? The fear of my displeasure ought, in all reason, to outweigh all thy other fears and apprehensions, and deter thee from breaking that covenant whereby thou art engaged to me. *That thou hast lied*—That thou hast dealt thus perfidiously with me, and sought for such foreign assistances contrary to my command. *And hast not remembered me*—

A. M. 3298. 12 I will declare thy righteousness,
B. C. 706. and thy works; for they shall not
profit thee.

13 ¶ When thou criest, let thy companies deliver thee; but the wind shall carry them all away; vanity shall take them: but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain;

14 And shall say, ° Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, ° whose name is Holy; ° I

° Chap. xl. 3; lxi. 10.—° Job vi. 10; Luke i. 49.—° Psa. lxxviii. 4; Zech. ii. 13.—° Psa. xxxiv. 18; li. 17; cxxxviii. 6; Chap. lxvi. 2.—° Psa. cxlvii. 3; Chap. lxi. 1.

Hast forgotten all those great things which I have done for thee, and all those promises which I have made to thee. *Nor laid it to thy heart—Or, nor set me upon thy heart:* hast not seriously and affectionately considered what I am, how all-sufficient, faithful, and gracious: for then thou wouldest not have distrusted or disobeyed me. *Have I not held my peace, &c.*—The Bishops' Bible, published under Queen Elizabeth, translates the clause thus: *Is it not because I held my peace, and that of a long time, therefore thou fearest me not?* Sinners take encouragement to continue in sin, from God's patience and long-suffering. *I will declare thy righteousness*—I will no longer be silent, but "will show thee thy deserts, and give thee a view of thy deeds, which then will appear quite of another sort than what thy own self-conceit makes thee believe them to be." *For they shall not profit thee*—These actions shall be of no real advantage, but quite the contrary. *When thou criest*—Namely, unto me for deliverance; *let thy companies deliver thee*—Expect it, not from me, whom thou hast forsaken and despised, but from those foreign troops, to which thou hast sought and trusted for succour. *But the wind shall carry them all away*—They shall be so far from saving thee, that they shall not be able to deliver themselves; but shall be carried away suddenly and violently by the blast of mine anger. *Vanity shall take them*—Their endeavours to help thee shall be vain and fruitless. *But he that putteth his trust in me*—Those that still depend upon me, and make use of none of those indirect means to preserve themselves; *shall possess the land*—Shall be preserved in, or restored to, their own land, or shall have temporal blessings as far as will be good for them; *and shall inherit my holy mountain*—Shall enjoy my favour and presence in my temple: shall be blessed with the privileges of the church on earth, and brought at length to the joys of heaven. *And shall say*—Hebrew, *and he shall say:* or, *and one shall say:* God shall raise up one who shall say, with authority and efficacy, *Cast ye up, &c.*—Make causeways, where it is needful, for the safe and easy passage of

dwelt in the high and holy place, A. M. 3298.
° with him also that is of a contrite B. C. 706.
and humble spirit, ° to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 ° For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls ° which I have made.

17 For the iniquity of ° his covetousness was I wroth, and smote him: ° I hid me, and was wroth, ° and he went on ° frowardly in the way of his heart.

° Psa. lxxxv. 5; ciii. 9; Mic. vii. 18.—° Num. xvi. 22; Job xxxiv. 14; Heb. xii. 9.—° Jer. vi. 13.—° Chap. viii. 17; xlv. 15.—° Chap. ix. 13.—° Heb. turning away.

my people, and remove all things which may hinder them in their return.

Verses 15, 16. *For thus saith the high and lofty One*—The omnipotent and supreme Ruler of the universe; *that inhabiteth eternity*—Who is from everlasting to everlasting, without beginning of days, or end of life, or change of time; *who only hath immortality*, hath it of himself, and that constantly; *who inhabits it*, and cannot be dispossessed of it; *whose name is Holy*—Who is perfectly and essentially holy in his nature, his works, his words, and his ways; and therefore both can and will deliver his church and people, as he has promised to do. *I dwell in the high and holy place; with him also, &c.*—Although my throne is in the highest heavens, where nothing impure can have place, yet I do not disdain graciously to visit, and familiarly converse with, those sinners of mankind, whose spirits are broken by affliction, and humbled under a sense of their sins, for which they were afflicted; which doubtless was the case with many of the Jews in the Babylonish captivity: whom, therefore, he here implies, that God would pity and deliver out of their distresses, as also all others in similar circumstances. *To revive the spirit of the humble*—To support and comfort them amidst their afflictions and troubles, of whatever kind. *For I will not contend for ever*—I will not proceed to the utmost severity with sinful men. *For the spirit should fail before me*—For then their spirits would sink and die under, my stroke, and I should do nothing else but destroy the work of my own hands: therefore I consider their infirmity, and spare them. See Psa. lxxviii. 38, 39; and ciii. 9–14; which passages Bishop Lowth thinks contain the best and easiest explication of this clause.

Verse 17. *For the iniquity of his covetousness*—The covetousness of the Jewish people, (here addressed as one man,) who were eminently guilty of this sin before the Babylonish captivity, as is expressly affirmed, Jer. vi. 13; and viii. 10; and they were still more addicted to it in the time of Christ, and previous to the destruction of their city by the

A. M. 3298. 18 I have seen his ways, and ^a will
B. C. 706. heal him : I will lead him also,
and restore comforts unto him and to ^b his
mourners.

19 I create ^c the fruit of the lips ; Peace, peace
^d to him that is far off, and to him that is near,

^a Jer. iii. 22. — ^b Ch. lxi. 2. — ^c Heb. xiii. 15. — ^d Acts ii. 39 ;

Romans ; Christ himself testifying, that the greatest professors of sanctity among them *devoured widows' houses, and, for a pretence, made long prayers*. But this sin is not mentioned exclusively of others, but so as to comprehend all those sins for which God was *wroth, and smote them* : covetousness, however, joined with a froward going on in the way of their own hearts, has been the characteristic sin of that people, in all ages, since the overturning of their commonwealth by the Romans. If Vitranga's exposition of this chapter be adopted, this verse, must be understood of the avarice of the Church of Rome, manifested by her enormous exactions, and her infamous traffic in indulgences, dispensations, and a variety of equally abominable practices, which, for many ages, have disgraced that church in the view of all intelligent and pious Christians. *I hid me, and was wroth*—I withdrew my favour and help from him, and left him in great calamities. *And he went on frowardly*—Yet he was not reformed by corrections, but in his distresses trespassed more and more, and obstinately persisted in those sinful courses which were most pleasing to the lusts of his own corrupt heart.

Verse 18. *I have seen his ways*—I have taken notice of those evil ways in which he seems resolved to walk, and that he is neither reformed by mercies nor judgments ; *and will heal him*—Or rather, *yet I will heal him* : although I might justly destroy him, and leave him to perish in his own ways, yet, of my mere mercy, and for my own name's sake, I will pity this people, turn them from their sins, and bring them out of their troubles. Which promise was partly fulfilled when God restored them from Babylon, and will be more perfectly and evidently accomplished, when he shall convert them to the Christian faith in the latter days. *And restore comforts unto him*—Comforts as great as his troubles had been ; *and*—Or rather, *to wit ; to his mourners*—To those who are humbled under God's hand, and

saith the LORD ; and I will heal him. A. M. 3298
20 ^e But the wicked *are like the* B. C. 706.
troubled sea, when it cannot rest, whose waters
cast up mire and dirt.

21 ^f *There is* no peace, saith my God, to the
wicked.

Eph. ii. 17. — ^e Job xv. 20 ; Prov. iv. 16. — ^f Chap. xlviii. 22.

that mourn in Zion for their own, and other people's sins, chap. lxi. 2, 3 ; and Ezek. ix. 4 ; and for the calamities of God's church and people, chap. lxvi. 10. The mourners here spoken of, Vitranga thinks, mean those true penitents, who lamented the scandals and offences of professing Christians in their times, under whom they grievously suffered, such as the Waldenses, the Lollards, and others who, by the mercy of God, were rescued from the errors and corruptions of the fallen church, when the light of the Reformation began to dawn.

Verses 19-21. *I create*—I will, by my almighty power, in a wonderful manner produce ; *the fruit of the lips*—Praise and thanksgiving, termed the fruit of the lips, Hos. xiv. 2 ; Heb. xiii. 15. God creates this fruit of the lips, by giving new subjects and causes of thanksgiving, by his mercies conferred on those among his people, who acknowledge and bewail their transgressions, and return to him : *Peace, peace, &c.*—Here we have the great subject of thanksgiving, reconciliation with God, pardon and peace offered to them that *are nigh*, and to them that *are afar off* ; not only to the Jew, but also to the Gentile, as St. Paul more than once applies those terms, Eph. ii. 13, 17. See also Acts ii. 39. The doubling of the word signifies the certainty and excellence of this peace. But though this peace be freely offered to all without exception, yet all will not partake of it, for *the wicked are like the troubled sea, &c.*—Their minds are restless, being perpetually hurried with their own lusts and passions, and with guilt, and the dread of divine vengeance. *There is no peace to the wicked*—Though they may have as great a share of outward prosperity as the best men have, yet they have no share in this inward, spiritual, and everlasting peace. The forty-eighth chapter ends with the same declaration ; to express the exclusion of the impenitent and unbelieving from the benefit of the foregoing promises.

CHAPTER LVIII.

The prophet, having, in the preceding chapter, marked and censured divers miscarriages and corrupt practices of the apostate church, whether Jewish or Christian, is here commanded of God to proceed on the same subject, and still more fully to set their sins in order before them, 1. He therefore, (1.) Expostulates with them, in the name of God, on their hypocrisy, self-righteousness, and pride in their religious exercises, and especially in their fasting, 2, 3. (2.) Charges them with having unholy and malicious ends in view in that duty, and making it a cloak for their wickedness, 4, 5. (3.) He instructs them how to keep fasts aright, 6, 7. (4.) Makes great and precious promises to those who should so keep them, 8-12. (5.) Makes the like promises to those who should sanctify the sabbath aright, 13, 14.

A. M. 3298.
B. C. 706.

CRY ¹aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice: they take delight in approaching to God.

3 ^a Wherefore have we fasted, *say they*, and thou seest not? *wherefore* have we ^b afflicted our soul, and thou takest no knowledge? Be-

¹ Heb. *with the throat*.—^a Mal. iii. 14.—^b Lev. xvi. 29, 31; xxiii. 27.—² Or, *things wherewith ye grieve others*.—³ Heb. *griefs*.—⁴ 1 Kings xxi. 9, 12.

NOTES ON CHAPTER LVIII.

Verse 1. *Cry aloud*—Be faithful, plain, and earnest in thy addresses, remonstrances, reproofs, and exhortations to and among my people; and *spare not*—Forbear not to speak whatsoever I command thee for their conviction and reformation. *Lift up thy voice like a trumpet*—Be not afraid to exert thy voice and spend thy strength in this work. Give an alarm which all may hear. *Show my people their transgressions*—Set their sins, all their sins, before them, in a true point of view, and with all their aggravations, especially the iniquities of their holy things, and the hypocrisy of their religious services, (verse 2,) that they may be brought to true repentance for them.

Verse 2. *Yet they seek me daily*—They cover all their wickedness with a profession of religion, from time to time resorting to my house, pretending to ask counsel of me, and to desire and seek my favour and blessing. *And delight to know my ways*—That is, either, 1st, They seem to delight to know them, men being often said in Scripture to be or do that which they seem or profess to be or do: or, 2d, They really delight; for there are many men who take some pleasure in knowing God's will and word, and yet do not conform their lives to them. *As a nation that did righteousness*—As if they really were a righteous people; and *forsook not the ordinance, &c.*—As if they were not guilty of any apostasy from God, or neglect of, or disobedience to, his precepts. *They ask of me the ordinances of justice*—As if they desired and resolved to observe them. *They delight*—In appearance or reality; *in approaching unto God*—In coming to my temple to pray to me, receive instruction, or offer sacrifices.

Verse 3. *Wherefore have we fasted, &c.*—They complain of hard usage from God; that although they prayed, and fasted, and observed the rest of his ordinances, all which are comprehended under the title of *fasting*, all their labour was lost, and God neither delivered nor regarded them. *Wherefore have we afflicted our soul*—Defrauded our appetites with fasting, of which this phrase is used, Lev. xvi. 29, and xxiii. 27, 29. *Behold, in the day of your fast*—In those solemn days of fasting which I have

hold, in the day of your fast ye ^{A. M. 3298.} find pleasure, and exact all your ^{B. C. 706.} labours.³

4 ^c Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ^d ye shall not fast as *ye do this day*, to make your voice to be heard on high.

5 Is it ^d such a fast that I have chosen? ^e ^a ⁵ day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and ^f to spread sackcloth and ashes *under him*? wilt thou call this a fast, and an acceptable day to the LORD?

⁴ Or, *ye fast not as this day*.—^d Zech. vii. 5.—^e Lev. xvi. 29.—^f Or, *to afflict his soul for a day*.—¹ Esth. iv. 3; Job ii. 8; Dan. ix. 3; Jonah iii. 6.

appointed; or, in those times when I have called you, by the course of my providence, and counsels of my prophets, unto fasting, and weeping, and mourning, chap. xxii. 12; *ye find pleasure, and exact, &c.*—Or, as the words may be more significantly rendered, *You find wherewithal to please yourselves, and are rigorous in grieving, or burdening, others*: that is, You gratify your own passions, especially your covetousness, and you oppress the poor, and so are defective in the duties of justice and charity. By *labours* may be meant money gotten by labour, and lent to others, either for their need or the lender's advantage. For labour is often put for the fruit of labour, as Deut. xxviii. 33; Isa. xlv. 14. But the Hebrew here, *עֲצִיבִים*, is literally, *your griefs*, namely, the things which cause *griefs*, which are grievous and burdensome to others, as either, 1st, Hard service required of servants above their strength, or beyond the time limited by God for their service, of which see Jer. xxxiv. 13-16: or, 2d, Debts, which they required, either with usury or with rigour and cruelty, when the general law of charity, or God's particular law, enjoined the release, or, at least, the forbearance of them. See Neh. v. 1, 2.

Verses 4, 5. *Behold, ye fast for strife*—Your fasting days, wherein you ought, in a special manner, to implore the mercy of God, and to show compassion to men, you employ in injuring or quarrelling with your brethren, your servants, or debtors, or in contriving mischief against them. Or the meaning is, that "their fasting increased their self-preference, and excited them to fierce controversies or bitter resentments." *And to smite with the fist of wickedness*—It was "the cloak of, and commutation for, their exactions and oppressions of the poor, whom they most unjustly smote and abused for not complying in every thing with their inclinations."—Scott. *Ye shall not fast as ye do this day*—Such a fast as this I cannot accept of as an act of worship, or bless as a means of grace. *To make your voice to be heard on high*—In strife and debate, or by way of ostentation. *Is it such a fast that I have chosen?*—That is, which I approve of, accept, or delight in, because we delight in what we freely choose. A

A. M. 3298. 6 *Is not this the fast that I have*
B. C. 706. chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

¶ Neh. v. 10, 12.—⁶ Heb. *the bundles of the yoke.*—^h Jer. xxxiv. 9.—⁷ Heb. *broken.*

day for a man to afflict his soul—To keep himself low, or to chastise himself by depriving his body of food, as a means to produce inward sorrow for sin, and true humiliation of soul before God. The prophet seems to have delivered this discourse upon, or to have intended it for, some extraordinary day of humiliation, when it was usual for the prophets to give public exhortations to the people. *Is it to bow down his head as a bulrush?*—Here the prophet notices those external gestures, postures, and signs of penitence, which the Jews of his time, and in after ages, (Matt. vi. 16,) joined with their hypocritical fasts. *And to spread sackcloth and ashes under him*—The Jews, to express their sorrow, made use of sackcloth and ashes two ways: 1st, Sometimes by putting sackcloth upon their bodies, as 1 Kings xxi. 27; Psa. lxxix. 11; and casting ashes upon their heads, 2 Sam. xiii. 19: and, 2d, By spreading sackcloth under them, and lying down upon ashes, Esther iv. 3; Job ii. 8. The intent of putting on sackcloth was to afflict the body by its displeasing harshness, and the ashes were meant to represent their own vileness, as being but dust and ashes; and their lying on them to signify that they abhorred and were ashamed of themselves. *Wilt thou call this a fast?*—Canst thou, upon rational grounds, believe or suppose it to be so? Surely it has nothing in it but the lifeless form, empty shadow, or dumb signs of a fast: nothing of deep humiliation appearing in it, or real reformation proceeding from it. Not that the prophet blames them for afflicting themselves by these external rites, for these are elsewhere commanded of God; but that which he condemns is their hypocrisy in separating true humiliation from them, and contenting themselves with using these signs, while they stopped short of the thing signified by them. *And an acceptable day to the Lord*—A day that God will approve of. Hebrew, *יום צען*, *A day of acceptance*, or that will turn to a good account on your behalf.

Verse 6. *Is not this the fast that I have chosen?*—Or approve, as before, verse 5. Or ought not such a fast to be accompanied with such things as these? He now proceeds to show the concomitants of a true fast; namely, to exercise works of justice and charity. *To loose the bands of wickedness*—Namely, the cruel obligations of usury and oppression. *To undo the heavy burdens*—Hebrew, *the bundles of the yoke*, as in the margin; by which may possibly be intended *bundles of writings, acknowledgments, bonds, mortgages, &c.*, which the usurers had lying by them. The former are thought to relate to unjust and unlawful obligations, extorted by force or fear, which the prophet would have cancelled: this

7 *Is it not* ⁱ *to deal thy bread to the* A. M. 3298.
hungry, and that thou bring the poor B. C. 706.
that are ^a *cast out to thy house?* ^k *when thou*
seest the naked, that thou cover him; and that
thou hide not thyself from ^l *thine own flesh?*

ⁱ Ezek. xviii. 7, 16; Matt. xxv. 35.—^a Or, *afflicted.*—^k Job xxxi. 19.—^l Gen. xxix. 14; Neh. v. 5.

latter, to just debts contracted through poverty and necessity, the rigour whereof he would have abated. *And to let the oppressed go free*—Those grieved or vexed, whether by the griping of usury or the bonds of slavery, accompanied with cruel usage; or those confined or shut up in prisons; *and that ye break every yoke*—Namely, which is grievous; that you free your dependants and servants, and all that are under your power, from all sorts of vexations and oppressions.

Verse 7. *Is it not*—Namely, the fast that pleases me. Having shown the evil they were to abstain from in order to keep an acceptable fast, namely, every species of cruelty, he here proceeds to speak of the duty that was required, namely, the exercise of every kind of mercy, as a necessary fruit of true repentance, Dan. iv. 27; Luke xix. 8. For there are two parts of righteousness toward our neighbour; one, to do wrong to no man; the other, to do good to all: which two must always go together, and never be separated from each other, especially in acts and seasons of humiliation. And, as under the evils here mentioned are comprehended all other evils whatsoever, all which men must abstain from if they would give evidence of true humiliation and godly sorrow, so in the duties here spoken of are comprised all the duties, to the practice of which they ought to apply themselves as the effects of true repentance. *To deal*—The word פָּרַס properly signifies *to divide*, or to break into parts; *thy bread to the hungry*—Bread is here put for all things necessary for the support of human life, any or every kind of food. *And that thou bring the poor*—Those that are not only needy, as to their present condition, but helpless, and utterly unable to support themselves; *that are cast out*—Forced from their dwellings, deprived of house and harbour by the injustice of the powerful, or by persecution for conscience' sake, and who are thereby become wanderers, and have no abiding place; *to thy house*—That thou be hospitable, and make thy house a shelter to them, or provide lodging for them. *When thou seest the naked*—Those that either have no clothes, or are so poorly clothed that their clothing is not sufficient to preserve them from perishing by cold; *that thou cover him*—That thou give them raiment suited to these wants, James ii. 15, 16. *And that thou hide not thyself*—That thou not only seek no occasion to excuse thyself, but that, out of compassion, thou apply thyself heartily and speedily to his relief; that thou be not like the priest and Levite, but like the good Samaritan, Luke x. 31–35. *From thine own flesh*—Some restrain this to our own kindred, but this would confine our charity within too narrow a compass, inasmuch as

A. M. 3298. 8 ¶ ^m Then shall thy light break
B. C. 706.

forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee; ^a the glory of the LORD ⁹ shall be thy rereward.

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and ^o speaking vanity;

10 And if thou draw out thy soul to the

^m Job xi. 17.—^a Exod. xiv. 19; Chap. lii. 12.—^o Heb. shall gather thee up.

often, nay, perhaps most commonly, the necessities of others are greater than those of our own relations; neither is it congruous, that the other words here should be taken in the greatest latitude, and this alone be confined within such narrow limits. Our Saviour teaches us to consider every man as our neighbour. And surely we can look on no man but there we contemplate our *own flesh*; and therefore it is barbarous, not only to tear, but not to love and succour him. Therefore feed him as thou wouldest feed thyself, or be fed; shelter him as thou wouldest shelter thyself, or be sheltered; clothe him as thou wouldest clothe thyself, or be clothed, if in any of these respects thou wert in his circumstances.

Verse 8. *Then shall thy light*—Matter or cause of rejoicing, *break forth as the morning*—Arise as certainly and speedily as in the morning the light arises out of darkness. It shall not only *appear*, but *break*, or dart itself forth, notwithstanding all obstructions, as the sun breaks and pierces through a cloud. So ready is God to help his people when they are truly humbled! Thus quickly and clearly does salvation break forth upon them! *And thy health shall spring forth speedily*—The recovery of thy former prosperous condition. Another metaphor to express the same thing. *And thy righteousness shall go before thee*—To prepare thy way to safety and happiness; ensuring to thee, O my church, the peculiar direction and care of thy God, and the favour and approbation of wise and good men; see Rom. xiv. 17, 18. Or manifold blessings shall be bestowed upon thee, upon all occasions, as the reward of thy righteousness. *The glory of the Lord shall be thy rereward*—The glorious presence, power, and providence of God shall protect and secure thee. Thus the angel of his presence secured the Israelites when they came up out of Egypt. Or, the meaning may be, A glorious state shall succeed this thy present calamitous condition.

Ver. 9, 10. *Then shalt thou call, &c.*—They made great complaint, verse 3, that God took no notice of their services, which complaint he seems now to refer to, as if he had said, These conditions being observed, call upon me, and thou shalt see I will regard, Psa. xxxiv. 15. *The Lord shall answer*—He will give an effectual demonstration that he hears thee. *He shall say, Here I am*—A phrase that sig-

hungry, and satisfy the afflicted soul; A. M. 3298.
then shall thy light rise in obscurity, B. C. 706
and thy darkness *be* as the noon-day:

11 And the LORD shall guide thee continually, and satisfy thy soul in ¹⁰ drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters ¹¹ fail not.

12 And *they that shall be of thee* ^p shall build the old waste places: thou shalt raise up the foundations of many generations; and thou

^o Psa. xii. 2.—¹⁰ Heb. droughts.—¹¹ Heb. lie, or, deceive.
P Chap. lxi. 4.

nifies a person to be ready at hand to help. *If thou take away from the midst of thee*—From among you; *the yoke*—All those pressures and grievances before mentioned. *The putting forth of the finger*—Done by way of scoff, or disdainful insulting; and *speaking vanity*—Any kind of evil words. Bishop Lowth renders it, “The pointing of the finger, and the injurious speech.” *If thou draw out*—Open, as when we open a store to satisfy the wants of the needy; *thy soul to the hungry*—Thy affection, that is, thy pity and compassion, to those in want of the necessities of life; and *satisfy the afflicted soul*—With a real, substantial benefit, not contenting thyself with giving him merely kind words. For here the prophet expresses the work that is to be done, as in the former clause the affection wherewith it is to be done; otherwise it would only be what the Apostle James reproves, chap. ii. 15, 16. *Then shall thy light rise in obscurity*—See on verse 8; and *thy darkness be as the noon-day*—In the very darkness of the affliction itself, thou shalt have comfort, Psa. cxii. 4. There it shall be as the morning, still increasing, here as the noon-day, in its zenith, and height of perfection.

Verses 11, 12. *And the Lord shall guide thee*—Namely, as a shepherd leads his sheep. He adds *continually*, to show that his conduct and blessing should not be momentary, or of a short continuance, but all along as it was to Israel in the wilderness. *And satisfy thy soul in drought*—Thou shalt have plenty, when others are in scarcity. *And make fat thy bones*—This may be spoken in opposition to the sad effects of famine, whereby the *flesh is consumed away, that it cannot be seen, and the bones that were not seen, stick out*. *Thou shalt be like a garden*—If thou relieve the poor, thou shalt never be poor, but as a well-watered garden, always flourishing. *Like a spring, whose waters fail not*—Hebrew, *deceive not*, a metaphor which further signifies also the continuance of this flourishing state, that it should not be like a land-flood, or brooks, that are soon dried up with drought. Thou shalt be fed with a spring of blessings, that will never fail. *And they of thee*—A remnant of thee, or rather, thy posterity, *shall build the old waste places*—The places which have long lain waste. Bishop Lowth renders it, *The ancient ruins*: If understood of the Jews returned

A. M. 3298. shalt be called, The repairer of the
B. C. 706. breach, The restorer of paths to dwell in.

13 ¶ If ^a thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine

^a Chap. lvi. 2.—^b Job xxii. 26.

from Babylon, the meaning is, that they should rebuild Jerusalem and the temple, with the other cities and towns of Judea. *The foundations of many generations*—Either the foundations that were laid many generations ago, or that should continue for many generations yet to come. *And thou shalt be called*—That is, deservedly, and to thine honour, *the repairer of the breach*—Or, *breaches*; for the word is put here collectively for those breaches which God's judgments had made among them, by suffering their enemies to demolish their cities and towns, and to destroy their state. *The restorer of paths*—Those paths that led from city to city, which, being now laid desolate and uninhabited, were grown over with grass and weeds; *to dwell in*—These accommodations being recovered, their ancient cities might be fit to be reinhabited. According to Vitringa, who considers the whole of this and the preceding verse as being metaphorical, the meaning is, "That from the city of God, (the spiritual Jerusalem,) flourishing in the manner above described, should go forth, those who should renew and restore the churches long laid waste, as immersed in thick darkness and superstition, and governed by faithless pastors, and so unworthy the name of the churches of God; and who should collect together, erect, and build anew the foundations of those churches; that is, the heads of Christian doctrine delivered by the prophets and apostles, which, though they had retained them in the confession of their faith, they had mixed with heterogeneous doctrines; so that they might be esteemed as wholly subverted and overthrown."

Verse 13. *If thou turn away*—If thou take no unnecessary journeys, nor do any servile works on the sabbath day; or, metaphorically, if thou keep thy mind and affections disengaged, and free from secular cares and concerns, and restrain thyself from whatever might profane it; *from doing thy pleasure*

own pleasure, nor speaking *thine own* words: A. M. 3298. B. C. 706.

14 ^c Then shalt thou delight thyself in the LORD; and I will cause thee to ^d ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: ^e for the mouth of the LORD hath spoken *it*.

^c Deut. xxxii. 13; xxxiii. 29.—^d Chap. i. 20; xl. 5; Micah iv. 4.

on my holy day—From taking the liberty of doing what thou pleasest, without the control and restraint of conscience and the law of God; or from indulging thyself in the pleasures of sense and carnal delights; *and call the sabbath a delight*—Not looking on the duties of it as a burden and drudgery, but performing them with cheerfulness, and delighting in all its ordinances and services; *the holy of the Lord*—Or, *to the Lord*, that is, dedicated to him, consecrated to his service; *honourable*—Namely, the chief of days, worthy of all honour, and therefore honourable because holy: *and shalt honour him*—That is, The Lord, whose day it is; *not doing thine own ways*—Or *works*, or pursuing thy usual course of life, or thy worldly business; *nor speaking thine own words*—The words that are thine own, in opposition to what God commands to be spoken; words, proceeding from the corruption of human nature, or the vanity of the human mind; or, not speaking words unsuitable to the work of the day, tending neither to thy edification nor comfort.

Verse 14. *Then shalt thou delight thyself in the Lord*—This refers to the preceding verse, as if he had said, If thou wilt delight thyself in the sabbath, then thou shalt delight in the God of the sabbath, namely, in his goodness and faithfulness to thee, and in the assurance of his love and favour. *I will cause thee to ride, &c.*—Thou shalt be above the reach of danger. *And feed thee with the heritage of Jacob*—Thou shalt enjoy the good of the land of Canaan, which God promised as a heritage to Jacob and his seed, Gen. xxxv. 12. Or, figuratively understood, thou shalt enjoy temporal as well as spiritual blessings. The Lord will withhold from thee no manner of thing which he sees to be for thy prosperity and happiness. *For the mouth of the Lord hath spoken it*—The promise is sure, and shall infallibly be fulfilled, having proceeded from the mouth of him who cannot lie.

CHAPTER LIX.

The foregoing chapter contained a severe reproof of the Jews, and, as some think, also of fallen Christians, for their hypocrisy in pretending to make themselves accepted with God by fasting and outward humiliation, without true repentance; while they still continued to oppress the poor, and to indulge their own passions and vices: with great promises, however, of God's favour, on condition of their reformation. This chapter contains a more general reproof of their wickedness. (1.) They are charged with obstructing God's favours to themselves by their iniquities; their vain and mischievous devices; their lying and deceit; their bloodshed, violence, and injustice, 1–8. (2.) The prophet makes, in their names, an ample confession of their sins, and deplores their wretched state in consequence of them, 9–15. (3.) God is represented as

appearing, in judgment and mercy, for the rescue of his people from this miserable condition, and that for his own name's sake, 16-19. (4.) The coming of the Redeemer is promised, to convert both Jews and Gentiles to himself, and to give them a new covenant and law, which shall never be abolished, 20, 21. "As the chapter," says Bishop Lowth, "is remarkable for the beauty, strength, and variety of the images with which it abounds, so is it peculiarly distinguished by the elegance of the composition, and the exact construction of the sentences."

A. M. 3298.
B. C. 706.

BEHOLD, the LORD's hand is not ^ashortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins ¹have hid his face from you, that he will not hear.

3 For ^byour hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth

^a Numbers xi. 23; Chapter i. 2.—¹ Or, *have made him hide*.
^b Chap. i. 15.—^c Job xv. 35; Psa. vii. 14.

NOTES ON CHAPTER LIX.

Verses 1, 2. *Behold, the Lord's hand is not shortened*—He is not grown weaker than in former times, but is as omnipotent as ever he was; *neither his ear heavy*—Or dull of hearing: he is not like your idol gods, that have hands and cannot help, and ears and cannot hear. *But your iniquities have separated*—Have been as a thick wall, between you and your God—And have set him at a distance from you, Prov. xv. 29. "The reason of the continuance of your calamities is not any want either of power in God to deliver you, or of goodness to hear your prayers: but your own iniquities make him a stranger to you, interrupt the correspondence that used to be between God and his people, and stop the course of his blessings."—Lowth.

Verse 3. *Your hands are defiled with blood*—Here the prophet proceeds from a more general to a more particular charge against them. By blood, we are to understand, either murders and bloodshed, properly so called, or ways of injustice, extortion, oppression, and cruelties, whereby men are deprived of a livelihood: hence, hating our brother is called murder, 1 John iii. 15, and the inhabitants of Jerusalem murderers, chap. i. 21. *And your fingers with iniquity*—This is added to aggravate their sin; as if he had said, Not only your hands, but your fingers are defiled, and not the least part of you is free from injustice. *Your lips have spoken lies*—Not only properly so called, but perjuries, slanders, and false accusations: you have not only offered violence to your neighbours by your hands, but circumvented them by your lips. *Your tongue hath muttered perverseness*—Perverse words, or such as were contrary to God's word and will. When they could not, for shame, utter their malice against their neighbours aloud, nor dared to do it for fear of being convicted of falsehood, and put to confusion, they muttered it secretly.

Verse 4. *None calleth for justice*—None seek to redress these wrongs and violences; they commit

for truth: they trust in vanity, and ^{A. M. 3298.} speak lies; ^{B. C. 706.} they conceive mischief, and bring forth iniquity.

5 They hatch ²cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and ³that which is crushed breaketh out into a viper.

6 ^dTheir webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

² Or, *adders*.—³ Or, *that which is sprinkled is as if there brake out a viper*.—^d Job viii. 14, 15.

all rapines and frauds with impunity; *they trust in vanity*—In vain and empty words, void of all consistency; or, in vain things, such as their idols were, often called vanity and nothing, 1 Cor. viii. 4; or in their own power, craft, and policy, whereby, laying aside justice, they oppressed others. *And speak lies*—This may refer to the judges, lawyers, and false prophets, who told them they should not go into captivity; as if he had said, They speak that which they know to be false. *They conceive mischief, and bring forth, &c.*—These two words, *conceiving* and *bringing forth*, denote the whole contriving and perfecting of their wickedness.

Verses 5, 6. *They hatch cockatrice' eggs*—They contrive and execute wicked purposes and practices, whereby sure and sudden destruction is brought upon themselves and others. Of the *cockatrice*, or *basilisk*, as it should rather be rendered, see on chap. xiv. 29. One kind is put for any venomous creature. The speech is proverbial, signifying, by these eggs, mischievous designs, and by hatching them their putting them in practice. *And weave the spider's web*—Another proverbial speech, whereby is signified, both how by their plots they weaved nets, laid snares industriously with great pains and artifice, to entrap or entangle others; and also how their designs would come to nothing, as the spider's web is soon swept away. *He that eateth of their eggs*—That converses and joins with them in their mischievous designs, and partakes of the fruits thereof; *dieth*—Is seduced into destructive errors and vices, or involved in ruin. *And that which is crushed*—In order that it may be eaten; *breaketh out into a viper*—A poisonous viper proceeds from it. The more any one partakes of their counsels, the more he is infected, such a deadly poison lies embodied in them: *Their webs shall not become garments*—Though they are finely wrought, yet they are too thin and weak to be of any use; that is, their contrivances and deep designs shall

A. M. 3298. 7 ° Their feet run to evil, and they
B. C. 706. make haste to shed innocent blood:
their thoughts *are* thoughts of iniquity; wasting
and *are* destruction *are* in their paths.

8 The way of peace they know not: and
there is no *are* judgment in their goings: *are* they
have made them crooked paths: whosoever
goeth therein shall not know peace.

9 Therefore is judgment far from us, neither
doth justice overtake us: *are* we wait for light,
but behold obscurity; for brightness, *but* we
walk in darkness.

10 *are* We grope for the wall like the blind, and
we grope as if *we had* no eyes: we stumble

at noon-day as in the night; *we are* A. M. 3298.
in desolate places as dead men. B. C. 706.

11 We roar all like bears, and *are* mourn sore
like doves: we look for judgment, but *there is*
none; for salvation, *but* it is far off from us.

12 For our transgressions are multiplied be-
fore thee, and our sins testify against us: for
our transgressions *are* with us; and *as for* our
iniquities, we know them;

13 In transgressing and lying against the
LORD, and departing away from our God,
speaking oppression and revolt, conceiving
and uttering *are* from the heart words of false-
hood.

° Prov. i. 16; Rom. iii. 15.—⁴ Heb. *breaking*.—⁵ Or, *right*.
⁶ Psa. cxxv. 5; Prov. ii. 15.—⁷ Jer. viii. 15.

⁸ Deut. xxviii. 29; Job v. 14; Amos viii. 9.—⁹ Chap. xxxviii.
14; Ezek. vii. 16.—¹⁰ Matt. xii. 34.

not advantage them. *Neither shall they cover
themselves, &c.*—Their works shall neither cover
nor defend the actors. *Their works are works
of iniquity*—Of injustice, whereby they grieve,
vex, and injure their brethren. *And the act of
violence is in their hands*—They exercise them-
selves in all acts of violence and oppression.

Verses 7, 8. *Their feet run to evil*—This seems
to be taken from Prov. i. 16; where see the note.
He had spoken of their hands, fingers, lips, tongues,
&c., before, and now he speaks of their feet, to show
that they were wholly set upon mischief. *Their
thoughts are thoughts of iniquity*—Their minds and
hearts are wholly set upon committing wickedness,
and doing injuries: they not only do evil, but do it
deliberately. *Wasting and destruction are in their
paths*—In what way or work soever they are en-
gaged, it all tends to ruin and destruction. It is a
metaphor taken from an overspreading torrent, or
sweeping plague; or from beasts of prey, that tear
and devour whatever comes in their way. *The way
of peace they know not*—They live in continual con-
tentions and discords, and break in pieces the very
bonds of society. *And there is no judgment*—No
justice, equity, faith, or integrity, which are the
foundation of judgment; *in their goings*—In their
conduct or actions. *They have made them crooked
paths*—They have turned aside from the way of
God's commandments, which are a plain and straight
way, into the crooked and winding paths of craft,
subtlety, and selfishness. *Whosoever goeth therein
shall know no peace*—Shall experience none. Who-
soever shall do as they do, and be turbulent and per-
verse as they are, will have as little peace within, or
happiness without, as they have.

Verses 9-11. *Therefore is judgment far from us*
—Because we have no regard for justice or honesty,
God will not plead our cause against our oppressors;
neither doth justice overtake us—He does not defend
our rights, nor avenge our wrongs; as if he had
said, If we had executed judgment and equity among
one another, they would not now have been far from
us. *We wait for light*—In what sense the Hebrews

use the terms *light* and *darkness*, see before, on
chap. lviii. 8, 10. *But behold obscurity*—We are in a
state of such thick darkness, that, which way soever
we look, we see no hope of deliverance. *We grope for
the wall like the blind*—As a blind man, that hath
no other means of perceiving and distinguishing ob-
jects than his hands, feels for the wall, from whence
he expects either direction or a resting-place to lean
on; so we expect salvation, as it were, blindfold, not
taking direction from the prophets, but hoping to ob-
tain it by our cries and fasts, though we continue in
our sins; and therefore may be well said to *grobe*
after it. *And, or rather, yea, we grope as if we had
no eyes*—As if we were stark blind; *we stumble at
noon-day*—This denotes their exceeding blindness,
as a man must needs be exceedingly blind who can
discern no more at noon-day than if it were mid-
night. *We are in desolate places as dead men*—
He compares their calamitous state to that of men
dead, without hope of restoration. *We roar like
bears, &c.*—Thus he expresses the greatness of their
anguish, which forced from them loud outcries and
sorrowful lamentations. *We look for judgment, &c.*
—See note on verse 9.

Verses 12, 13. *For our transgressions*—The word
פשעים, here used, signifies sins of a high nature,
namely, such as were wilfully committed against
light and knowledge; rebellious sins. *Are multi-
plied before thee*—They admit of no excuse; for
they are committed *before thee*, and multiplied against
thee, whereby thou art justly provoked to deny us
all help. *And our sins testify against us*—The sins
charged upon us are so many witnesses produced to
prove our guilt. *For our transgressions are with
us*—Are still unforgiven, and we lie under the divine
wrath on account of them. *As for our iniquities,
we know them*—We are convinced of them. *In
transgressing and lying, &c.*—He now enumerates
some of those particular sins which they profess
themselves to be convinced of; by which he does
not mean the sins of some particular persons, or
some slight sins, but a general defection and cor-
ruption of the whole body. *Transgressing* here,

A. M. 3298. B. C. 706. 14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the LORD saw it, and it displeased him that there was no judgment.

16 ¶ And he saw that there was no man,

⁶ Or, is, accounted mad.—⁷ Hebrew, it was evil in his eyes.
¹ Ezek. xxii. 30.

and lying, seem to be one and the same thing, inasmuch as in their transgressing the law of God, they broke their solemn engagement to God, made upon mount Sinai. *Departing away from God*—Turning from God to idols. *Speaking oppression, &c.*—As it were, talking of little else one among another, but how to oppress their neighbours, and apostatize from God. *Conceiving and uttering*—That is, first contriving in their hearts false accusations against their neighbours, and false worship, to the dishonour of God; laying the contrivances so that they might be effectual, and then uttering them; *from the heart*—And when they dealt with men in ways of fraud, it was from the heart; but when they spake with God, it was but from the lips.

Verses 14, 15. *And judgment is turned away backward*—He speaks here of the sentences in courts of judicature, which were contrary to right and justice; as if he had said, God denies you justice, as you have denied it to others. *And justice standeth afar off*—Justice and judges are at a great distance from each other; *for truth is fallen*—Truth is cast to the ground, and justice trampled under foot; *in the street*—Even in public. *And equity cannot enter*—No such thing will be admitted in the courts. *Yea, truth faileth*—Truth is more than fallen, which he had said in the last verse; it faileth. If it had been only fallen, it might have recovered itself again: but its failing denotes the loss of its very vitals; as being everywhere neglected, in the court, in the city, in the country; in inferior as well as superior ranks; in the streets, in the gates, in the markets, in the fairs; in all public places of commerce: as if he had said, All things are amiss; neither judgment, nor justice, nor truth is to be found among us; but fraud and deceit; yet none are troubled on account of it. *And he that departeth from evil*—That separateth himself from evil things and evil persons, that will not be as vile as others; *maketh himself a prey*—Or, as מַשְׁתַּלֵּל is rendered in the margin, is accounted mad; is laughed at. Josephus tells us, that immediately before the destruction of Jerusalem, it was a matter of scorn to be religious. The translators reach the meaning of the word by prey: the wicked, like wild beasts, endeavouring to devour such as are not as bad as themselves: where wickedness rules, innocence is oppressed. For they that are simple and innocent are

and ^m wondered that there was no intercessor: ⁿ therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 ° For he put on righteousness as a breast-plate, and a helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.

^m Mark vi. 6.—ⁿ Psa. xcvi. 1; Chap. lxxii. 5.—° Eph. vi. 14, 17; 1 Thess v. 8.

outwitted by the crafty and fraudulent, as not being willing, or rather, not daring to oppose fraud with fraud, but doing all things in sincerity. *And the Lord saw it*—Took notice of it; it was not hid from him. It is spoken of God after the manner of men. *And it displeased him, &c.*—As if he had said, If you would know why God is so angry with you, it is for such things as these; the Lord observes them, and they are great evils in his eyes.

Verse 16. *And he saw there was no man*—Namely, to intercede, which is understood from the following words; or no man to help in such a case, and to appear in the behalf of equity. See Ezek. xxii. 30. *And wondered*—Hebrew, וַיִּשְׁתַּמֵּם, was amazed, or astonished, an expression which denotes both God's solicitude about their condition, and their stupidity, in not laying it to heart themselves, especially considering that they had been a people well instructed, and yet, when under the guilt of such gross sins, should be no more solicitous to obtain pardon. *Therefore, or, yet, his arm brought salvation unto him*—That is, to his people; and his righteousness it sustained him—His justice; seeing there could be no justice found among them, he would avenge the innocent himself. Since magistrates and societies for the reformation of manners fail of doing their part, the one will not do justice, nor the other call for it, God will let them know, he can effect it without them, and thus prepare his people for mercy. And then the work of deliverance shall be wrought by the immediate influence of the divine grace on men's spirits, and of the divine providence on their affairs. When God stirred up the spirit of Cyrus, and brought his people out of Babylon, not by human wisdom nor power, but by the Spirit of the Lord, then his own arm brought salvation to them, which arm is not shortened now.

Verses 17, 18. *For he put on righteousness as a breast-plate*—God, resolving to appear as a man of war, puts on his armour; he calls righteousness his breast-plate, to show the justness of his cause, as also his faithfulness in making good his promises. *And a helmet of salvation upon his head*—As the breast-plate is to defend the heart, whereby God signifies the justness of his cause, and his faithfulness; so the helmet is to defend the head, the fountain of knowledge and wisdom, and therefore by this piece of armour God would have us to know that he can neither be deceived nor disappointed with regard to

A. M. 3298. 18 ^p According to their ^s deeds, ac-
B. C. 706. cordingly he will repay, fury to his
adversaries, recompense to his enemies; to the
islands he will repay recompense.

19 ^p So shall they fear the name of the LORD
from the west, and his glory from the rising of
the sun. When the enemy shall come in like
a flood, the Spirit of the LORD shall ^o lift up a
standard against him.

20 ¶ And ^s the Redeemer shall come to

p Chap. lxi. 6. — ^s Heb. *recompenses*. — ^o Psa. cxiii. 3; Mal.
i. 11. — ^r Rev. xii. 15.

the execution of his designs, for the salvation of his
faithful and obedient people; but will, without fail,
carry them into effect. *And he put on the garments
of vengeance*—Or garments made of vengeance: as
God is said to put on the former for their sakes
whom he would preserve, so he puts on these for
their sakes whom he will destroy, namely, his peo-
ple's enemies. *Was clad with zeal*—For his own
honour, and for his people's welfare. The sum of
all these expressions is, to describe both the cause
and effect together; the cause was *righteousness* and
zeal in God; the effect, *salvation* to his people, and
vengeance on his enemies. *According to their deeds*
—Hebrew, *נמלות*, *recompenses*, or *deserts*. That is,
he will recompense his adversaries with those effects
of his fury that they have deserved. *To the islands
he will repay recompense*—He will execute judg-
ment on his enemies to the most remote parts of the
earth.

Verse 19. *So shall they fear the name of the Lord*
—Worship the Lord; *from the west*—The western
parts of the world. *And his glory*—The glorious
God; *from the rising of the sun*—The eastern parts.
The sum is, the whole world shall fear and worship
God, and make his name renowned, laying aside
their idolatries: and it may be referred, 1st, To the
deliverance of God's people out of Babylon: men
shall reverence and adore him when they shall hear
how he hath delivered his people, and executed ven-
geance on their enemies. Or, 2d, To the redemption
by Christ, and the calling of the Gentiles. See
Mal. i. 11. *When the enemy shall come in like a
flood, &c.*—When nothing seems able to withstand
the enemies of God's church, but they carry all be-
fore them as a flood overruns a country, then God
himself shall give them a remarkable check, and
visibly interpose in behalf of his oppressed people.
The prophet, however, may be understood as speak-
ing of Satan, the grand enemy of God's church, and
as signifying that at what time soever he or his in-
struments should make violent attacks on God's
people, and should endeavour to bear down all be-
fore them, by an inundation of infidelity, impiety,
and wickedness; the Spirit of God would *lift up his
standard*, and call together his armies, to oppose
these enemies' progress, and subvert their cause.
“There can be no doubt,” says Mr. Scott, “but the
grand accomplishment of this prophecy is future:

Zion, and unto them that turn from ^s transgression in Jacob, saith the LORD.

21 ^t As for me, this is my covenant with
them, saith the LORD; My Spirit that is upon
thee, and my words which I have put in thy
mouth, shall not depart out of thy mouth, nor
out of the mouth of thy seed, nor out of the
mouth of thy seed's seed, saith the LORD, from
henceforth and for ever.

^o Or, *put him to flight*. — Romans xi. 26. — ^r Hebrews viii.
10; x. 16.

and as they, among whom iniquity so abounded, an-
tecedent to this happy change, are spoken of as the
professed people of God, and are not accused of idol-
atry, and as the Lord is represented as wondering
that there was no intercessor among them, it is
more natural to interpret it of corrupt and degene-
rate Protestants, than either of the Jews, who are
avowed enemies to Christianity, or of Papists, who
retain the worship of images, saints, and angels.”

Verses 20, 21. *And, or, moreover, the Redeemer
shall come to Zion*—To Jerusalem, or to his church,
often signified by Zion, namely, Christ shall come,
of whom the apostle expounds it, Rom. xi. 26; the
prophets usually concluding their promises of tem-
poral deliverances with the promises of spiritual,
especially such, of which the temporal were evident
types. *And unto them that turn from transgression,
&c.*—As he will come in the flesh, and tabernacle
among his people; so he will come, by his Spirit, to
those of them who turn from their sins unto God,
(see John xiv. 15–23,) and *will dwell in their hearts*,
(Eph. iii. 17,) so that they shall have *Christ in them*,
the hope of glory, Col. i. 27; *Christ living in them*,
Gal. ii. 20. *This is my covenant with them*—What
I have promised to them that turn from their iniqui-
ties. *My Spirit that is upon thee*—Namely, upon
Christ: see chap. xi. 1–3. The Spirit promised to
the church was first upon him, and from him, the
head, that precious ointment descends to the skirts
of his garments. *And my word that I have put into
thy mouth*—Which thou hast uttered by virtue of my
Spirit; *shall not depart out of thy mouth*—But thou
shalt continue to be *the Word made flesh*, the wis-
dom of God incarnate, the great teacher of thy
people, and *the light of the world*, till the consumma-
tion of all things. *Nor out of the mouth of thy
seed, &c.*—But it shall dwell richly in them in *all
wisdom*, capacitating them to teach, admonish, re-
prove, rebuke, exhort, and comfort one another,
*speaking with grace in their hearts: from hence-
forth and for ever*—Always, even unto the end of
the world; for the world being permitted to stand
for the sake of the church, we may be sure that as
long as it doth stand, Christ will have a church in it.
Upon the whole, the meaning of this promise is, that
God will give and continue his word and Spirit to
his people, throughout all generations. 1st, There
shall be some in every age, in whose hearts he will

work, and in whom he will dwell, and thus the *Comforter shall abide with the church for ever*, John xiv. 16. 2d, The word of Christ shall always continue in the mouths of the faithful, that is, there shall be some in every age who, *believing with the heart unto righteousness*, shall, with the tongue, *make confession unto salvation*: and there shall still be a seed to speak Christ's holy language, and profess his holy religion. Observe well, reader, the Spirit and the word go together, and by them the church

is upheld. The word in the mouths of our ministers, nay, in our own mouths, will not profit us, unless the Spirit work with the word, and give it efficacy to enlighten, quicken, renew, and comfort us. The Spirit, however, doth his work by the word, and in concurrence with it; and whatever is pretended to be a dictate of the Spirit must be tried by the Scriptures. On this foundation the church is built, stands firm, and shall stand for ever; Christ himself being the chief corner-stone.

CHAPTER LX.

"The subject of this chapter is the great increase and flourishing state of the church of God, by the conversion and accession of the heathen nations to it; which is set forth in such ample and exalted terms, as plainly show that the full completion of this prophecy is reserved for future times." It is here promised, (1.) That the church should be marvellously enlightened with the knowledge and glory of God, 1, 2. (2.) That it should be wonderfully enlarged by the accession of Gentile converts, 3-8. (3.) That these converts should be very serviceable to it, 9-13. (4.) That it should be in great honour and repute among men, 14-16. (5.) That it should enjoy perfect safety and profound peace and tranquillity, 17, 18. (6.) That, the members of it being all righteous, the glory and joy of it should be everlasting, 19-22. "The state of the church," says Vitringa, "is here exhibited in a perfection which approaches nearest to the divine, the most beautiful and glorious imaginable; though we are yet to seek where or when the true exemplar of it may or shall be found."

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ARISE, ^a shine; ¹ for thy light is come, and ^b the glory of the LORD is risen upon thee.

2 For behold, the darkness shall cover the

earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

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^a Eph. v. 14.—¹ Or, be enlightened; for thy light cometh.

^b Mal. iv. 2.

NOTES ON CHAPTER LX.

Verse 1. *Arise, &c.*—The prophet here addresses the church of God, which he supposes to be sitting sorrowful, and exhorts her to awake and arise from a state of darkness and mourning, and enter into a state of light and happiness, "now that her salvation, so long desired and hoped for, is at hand, and the divine glory is about to rise upon her, and illuminate the nations and people who had hitherto sat in thick darkness." See Vitringa. The reader will observe the exhortation is accommodated to the Jewish or Hebrew style, wherein, as by *lying down* is signified a servile and calamitous condition, (chap. xlvii. 1.) so, by *rising*, and standing up, a recovery out of it into a free and prosperous state, as may be seen frequently. *Shine*—Discover thyself, as a luminary breaking forth from a dark night. Show thy native beauty: suffer thyself to be so strongly irradiated by the glory of the Lord, that thou mayest not only be enlightened, but mayest be able to enlighten others. *For thy light is come*—Thy flourishing and prosperous condition, an allusion to people's rising, when after a dark night the light breaks forth upon them. *And the glory of the Lord*—Glorious light, grace, and salvation from the Lord; or a bright display of the glory, that is, of the glorious attributes of the Lord; or, the *Lord of glory*, Christ, is about to make himself glorious, in some wonderful work, for thy salvation. *Is risen upon thee*—Like as when the sun, arising, spreads his light everywhere, leaving no

place dark. Thus shall the church of God be fully illuminated in the latter days, and thus shall she shine for the perfect illumination of all flesh: see chap. xi. 9; and Zech. xiv. 7. In his description of this perfect state of the Christian Church, this evangelical prophet is here peculiarly eloquent, displaying it "in the most splendid colours, and under a great variety of images, highly poetical, designed to give a general idea of its glories, when the fulness of the Gentiles shall come in, and the Jews shall be converted and gathered from their dispersions, and the kingdoms of this world shall become the kingdoms of our God, and of his Christ."—Bishop Lowth.

Verse 2. *For, behold, darkness shall cover the earth*—Ignorance, idolatry, and all kinds of errors and vices; and *gross darkness the people*—Like that of Egypt; the most palpable blindness and infatuation as to divine things; but the *Lord*—Christ, the bright and morning-star, the day-spring from on high, or, rather, the Sun of righteousness, Rev. xxii. 16; Luke i. 78; Mal. iv. 2; *shall arise upon thee*—By his gospel and his grace, bringing light to those that before sat in darkness, and in the shadow of death; and his glory shall be seen upon thee—Shall be wonderfully conspicuous. "The design of the Holy Spirit in this clause, as I suppose," says Vitringa, "is to describe the state of the nations of the world, at the time when God should illuminate the church with this light, as if by a new advent of his Son, and a repeated manifestation of his divine king-

A. M. 3298. 3 And the ° Gentiles shall come to
B. C. 706. thy light, and kings to the brightness
of thy rising.

4 ^d Lift up thine eyes round about, and see :
all they gather themselves together, ° they come
to thee : thy sons shall come from far, and thy
daughters shall be nursed at thy side.

5 Then thou shalt see, and flow together, and
thy heart shall fear, and be enlarged ; because

^c Chapter xlix. 6, 23 ; Rev. xxi. 24.—^d Chapter, xlix. 18.
^e Chap. xlix. 20, 21, 22 ; lvi. 12.—^f Rom. xi. 25.—^g Or,
noise of the sea shall be turned toward thee.

dom. Almost all the world should be found in a similar state of darkness to that wherein the Son of God found it at his first coming ; and if we might form any judgment from the state of things, from the darkness which now overspreads the earth, through the prevalence of Popery, infidelity, and immorality, in the countries professing Christianity, and Mohammedanism and paganism in the other regions of the earth, we may reasonably conclude, that these words of the prophet, at the period alluded to, will not want their exact completion.”

Verse 3. *The Gentiles shall come to thy light*—Or, shall be allured by thy light to come to thee, as travellers in a dark night, and out of their way, when a light discovers itself make to it ; so the doctrine of the gospel shall shine so bright, and be made so conspicuous by preaching and miracles, that well-disposed heathen shall not only congratulate them that profess it, and wish them much joy, but shall rejoice to participate with them in their happiness. A plain prophecy this of the calling of the Gentiles, a promise of which was made to Christ, chap. xlix. 6. *And, or Yea, kings to the brightness of thy rising*—That is, the greatness and glories of the church shall attract the eyes of kings, and make them willing to become her proselytes. Or, to add to thy lustre, thou shalt not only be honoured by the conversion of mean persons, but even of honourable personages, yea, of kings, embracing the Christian faith, and submitting themselves to Christ's sceptre and government : see chap. xlix. 23.

Verses 4, 5. *Lift up thine eyes round about*—Or, in a circle, into all parts of the earth. He seems to refer to the apostles and disciples, with their successors, carrying the gospel into all quarters of the world. And because it would be, as it were, a thing incredible, he bids them *lift up their eyes*, as if they were to behold it in some vision, or upon some watch-tower in Jerusalem. See the like expression chap. xlix. 18. *All they gather themselves together*—He speaks of the coming in of all nations to embrace the gospel, and unite themselves to the Christian Church. *Thy sons shall come from far*—From the remotest parts, having heard the report of thee. *And thy daughters shall be nursed at thy side*—Shall be brought unto thee tenderly, as it were in persons' arms, (chap. xlix. 22,) and shall have their education with thee from their infancy : there, where

^f the ² abundance of the sea shall be ^g converted unto thee, the ³ forces of the
Gentiles shall come unto thee. A. M. 3298.
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6 The multitude of camels shall cover thee, the dromedaries of Midian and ° Ephah ; all they from ^h Sheba shall come : they shall bring ⁱ gold and incense ; and they shall show forth the praises of the LORD.

7 All the flocks of ^k Kedar shall be gathered

² Or, *wealth*, Verse 11 ; Chapter lxi. 6.—^g Genesis xxv. 4.
^h Psalm lxxii. 10.—ⁱ Chap. lxi. 6 ; Matt. ii. 11.—^k Gen. xxv. 13.

alone the sincere milk of the word is to be had, must the church's newborn babes be nursed, *that they may grow thereby*, 1 Pet. ii. 2. *Then thou shalt see*—With delight, the multitudes of thy children running to thee ; *and flow together*—As when two rivers meet, and, joining their waters, run sweetly together, as one and the same river. This denotes the abundance of their united joys and delights. Or the words may mean, they shall flock together to behold such an amazing sight. *And thy heart shall fear*—Or stand amazed, to see such multitudes come to the Lord Christ ; *and be enlarged*—Both with joy and love. *Because the abundance of the sea*—The islands of the sea, the nations ; *shall be converted unto thee*—Shall turn to thee in religion and affection ; they that formerly so much hated thee shall now love thee. Or the sense is, The wealth and traffic of those who trade by sea, the riches of the merchants, shall be converted to thy use rather than to the use of the owners thereof. *The forces of the Gentiles shall come unto thee*—Thou shalt not only have the wealth, but the strength of the nations to stand by thee, to protect thee, and aid thy endeavours to evangelize the world.

Verses 6, 7. *The multitude of camels*—The treasure that is brought upon camels. By these, and such like figurative expressions in several verses of this chapter, is implied the coming in of all nations to Christ, and therefore they are brought in as presenting the chief commodities of their respective countries. *The dromedaries*—Or, also, or, even the dromedaries ; which are a sort of lesser camel, so called from their swiftness in running. For it is said by the Arabs that they will run as far in one day as their best horses will do in nine ; and therefore they are chiefly used for riding : for which they are the more fit, because, as Pliny observes, they can endure the want of water four days together. *Of Midian and Ephah*—The Midianites and Ephahites were descended from Abraham, by Keturah, and dwelt beyond Arabia, where camels were very numerous, Judg. vii. 12. *All they from Sheba*—A country in Arabia Felix, whose queen it was that came to visit Solomon, and her bringing gifts might be a type of this. *They shall bring gold and incense*—The principal commodities with which this country abounded, by which we are to understand whatever is precious. *All the flocks of Kedar*—

A. M. 3298. together unto thee, the rams of Ne-
B. C. 706. baioth shall minister unto thee: they shall come up with acceptance on mine altar, and ¹ I will glorify the house of my glory.

8 Who *are* these that fly as a cloud, and as the doves to their windows?

9 ^m Surely the isles shall wait for me, and the ships of Tarshish first, ^a to bring thy sons from far, ^o their silver and their gold with them, ^p unto the name of the LORD thy God, and to the Holy One of Israel, ^q because he hath glorified thee.

¹ Haggai ii. 7, 9. — ^m Psalm lxxii. 10; Chapter xlii. 4; li. 5.
^a Gal. iv. 26. — ^o Psa. lxxviii. 30; Zech. xiv. 14. — ^p Jer. iii. 17.
^q Chap. lv. 5. — ^r Zech. vi. 15.

Arabia Petrea, or stony Arabia, the people inhabiting which being principally shepherds. *They shall come up with acceptance*—They shall not now, as heretofore, be rejected. *I will glorify the house of my glory*—He alludes to the temple, but must be understood as intending the gospel church, built of living stones, of which the temple at Jerusalem, with all the splendour of its ornaments, and the whole multitude of its sacrifices and oblations, was but a typical or shadowy representation.

Verse 8. *Who are these that fly as a cloud*—These metaphors import the number, as well as speed, of those that should be begotten by the apostles' doctrine. "By this new crowd of believers hastening to the church," Vitringa understands "the Greeks and Asiatics, and those of the west groaning under the Ottoman empire, who, having long sat in a state of ignorance and superstition, at this period shall be freed from their yoke, and hasten to the enlightened church in multitudes, like a cloud, and with zeal and impetuosity, (like doves to their cotes or holes,) when once made acquainted with the wonderful change of things, and the mighty works wrought by God for the deliverance of his people. The flight of doves, especially when they return to their cotes, is remarkably swift and precipitate."

Verse 9. *Surely the isles shall wait for me*—The countries remote from Judea, and especially the islands and continents of Europe, generally intended by the term *isles*. *And the ships*—To convey them to me; of *Tarshish first*—Those that traffic by sea. In naming this, he implied all places that had commerce with other nations. Concerning Tarshish, see note on chap. ii. 16. *To bring thy sons from far*—From the most distant countries; *their silver and their gold with them*—With all their treasure; *unto the name of the Lord*—To be presented to the Lord, and employed for the advancement of his glory, and the benefit of his church and people. *Because he hath glorified thee*—He will make thee honourable in the eyes of the world, and that especially by setting up the ministry of the gospel in the midst of thee.

10 And ^r the sons of strangers shall ^a build up thy walls, ^u and their kings shall minister unto thee: for ^v in my wrath I smote thee, ^w but in my favour have I had mercy on thee.

11 Therefore thy gates ^x shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the ^y forces of the Gentiles, and *that* their kings *may be brought*.

12 ^z For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

^r Chap. xlix. 23; Rev. xxi. 24. — ^s Chap. lvii. 17. — ^t Chap. liv. 7, 8. — ^u Rev. xxi. 25. — ^v Or, *wealth*, *Verso* 5. — ^w Zech. xiv. 17, 19; Matt. xxi. 44.

Verses 10–12. *And the sons of the stranger*—Namely, such as were not Israelites born, but of Gentile race; and he puts *sons* of strangers, by a usual Hebraism; for strangers; *shall build up thy walls*—As Gentile proselytes to the Jewish religion assisted the Jews in repairing the walls of Jerusalem upon their return from captivity, so Gentile converts to Christianity assisted the apostles, evangelists, and other ministers of Christ, who were of Jewish extraction, in building and adorning the Christian Church: and for many ages its builders have been almost wholly of Gentile race. *And their kings shall minister unto thee*—Ecclesiastical history affords us many instances of kings and princes that were great benefactors to her, among whom Constantine greatly excelled. *For in my wrath I smote thee, &c.*—As I afflicted thee in mine anger, so out of my compassions I will abundantly bless thee. "The discourse here," says Vitringa, "rises, and will continue to rise till the end of the section, that the blindest may discern spiritual things involved in these corporeal figures and emblems. It is not sufficient that the nations only, with their wealth and possessions, shall be added to the church, and perform all requisite offices toward it, but *kings and princes* also shall come: nor shall they come alone; a great retinue shall attend them: nor shall instances of their approach be few and rare, but common and frequent; insomuch that the gates of the city shall be always left open to receive this continual accession of kings and people." *The nation, &c., that will not serve thee*—Do offices of kindness to thee, as the word יִכְרִי is used chap. xix. 23, or, that will not submit to Christ's sceptre; *shall perish*—Shall not only be subdued to thee, but shall be destroyed by the sword, or famine, or pestilence, or some other of the divine judgments. *Yea, those nations shall be utterly wasted*—Shall, by the peculiar interposition of a righteous providence, be brought to desolation. "This," says Lowth, "must relate to the latter days, as the Scripture calls them, when the church shall become a great mountain, and break in pieces all the kingdoms of the earth, according to Daniel's prophecy, chap. ii. 35, 44."

A. M. 3298. 13 * The glory of Lebanon shall
B. C. 706. come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make * the place of my feet glorious.

14 The sons also of them that afflicted thee shall come bending unto thee: and all they that despised thee shall ^b bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD,

* Chap. xxxv. 2; xli. 19.—* 1 Chron. xxviii. 2; Psa. cxxxii. 7.
^b Chap. xlix. 23; Rev. iii. 9.

Verse 13. *The glory of Lebanon shall come unto thee*—As Lebanon furnished cedars, and other choice timber, for building and beautifying Solomon's temple, so shall different nations contribute what is most excellent and suitable among them for supporting, establishing, enlarging, and adorning the church of Christ, here called the *place of God's sanctuary*, with allusion to the temple, an eminent type of it. See note on Psa. xli. 4, 5. *And I will make the place of my feet glorious*—The Christian Church, so called in allusion to the ark in the most holy place of the tabernacle and temple, where the divine glory, termed by the Jews the *Shechinah*, was wont to appear between the wings of the cherubim, over the *mercy-seat*, which was, as it were, the footstool of that glorious symbol of God's presence.

Verse 14. *The sons of them that afflicted thee*—Their posterity, or themselves, for it is the manner of the Hebrews so to speak; *shall come bending unto thee*—Humbling themselves as penitents, and thus manifesting their respect and reverence for thee. They shall acknowledge their former errors, or the errors of their fathers, and instead of being persecutors shall become proselytes. *And all they that despised thee*—As a poor, mean, insignificant, and despicable people; *shall bow themselves down at the soles of thy feet*—Shall prostrate themselves before thee as humble suppliants, or rather before Christ, the head, husband, and king of his church. *And they shall call thee, The city of the Lord*—They shall acknowledge thee to be so, and to be so called, both from the love that God hath to thee, and from the presence of God with thee. As there is no account of any thing like this happening to the Jews, that any people, who had before persecuted and afflicted them, came and made submission to them in such a suppliant manner as is here represented, this must, of necessity, be considered as a description, either, 1st, Of that change of things which was made in the Roman empire, when the highest powers in it, even the emperors themselves, became Christians, in consequence of which the heathen became suppliants to the Christians, whom they had before treated in the most cruel and barbarous manner: or, 2d, Of that still greater change which shall take place, in this respect, when the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he will make his church's enemies to come and

* The Zion of the Holy One of Israel. A. M. 3298
15 ¶ Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, ^d and shalt suck the breast of kings: and thou shalt know that * I the LORD am thy Saviour and thy Redeemer, the Mighty One of Jacob.

* Heb. xii. 22; Rev. xiv. 1.—^d Chap. xlix. 23; lxi. 6; lxvi. 11, 12.—* Chap. xliii. 3.

worship, that is, to prostrate themselves before her feet, and to know that he has loved her, Rev. iii. 9.

Verse 15. *Whereas thou hast been forsaken*—Both of God, as to outward appearance, and man; *and hated*—Either slighted and neglected, or suffering actual miseries and slaughters; *so that no man went through thee*—Thy streets were left desolate, and thou wast in a manner depopulated. The state of the Christian Church, during the dark and persecuting ages of Popery, is here described, in language borrowed from Jerusalem lying in desolation. *I will make thee an eternal excellency*—Being reformed from idolatry and other superstitions and abominations, and thy members being enlightened with the truth, and regenerated by the grace of God, and thereby rendered wise and holy, thou shalt be blessed and exalted with continual tokens of the divine favour, and made a lasting and increasing blessing in the world. The Hebrew, לִנְאוֹן עוֹלָם, is literally, *for a lifting up, or, an exaltation, continually, or, for ever. A joy of many generations*—Hebrew, *Of generation and generation*. The meaning is, that the church's prosperity and happiness should be the rejoicing and comfort of many succeeding ages, or the matter of their great and continual rejoicing. Bishop Lowth translates this clause, *I will make thee an everlasting boast, a subject of joy for perpetual generations*. It cannot be said of the Jewish nation, since this was uttered, that it has in any degree answered these characters. For after their restoration to their own land, they were first in subjection to the Persians, afterward to the Macedonians, the successors of Alexander the Great; whose yoke they had scarcely shaken off, when they fell under the power of the Romans, who treated them with great severity, and at last destroyed them, together with their city of Jerusalem, almost to an entire extirpation. So that we are compelled to look for the accomplishment of this prophecy in the Christian Church, the perpetual excellences of which far exceed those of the Jewish, and in the glorious privileges and blessings of the religion of Christ, which are indeed, and will be, *the joy of many generations*.

Verses 16, 17. *Thou shalt also suck the milk of the Gentiles*—A metaphor taken from children drawing nourishment from the breast. The sense is, that the church should draw, or receive, the wealth of

A. M. 3298. 17 For brass I will bring gold, and
B. C. 706. for iron I will bring silver, and for
wood brass, and for stones iron: I will also
make thy officers peace, and thine exactors
righteousness.

18 Violence shall no more be heard in thy
land, wasting nor destruction within thy bor-
ders; but thou shalt call thy walls Salvation,
and thy gates Praise.

† Chap. xxvi. 1.—s Rev. xxi. 23; xxii. 5.

nations, and the riches and power of kings, and whatever is most excellent; and that it should come freely and affectionately, as milk flows from the breast of the mother. *And thou shalt know*—Namely, shall experience; that *I the Lord*—Hebrew, *Jehovah*; *am thy Saviour*—That I have undertaken to save, and that I do and will save thee; *the mighty One of Jacob*—Not only of the literal, but also, and especially, of the spiritual Jacob, or Israel: as if he had said, These things will certainly be accomplished, for he is *the mighty God*, and so is able; and *the God of Jacob*, and so is obliged by covenant with, and relation to them, to deliver and protect his people. *For brass I will bring gold, &c.*—Here we have the effect of the preceding promise: Thy poverty shall be turned to riches; all things shall be altered for the best: it is an allusion to the days of Solomon, when gold was as plentiful as brass. If these words be considered as intended to be taken literally, it is sufficiently evident that they are not applicable to Jerusalem, which was never so enriched, after it was rebuilt, as to have greater riches than the Jews possessed before the wars which they waged with the Babylonians; nor was their state happier. And after Herod the Great, they were in a much worse condition, Judea being reduced to a province of the Roman empire, and governed and pillaged by the deputies or vicegerents of the emperors. Therefore all this is undoubtedly spoken of the Christian Church and of spiritual riches, namely, the privileges and blessings of the gospel. *I will also make thy officers peace*—That is, *men of peace, loving, meek, and friendly*. This was far from being the case with the Jews after their return out of captivity; for, though those who were first set over them, after their return, namely, Zerubbabel, Nehemiah, and others, governed them peaceably and mildly, yet it was not so in the following times; and after their high-priests took upon them the government, they grievously plundered and oppressed the people, and contended with one another with the most outrageous and cruel discord, as appears from Josephus, the Jewish historian. But the governors of the Christian Church, that is, of that church which only deserves the name of Christian, have been, and always will be, mild and gentle, and men of peace and clemency. *And thine exactors*—Or *rulers*, as Dr. Waterland renders נְשִׂימ. *Righteousness*—Most righteous, as before *peace* was put for peaceable.

Verse 18. *Violence shall no more be heard, &c.*—

19 The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

h Zech. ii. 5.—i Amos viii. 9.

Neither the threats and triumphs of those that do violence, nor the outcries and complaints of those that suffer it, shall be heard again, but every man shall peaceably enjoy his own. *Wasting nor destruction*—Of persons or possessions, anywhere *within thy borders*—Thou shalt be secure from violence and injustice at home, and from invasion and war from abroad. *But thou shalt call thy walls Salvation, &c.*—They shall be safe and able to defend thee; thou shalt be as safe as salvation itself can make thee. And the protection and security, which God by his providence shall afford thee, shall be to thee continual matter of praise and thanksgiving. This verse, and what follows to the end of the chapter, seems to relate chiefly to that peaceable and happy state which the church shall enjoy in the latter days.

Verses 19, 20: *The sun shall be no more thy light, &c.*—The light of the sun and moon shall not be at all esteemed in comparison of the spiritual light of the church, which shall be so glorious as to eclipse all the light formerly enjoyed by her, the divine glory and majesty illuminating her much more brightly than the luminaries of heaven illuminate and adorn the theatre of nature. Or, as Lowth interprets the clause, “God’s favour and the light of his countenance shall give her greater comfort and lustre than the light of the sun and moon doth to the world.” Every reader must perceive that the passage is metaphorical, and it is here introduced to give the church assurance of *comfort*, as the preceding was to assure her of *safety*; so that God will not only be a *shield*, but a *sun* to her, *Psa. lxxxiv. 11. The Lord shall be unto thee an everlasting light*—Christ shall scatter all thy darkness and ignorance, enlightening and comforting thee with the doctrines of the gospel, and the graces of his Spirit, and these blessings shall be *everlasting*, not waxing and waning, and suffering eclipses and settings, as the sun and moon do, but shall be constant, without shadow or change; *and thy God thy glory*—Always giving thee reason to glory in him; or, thy relation to him, and interest in him, as *thy God*, shall be thy greatest honour. *Thy sun shall no more go down, &c.*—Thy light and comfort shall be no more withdrawn. “If the church, under the economy of the external and typical covenant, saw only a temporary light, and underwent various changes of its state, at this time it shall rejoice for a long season with unchanged light, in a much more constant and happy

A. M. 3298. 21 * Thy people also *shall be all*
B. C. 706. righteous: ¹ they shall inherit the
land for ever, ^m the branch of my planting,
ⁿ the work of my hands, that I may be glorified.

* Chapter lii. 1; Revelation xxi. 27.—¹ Psalm xxxvii. 11, 22;
Matt. v. 5.

state.” *The days of thy mourning shall be ended*—The prosperity and happiness of the church shall be perpetual and uninterrupted. Hebrew, שלמו, *shall be recompensed*, that is, Thy days of rejoicing shall abundantly recompense all thy days of mourning. Observe, reader, “Jesus Christ is the eternal Sun and Light of his church, illuminating and sanctifying it by his Spirit, filling it with his glory, and prospering its whole state by his providence, for the end of eternal joy. (See Rev. xxii. 5.) Who will say that the church has ever yet enjoyed this blessing of divine providence and grace, in the full extent which is here marked out by the prophet?”—Vitranga.

Verses 21, 22. *Thy people shall be all righteous*—Through righteousness imputed to them, Rom. iv. 3–8; 23, 24; implanted in them, Eph. iv. 22–24; and practised by them, 1 John iii. 7; in other words, through the justification of their persons, the renovation of their nature, and their practical obedience to God’s law. “It was proper,” says Vitranga, “that the prophetic discourse, big with such excellent promises, should set forth the quality of the citizens of this blessed city; for so many and excellent privileges cannot belong to any but to such as are fitted for these times by divine grace. The prophet therefore teaches that the inhabitants of this city should be *all righteous*; where there can be no doubt that the righteousness of faith is meant; of living faith, purifying the soul, sanctifying the affections, abounding in charity, and never separated from true holiness: so that they who are called righteous here are the same who are elsewhere called holy.” See the following parallel passages, chap. iv. 3, and xxxiii. 24, and xxxv. 8, and lii. 1; Zech. xiv. 20, 21. *They shall inherit the land for ever*—They shall for ever be continued as God’s peculiar people; *the branch of my planting*—Born again of my Spirit, created in the Messiah, unto good works, Eph. ii. 10; broken off from the wild olive, and grafted into the good olive; transplanted out of the field into the nursery; that, being now

22 ° A little one shall become a ^{A. M. 3298.}
^{B. C. 706.} thousand, and a small one a strong
nation: I the LORD will hasten it in his
time:

^m Chap. xli. 3; Matt. xv. 13; John xv. 2.—ⁿ Chap. xxix. 23;
xlv. 11; Eph. ii. 10.—^o Matt. xiii. 31, 32.

planted in God’s garden on earth, they might shortly be removed into his paradise in heaven; *that I may be glorified*—By the good fruit which they bear. *A little one shall become a thousand*—Rather, this should be rendered, *A little number shall become a thousand*. Though their beginning be very small and contemptible, and the members of the church very few, yet shall they greatly multiply, and increase into many hundreds of thousands and millions. Thus Daniel describes the kingdom of Christ as a stone, which, in process of time, becomes a great mountain, and fills the whole earth, which will be verified at the proper season, as it follows. *I the Lord will hasten it in his time*—Namely, in due time, the time that I have appointed; as if he had said, Let not this be doubted, because I have undertaken it, to whom nothing is difficult. Indeed this has been already accomplished in a considerable degree by the great progress the gospel has made. Never were means more unlikely employed to effect any purpose, never was there a stronger opposition; yet the gospel prevailed, and multitudes of both sexes, in different countries, became obedient to the faith, and looked upon it as their greatest glory. Vitranga, who closes his comment on this chapter with some excellent remarks, tending to show that it particularly refers to some future glorious state of the church, which will take place after the conversion of the Jews, and the coming in of the fulness of the Gentiles, concludes with the following important observation: “However, all our care and endeavour should be to conduct ourselves in a manner worthy of so high a hope; and we should so form our lives and manners as rather to regard things present than future; neglecting no duty of a true citizen of the spiritual Jerusalem, whereof we now profess ourselves members; that the expectation of the future may not deprive us of those blessings and privileges which God offers at present to all those who seriously and sincerely seek them; in the mean time humbly and earnestly interceding with him that his kingdom may come.”

CHAPTER LXI.

In this chapter we have, (1.) The appointment and qualifications of the Messiah for his work, according to his three offices of prophet, priest, and king, 1–3. (2.) Under the figure of the Jews repairing their cities, assisted by the Gentiles, of their peculiar relation to God, their distinguished and durable honour and prosperity, and their direction by God, are represented the glories and blessings of the gospel church, 4–9. (3.) The triumph of Jews and Christians in God, and his conferring righteousness, salvation, holiness, and comfort, are represented, 10, 11.

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THE ^a Spirit of the LORD God ^{is} upon me; because the LORD ^b hath anointed me to preach good tidings unto the meek; he hath sent me ^c to bind up the broken-hearted, to proclaim ^d liberty to the captives, and the opening of the prison to *them that are bound*;
 2 ^e To proclaim the acceptable year of the

LORD, and ^f the day of vengeance of our God; ^g to comfort all that mourn;
 3 To appoint unto them that mourn, in Zion, ^h to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, ⁱ The planting of the LORD, ^k that he might be glorified.

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B. C. 706.

^a Chap. xli. 2; Luke iv. 18; John i. 32; iii. 34. — ^b Psa. xlv. 7. — ^c Psalm cxlvii. 3; Chap. lviii. 15. — ^d Chapter xlii. 7; Jer. xxxiv. 8. — ^e Lev. xxv. 9.

^f Chap. xxxiv. 8; lxiii. 4; lxvi. 14; Mal. iv. 1, 3; 2 Thess. i. 7, 8, 9. — ^g Chap. lviii. 18; Matt. v. 4. — ^h Psa. xxx. 11. — ⁱ Chap. lx. 21. — ^k John xv. 8.

NOTES ON CHAPTER LXI.

Verse 1. *The Spirit of the Lord is upon me*—To qualify me for effecting what is foretold and promised in the foregoing chapter. As Christ has applied this passage to himself, (see Luke iv. 16,) and assured us that it was fulfilled in him, we may, with the utmost reason, conclude that he is here introduced by the prophet in his own person, and not that the prophet speaks of himself, as some have thought. *Because, or rather, for, the Lord hath anointed me*—Hath commissioned me with authority, qualified me with gifts, and set me apart, for the important offices here mentioned. Prophets, priests, and kings, among the Jews, were usually appointed and set apart to their several offices, as we have repeatedly seen, by anointing them with oil, which ceremony was used by the express command of God, and was intended to show, not only that the persons so anointed were called to, but were, or should be, qualified for, these offices, with suitable gifts and graces. But the anointing of Christ, who was to sustain offices incomparably more important, and productive of infinitely greater effects, was of another nature, he being anointed, not with external and corruptible oil, but with the eternal Spirit of the incorruptible God, which qualified him for every part of the great work to which he was called, beyond all others that were before him. Which Spirit he had without measure, John iii. 34; and therefore is said (Psa. xlv. 7; Heb. i. 9) to be anointed *with the oil of gladness above his fellows*. *To preach good tidings*—Namely, tidings of salvation, of pardoning mercy, of renewing grace, and of eternal glory; *unto the meek*—Or, poor, as the words are rendered by the LXX., whom the evangelists follow, Luke iv. 18; Matt. xi. 5; namely, to the penitent, the humble, and *poor in spirit*; to whom the tidings of a Redeemer, and of salvation through him, are indeed good tidings, *faithful sayings, and worthy of all acceptance*. These, and even the poor, as to worldly circumstances, are best disposed to receive the gospel, Jam. ii. 5; and then it is likely to profit them when it is received *with meekness*, as it ought to be. This relates to Christ's prophetic office. *To bind up the broken-hearted*—To give relief and comfort to persons burdened and distressed with a sense of the guilt and power of their sins, and of the wrath of God, to which they are obnoxious. It is a metaphor taken from surgeons binding up

wounds: see chap. i. 6. This relates to Christ's priestly office, his blood being the true expiation of sin, and the procuring cause of pardon and peace to the guilty. *To proclaim liberty to the captives*—Namely, liberty from the dominion and bondage of sin and Satan, of the world and the flesh, and from the slavish, tormenting fear of death and hell. This appertains to his kingly office. And those whom he, who is exalted to be a *prince*, as well as a Saviour, *makes free, are free indeed*; not only discharged from the miseries of captivity and bondage, but advanced to all the immunities and dignities of citizens. This is the gospel proclamation, and it is like the blowing of the jubilee trumpet, which proclaimed the great year of release, Lev. xxv. 9, 40; in allusion to which, it is here called *the acceptable year of the Lord*; the time in which men should find acceptance with God, which is the origin of their liberties; or, it is called *the year of the Lord*, because it publishes his free grace, to his own glory; *and an acceptable year*, because it brings glad tidings to us; and what cannot but be very acceptable to those who know the capacities and necessities of their own souls.

Verses 2, 3. *And the day of vengeance of our God*—Namely, on those who reject or neglect these gracious offers of mercy and salvation: they shall not only be left in their captivity, as they deserve to be, but shall be dealt with as enemies. We have the gospel summed up, Mark xvi. 16, where that part of it, *he that believeth shall be saved*, proclaims the *acceptable year of the Lord* to those that will accept it; but the other part, *he that believeth not shall be damned*, proclaims the *day of vengeance of our God*; that vengeance that he will take on those that *obey not the gospel of our Lord Jesus Christ*, 2 Thess. i. 8; see also Heb. x. 27–30; Matt. xxiv. 21; Rev. xviii. 1. The clause seems to have an especial reference to the time in which God punished the unbelieving and disobedient Jews by the destruction of Jerusalem, and the unparalleled calamities that came upon their nation. We find Christ, in several of his discourses, threatening them with the judgments of God for their rejecting him. And he calls the destruction of Jerusalem *the days of vengeance*, Luke xxi. 22, the very expression made use of here. *To comfort all that mourn*—Either on account of their sins, or their sufferings, or the desolations and miseries of the spiritual Zion, his church;

A. M. 3298. 4 ¶ And they shall ¹ build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And ^m strangers shall stand and feed your flocks, and the sons of the alien *shall be* your ploughmen and your vine-dressers.

6 ⁿ But ye shall be named the Priests of the

¹ Chap. xlix. 8; lviii. 12; Ezek. xxxvi. 33-36.—^m Eph. ii. 12.

and who, mourning, seek to him, and not to the world, for comfort. He not only provides comfort for them, and proclaims it, but he applies and bestows it by giving them the Comforter. There is enough in him to comfort all that mourn, whatever their afflictions or sorrows may be; but this comfort is sure to them that *mourn in Zion*, that is, that *sorrow after a godly sort*, and apply by faith and prayer to God in Christ for relief and consolation. *To appoint unto them beauty*—Or rather, *ornament*, (as the Hebrew פאר more properly signifies,) *for ashes*. Bishop Lowth renders the clause, *To give them a beautiful crown instead of ashes; the oil of gladness instead of sorrow*; observing, “In times of mourning the Jews put on sackcloth, or coarse and sordid raiment; and spread dust and ashes on their heads: on the contrary, splendid clothing, and ointment poured on the head, were the signs of joy.” *The oil of joy*—Which makes the face to shine, instead of that mourning which disfigures the countenance, and makes it unlovely. This *oil of joy* the saints have from that *oil of gladness* with which Christ himself was anointed above his fellows. *The garments of praise*—Such beautiful garments as were worn on thanksgiving days, instead of the *spirit of heaviness*. Hebrew, כרה, contraction, *dimness, or obscurity*; “open joys,” says Henry, “for secret mournings. Zion’s mourners keep the spirit of heaviness to themselves, and weep in secret; but the joy, with which they are recompensed, they are clothed with, as with a garment, in the eyes of others.” Observe, reader, where God gives the *oil of joy*, he gives the *garment of praise*. Those comforts which come from God dispose the heart to, and enlarge the heart in, thanksgivings to God. *That they might be called trees of righteousness*—That they might be righteous persons, deeply rooted by faith in the ground of gospel truth, solid and firm in sincerity, fortitude, and patience; ornaments to God’s vineyard, and bringing forth fruit suitable to the soil wherein they are planted. *The planting of the Lord*—Planted by that holy Lord who, being himself holy and righteous, would plant none but such: see on chap. lx. 21. *That he might be glorified*—Namely, by the fruit they bear; for *herein is our heavenly Father glorified, that we bring forth much fruit*.

Verses 4, 5. *They shall build the old wastes*—See on chap. lviii. 12. As this is evidently to be understood of gospel times, the meaning seems to be, that

LORD: *men* shall call you the Ministers of our God; ^o ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 ¶ ^p For your shame *ye shall have* double; and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.

ⁿ Exod. xix. 6; Chap. lx. 17; lxxi. 21; 1 Pet. ii. 5, 9; Rev. i. 6; v. 10.—^o Chap. lx. 5, 11, 16.—^p Chap. xl. 2; Zech. ix. 12.

the establishment of Christianity in the world should repair the decays of true religion, of genuine piety and virtue, which had been at a very low ebb, not only in the Gentile nations, which were all idolatrous, but also among the Jews, for many centuries. By the ministry of John the Baptist, of our Lord, and his apostles, many thousands of spiritual worshippers were raised up to God in Judea, and the adjacent parts; and when the ministers of the word were sent into the Gentile countries, the cities and provinces which had been as a wilderness, overrun with briars and thorns, *became as Eden, and the deserts like the garden of the Lord*: truth and grace, wisdom and piety, godliness and righteousness, with joy and gladness, were found therein, *thanksgiving and the voice of melody*, chap. li. 3. *And strangers*—Namely, Gentiles, such as were not of the natural race of the Jews, but Gentile converts; *shall stand*—Ready to be at thy service; and *feed your flocks*—The churches, with the word of God. *And the sons of the alien*—The same with the *strangers* before mentioned, or their successors; *shall be your ploughmen, &c.*—Shall manage the whole work of God’s spiritual husbandry. See 1 Corin. iii. 6-9.

Verses 6, 7. *But ye shall be named the Priests, &c.*—The whole body of you shall now be as near to God as the priests were formerly, and shall be a royal priesthood, 1 Pet. ii. 9. This is most certainly true of all the faithful under the gospel; hence they have also their spiritual sacrifices, Rom. xii. 1; Heb. xiii. 15, 16; 1 Pet. ii. 5. *Ye shall eat the riches of the Gentiles*—Partake of their plenty; and *in their glory shall ye boast*—You shall be highly advanced by the addition of all that is glorious in them. The LXX. render it, *ἐν τῷ πλετῷ αὐτῶν θαυμασθήσεσθε*, *you shall be wonderful, or the objects of admiration, through their riches*; that is, by the glory which they shall bring to you, namely, in riches, parts, learning, chap. lx. 5, 11. *For your shame ye shall have double*—Honour; though you have been little accounted of among the Gentiles, yet now you shall be highly esteemed by them; you shall have double damages. See on chap. xl. 2. *They shall rejoice in their portion*—Namely, of honour, which God will give them. It is a repetition of that which is asserted in the former clause. *Therefore, or, rather, because, they shall possess the double*—Because of the doubling of their portion; *everlasting joy shall be unto them*—Joy that shall continue long here, and shall

A. M. 3298. B. C. 706. 8 For ^a I the LORD love judgment, ^r I hate robbery for burnt-offering; and I will direct their work in truth, ^s and I will make an everlasting covenant with them.

9 And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, ^t that they are the seed which the LORD hath blessed.

10 ^u I will greatly rejoice in the LORD, my

^q Psa. xi. 7.—^r Chap. i. 11, 13.—^s Chap. iv. 3.—^t Chap. lxxv. 23.—^u Hab. iii. 18.—^v Psa. cxxxii. 9, 16.

be everlasting hereafter. The meaning of this prediction seems to be, that though the first Christians should have a large share of shame or ignominy thrown upon them, yet their descendants should, in return, receive a double share of honour and glory. This accordingly came to pass: Christianity, from being considered as the greatest infamy, and being loaded with the greatest shame, came into the highest repute when Constantine became emperor, and received the highest honours that could possibly be paid, and was, as it were, loaded with glory, riches, and honour."

Verses 8, 9. *For I the Lord love judgment*—I will do them right, for I love justice in myself, and in them that practise it. *I hate robbery for burnt-offerings*—I hate all things gotten by injustice, though they be for sacrifice. As God will not accept of that which cost nothing, so much less of that which is the effect of rapine and oppression. *And I will direct their work in truth*—I will lead them so, that they shall do all things in sincerity. They shall do good works with good intentions, and to good ends: they shall love truth, and walk in truth, and serve God in spirit and truth. *I will make an everlasting covenant with them*—Though they have broken covenant with me, yet I will renew my ancient covenant made with their fathers, confirmed with the blood of the Messiah; and it shall be everlasting, never to be abrogated. *And their seed shall be known among the Gentiles*—That is, eminently; a promise of the increase of the church: such shall be their prosperity and multiplying, that they shall be known abroad by their great increase: or else the meaning is, the church shall have a seed of the Gentiles; whereas the church has been confined to one corner of the world, now it shall remain in one nation alone no more, but shall fill all the nations of the earth. *All shall acknowledge they are the seed which the Lord hath blessed*—Such shall be the visible characters of God's love to them, and of God's grace in them.

A. M. 3298. B. C. 706. soul shall be joyful in my God; for ^x he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, ^y as a bridegroom ^z decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause ^a righteousness and ^b praise to spring forth before all the nations.

^y Chap. xlix. 18; Rev. xxi. 2.—^z Heb. decketh as a priest. ^a Psa. lxxii. 3; lxxxv. 11.—^b Chap. lx. 18; lxii. 7.

Verse 10. *I will greatly rejoice in the Lord*—This is spoken in the person of the church, wherein she thankfully acknowledges God's kindness to her in the fore-mentioned promises. *My soul shall be joyful in my God*—The expression here is varied, but the sense is the same with that in the former clause. *He hath clothed me with the garments of salvation, &c.*—With salvation as with a garment, and with righteousness as with a robe: the salvation that God will work for me will render me as beautiful and considerable as they are that are clothed with the richest garments. *As the bridegroom decketh himself with ornaments*—Hebrew, כהתן כהן פאר, as the bridegroom decketh himself with a priestly crown; so Bishop Lowth translates it, observing that it is "an allusion to the magnificent dress of the high-priest when performing his functions, and particularly to the mitre, and crown, or plate of gold on the front of it, Exod. xxix. 6. The bonnet or mitre of the priests also was made, as Moses expresses it, 'for glory and for beauty,' Exod. xxviii. 40. It is difficult to give its full force to the prophet's metaphor in another language: the version of Aquila and Symmachus comes nearest to it: ως νυμφιον ιερατευομενον στεφανω," as a bridegroom exercising the priest's office in a crown.

Verse 11. *For as the earth bringeth forth, &c.*—By this and the other metaphor here used, the church shows, not only the revival and restoration of her blessings, after they had been, as it were, dead and lost in the winter of affliction, but the great plenty and abundance of them that should spring forth and flourish: what had been as a wilderness should be as a paradise, referring to the effects of God's grace and bounty. *So the Lord will cause righteousness*—That is, his great work of salvation; and praise—As the natural product and fruit of it; to spring forth—To break out and appear; before all nations—These things will not be done in a corner, but will be eminently conspicuous in the sight of all the world.

CHAPTER LXII.

In this chapter, by the typical intercession of Isaiah, and his fellow-prophets, for the prosperity and happiness of the Jews, after their captivity in Babylon, are represented the glories of the Christian Church, procured by the intercession of Jesus Christ and his ministers and disciples. Here are, (1,) Earnest intercessions for the church's vindication, enlargement, and prosperity, 1, 6, 7. (2,) In answer to these, it is promised that the church should be rendered honourable before men, 2. Highly prized, dearly loved, closely united with, and delighted in by God, 3-5. Happily furnished with faithful ministers, and with means of grace, and other necessary comforts, 6, 8, 9. Redeemed from captivity, privileged with the enjoyment of Christ and his salvation, and renowned as the saved, sanctified, and never-forsaken people of God, 10-12.

A. M. 3298.
B. C. 706. **FOR** Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

2 ^a And the Gentiles shall see thy righteousness, and all kings thy glory: ^b and thou shalt be called by a new name, which the mouth of the LORD shall name.

^a Chap. ix. 3.—^b Ver. 4, 12; Chap. lxxv. 15.—^c Zech. ix. 16.
^d Hos. i. 10; 1 Pet. ii. 10.

NOTES ON CHAPTER LXII.

Verses 1, 2. *For Zion's sake*—Namely, the church's sake, Zion and Jerusalem being both put for the church, Heb. xii. 22. *Will I not hold my peace*—It appears from the last verse of the preceding chapter, that this is immediately connected with it, and these may be considered as the words of the prophet, or, as Vitringa thinks, of a prophetic choir, representing the whole body of the ministers of God, and, among these particularly, the apostles and evangelists, at the beginning of the gospel; declaring that they will not be silent, till the righteousness of the church, that is, its redemption, (alluding to the redemption of the Jewish Church from Babylon,) shall go forth as brightness, &c.—That is, till the kingdom of God shall be most brightly and completely revealed. Others, however, think that the prophet speaks here as the type of Christ, and in his name, and that Christ is to be considered here as declaring his resolution not to cease interceding for the church until it should be freed from the obloquy and reproach, the vexations and persecutions of the Jews and heathen; until its righteousness should be placed in a clear light, and all those crimes which were falsely charged on the Christians by their enemies, (namely, respecting their nightly assemblies, their killing of infants, and drinking their blood, their promiscuous lust, &c.,) should be undeniably confuted. For when the assemblies of the Christians came to be held openly, and in the day-time, and were frequented by greater numbers, all these calumnies were proved to be false. And when Constantine came to the empire, especially when he came to have the sole command, the Christian religion was raised out of its state of obscurity, was placed in a true and conspicuous point of view, and freed from the unmerited reproach that had been cast upon it. *And the Gentiles shall see thy right-*

3 Thou shalt also be ^e a crown of A. M. 3298.
B. C. 706. glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 ^d Thou shalt no more be termed ^e Forsaken; neither shall thy land any more be termed ^f Desolate: but thou shalt be called ¹ Hephzi-bah, and thy land ² Beulah: for the LORD delighteth in thee, and thy land shall be married.

^e Chap. xlix. 14; liv. 6.—^f Chap. liv. 1.—¹ That is, *My delight is in her.*—² That is, *Married.*

eousness—Thy innocence with respect to the things laid to thy charge, and the blamelessness, usefulness, and the holiness of thy members. Or, they shall acknowledge that God has justly honoured thee, and thereupon shall join themselves to thee. *And all kings thy glory*—Those that were wont to scorn thee, shall now be taken up with the admiration of thy glory. *And thou shalt be called by a new name*—Not the seed of Abraham, or the children of Israel, but the people and children of God; or by the name mentioned verse 4. *Which the mouth of the Lord shall name*—Thou shalt be brought into a new state, far more glorious than formerly, whereof God shall be the author. Or, thou shalt be called by another name, as it is expressed chap. lxxv. 15. *A name*, the honour whereof shall make thee famous; ye shall be called *Christians*.

Verse 3. *Thou shalt be a crown of glory*—Or, a beautiful crown, as Bishop Lowth renders עֹרֶת תְּפָאֶרֶת. The expression is meant to set forth the dignity of her state. *In the hand of the Lord*—Preserved and defended by God's hand. *And a royal diadem*—The same thing with the former for substance. Or the royal priesthood, whereof the apostle speaks, 1 Pet. ii. 9. *In the hand of thy God*—Or palm, or grasp, as כָּפֶךָ ought rather to be rendered. The meaning is, that the Christian Church should become glorious in the hand of the Lord, that is, under his protection and blessing, and that God would hold it fast in his hand, figuratively speaking, and in the very palm of it, as what was extremely dear and precious in his sight, so that none should take it from him.

Verses 4, 5. *Thou shalt no more be termed Forsaken*—As a woman forsaken by her husband. *Neither shall thy land be termed Desolate*—Neither shall thy places of worship be empty, and thine ordinances of service be unfrequented. He alludes to

A. M. 3298. 5 For as a young man marrieth a
B. C. 706. virgin, so shall thy sons marry thee:
and ³as the bridegroom rejoiceth over the bride,
so ⁵shall thy God rejoice over thee.

6 ¶ ¹I have set watchmen upon thy walls, O
Jerusalem, *which* shall never hold their peace
day nor night: ⁴ye that make mention of the
LORD, keep not silence,

7 And give him no ⁵rest, till he establish,

³ Heb. with the joy of the bridegroom.—⁵ Chap. lxxv. 19.
⁴ Ezek. iii. 17; xxxiii. 7.—⁴ Or, ye that are the LORD'S re-

the desolation of Judah during the Babylonish captivity. *But thou shalt be called Hephzi-bah—My delight is in her; a new name, agreeing with her new condition; and thy land, Beulah—Married, agreeing to her new relation. Whereas she was in a desolate condition, she shall now be as a woman well married, to the great improvement of her state. And thy land shall be married—Thou shalt see the increase of thy children again in the land, as the fruit of thy married condition, who, by reason of thy being forsaken of thy husband, were, in a manner, wasted and decayed: and this refers to the great enlargement of the church in the gospel days. Or, thy land shall be possessed, as חֶבֶל may be properly rendered, and so the expression answers to desolate. Thou shalt be no more desolate, but possessed. For as a young man marrieth a virgin—In whom he takes great delight, and whom he exceedingly loves; so shall thy sons marry thee—That is, they shall live with thee, and take great delight in thee. For, as Lowth justly observes, “the word marry is not to be taken strictly, for it would be improper to say that children married their mother.” Thus the LXX., εως κατοικησουσιν οι υιοι σου, so shall thy sons dwell with thee. Bishop Lowth, however, instead of sons, renders בניך, thy builder, or creator, altering or disregarding the Hebrew points. This emendation, it must be acknowledged, would clear the prophet of the impropriety of using a similitude, which implies that Jerusalem was guilty of incest in marrying her sons; and at the same time would add not only grace but force to the whole yerse, which, so altered, runs thus: For, as a young man marrieth a virgin, so shall thy Creator marry thee. And as the bridegroom, &c.—The former interpretation, however, which has the sanction of the LXX., and which the present pointing of the Hebrew requires, seems preferable. In the first clause, As a young man marrieth a virgin, Sir John Chardin, in his MS. note on the place, considers the prophet as expressing himself according to the custom of the East, which was, and is, “for youths, that were never married, always to marry virgins; and widowers, however young, to marry widows.” See Harmer's *Observ.*, xliii. p. 482.*

Verses 6, 7. *I have set watchmen, &c.*—The word שׂוֹרֵרִים, thus rendered, signifies properly those priests and Levites who kept watch day and night about the temple, and is from them applied to the spiritual watchmen and ministers of the Christian

and till he make Jerusalem ¹a praise A. M. 3298
in the earth. B. C. 706

8 ¶ The LORD hath sworn by his right hand, and by the arm of his strength, ⁶Surely I will no more ¹give thy corn to be meat for thine enemies; and the sons of the strangers shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it shall eat it,

membrancers.—⁵ Heb. silence.—¹ Chap. lxi. 11; Zeph. iii. 20.
⁶ Heb. If I give.—⁵ Deut. xxviii. 31, &c.; Jer. v. 17.

Church. They are said to be *set upon the walls* of the spiritual Jerusalem, in allusion to sentinels placed upon the walls of besieged cities, from whence they have an extensive prospect, that they may observe and give notice of the motions of the enemy. *Which shall never hold their peace day nor night—*There shall be a vigilant, faithful, and diligent ministry, willing to endure hardships, and constant in their work of teaching and warning the people, or of interceding for them, which constancy is intimated here by *day and night. Ye that make mention of the Lord—*That is, that are his servants, and acknowledge your relation to him as such: see chap. xxvi. 13. Here especially are meant his servants in ordinary, his *remembrancers*, as the word רִמְמוֹנִים may be properly translated, either such as put God in remembrance of his promises, or such as make the Lord to be remembered, putting his people in mind of him. *Keep not silence—*As if he had said, Since God, by his peculiar goodness and care of his church, hath appointed watchmen to be placed upon its walls, that they may constantly watch for its safety, therefore do you, who are intrusted with this office, perform your parts diligently, and intercede continually with him, that he would graciously fulfil the magnificent promises which he has made to it. In the command here given, not to keep silence, Bishop Lowth thinks there is an allusion to the manner in which watches are kept in the East. “Even to this day,” says he, “they are performed by a loud cry, from time to time, of the watchmen, to mark the time, and that very frequently, and in order to show that they themselves are constantly attentive to their duty.” “The watchmen in the camp of the caravans go their rounds, crying, one after another, ‘God is one; he is merciful,’ and often add, ‘Take heed to yourselves.’”—*Tavern. Voyage. de Perse*, lib. i. chap. x. *And give him no rest—*Persevere, and be importunate in your supplications. Observe, reader, fervency and importunity in prayer are very acceptable to God, as implying the sincere and earnest desire of the person praying for the blessings which he asks: see Luke xi. 5-10; and xviii. 1-7. *Till he establish, &c.*—Till he so settle his church on sure foundations, and enlarge its borders, that it shall become a blessing to all nations, and all nations shall praise him for it, *Psa. lxxvii. 3, 4*; or that it may be praised, and become renowned and famous in the eyes of the whole world.

Verses 8, 9. *The Lord hath sworn by his right*

A. M. 3298. and praise the LORD; and they that
B. C. 706. have brought it together shall drink
it ¹ in the courts of my holiness.

10 ¶ Go through, go through the gates; ^m prepare ye the way of the people; cast up, cast up the highway; gather out the stones; ⁿ lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto

the end of the world, ° Say ye to the A. M. 3298.
daughter of Zion, Behold, thy salva- B. C. 706.
tion cometh; behold, his ^p reward is with him,
and his ^r work before him.

12 And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city ^a not forsaken.

¹ Deut. xii. 12; xiv. 23, 26; xvi. 11, 14.—^m Chap. xl. 3; lvii. 14.—ⁿ Chap. xi. 12.

° Zech. ix. 9; Matt. xxi. 5; John xii. 15.—^p Chap. xl. 10; Rev. xxii. 12.—^r Or, recompense.—^a Verse 4.

hand—"Lifting up the hand was a ceremony used in swearing, Deut. xxxii. 40; Ezek. xx. 5, 15. And here God swears by that very hand which used to be held up at the taking of an oath; that is, he swears by his power and might, as it follows, that the enemies of his people should not interrupt that peace and plenty which he should give them, but that they should quietly enjoy his blessings with hearts full of thankfulness for them. This must relate to some happier condition than the Jews enjoyed after their return from captivity, when their enemies frequently invaded them, and, at last, the Romans destroyed both their temple and nation."—Lowth. The passage is undoubtedly metaphorical; and is to be understood of the free and undisturbed enjoyment of the spiritual blessings of religion, which God will grant the Christian Church in the latter days: and "the oath which ushers in this promise proves that it will be exactly and punctually performed." See Joel ii. 24; and iii. 18; Jer. xxxi. 12; Zech. ix. 17. The expressions in the next verse, particularly in the latter part of it, allude to the ordinances of the law, which required the people to spend their first-fruits, and other hallowed things, at the temple, in a thankful acknowledgment to God for his blessings, Deut. xii. 11; and xiv. 23, 26.

Verse 10. *Go through the gates*—Namely, the gates of Babylon, which shall be thrown open, that those confined in that idolatrous city may leave it with freedom, and return to the land of Israel. In other words, for the expressions are metaphorical, let all obstructions be removed out of the way of the heathen, that they may have free liberty to bid adieu to their idolatries and vices, and come to, and unite themselves with, the Christian Church. Or, the words may be considered as a command given to the ministers and friends of the church to go forth through Zion's gates, to invite the nations of the earth to turn to God, and join themselves to his people; and, in order thereto, as far as possible, to prepare their way plain before them, as it follows; or to endeavour to win them over by their pure doctrine, their holy lives, and benevolent actions. The expressions are twice doubled, to give them the greater emphasis. *Gather out the stones*—Let no

rock of offence, or stone of stumbling, remain in the way. As if he had said, Go to and fro, and remove every scandal and impediment, and make plain paths for their feet, Rom. xiv. 13. *Lift up a standard*—An allusion to generals, who usually set up their standards that the soldiers may know whither to repair from all quarters: see chap. xlix. 22. Thus is Christ held forth in the preaching of the gospel.

Verses 11, 12. *The Lord hath proclaimed unto the end of the world*—Hath commanded his gospel to be preached to every creature: or hath sent forth his messengers into all parts of the world, in order to the conversion of Jews and Gentiles. *Say ye to the daughter of Zion*—That is, to Jerusalem, or the church. *Behold, thy salvation cometh*—Either the time of it is come, or rather the person that effects it, thy Saviour. *Behold, his reward is with him*—That is, he has it in his power, and is ready to reward his faithful servants; and his work before him—The work necessary to be wrought in and upon his people, to make them his people, the work of regeneration and sanctification. *And they shall call them*—Or, they shall be called; *the holy people*—A people peculiarly holy, cured of their inclination to idolatry, and all other sins, and consecrated to God only. *The redeemed of the Lord*—So redeemed as none but God could redeem them; and redeemed to be his, the bonds whereby other lords held them in subjection being broken, that they might be his servants. *And thou shalt be called, Sought out*—Or one found that was lost, Ezek. xxxiv. 16. Or rather, *sought to, or sought for*, that is, one in great esteem and request; one that the Gentiles shall seek to join themselves to, so as to be one church with thee. Or, *one cared for*, namely, by God, whom he hath, out of infinite love, gathered to himself. *A city not forsaken*—The meaning is, that they should thus esteem the gospel church, that she should be accosted with such salutations as these are, *the holy people, the redeemed of the Lord, &c.* Vitranga thinks that the first completion of this prophecy is to be sought for in the times of the Emperor Constantine; but it is probable that it has a further reference to some great and future reformation and restoration of the church.

CHAPTER LXIII.

The fifth and last discourse of the fifth part of Isaiah's prophecies, according to Vitringa, is contained in this and the following chapters, which, with the two preceding, he considers as being explanatory of the prophecies contained in the great and important discourse from chapter 51st to the 60th inclusive. And, as the three last chapters contain a description of the glorious state of the church in the latter days, when it shall be enlarged by the conversion of the Jews, and the fullness of the Gentiles; so now the prophet comes to describe the day of vengeance, mentioned chap. lxi. 2. We have in this chapter, (1.) A dialogue between the prophet, or the church, and Christ, in which the latter is represented as returning in triumph from the slaughter of his enemies, 1-6. (2.) A devout meditation upon God's former mercies to his people, 7-9. (3.) On their rebellions and provocations, followed both by God's judgments and mercies, 10-14. (4.) An humble and earnest prayer to God that he would appear for them in their present distress, pleading his mercy, their relation to him, their desire toward him, and the insolence of their enemies, 15-19.

A. M. 3298.
B. C. 706.

WHO is this that cometh from
Edom, with dyed garments from
Bozrah? this that is ¹glorious in his apparel,

¹ Heb.

travelling in the greatness of his A. M. 3298.
strength? I that speak in righteous- B. C. 706.
ness, mighty to save.

decked.

NOTES ON CHAPTER LXIII.

Verse 1. "The very remarkable passage," says Bishop Lowth, "with which this chapter begins, seems to be in a manner detached from the rest, and to stand singly by itself; having no immediate connection with what goes before, or with what follows, otherwise than as it may pursue the general design, and stand in its proper place in the order of prophecy. It is by many learned interpreters supposed, that Judas Maccabeus and his victories make the subject of it. What claim Judas can have to so great an honour will, I think, be very difficult to make out; or how the attributes of the great person introduced can possibly suit him. Could Judas call himself the *Announcer of righteousness, mighty to save*? Could he talk of *the day of vengeance being in his heart*, and *the year of his redeemed being come*? or that *his own arm wrought salvation for him*? Besides, what were the great exploits of Judas in regard to the Idumeans? He overcame them in battle, and slew twenty thousand of them. And John Hyrcanus, his brother Simon's son and successor, who is called in to help out the accomplishment of the prophecy, gave them another defeat some time afterward, and compelled them, by force, to become proselytes to the Jewish religion, and to submit to circumcision: after which they were incorporated with the Jews, and became one people with them. Are these events adequate to the prophet's lofty prediction? Was it so great an action to win a battle with considerable slaughter of the enemy; or to force a whole nation, by dint of the sword, into Judaism? Or was the conversion of the Idumeans, however effected, and their admission into the church of God, equivalent to a most grievous judgment and destruction, threatened in the severest terms?

"I conclude that this prophecy has not the least relation to Judas Maccabeus. It may be asked, to whom, and to what event, does it relate? I can only answer, that I know of no event in history to which, from its importance and circumstances, it can be applied; unless, perhaps, to the destruction of Jerusalem and the Jewish polity; which, in the gospel, is called, the coming of Christ, and the days of vengeance, Matt. xxiv. 16-28; Luke xxi. 22. But,

though this prophecy must have its accomplishment, there is no necessity of supposing that it has been already accomplished. There are prophecies which intimate a great slaughter of the enemies of God and his people, which remain to be fulfilled; these in Ezekiel, chap. xxxviii., and in the Revelation of St. John, chap. xx., are called Gog and Magog. This prophecy of Isaiah may possibly refer to the same or the like event. We need not be at a loss to determine the person who is here introduced, as stained with treading the wine-press, if we consider how St. John, in the Revelation, has applied this image of the prophet, Rev. xix. 13, 15, 16. Compare chap. xxxiv."

Who is this, &c.—Either the prophet, as in some vision or ecstasy, or the church, makes inquiry, and that with admiration, who it is that appears in such a habit or posture, verse 1, and why, verse 2; *that cometh from Edom*—That is, Idumea, the country where Esau, sometimes called *Edom*, dwelt. It is here put for all the enemies of God's church, as it is also chap. xxxiv. 5, 6, where see the notes. "The Idumeans," it must be observed, "joined with the enemies of the Jews in bringing on the destruction of Jerusalem, in the time of the captivity, for which they were severely reprov'd by the prophets, and threatened with utter destruction, which accordingly came to pass; the prophets, therefore, generally apply the name of this people to signify any inveterate and cruel enemy, as in this place. But the words *Edom* and *Bozrah* may be taken in the appellative sense, to denote in general, *a field of blood*, or *a place of slaughter*; the word *Edom* signifying *red*, and *Bozrah* *a vintage*, which, in the prophetic idiom, imports God's vengeance upon the wicked."—Lowth. *With dyed or stained garments*—Thus Christ is described Rev. xix. 13, where also he is represented as taking vengeance on his enemies. The LXX. render it *ερυθρὰ ἡματιῶν*, *redness of garments*. *This that is glorious*—Or *magnificent*, as Bishop Lowth renders it; *in his apparel*, *travelling*—Marching on, *in the greatness of his strength*—Like a general marching in triumph at the head of his army, and carrying tokens of victory upon his raiment. *I that speak in righteousness*—

A. M. 3298. 2 Wherefore ^a art thou red in thine
B. C. 706. apparel, and thy garments like him
that treadeth in the wine-fat?

3 I have ^b trodden the wine-press alone; and of the people *there was none with me*: for I will tread them in mine anger, and trample them^c in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the ^e day of vengeance *is* in my heart, and the year of my redeemed is come.

5 ^d And I looked, and ^e *there was none to help*; and I wondered that *there was none to*

uphold: therefore mine own ^f arm A. M. 3298.
brought salvation unto me: and my B. C. 706.
fury, it upheld me.

6 And I will tread down the people in mine anger, and ^g make them drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

^a Rev. xix. 13.—^b Lam. i. 15; Rev. xiv. 19, 20; xix. 15.
^c Chap. xxxiv. 8; lxi. 2.

^d Chap. xli. 28; lix. 16.—^e John xxi. 32.—^f Psa. xcvi. 1;
Chap. lix. 16.—^g Rev. xvi. 6.

I the Messiah, who never promise any thing but what I will faithfully perform, and who do and will always truly execute justice: *mighty to save*—Perfectly able to effect the promised redemption of my people, whatever difficulties and oppositions may lie in the way of it, and to accomplish their full salvation. Bishop Lowth renders the clause, *I who publish, or announce righteousness, and am mighty to save*, observing, that a MS. has הכריז, with the demonstrative article added, giving greater force and emphasis to the expression, *The Announcer of righteousness*.

Verses 2-4. *Wherefore art thou red, &c.*—The dialogue is continued, and the prophet or the church, having inquired concerning the person, now inquires why his habit has been thus sprinkled and stained. *I have trodden the wine-press alone*—I have destroyed the enemies of my people, I have crushed them as grapes are crushed; this being a usual metaphor to describe the utter destruction of a people, Psal. xlv. 5; Rev. xiv. 19, 20; and the ease with which God can do it, which is no more than to crush a bunch of grapes. This exactly agrees with what is said of Christ Rev. xix. 15, *That he treadeth the wine-press of the fierceness and wrath of Almighty God*. Bishop Lowth has observed, that “there is an energy and sublimity in this description, which is not to be paralleled in any language.” *And of the people there was none with me*—I have delivered my people, and destroyed their enemies by my own power, without any human help. Thus he destroyed the Assyrians, chap. xxxvii. 36. Thus he infatuated the Babylonians, and opened the two-leaved gates for Cyrus, chap. xlv. 1. Thus he divided the sea and Jordan before Israel of old, and overthrew Jericho, and the kings and nations of Canaan. It is true he often makes use of instruments in conquering, whether the temporal or spiritual enemies of his people; but he needs them not; and when he employs them, they act by commission and authority derived from him, and by strength which he communicates to them. *For I will tread, &c.*—Or, rather, *I trod them in mine anger, and I trampled them in mine indignation, and their blood*—Hebrew, נצחתי,

robur eorum, their strength; Bishop Lowth renders it, *their life-blood was sprinkled on my garments*. *For the day of vengeance*—The day designed and appointed by me, wherein to take vengeance on the enemies of my church, *is*, or rather, *was, in my heart*—So that I could not forget nor neglect to execute it: see notes on chap. xxxiv. 8, and lxi. 1. *And the year of my redeemed*—The year appointed for their redemption, *is* or *was come*—Though it seemed to tarry, and his people might be ready to give up all hope of it, it came at last, and did not disappoint their expectations.

Verses 5, 6. *I looked, and there was none to help*—“Things were come to that extremity, that there was no appearance of succour by any human means. Those who, by their office and character, ought to have stood up in defence of oppressed truth and righteousness, even they, contrary to what might have been justly expected, betrayed so good a cause, or had not the courage to defend it. So that it was time for God to interpose, and to appear in defence of his own honour and people.” *Therefore my own arm, &c.*—See note on chap. lix. 16. *And my fury, it upheld me*—Or, *my zeal* rather, namely, against the adversaries of my church, and for the deliverance of my people: I was resolved to vindicate my own honour, and my concern for my people made me go through with the undertaking in spite of all opposition. Thus God says, Zech. viii. 2, *I was jealous for Zion with great fury*. God’s arm signifies his strength and power, and his zeal sets his power on work. *And I will tread down*—The LXX. render it, καταπαύω, *I have trodden down the people in mine anger*. So also the vulgar Latin, which translation agrees better with the context, where Christ is described as having his garments already stained with the blood of his enemies. *And made them drunk in my fury*—“God’s judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion.” See the note on chap. li. 17.

Verse 7. “The remaining part of this chapter” says Bishop Lowth, “with the whole chapter following, contains a penitential confession and supplica-

A. M. 3298. 8 For he said, Surely they *are* my
B. C. 706. people, children *that* will not lie : so
he was their Saviour.

9 ^hIn all their affliction he was afflicted, ⁱand
the angel of his presence saved them : ^kin his

^h Judg. x. 16 ; Zech. ii. 8 ; Acts ix. 4. — ⁱ Exod. xiv. 19 ;
xxiii. 20, 21 ; xxxiii. 14 ; Mal. iii. 1 ; Acts xii. 11. — ^k Deut.
vii. 7, 8. — ^j Exod. xix. 4 ; Deut. i. 31 ; xxxii. 11, 12 ; Chap.

tion of the Israelites in their present state of disper-
sion, in which they have so long marvellously sub-
sisted, and still continue to subsist, as a people ; cast
out of their country, without any proper form of
civil polity or religious worship ; their temple de-
stroyed, their city desolated, and lost to them ; and
their whole nation scattered over the face of the
earth ; apparently deserted and cast off by the God
of their fathers, as no longer his peculiar people.”
Vitranga has nearly the same views of this section
of the prophet's discourse. He supposes that it per-
tains to the present Jews and their posterity, during
this their dispersion, and that when they shall see
that wonderful display of God's power, which will
hereafter be made in the destruction of the Papal
church and tyranny, they will be converted to the
Christian religion. In a view to this, he considers
the prophet as here introducing a company of them,
who represent the first-fruits at the beginning of this
great work of grace, deploring the blindness and
hardness of their nation, and with the utmost humili-
ty turning themselves to God, and praying for that
complete conversion of their people which is to fol-
low the coming in of the *fulness of the Gentiles*.
See Rom. xi. 25, 26.

I will mention the loving-kindness of the Lord—
Those penitent Jews, in whose name the prophet is
supposed to speak, being convinced themselves of
the truth of Christianity, begin here to intercede for
the rest of their brethren, still remaining in that state
of blindness and darkness under which the nation
had long groaned. “They begin with acknowledg-
ing God's great mercies and favours to their nation,
and the ungrateful returns made for them on their
part ; that by their disobedience they had forfeited
his protection, and caused him to become their ad-
versary. But now, induced by the memory of the
great things he had done for them, they address their
humble supplication to him for the renewal of his
mercies. They beseech him to regard them in con-
sideration of his former loving-kindness ; they ac-
knowledge him for their Father and Creator ; they
confess their wickedness and hardness of heart ;
they entreat his forgiveness, and deplore the misera-
ble condition under which they had so long suffered.
The whole passage is in the elegiac form, pathetic
and elegant, and probably designed as a formulary
of humiliation for the Israelites, in order to their
conversion.” A few remarks on some of the ex-
pressions used therein may tend to place them in a
clearer point of view.

Verses 8, 9. *For he said*—Namely, within him-
self, of old, when he made a covenant with our

love and in his pity he redeemed ^{A. M. 3298.}
them ; and ^{B. C. 706.} he bare them, and carried
them all the days of old.

10 But they ^mrebelled, and ⁿvexed ^ois Holy
Spirit : ^otherefore he was turned to be their

xlvi. 3, 4. — ^m Exod. xv. 24 ; Num. xiv. 11 ; Psal. lxxviii. 56 ;
xcv. 9. — ⁿ Psal. lxxviii. 40 ; Acts vii. 51 ; Eph. iv. 30.
^o Exod. xxiii. 21.

fathers, and brought them out of Egypt ; *Surely they
are my people*—In covenant with me : though they
are unworthy of me, yet I cannot but look upon
them as my people. *Children that will not lie—*
That will keep my covenant ; that will not deal
falsely with me, to whom they are under such un-
speakable obligations. This is spoken by God, after
the manner of men, who are always apt to hope the
best concerning their children, even though, in times
past, they may have been refractory and disobedient.
So he was their Saviour—Namely, on these hopes
and conditions he undertook to be their Saviour :
or, he alone was their Saviour. When there was
none to save, none to uphold, then he saved them.
In all their affliction he was afflicted—When there
was a necessity of correcting them, in order to their
amendment, he had a compassionate sense of the
evils which they suffered : see Deut. xxxii. 36 ;
Judges x. 16 ; Psal. cvi. 44, 45. *And the angel of his
presence saved them*—From the house of bondage,
through the Red sea, and in the wilderness. The
same angel that conducted them in all their journeys,
and brought them into Canaan, as *Captain of the
Lord's host*, (Josh. v. 15,) even the Lord Jesus
Christ, who appeared to Moses in the bush, (Exod.
iii. 2-6, compared with Acts vii. 35,) in whom God's
name was, Exod. xxiii. 20, 21. Whom the Jews
tempted in the wilderness, for they *tempted Christ*,
1 Cor. x. 9 ; and who was the *spiritual rock that
followed them*, typified by the natural rock cleft to
afford them water : who was *before Abraham*, John
viii. 58, and *before all things*, Col. i. 17 : see note on
Exod. xxiii. 20, 21 : called *the angel, messenger, or
mediator of the covenant*, Mal. iii. 1 ; and here *the
angel of his presence* ; and his *presence*, Exod. xxxiii.
14, as appearing continually before his face to inter-
cede for his church. *In his love and in his pity he
redeemed them*—This shows the ground of his kind-
ness : they were a stubborn, superstitious, idolatrous
people, yet Christ's love and pity saved them not-
withstanding. *And he bore them, and carried them*
—As a father his child, or an eagle her young ones ;
he carried them in the arms of his power, and on the
wings of his providence : see notes on Deut. i. 31 ;
and xxxii. 10-12 ; and chap. xlvi. 4. And this he
did *all the days of old*, for many ages past ; from
the days of Abraham or Moses ; from their bondage
in Egypt to their settlement in Canaan, and through
their succeeding generations. And this his ancient
kindness is thus mentioned to induce him to con-
tinue it, and still to uphold, protect, and preserve his
church till he should bring her to his Father.

Verse 10. *But they rebelled*—Revolted from him,

A. M. 3298. enemy, and he fought against them.
B. C. 706.

11 Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his Holy Spirit within him?

12 That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name?

13 That led them through the deep as a horse in the wilderness, that they should not stumble?

^p Exod. xiv. 30; xxxii. 11, 12; Num. xiv. 13, 14, &c.; Jer. ii. 6. ² Or, shepherds, as Psa. lxxvii. 20.—³ Num. xi. 17, 25; Neh. ix. 20; Dan. iv. 8; Hag. ii. 5.—⁴ Exod. xv. 6.—⁵ Exod. xiv. 21; Josh. iii. 16.—⁶ Psa. cvi. 9.—⁷ 2 Sam. vii. 23.

and, as it were, took up arms against him, many instances of which we find in their history; and vexed, or grieved, his Holy Spirit—With their unbelief and murmuring, and continual proneness to idolatry, as well as by their repeated acts of obstinacy and disobedience. Therefore he was turned to be their enemy—Withdrew the tokens and evidences of his love and favour; and fought against them—By one judgment after another, both in the wilderness, and after their settlement in Canaan.

Verses 11–14. Then, or yet, he remembered the days of old—God is here represented by an elegant figure, as recollecting with himself what he had done for his people, and using that as a motive why he should still own and defend them. The same argument is used by Moses: see the margin. Moses and his people—Or, what great things he had done for them by Moses. Where is he that brought them out of the sea—That divided the sea for them? Here God speaks of himself as in the former clause; and dividing the sea being one of the greatest miracles he ever wrought for his people, it is therefore mentioned, with peculiar propriety, by way of encouragement to them in their sore troubles, as indeed it frequently is. With the shepherd—Or shepherds, as the margin reads it; of his flock—That is, Moses and Aaron. That put his Holy Spirit within him—That gave his Spirit, the spirit of wisdom and courage, as well as of prophecy, to Moses and the seventy elders, to furnish them with gifts and graces for the great work of governing his people. That led them by the right hand of Moses—Namely, by the power that God gave him. With his glorious arm—Or, that arm wherewith God gained to himself so much glory, being always present to the assistance of Moses, Deut. iv. 34. Dividing the water before them—The Red sea, and also Jordan. To make himself an everlasting name—With reference both to his power and providence: that he might be glorified, and that everlastingly, upon this account. That led them through the deep—Between those vast heaps of waters, that stood up as a wall on each

14 As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst thou lead thy people, to make thyself a glorious name.

15 ¶ * Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained?

16 * Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting.

^{*} Deut. xxvi. 15; Psa. lxxx. 14.—[†] Psa. xxxiii. 14.—² Or, the multitude.—³ Jer. xxxi. 20; Hos. xi. 8.—⁴ Deut. xxxii. 6; 1 Chron. xxix. 10; Chap. lxiv. 8.—⁵ Job xiv. 21; Eccles. ix. 5. ⁶ Or, our redeemer from everlasting is thy name.

side of them: As a horse in the wilderness—Or plain, as the word rendered wilderness is sometimes taken; namely, with as much safety as a horse traverses the plain ground, or with as much ease as a horse is led by the bridle. That they should not stumble—That is, though the sea was but newly divided, yet the ground was so dried and smoothed by the wind which God sent, that it was, as it were, prepared before them. As a beast, &c.—As a beast goes down to his pasture; or as a camel, or such like beast of burden, travels through a champaign country, so the Spirit of the Lord conducted the people of Israel into the promised land of rest and security.

Verses 15, 16. Look down from heaven—In this excellent and pious prayer of the first-fruits of the converted Jews, in which they entreat God for his grace and mercy, to behold them with an eye of compassion, they argue both from the goodness of his nature, and from the greatness of the works which he had formerly done for them. God sees everywhere and every thing; but he is said to look down from heaven, because there is his throne, whereon he reigns in majesty. Behold, &c.—Not barely see and look on, but behold, with regard and respect, thy poor people. Where is thy zeal?—What is become of that love which of old would not let thee suffer thy people to be wronged? And thy strength?—That power of thine manifested in those great acts which thou didst perform for thy people? The sounding of thy bowels—This is spoken of God after the manner of men. The meaning is, where are thy tender compassions and mercies which thou formerly showedst toward us? and which thy servants have compared to the affection that a mother bears to her children? Are they restrained?—Or, canst thou be thus straitened? An expostulation that agrees well with the next verse. Doubtless thou art our Father—Our only hope is in the relation we have to thee, that thou hast vouchsafed to call thyself our Father: we, therefore, as thy children, expect to find in thee the bowels and compassions of a father.

A. M. 3298. 17 O LORD, why hast thou ^c made
B. C. 706. us to err from thy ways, and ^d hard-
ened our heart from thy fear? ^e Return for thy
servants' sake, the tribes of thine inheritance.

18 ^f The people of thy holiness have possessed

^c Psa. cxix. 10.—^d Chap. vi. 10, with John xii. 40; Rom. ix. 18.—^e Num. x. 36; Psa. xc. 13.

Though Abraham be ignorant of us—Though he, who was our father after the flesh, be dead, and so ignorant of our condition. *And Israel acknowledge us not*—Though Jacob, who also was our father, should disown us because of our degeneracy. *Thou, O Lord, art our Father*—Thou art neither unacquainted with our state, nor wilt disown thy relation to us, but wilt continue to act the part of a father and redeemer to thy people. *Thy name is from everlasting*—Thy gracious and merciful nature and attributes are eternal and unchangeable.

Verse 17–19. *O Lord, why hast thou made us to err*—Suffered us to err; *from thy ways*—Thy commandments. *And hardened our heart from thy fear*—That is, the fear of thee? Why hast thou withdrawn thy grace, and left us to our own hardness of heart? See on chap. vi. 10. *Return for thy servants' sake*—Be reconciled to us for the sake of our godly progenitors, Abraham, Isaac, &c.; namely, for the sake of thy promises made to them; or rather, for our sakes, that little remnant who are thy servants: see Psa. xc. 13. *The tribes of thine inheritance*—What will thine enemies say if thou suffer us, thy people, to perish, or thine inheritance, the land of Canaan, to remain an eternal desolation? *The people of thy holiness*—The people set apart for thy service, distinguished from other people, and consecrated to thee; *have possessed it*—Namely, thine inheritance, mentioned in the former clause; *but a little while*—In comparison of the time promised, which was for ever. So the Jews commonly understood the grant made them of the land of Canaan. They had, however, possessed it about fourteen hundred years, but this they thought a little while. *Our adversaries have trodden down thy sanctuary*—The temple, called the *sanctuary*, from its being dedicated to

it but a little while: ^g our adversaries have trodden down thy sanc-
tuary. A. M. 3298. B. C. 706.

19 We are *thine*: thou never barest rule over them; ^h they were not called by thy name.

^f Deut. vii. 6; xxvi. 19; Ch. lxii. 12; Dan. viii. 24.—^g Psa. lxxiv. 7.—^h Or, *thy name was not called upon them*, Chap. lxx. 1.

God. This their adversaries, the Babylonians, had trodden down, or rather, as the prophet foresaw, would tread down. “If we understand this of the devastations made by the Romans under Titus, and by the Mohammedans since, the phrase is exactly parallel to the words of Christ, Luke xxi. 24, *Jerusalem shall be trodden down of the Gentiles.*” *We are thine*—We continue so; we are in covenant with thee, which they never were, and thus it is an argument they use to induce God to have compassion upon them. *Thou never barest rule over them*—Not in that manner thou didst over us. *They were not called by thy name*—Neither owned thee, nor were owned by thee. Some translate this last verse thus: “We have been for a long time as those over whom thou didst not bear rule, and who were not called by thy name.” “Thou hast rejected us altogether, and dost disregard us as if we had never had any relation to thee, nor ever were called thy people; which sense agrees very well with the present condition of the Jewish nation, that hath continued for many ages without king, or prince, or sacrifice, as the Prophet Hosea foretold, Hos. iii. 4.”—Lowth. “There is no doubt,” says Vitringa, “but that the calamity of the external state of the Jewish people is here described. If you compare this description with the repetition of the same calamity, verses 10, 11 of the next chapter, you will have no doubt that these words pertain to the Jewish people, banished as they are, and have been for a long time, from the land which, in comparison of this tedious exile, they possessed but a little while; their sanctuary and holy city being possessed and trodden down by their bitterest enemies; so that they are in such a state as to seem like people who never were the chosen and peculiar people of God.”

CHAPTER LXIV.

Here the prayer begun in the preceding chapter is continued, in the name of the church and people of the Jews, languishing and disconsolate under the long rejection they at present suffer. (1.) They express an earnest wish that God would show himself as visibly in favour of his ancient people as he did when he came down upon mount Sinai, amidst thunder, and lightning, and tempests, that shook heaven and earth, and testified his presence, 1–3. (2.) They plead what God had formerly done, and was always ready to do for his people, 4, 5. (3.) Confess themselves to be sinful, and utterly unworthy of God's favour, and that they had deserved the judgments under which they now suffered, 6, 7. (4.) They refer themselves to the mercy of God as a father, and submit themselves to his sovereignty, 8. (5.) They represent the very deplorable condition they were in, and earnestly pray for the pardon of sin, and the turning away of God's anger, 9–12.

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B. C. 706.

O THAT thou wouldest ^arend the heavens, that thou wouldest come down, that ^bthe mountains might flow down at thy presence.

2 As *when* ¹the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When ^cthou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

^a Psa. cxliv. 5.—^b Judg. v. 5; Mic. i. 4.—¹ Heb. *the fire of meltings*.—^c Exod. xxxiv. 10; Judg. v. 4, 5; Psa. lxxviii. 8; Hab. iii. 3, 6.

NOTES ON CHAPTER LXIV.

Verses 1, 2. *O that thou wouldest rend the heavens*—This God is said to do, or to bow the heavens, and come down, when he gives a very signal display of his power. It is a metaphor taken from men who, when they would resolutely and effectually help a person in distress, break through every opposition and obstacle. *That the mountains might flow down, &c.*—Or, *melt*; that all impediments might be removed out of the way. There seems to be an allusion to God's coming down upon mount Sinai in those terrible flames of fire, Judg. v. 4, 5. *As when the melting fire burneth*—Come with such zeal for thy people that the solid mountains may be no more before thee than metal that runs, or water that boils by the force of a vehement fire; *to make thy name*—That is, thy power; *known to thine adversaries*—That thine enemies, who are also the enemies of thy people, may know thy power, and that thy name may be dreaded among them.

Verses 3, 4. *When thou didst terrible things*—This may relate to what he did first in Egypt, and afterward in the wilderness; *which we looked not for*—Such things as we could not have expected; *the mountains flowed down*—See Exod. xix. 18; Deut. xxxii. 22; Psa. lviii. 7, with the notes. But Lowth proposes another interpretation, which he thinks agrees better with what follows, namely, *When thou shalt do terrible and unexpected things, when thou shalt come down, (and visibly interpose for the deliverance of thy people,) the mountains shall melt at thy presence. For since the beginning of the world, &c.*—“The methods of thy dispensations, whereby thou wilt fulfil thy promises made to thy people, are beyond any thing we can think or conceive.” Bishop Lowth translates this verse, more agreeably both to the Hebrew and the LXX., thus: For “never have men heard, nor perceived, by the ear; nor hath eye seen a God besides thee, who doeth such things for those that trust in him.” Some of the Jewish doctors have understood this passage of the blessings belonging to the days of the Messiah; and to them the apostle applies it, 1 Cor. ii. 9. Others extend it to the glories of the world to come. Of both these it may be truly said, that *from the beginning of the world* men have not, either by

4 ¶ For since the beginning of the world ^amen have not heard, nor perceived by the ear; neither hath the eye ²seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 Thou meetest him that rejoiceth ^aand worketh righteousness, ¹*those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: ²in those is continuance, and we shall be saved.

6 But we are all as an unclean *thing*, and all

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^a Psa. xxxi. 19; 1 Cor. ii. 9.—² Or, *seen a god beside thee, which doeth so far him, &c.*—¹ Acts x. 35.—² Chap. xxvi. 8. ³ Mal. iii. 6.

hearing or *seeing*; or, as the apostle adds, by any reasonings or conceptions of their own minds, come to the full knowledge of them. None have seen or heard, or can understand, but God himself; and so far as he has been, and is, pleased to reveal it by his Spirit, what the provision is, which is made for the present and future felicity of holy souls; or, as our translation here expresses it, of those that *wait for him*, namely, in the way of duty; that sincerely and earnestly desire, and live in the daily and ardent expectation of, the salvation he hath promised them. The apostle has it, *that love him*; to show that as none can *wait* for him who do not *love* him, so all that *love* him will *wait* for him.

Verse 5. *Thou meetest him that rejoiceth, &c.*—“Thou preventest, with the blessings of thy goodness, those that take pleasure in the ways of thy commandments, and live under a continual sense of thy providence.” *Behold, thou art wroth*—Or greatly angry; *for, or because, we have sinned*—Have been guilty of many and great offences, whereby we have provoked thy heavy displeasure. *In those*—Those ways of thine, thy ways of mercy, in which we have remembered thee; *is continuance*—Or, *perpetuity*; or, *in those thou art ever to be found; and we shall be saved*—At last, though thou art wroth, and we have sinned. “The mercy of the Lord is from everlasting to everlasting on them that fear him,” Psa. ciii. 17. He always waits to be gracious, and through all ages meets his worshippers in his ordinances. This seems to be the sense of this obscure passage; at least it will bear this sense; and, as it is in perfect consistency with the general tenor of the Scriptures, it is certainly safer to admit it, unless a better can be proposed, than to have recourse to any mere conjectural alterations of the Hebrew text.

Verses 6, 7. *We are all as an unclean thing*—Or, *unclean person*, as נכסא equally signifies. He seems to allude to persons unclean through the leprosy, which was the highest degree of uncleanness among the Jews. He means that the body of the people were like one under a ceremonial pollution, who was not admitted into the courts of the tabernacle; or like one labouring under some loathsome disease. We are all, by sin, not only become obnoxious to

A. M. 3298. ^bour righteousnesses are as filthy rags; B. C. 706.

and we all do ⁱ fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And ^k there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast ³ consumed us, ⁴ because of our iniquities.

8 ¹ But now, O LORD, thou art our Father; we are the clay, ^m and thou our potter; and we all are ⁿ the work of thy hand.

9 ¶ Be not ^o wroth very sore, O LORD, nei-

^b Phil. iii. 9.—ⁱ Ps. xc. 5, 6.—^k Hos. vii. 7.—³ Heb. melted.
⁴ Heb. by the hand, as Job viii. 4.—¹ Ch. lxxiii. 16.—^m Ch. xxix. 16; xlv. 9; Jer. xviii. 6; Rom. ix. 20, 21.—ⁿ Eph. ii. 10.

God's justice, but odious to his holiness. "The prophets frequently borrow their images from the received customs and spiritual ceremonies of the nations among which the distinction between things *clean* and *unclean* makes no small figure; and under these images they frequently describe moral defects and religious offences, as in the present passage." And all our righteousnesses, or, justifications, are as filthy rags—As rags, which cannot cover us; as filthy rags, which would only defile us. With respect to the Jews, he refers to all those external ceremonies and services wherein they placed merit, and whereby they hoped for justification, Rom. x. 3, at the same time that they neglected moral duties, and were guilty even of very gross violations of God's holy law. Micah, who lived at the same time, speaks in the same manner, chap. vii. 2-4. But the prophet's declaration is true, if considered as comprehending the best works and actions that can be performed by any of mankind; for all our works have so great an alloy of imperfection, that they cannot justify us before a holy and just God; see Ps. cxliii. 2; Rom. iii. 19, 20; Gal. ii. 16. And our iniquities, like the wind—A wind that withers both leaves and fruit, or that sweeps away all before it; have taken us away—Out of our own land, and from all our privileges and blessings, and scattered us abroad through all the earth; or from God's favour, into a state of condemnation and wrath. And there is none—Or, yet there is none, that is, few: they are not to be discerned among the multitude; that calleth upon thy name—That call upon thee as they ought, as Jacob, Moses, and David did. This shows the universal depravity and apostacy of the Jewish people at the time referred to; that stirreth up himself to take hold on thee—On thy power, truth, and love by faith; that uses fervency and importunity in prayer to recover thy favour, which has been withdrawn from us, and to obtain the removal of the various and heavy calamities with which we are oppressed. For thou hast consumed us—Hebrew, תכוננו, hast melted us; our sins have kindled such a fire of thy wrath against us that we are melted with it.

Verses 8, 9. But now, O Lord, thou art our Father—Notwithstanding all this, thou art our Father, having both created and adopted us; therefore pity

ther remember iniquity for ever: be—A. M. 3298. hold, see, we beseech thee, ^p we are all B. C. 706. thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, ^q Jerusalem a desolation.

11 ^r Our holy and our beautiful house, where our fathers praised thee, is burned up with fire: and all ^s our pleasant things are laid waste.

12 ^t Wilt thou refrain thyself for these things, O LORD? ^u wilt thou hold thy peace, and afflict us very sore?

^o Ps. lxxiv. 1, 2; lxxix. 8.—^p Ps. lxxix. 13.—^q Ps. lxxix. 1.
^r 2 Kings xxv. 9; Ps. lxxiv. 7; 2 Chron. xxxvi. 19.—^s Ezek. xxiv. 21, 25.—^t Chap. xlii. 14.—^u Ps. lxxxiii. 1.

us thy children; we are the clay, and thou our potter—We are in thy hands as clay in the hands of the potter: thou canst form us, and dispose of us as thou plearest. And we will not quarrel with thee, however thou art pleased to deal with us. We are all the work of thy hands—Therefore forget us not, forsake us not, but spare, and preserve, and save us. Be not wroth with us very sore—But let thy anger be mitigated by the clemency and compassion of a father. Neither remember iniquity for ever—Thou hast been angry with us a long time, be not so for ever. Behold, &c. we are thy people—Thy peculiar people, chap. lxxiii. 19. Another argument to enforce the former petition.

Verses 10-12. Thy holy cities—Zion and Jerusalem, mentioned immediately after; or other cities also in the land of Judea besides these two; called *holy*, because God had his synagogues in them, in which he was worshipped, Ps. lxxiv. 8. Zion is a wilderness, &c.—Utterly waste: not only the ordinary cities, but Zion and Jerusalem themselves are in a state of ruin and desolation. Our holy and beautiful house—Our temple. Not only our principal cities, but even our temple, which we thought sacred and inviolable, in which we gloried, because it was *thine*, and our fathers' house, and ours: the place where thy holy service was performed, and thy glory and presence were wont to be manifested. Where our fathers praised thee—They do not presume to mention themselves, having been every way so very abominable; but put the Lord in mind of their fathers, many of whom were his faithful servants, having praised him there. Is burned up with fire—This relates to the burning of the temple by the Romans, who made an entire destruction of it, according to our Saviour's prediction, Matt. xxiv. 2. And all our pleasant things are laid waste—Not only the pleasant land, but all that was magnificent, ornamental, or desirable in Jerusalem, or any other city, town, or place. Wilt thou refrain, or, contain, thyself for, or, at, these things—Wilt thou behold them unmoved, as an indifferent spectator? Wilt thou neither show thy compassion toward thy servants, nor thy resentment toward thine enemies? Wilt thou hold thy peace—Wilt thou be as one that regards not? And afflict us very sore—And persist to afflict us in thy continued hot displeasure?

CHAPTER LXV.

This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding. God is introduced declaring that he had called the Gentiles, though they had not sought him; and had rejected his own people for their refusal to attend his repeated call, 1, 2; for their obstinate disobedience, their idolatrous practices, and detestable hypocrisy, 3-7. That, nevertheless, he would not destroy them all; but would preserve a remnant, to whom he would make good his ancient promises, 8-10. Severe punishments are threatened to the apostates, 11-16. And great blessings are promised to the obedient in a future and glorious state of the church, that is, the Christian Church, 17-25.

A. M. 3298.
B. C. 706.

I ^a AM sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me, unto a nation ^b that was not called by my name.

2 ^c I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts;

^a Rom. ix. 24, 25, 26, 30; x. 20; Eph. ii. 12, 13.—^b Chap. lxiii. 19.—^c Rom. x. 21.—^d Deut. xxxii. 21.—^e Chap. i. 29;

NOTES ON CHAPTER LXV.

Verse 1. That in the primary sense of this text it is a prophecy of the conversion of the Gentiles, upon the rejection of the Jews, for their contempt and crucifying of Christ, cannot be doubted by any, who will not arrogate to themselves a greater ability to interpret the prophecies of the Old Testament than St. Paul had, who, Rom. x. 20, expressly so interprets it, and applies it; which shows the vanity of the Jews in their other interpretations of it. *I am sought*—Hebrew, נדרשתי, literally, diligent inquiry is made after me; or, I am diligently inquired of. Vitringa renders it, "Quæsitus sum cum effectu;" *I am sought so as to be found.* The LXX. read, εμφανης εγενηθην, *I am made manifest, or, made known,* as Bishop Lowth translates it; *to them that asked not for me*—That in times past made no inquiry after me; *I am now found by them that formerly sought me not.* *I said, Behold me, behold me*—I invited whole nations, by the preaching of my gospel, to behold me, and that with importunity, reiterating my calls and entreaties; and this I did unto a nation not called by my name, with which I was not in covenant, and which did not profess any relation to me. The prophet speaks of what was to take place some hundreds of years afterward, as if it were a thing already done, to signify the certainty of it.

Verse 2. *I have spread out my hands*—This is applied to the Jews, Rom. x. 21. *I have stretched out my hands, I have used all means to reduce them; I have stretched out the hands of a passionate orator, to persuade them; of a liberal benefactor, to load them with my benefits: this I have done continually, in the whole course of my providence with them. To a rebellious people*—Yet they are a rebellious people. St. Paul expounds it by λαον απειθυστα, και αντιλεγοντα, *A people not persuaded, not believing, or, not obeying; but gainsaying, or, contradicting the word and will of God. Which walketh in a way that is not good*—Less is expressed

3 A people ^d that provoketh me to anger continually to my face; ^e that sacrificeth in gardens, and burneth incense ^f upon altars of brick;

4 ^g Which remain among the graves, and lodge in the monuments, ^h which eat swine's flesh, and ⁱ broth of abominable things is in their vessels;

lxvi. 17; Lev. xvii. 5.—¹ Heb. upon bricks.—^f Deut. xviii. 11.—^g Chap. lxvi. 17; Lev. xi. 7.—² Or, pieces.

than is intended: the meaning is, in a way that is very bad. *After their own thoughts*—Or, as it is elsewhere expressed, after the imaginations of their hearts; a usual phrase to describe sin, especially in the matter of God's worship. The Prophet Jeremiah expresses sin in this manner many times.

Verses 3, 4. *A people that provoketh me to anger*—That the Jews are the people here intended, is without question: the prophet, speaking of the calling of the Gentiles, upon their rejection, enumerates some of their sins which were the causes thereof: for though their crucifying of Christ was the sin which was the principal or proximate cause, yet God visited on that generation their iniquities and the iniquities of their fathers together; they having, by the act of rejecting and crucifying their Messiah, filled up the measure of their sins. *Continually to my face*—With the utmost impudence, not taking notice of my omnipresence and omniscience. *That sacrificeth in gardens, and burneth, &c.*—Directly contrary to the divine rule. "These are instances," says Bishop Lowth, "of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity. The heathen worshipped their idols in groves: whereas God, in opposition to this species of idolatry, commanded his people, when they should come into the promised land, to destroy all the places wherein the Canaanites had served their gods, and in particular to burn their groves with fire, Deut. xii. 2, 3. These apostate Jews sacrificed upon altars built of bricks; in opposition to the command of God, with regard to his altar, which was to be of unhewn stone, Exod. xx. 25. Or it means perhaps that they sacrificed upon the roofs of their houses, which were always flat, and paved with brick or tile, or plaster of terrace; an instance of this idolatrous practice we find 2 Kings xxiii. 12, where it is said that Josiah beat down the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah had made. See also Zeph. i. 5." Who

A. M. 3298. 5^h Which say, Stand by thyself,
B. C. 706. come not near to me; for I am holier
than thou. These are a smoke in my³ nose,
a fire that burneth all the day.

6 Behold; ¹it is written before me: ²I will
not keep silence, ¹but will recompense, even
recompense into their bosom,

7 Your iniquities, and ^mthe iniquities of your
fathers together, saith the LORD, ⁿwhich have

^b Matt. ix. 11; Luke v. 30; xviii. 11; Jude 19.—³ Or, anger.
¹ Deut. xxxii. 34; Mal. iii. 16.—² Psa. l. 3.

remain among the graves, and lodge in the monu-
ments—Or, as Bishop Lowth renders it, *Who dwell
in the sepulchres and lodge in the caverns*, for the
purposes of *necromancy*, (or, the art of revealing
future events by communications with the dead,)
and *divination*; to obtain dreams and revelations:
another instance this of heathenish superstition,
which the Latin poet describes as follows:

“Huc dona sacerdos
Cum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit;
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque Deorum
Colloquio, atque imis Acheronta affatur Avernis.”
VIRG. ÆN., vii. 86.

“Here in distress th’ Italian nations come,
Anxious to clear their doubts, and learn their doom:
First, on the fleeces of the slaughter’d sheep,
By night the sacred priest dissolves in sleep;
When, in a train, before his slumb’ring eye,
Thin airy forms and wondrous visions fly,
He calls the powers who guard the infernal floods,
And talks inspired, familiar with the gods.”

PITT.

Which eat swine’s flesh—“Which was expressly
forbidden by the law, Lev. xi. 7; but among the
heathen was in principal request in their sacrifices
and feasts. Antiochus Epiphanes compelled the
Jews to eat swine’s flesh, as a full proof of their re-
nouncing their religion, 2 Mac. vi. 18; and vii. 1.
And broth of abominable things—For lustrations,
magical arts, and other superstitious and abominable
practices.”—Bishop Lowth.

Verses 5, 6. *Who say, Stand by thyself, come not
near to me*—Though they were so exceedingly
guilty, yet they pretended to singular sanctity, so
that they would not suffer others to come near or
touch them. The reader will observe that the crime
of hypocrisy is here decried, and every one that is
acquainted with the gospels will easily see that the
character of the Pharisees and their followers is
drawn in this passage; see Luke xviii. 10. And
there cannot be a more lively description of spiritual
pride and hypocritical arrogance than it gives us.
For I am holier than thou—Thus they esteemed
themselves *holier* than others, though all their *holi-
ness* lay in rituals, and those too such as God never

burned incense upon the mountains, A. M. 3298.
° and blasphemed me upon the hills: B. C. 706.
therefore will I measure their former work into
their bosom.

8 ¶ Thus saith the LORD, As the new wine
is found in the cluster, and *one* saith, Destroy
it not; for ^pa blessing is in it: so will I do for
my servants’ sake, that I may not destroy them
all.

¹ Psa. lxxix. 12; Jer. xvi. 18; Ezek. xi. 21.—^m Exod. xx. 5.
^a Ezek. xviii. 6.—[°] Ezek. xx. 27, 28.—^p Joel ii. 14.

commanded. Of these God saith, *These are a
smoke in my nostrils, a fire that burneth all the
day*—That is, a continual provocation to me: as
smoke is an offence to our noses. *Behold, it is writ-
ten before me*—They may think I take no notice of
these things, but I will as certainly remember them
as princes remember the things which, in order that
they may not forget them, they record in writing.
And they shall know that I take notice of, and will
remember them; for *I will not keep silence*—That
is, I will not long neglect the punishment of them,
though for a while I have delayed it, like a man who
restrains his wrath, for some wise reasons which are
best known to himself, Psa. l. 21; *but will recom-
pense into their bosom*—My punishment of them
shall be severe and certain, but yet it shall be just,
and not greater than their sins have merited.

Verse 7. *Your iniquities, and the iniquities of
your fathers together*—Yea, and when I reckon
with them, I will punish them, not only for their
personal sins, but for the sins of their parents, which
they have made their own, by imitation. *Which
have burned incense upon the mountains*—There per-
forming to idols that homage which I commanded
them to pay unto me; or, if any of them pretend it
was to me they performed that service, though be-
fore an image, yet it was in a way and place in
which I expressly forbid them to worship me, having
appointed the place where, and the manner how, I
would be worshipped. *And blasphemed me upon
the hills*—Dishonoured instead of glorifying me, by
worshipping me in a way which I had not appoint-
ed, and which they learned only from idolaters.
Therefore will I measure their former work, &c.—
I will not only punish the late sins that they have
committed, but the former sins of this kind, which
those that went before did practise, and they have
continued in.

Verses 8-10. *Thus saith the Lord*—These words
may be conceived as a gracious answer from God to
the prophet, pleading God’s covenant with *Abra-
ham, Isaac, and Israel*. To this God replies, that
he intended no such severity as the utter destruc-
tion of the whole nation; that the unfaithfulness of
men should not make his promise to the ancient pa-
triarchs of none effect, Rom. iii. 3; that his threat-
ening should be made good upon the generality of
this people, whose *vine was of Sodom*, and of the
fields of Gomorrah, Deut. xxxii. 32. *As the new*

A. M. 3298. 9 And I will bring forth a seed out
B. C. 706. of Jacob, and out of Judah an inheritor of my mountains: and mine ^aelect shall inherit it, and my servants shall dwell there.

10 And ^rSharon shall be a fold of flocks, and ^sthe valley of Achor a place for the herds to lie

^a Verses 15, 22; Matt. xxiv. 22; Rom. xi. 5, 7.—^r Chapter xxxiii. 9; xxxv. 2.—^s Josh. vii. 24, 26; Hos. ii. 15.

wine is found in the cluster, &c.—As in a vineyard, which is generally unfruitful, there may be some vine that brings forth fruit; or as in a vine that is full of luxuriant branches, that bring forth no fruit, there may be here and there a bunch that contains good grapes, and as to such, the gardener bids his servants *destroy it not*, for there is in them what speaks God's blessing. So—So (saith God) *will I do for my servants' sake, that I may not destroy them all*—Namely, for the sake of my servants, Abraham, Isaac, and Jacob. *I will bring a seed out of Jacob*—A small number, which shall be as a seed, from whence others shall spring, Rom. ix. 27–29. *And out of Judah an inheritor of his mountains*—That is, of the country of Judea, which was mountainous. God calls them *his mountains*, because he had chosen that country before all others. Though this may first refer to the return of the Jews out of the captivity of Babylon into their own land, yet, according to this whole prophecy, it must ultimately respect their restoration to the land of Canaan, after their conversion to Christianity. *And mine elect shall inherit it*—My chosen ones, namely, such as should embrace Christianity, termed by St. Paul, the *election of grace*, (Rom. xi. 5–7,) who, in consequence of repentance toward God, and faith in Jesus of Nazareth as the true Messiah, should become, with the Gentile Christians, a *chosen generation, a royal priesthood, a holy nation, a peculiar people*, to offer *spiritual sacrifices, acceptable to God by Jesus Christ*. *And Sharon shall be a fold of flocks*—After they are restored, as mentioned above, to their own land. Sharon was a place of great fruitfulness for pastures. It was become like a wilderness, but God here promises that it should again be a *place for the flocks*. *And the valley of Achor a place, &c.*—Achor was a valley to the north of Jericho, opposite to the town of Ai, where Achan was put to death, and which was remarkably fertile, Josh. vii. 26. *For my people that have sought me*—Lest the wicked, idolatrous Jews should apply this promise to themselves, God here limits it to the people who should seek him, that is, should turn to him in true repentance and faith, and seek his favour. That the words have the force of such a limitation appears from what follows.

Verse 11. *But, &c.*—The prophet now returns to address his discourse to the sinners and apostates, whom he had reprov'd and threatened, (verses 2, 3,) and renews his charge against them for forsaking the Lord, separating themselves from his worship,

down in, for my people that have A. M. 3298
B. C. 706. sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget ^tmy holy mountain, that prepare ^ua table for that ^ttroop, and that furnish the drink-offering unto that ^snumber.

^t Chap. lvi. 17; lvii. 13; Verse 25.—^u Ezek. xxiii. 41; 1 Cor. x. 21.—^s Or, *Gad*.—^s Or, *Meni*.

and polluting themselves with idolatry, the most shameful and abominable in his sight. *Ye are they that forsake the Lord*—Let not any of you that are idolaters and covenant-breakers think that these promises belong to you: you are apostates from God's fear and love, his worship and service, and have neither part nor lot in this matter; *that forget my holy mountain*—My temple and worship, a figure of the Christian Church. *That prepare a table, &c.*—As God had altars, which are sometimes called *tables*, (see Ezek. xli. 22,) so they prepared altars for their idols. By *preparing a table* here, however, seems rather to be meant *the feasts* they made upon their sacrifices, in imitation of what the true God had commanded his people, Deut. xvi. 14, 15; *for that troop*—A troop of idols, worshipped by the heathen; *and furnish the drink-offerings unto their number*—God had appointed *drink-offerings*, as a sort of homage to be paid to him; and these people paid this homage to their idols. The words *gad* and *meni*, the former of which is rendered *troop* here, and the latter *number*, are thought by many commentators to be the names of certain idols. The LXX. render the former word το δαιμονιον, the demon, or devil, and the latter τη τυχη, fortune. Or, according to the copy St. Jerome seems to have used, they have translated *gad*, fortune, and *meni*, demon. Not to mention the opinion of other learned men, Dr. Waterland and Bishop Lowth suppose that *gad* means *the sun*, and *meni*, *the moon*. And it seems very probable that the moon, at least, is meant by one of these names, being generally worshipped throughout all the East, and termed *the queen of heaven*, and afterward by the Greeks under the name of Hecate. The idolatrous Jews erected altars to this fancied goddess on the tops of their houses, or near their doors, and in the corners of their streets, or in groves, and offered to her incense, cakes baked with oil and honey, and drink-offerings of wine, and other liquors. And it appears to have been usual among the Greeks from the most ancient times, to spread in the evening a table covered with dainties, in the highways, in honour to her. But it is of no consequence to us what these objects of idolatrous worship were; nor have we any cause to regret, that the inspired penmen have not deigned to inform us, but have, “chosen rather that the memory of the knowledge of them should be utterly abolished. And God be praised, that they are so totally abolished that we are quite at a loss to know what, and what sort of things they were.”—Schmiedius, quoted by Bishop Lowth.

A. M. 3298. 12 Therefore will I number you to
B. C. 706. the sword, and ye shall all bow down
to the slaughter: ^abecause when I called, ye
did not answer; when I spake, ye did not hear;
but did evil before mine eyes, and did choose
that wherein I delighted not:

13 Therefore thus saith the Lord God, Behold,
my servants shall eat, but ye shall be hungry:
behold, my servants shall drink, but ye shall be
thirsty: behold, my servants shall rejoice, but
ye shall be ashamed:

14 Behold, my servants shall sing for joy of

A. M. 3298. heart, but ye shall cry for sorrow of
B. C. 706. heart, and ^ashall howl for ^bvexation
of spirit.

15 And ye shall leave your name ^afor a curse
unto ^amy chosen: for the Lord God shall slay
thee, and ^bcall his servants by another name:

16 ^cThat he who blesseth himself in the
earth, shall bless himself in the God of truth;
and ^dhe that sweareth in the earth, shall swear
by the God of truth; because the former trou-
bles are forgotten, and because they are hid
from mine eyes.

^a2 Chron. xxxvi. 15, 16; Prov. i. 24; Chap. lxvi. 4; Jer. vii. 13; Zech. vii. 7; Matt. xxi. 34-43.—^bMatt. viii. 12; Luke xiii. 28.—^cHeb. *breaking*.

^aJer. xxix. 22; Zech. viii. 13.—^bVerses 9, 22.—^cChap. lxii. 2; Acts xi. 26.—^dPsa. lxxii. 17; Jer. iv. 2.—^eDeut. vi. 13; Psa. lxxiii. 11; Chap. xix. 18; xlv. 23; Zeph. i. 5.

Verse 12. *Therefore will I number you to the sword*—“Here the allusion to *meni*, which signifies *number*, is obvious.” *And you shall all bow down to the slaughter*—As you have bowed down to idols, which are my enemies, I will make you bow down to your enemies’ swords; *because when I called*—Namely, by my prophets, you did not answer by doing the things that I enjoined. *But did evil before mine eyes*—You sinned deliberately, choosing sinful courses, the things which I hated. It must be observed here, that though the Jews, in the time of Christ and his apostles, (the period, it seems, referred to,) were not guilty of such idolatries as those above mentioned, yet, as they manifested the same spirit of rebellion, perverseness, and enmity to God, he therefore threatens that he would number them to the sword, as criminals ordered for execution, which he accordingly did, sending the Roman armies to desolate their country, lay their cities level with the ground, and almost extirpate their whole nation.

Verses 13-15. *Behold, my servants shall eat, but you shall be hungry, &c.*—I will make a great difference between my faithful servants and such unbelievers as you are. This promise the Lord fulfilled in a remarkable manner before the destruction of Jerusalem by the Romans. In consequence of the direction given by Christ to his disciples, (Matt. xxvi. 15,) when they observed the Roman armies approaching toward Jerusalem, they left the devoted city and fled to the mountains, an opportunity for doing which being given them by the special providence of God. For after the Romans, under Cestius Gallus, made their first advance toward Jerusalem, they suddenly withdrew again in a most unexpected, and, indeed, impolitic manner; at which Josephus testifies his surprise, since the city might then have been easily taken. By this means they gave, as it were, a signal to the Christians to retire; which, out of regard to their Lord’s admonition, they did, some to Pella, and others to mount Libanus, and thereby not only preserved their lives, but obtained a supply of all their wants; while, in the mean time, the unbelieving and disobedient Jews, who had rejected and crucified their Messiah, pertinaciously seeking

to defend themselves in the city, were overwhelmed with the greatest calamities that ever came upon any people, and perished with hunger and thirst, the sword of their enemies, and mutual slaughters, in the greatest anguish and despair, *crying*, as it is here said, *for sorrow of heart*, and *howling for vexation of spirit*. *And ye shall leave your name for a curse unto my chosen*—That is, to the Christians. They shall use your name as examples of the eminent wrath of God upon sinners; or, as Vitranga reads it, *Ye shall leave your name for an oath to my chosen*; explaining the meaning to be, “That the punishment and calamity of these apostates should be so remarkable, that in the forms of swearing men should take their example from the severity of the divine judgment inflicted upon them, and from their miserable state; saying, ‘If I knowingly and wilfully deceive, may as great calamities happen to me as have happened to those wicked and apostate Jews.’” See Jer. xxix. 22. *For the Lord shall slay thee*—For you shall not perish by an ordinary hand, but by the hand of the Lord God. Your destruction shall be most extraordinary. The prophet may either allude in this expression to the total abolition of the Jewish economy, or to the prodigious slaughter made of that people by one dreadful massacre after another, especially during the siege of Jerusalem; *and shall call his servants by another name*—God himself shall consider your very name as infamous and accursed, and will not suffer his people to be called by it. They shall not be called *Jews* or *Israelites*, but *Christians*. See note on chap. lxii. 2.

Verse 16. *That he who blesseth himself in the earth*—In any part of the world, for God shall have servants out of all nations, that shall be dignified with this new name; *shall bless himself in the God of truth*—That is, in his name; shall renounce every species of idolatry, and invoke and praise the true God alone. They shall have recourse to, and trust in, him alone, for blessing and happiness, and for a supply of all their wants. Observe, reader, it is of great consequence what that is which we bless ourselves in, and which we most please ourselves with. Worldly people bless themselves in the abundance

A. M. 3298. 17 ¶ For behold, I create *new hea- A. M. 3298
B. C. 706. vens and a new earth: and the for- B. C. 706.
mer shall not be remembered, nor ⁷ come into
mind.

18 But be ye glad and rejoice for ever *in that*
which I create: for behold, I create Jerusalem
a rejoicing, and her people a joy.

19 And ^f I will rejoice in Jerusalem, and joy

* Chap. li. 16; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1.—⁷ Heb.
come upon the heart.

which they have of this world's goods, Psa. xlix. 18;
Luke xii. 19; but God's servants bless themselves in
him, as a God all-sufficient for them. *And he that*
swareth, &c.—By him also they shall *swear*, and
not by any creature, or any false god. To his judg-
ment they shall refer themselves, from whom every
man's judgment proceeds. Both in prayer and
praise, and in every act of homage and worship,
they shall give honour to him as *the God of truth*—
Hebrew, *Amen*, which some understand of Christ,
who is himself *the Amen, the faithful and true wit-
ness*, and in whom all the promises are *yea and*
amen. In him we must bless ourselves, and by him
we must swear unto the Lord, and covenant with
him. Some read it, *He that is blessed in the earth*
shall be blessed in the true God; for Christ is *the*
true God and eternal life, 1 John v. 20. And it was
promised of old, that in him should *all families of*
the earth be blessed. *Because the former troubles*
are forgotten—Namely, the troubles of the church.
They shall see that what God hath promised he hath
also fulfilled, and that he hath put an end to the
troubles of his people, the remembrance of which
shall be swallowed up in their present comforts. The
chief reason of this is assigned in the next verse.

Verses 17–19. *For behold, I create new heavens,*
&c.—I will tell you yet a more admirable thing: I
am about wholly to change the state, not only of my
people, freeing them from the afflictions and trou-
bles by which they have been oppressed, but also of
the world, bringing a new face upon it; sending my
Son to institute a new economy and worship, and
raise up a new church; and pouring out my Spirit
in a more plentiful manner; which new state shall
continue until a *new heaven and a new earth* ap-
pear, *in which shall dwell nothing but righteous-
ness*, 2 Pet. iii. 13; Rev. xxi. 1. *And the former*
shall not be remembered—That state of things shall
be so glorious, that the former state of my people
shall not be noticed in comparison of it. *But be*
ye glad and rejoice for ever—You that are my
people. Though you cannot rejoice with that de-
gree of joy which will attend the fruition of such a
good, yet be glad and rejoice with the *rejoicing of*
hope, for the thing is certain, and what I have already
begun to do. Nor let your present state, nor the
discouragements you have from seeming improb-
abilities, prevent your joy; for it is not a work to be
performed in an ordinary way, or by an ordinary
power, but by that almighty and creating energy

in my people: and the *voice of weep- A. M. 3298
ing shall be no more heard in her, nor B. C. 706.
the voice of crying.

20 There shall be no more thence an infant
of days, nor an old man that hath not filled his
days: for the child shall die a hundred years
old: ^h but the sinner *being* a hundred years old
shall be accursed.

^f Chap. lxii. 5.—^g Chap. xxxv. 10; li. 11; Rev. vii. 17; xxi. 4.
^h Eccles. viii. 12.

which produces and brings into being what before
had no existence. *For behold, I create Jerusalem*
—Namely, the gospel church; *a rejoicing*—That is,
a cause and source of joy, because of the light and
grace, the wisdom, holiness, and happiness that shall
be possessed by its members, the pure doctrine which
shall be held and professed, and the excellent disci-
pline which shall be maintained in it; *and her peo-
ple a joy*—They shall not only rejoice, but be rejoiced
in: those that sorrowed with the church shall re-
joice with her. *And I will rejoice in Jerusalem*—
The prosperity of the church shall be a rejoicing to
God himself, who has pleasure in the prosperity of
his servants; *and joy in my people*—Taking com-
placency in the work of my grace wrought in them,
and in the works of righteousness wrought by them.
And the voice of weeping shall be no more heard—
Such promises, many of which are to be found in
the Scriptures, must either be understood in a com-
parative sense, meaning they shall suffer no such
misery as formerly, or as signifying only *some long*
or *eminent state of happiness*; unless they be re-
ferred to another life, in which case they may be
taken strictly, as signifying a perpetuity and perfec-
tion of joy and happiness.

Verse 20. *There shall be no more thence an in-
fant of days, &c.*—There shall be no untimely or
premature deaths, either of infants and children, who
do not grow up to man's estate, or of old men, who
do not live out the full term of life. *For the child*
shall die, &c.—This should rather be translated,
For he that dies a hundred years old shall die a
child: and the sinner that dies a hundred years
old shall be (that is, *shall be deemed*) *accursed*,
or cut off by the justice of God for his crimes.
Thus “the prophet describes this renovation of the
world as a paradisiacal state, and such as the patri-
archs enjoyed before the flood, when men commonly
lived nearly a thousand years. So he that died at
a hundred years of age would have been looked
upon as dying in the age of childhood, and be judg-
ed to have been cut off in the beginning of his years,
as a punishment for some great sins he had com-
mitted.”—Lowth. It is justly observed here by Mr.
Scott, that “the event alone can certainly determine
whether this is meant literally or figuratively; but
it is evident that the universal prevalence of real
Christianity would so terminate wars, murders, con-
tentions, idleness, intemperance, and licentiousness,
as greatly to lengthen out the general term of man's

A. M. 3298. 21 And ⁱ they shall build houses and
B. C. 706. inhabit *them*; and they shall plant
vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit;
they shall not plant, and another eat: for ^k as
the days of a tree *are* the days of my people,
and ^l mine elect ^m shall long enjoy the work of
their hands.

23 They shall not labour in vain, ⁿ nor bring
forth for trouble; for ^o they *are* the seed of the

blessed of the LORD, and their off- A. M. 3298.
spring with them. B. C. 706.

24 And it shall come to pass, that ^p before they
call, I will answer; and while they are yet
speaking, I will hear.

25 The ^q wolf and the lamb shall feed to-
gether, and the lion shall eat straw like the
bullock: ^r and dust *shall be* the serpent's meat.
They shall not hurt nor destroy in all my holy
mountain, saith the LORD.

ⁱ Lev. xxvi. 16; Deut. xxviii. 30; Chap. lxii. 8; Amos ix. 14.
^k Psa. xcii. 12.—^l Verses 9, 15.—^m Heb. *shall make them con-*
tinue long, or, shall wear out.

ⁿ Deuteronomy xxviii. 41; Hosea ix. 12.—^o Chapter lxi. 9.
^p Psalm xxxii. 5; Daniel ix. 21.—^q Chapter xi. 6, 7, 9.
^r Genesis iii. 14.

life. Many diseases which now destroy thousands
and tens of thousands in the prime of life, and com-
municate distempers to succeeding generations,
would, in that case, scarcely be heard of any more;
and thus the human constitution would soon be
much mended, and children would generally come
into the world more vigorous and healthy than they
can do while vice so greatly prevails. What God
may further intend in this matter we cannot deter-
mine." Vitringa's view of the passage seems to
have been, that "there shall be no violent or punitive
death in this holy city, but that all the inhabitants
being holy, all shall die full of days and happy, and
shall have, as it were, a foretaste, pledge, and earnest
of life eternal, in their long and happy life below."

Verses 21-23. *They shall build houses and in-*
habit them—The prophet here describes another
privilege of the church in these happy days. They
shall enjoy blessings, the very reverse of the curses
denounced on the disobedient, Deut. xxviii. 30.
They shall plant vineyards and eat the fruit of
them. See note on chap. lxii. 8: *They shall not*
plant and another eat—Which might happen, either
through their enemies seizing the fruits of the trees
they planted, or through their own premature death
before those fruits were brought to perfection. *For*
as the days of a tree are the days of my people—
Not like the fading of a leaf, to which our present
frail state is often compared, but their age shall equal
the duration of the trees planted by them; yea, of
the oaks, the most long-lived of trees, supposed to
last about a thousand years, being five hundred years
growing to full perfection, and as many decaying;

"which," says Bishop Lowth, "seems to be a mode-
rate and probable computation." The LXX. trans-
late this clause, *γὰρ τὰς ἡμέρας τῆς ἐνυλῆς τῆς ζωῆς εἰσονται*
αἱ ἡμέραι τῆς ἡμῶν; *As the days of the tree of life*
shall be the days of my people. They shall not labour
in vain—As those do who do not enjoy the fruit of
their labour; *nor bring forth*—Beget and bring forth
children; *for trouble*—Those that shall give them
trouble by their bad conduct, or by the poverty and
misery in which they shall be involved; *for they*
are the seed of the blessed of the Lord, &c.—There
is a blessing entailed upon them by descent from
their ancestors, which their offspring with them
shall partake of; who shall be a comfort to them,
and whom they shall have the happiness to see
walking in the truth.

Verse 24. *Before they call I will answer*—"Be-
hold here," says Vitringa, "a desirable blessing, the
truest seal of divine favour and paternal love. The
closest conjunction of heaven and earth, that is, of
God and men, is expressed in this verse; seeing that
God declares he will abundantly and immediately
satisfy the desires of his people, which desires are
here supposed to be just and conformable to his will;
and that he will be of such goodness as of his own
accord to prevent their requests, and even answer
their prayers before they utter them."

Verse 25. *The wolf and the lamb shall feed to-*
gether—Concerning the metaphorical sense of these
expressions see chap. xi. 7, and xxxv. 9. But since
the renovation here spoken of extends to the whole
creation, the words may imply the correcting the
noxious qualities of fierce or venomous creatures.

CHAPTER LXVI.

This chapter is a continuation of the subject of the foregoing, and many of the expressions in it are nearly the same with
those there used. If it relate at all to the different state of the good and bad among the Jews, at their return out of cap-
tivity, yet it chiefly respects the rejection of the Jews in the days of the Messiah, the conversion of the Gentiles, and the
erection of the kingdom of Christ in the world. The first verse of the chapter is applied by Stephen (Acts vii. 49, 50)
to the dismantling of the temple by the planting of the Christian Church, which may serve as a key to the whole chapter.
We have here, (1.) The contempt which God puts upon ceremonial services in comparison of moral duties, and an intima-
tion of his purpose shortly to put an end to sacrifices and the whole temple service, and to reject those that adhered to them,

1-4. (2.) The salvation which God would, in due time, work for his people, delivering them out of the hands of their oppressors, 5; speaking terror to the persecutors, 6; and comfort to the persecuted, with a wonderful accession of the Gentiles to them, and abundant satisfaction therein, 7-14. (3.) The terrible vengeance which God would bring upon the enemies of his church and people, 15-18. (4.) The happy establishment of the church upon large and sure foundations, its constant attendance on God, and triumph over its enemies, 19-24.

A. M. 3298.
B. C. 706. **THUS** saith the LORD, ^a The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

2 For all those *things* hath my hand made, and all those *things* have been, saith the LORD:

^a 1 Kings viii. 27; 2 Chron. vi. 18; Matt. v. 34, 35; Acts vii. 48, 49; xvii. 24.—^b Chap. lviii. 15; lxi. 1.—^c Psa. xxxiv. 18; li. 17.

NOTES ON CHAPTER LXVI.

Verses 1, 2. *Thus saith the Lord, The heaven is my throne*—That is, the throne of my glory and government; the place where I most manifest my power, and show myself in my majesty. Hence we are taught to pray, *Our Father which art in heaven. And the earth is my footstool*—Or, a place on which I set my feet, (Matt. v. 35,) overruling all the affairs of it according to my will. *Where is the house that ye build me?*—Can there be a house built that will contain me, who encompass and fill heaven and earth? *and where is the place of my rest?*—Where is the place wherein I can be said to rest in a proper sense? The ark was indeed called God's footstool, and the place of his rest, in a figurative sense, because there God manifested himself, though in degrees much beneath the manifestations of himself in heaven: but properly God hath no certain place of rest, and especially no temple built by man can be a place of rest for him. For what satisfaction can the Eternal Mind take in a house made with men's hands? What occasion has he, as we have, for a house to repose himself in, *who fainteth not, neither is weary; who neither slumbers nor sleeps?* Or, if he had occasion, *he would not tell us*, Psa. l. 12. *For all those things hath his hands made*—Heaven and all its courts, earth and all its borders, and all the hosts of both. *And all these have been*—Have had their beginning by the power of God, who was infinitely happy from eternity before they existed, and therefore cannot be benefited by them. Or, as the clause may be rendered, *all these things are*: they still continue upheld by the same power that made them; so that *our goodness extendeth not to him*. Vitringa is justly of opinion that "this discourse is directed to the hypocrites, who, despising the gospel of the Son of God, after they had made the temple a *den of thieves*, were yet zealous to repair and adorn it. They did not consider that a new economy being established, no earthly and material temple could be acceptable to Him whose throne was in heaven, and who everywhere found the place of his rest in the humble and contrite heart." "The Jews," says Bishop Lowth, "valued themselves much upon their temple, and the pomp-

^b but to this *man* will I look, ^c even to ^a him that is poor and of a contrite spirit, and ^d trembleth at my word. A. M. 3298.
B. C. 706.

3 ^e He that killeth an ox *is as if* he slew a man; he that sacrificeth a ^f lamb, *as if* he ^g cut off a dog's neck; he that offereth an oblation, *as if* he offered swine's blood; he that ^h burneth

^d Ezra ix. 4; x. 3; Prov. xxviii. 14; Verse 5.—^e Chap. i. 11. ^f Or, *kid*.—^g Deut. xxiii. 18.—^h Heb. *maketh a memorial of*, Lev. ii. 2.

ous system of services performed in it, which they supposed were to be of perpetual duration; and they assumed great confidence and merit to themselves for their strict observance of all the externals of their religion. And at the very time when the judgments denounced in verses 6, 12 of the preceding chapter were hanging over their heads, they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God, therefore, admonishes them, that the Most High dwelleth not in temples made with hands; and that a mere external worship, how diligently soever attended, when accompanied with wicked and idolatrous practices in the worshippers, would never be accepted by him. This their hypocrisy is set forth in strong colours, which brings the prophet again to the subject of the former chapter; and he pursues it in a different manner, with more express declarations of the new economy, and of the flourishing state of the church under it; the increase of which he shows is to be sudden and astonishing."

But to this man will I look—But though I regard not the magnificence and splendour of a temple built with human hands, nor any ornaments that are or can be bestowed upon it, nor the pomp and show of the ceremonies and services performed in it, or connected with it; and though I reign on a throne in majesty in the highest heavens, and *fill both heaven and earth with my glory*, yet will I look with a favourable eye to him that hath a *broken and contrite spirit*—Whose heart is subdued to the will of God, and who is poor and low in his own eyes; *and that trembleth at my word*—Who trembles when he hears my threatening words, and receives every revelation of my will with reverence. Such a one is a living temple of God, (chap. lviii. 15,) and of infinitely more value in his sight than the most sumptuous edifice that can be raised by the art or power of man, though it should be adorned in the most costly manner with gold and silver, and precious stones.

Verse 3. *He that killeth an ox is as if he slew a man*—Without this humble and devout temper of mind, killing an ox for a burnt-offering is no more acceptable to God than if a man offered his son in

A. M. 3298. incense, *as if* he blessed an idol. Yea,
B. C. 706.

they have chosen their own ways,
and their soul delighteth in their abominations.

4 I also will choose their ^adelusions, and will bring their fears upon them; ^bbecause when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes,

^a Or, *devices*.—^b Prov. i. 24; Chap. lxx. 12; Jer. vii. 13.

and chose *that* in which I delighted A. M. 3298.
not. B. C. 706.

5 ¶ Hear the word of the LORD, ^bye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, ^cLet the LORD be glorified: but ^khe shall appear to your joy, and they shall be ashamed.

^b Verse 2.—^c Chap. v. 19.—^k 2 Thess. i. 10; Tit. ii. 13.

sacrifice to Moloch. "God here shows that the external ritual worship, offered to him by hypocrites and wicked persons, void of faith and virtue, was no more estimable in his sight than the material temple above spoken of; but that he was as much offended by the ritual worship of the impure, as by the most grievous crimes perpetrated against the immediate commands of the law, and particularly under the new economy, after the promulgation of the law of liberty, and the perfect and true sacrifice offered by Christ to expiate the sins of the world. The declaration is most important, but will not be understood unless by those who are well acquainted with the interior part of religion." See-Vitringa. Solomon, it may be observed, gives (Prov. xv. 8) a short but full commentary on the whole verse: *The sacrifice of the wicked is an abomination to the Lord. He that sacrificeth a lamb as if he cut off a dog's neck*—Namely, in order to sacrifice it. This animal was held in the greatest abhorrence by the Jews, inasmuch that the very price of a dog was forbidden to be brought into the house of the Lord, Deut. xxiii. 18. The comparison shows God's detestation of ceremonial performances from persons destitute of true piety. *He that offereth, &c., as if he offered swine's blood*—Which, being one of the principal sacrifices which the heathen offered to their idols, was in a particular manner abominable to God. *He that burneth incense as if he blessed an idol*—As if he honoured an idol with gifts and presents. From hence it is plain that the prophet is not here reflecting upon *idolatrous worship*, but *formal worship*; for to say, He that burneth incense to an idol is as he that *blesseth an idol*, would be only to say, He that *blesseth an idol*, *blesseth an idol*; that is, it would be saying nothing. But he is reflecting upon those who, in a formal way, and not in spirit and in truth, worshipped the true God, and by acts which he had appointed. God, by the prophet, declares that these men's services were no more acceptable to him than *murder, idolatry*, or the most *horrid profanation of his name*. Yea, they have chosen their own ways—They live as they list; they persist in their wicked practices, and yet expect to recommend themselves to my favour by their ceremonial observances. And their soul delighteth in their abominations—Taking pleasure in their sins, and showing their contempt of my authority and enmity to my holiness, as much as their fathers did when they were mad upon their idols.

Verse 4. *I also will choose their delusions*—I will

punish them in their own way, and set those over them as teachers who shall govern them by their traditions instead of my word. Or, I will suffer false Christs and false prophets to deceive them, Matt. xxiv. 24; John v. 43. And I will bring their fears upon them—This was exactly fulfilled when, as they crucified Christ for fear of the Romans, (John xi. 48,) that very sin was punished with their utter destruction by the Romans. *Because when I called*—Because when, by my servants, I called you to repentance, to bring forth fruit worthy of repentance, and to believe in my Son, your true Messiah; none did answer—Very few yielded obedience. He evidently speaks of the calls to repentance, and the invitations to believe in Christ, given them by John the Baptist, Jesus himself, and his apostles and evangelists: *When I spake they did not hear*—God accounts that those do not hear who do not obey his will.

Verse 5. *Hear, &c.*—The prophet here, forbearing to proceed in denouncing judgments against the hypocrites and formalists among the Jews, now turns his discourse to such as feared God, whose religion is described by their *trembling at his word*, as in verse 2. Such apostrophes, or diversions of his speech to other persons, we had chap. i. 10, and li. 1, 7. The same addresses, it must be observed, belong not to saints and presumptuous sinners. It is highly probable, as Vitringa supposes, that the apostles and other disciples and followers of Christ, who embraced the gospel, who were the seed of the first church, and were to constitute that spiritual temple which God had determined to build and inhabit upon the abolition of the material temple, are here addressed and comforted by God, on account of the contempt, hatred, and excommunication of them by their brethren among the Jews and Pharisees. See John xvi. 2. *Your brethren*—By nation, or by an external profession of religion; though *false brethren, that cast you out*—That cast you out of their synagogues, cast you out of their city, and some of you out of the world; *for my name's sake*—For your adherence to my law; said, *Let the Lord be glorified*—Thinking they did God good service, John xvi. 2. Or, we may understand it as spoken in defiance of God; as if he had said, You say God will be glorified in your deliverance. Let him be glorified then. *Let him make speed, and hasten his work*, chap. v. 19. Thus they derided Christ, *Let him deliver him since he delighted in him*. But he shall appear to your joy, &c.—There

A. M. 3298. 6 A voice of noise from the city, a
B. C. 706. voice from the temple, a voice of the
LORD that rendereth recompense to his enemies.
7 ¶ Before she travailed, she brought forth;

before her pain came, she was deliver- A. M. 3298.
ed of a man-child. B. C. 706.

8 Who hath heard such a thing? who hath
seen such things? shall the earth be made to

will come a time, which is at no great distance, when God will come forth, and let them know his judgment concerning their unjust and violent proceedings. Then you shall have joy, and they shall be ashamed, 2 Thess. i. 6-8. This was fulfilled when, upon the signal given of Jerusalem's approaching destruction, *the hearts of the Jews failed them for fear*: but the disciples of Christ, whom they hated and persecuted, *lifted up their heads with joy, knowing that their redemption drew nigh*, Luke xxi. 26.

Verse 6. *A voice of noise from the city, &c.*—This is an expression of a prophetic ecstasy, in which the prophet hears the noise of the ruin of the city and temple sounding in his ears. This *voice of noise* comes not from the city only, but from the temple, wherein these formalists had so much gloried, and reposed so much confidence. There is a noise of soldiers slaying, and of the poor people shrieking or crying out. *A voice of the Lord*—Not in thunder, which is sometimes called the Lord's voice, but *that rendereth recompense to his enemies*—Thus he expresses the destruction of the Jews by the *Roman armies*, as a thing at that time doing. Some think this prophecy was fulfilled, partly at least, in the prodigies which, according to Josephus, in his history of the Jewish wars, (lib. vii. cap. 12,) preceded the destruction of Jerusalem: that the eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut in an evening by twenty men, and was fastened by strong bars and bolts, was seen, at the sixth hour of the night, opened of its own accord, and could hardly be shut again: that before the setting of the sun, there were seen over all the country chariots and armies fighting in the clouds, and besieging cities: that at the feast of pentecost, as the priests were going into the inner temple by night, as usual, to attend their service, they heard first a motion and noise, and then a voice, as of a multitude, saying, *Let us depart hence*; and, what he reckons as the most terrible of all, that one Jesus, the son of Ananias, an ordinary country fellow, four years before the war began, and when the city was in peace and plenty, came to the feast of tabernacles, and ran crying up and down the streets day and night, *A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against the bridegrooms and the brides, a voice against all the people*. The magistrates endeavoured by stripes and torture to restrain him; but he still cried with a mournful voice, *Wo, wo to Jerusalem!* This he continued to do for seven years and five months together, and especially at the great festivals; and he neither grew hoarse nor was tired, but went about the walls and cried with a loud voice, *Wo, wo to the city, and to the people, and to the temple!* and, as

he added at last, *Wo, wo also to myself!* it happened that a stone from some sling or engine immediately struck him dead: It may be proper to remark here, that there is not a more creditable historian than Josephus, who relates these things, and who appeals to the testimony of those who saw and heard them. But, as Bishop Newton observes, it may add some weight to his relation, that Tacitus, the Roman historian, a heathen, also gives us a summary account of the same occurrences. He says, "There happened several prodigies. Armies were seen to engage in different parts of the sky—glittering arms appeared—the temple shone by the sudden fire of the clouds—the doors of the temple were suddenly thrown wide open—a voice, more than human, was heard, that the gods were departing, and, at the same time, a great motion as if departing." See *Tacitus's Hist.*, book v. page 217, in Lipsius's edition.

Verses 7, 8. Here begins a new paragraph of the prophet's discourse, containing a description of the sudden and great increase of the Christian Church, upon God's rejecting the Jews, and destroying their temple and worship: "the very destruction of the Jewish polity making way for the reception and spread of the gospel, inasmuch as it abated that opposition which the Jewish zealots all along made to its progress; and the abolishing the Jewish worship contributed very much to the abrogating the law of Moses, and burying it with silence and decency." See Rom. xi. 11, and Lowth. This paragraph, however, is not unconnected with what precedes. "It is," as Vitringa observes, "another consolatory argument, directed to those who *reverenced the word of Jehovah*, and formed the true Zion, taken from the rapid and wonderful increase of the church among the Gentiles, superior to all human thought, all expectation. For when in the former section Isaiah had done two things; first, had predicted the calling of the Gentiles, (chap. lxx. 1,) and then the punishment of the ungodly, and such as rejected the gospel; in this section, after he had repeated the indignation conceived by God against the hypocrites and those who did not obey the gospel, he in the same manner comforts the *pious Jews*, from the unexpected event of the most wished-for success of the calling of the Gentiles, who, joined with them in one body, should form one church, and inherit the earth." *Before she travailed she brought forth*—The church is represented here as a travelling woman, the mother of all true believers: see chap. liv. 1; Gal. iv. 26. The whole verse is expressive of a great and sudden salvation which God would work for his church, like the delivery of a woman, and that *before her travail, and without pain, of a man-child*. It undoubtedly refers to the introduction of the gospel, and its rapid and unexpected progress. *Who hath heard such a thing?*—The prophet here calls either

A. M. 3298. bring forth in one day? or shall a
B. C. 706.

nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not ⁴ cause to bring forth? saith the LORD; shall I cause to bring forth, and shut *the womb*? saith thy God.

10 ¶ Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her:

* Or, *beget*.—⁵ Or, *brightness*.—¹ Chap. xlviii. 18; lx. 5.

to the whole world, or to such as feared God among the Jews, to admire his stupendous work of providence and grace, in the sudden erection and wonderful enlargement of the gospel church. *Who hath seen such things?*—Who hath witnessed such an extraordinary event? *Shall the earth be made to bring forth in one day, or shall a nation, &c.*—“The suddenness of this event is as surprising as if the fruits of the earth, which are brought to perfection by slow degrees, should blossom and ripen all in one day. And the fruitfulness of this spiritual increase is as wonderful as if a whole nation were born at once, or by one woman.” *For as soon as Zion travailed*—As soon as the fulness of time came for erecting the gospel church; *she brought forth her children*—In great multitudes, without pain or difficulty, no inauspicious circumstance occurring to prevent their birth: see Acts ii. 41; and iv. 4.

Verse 9. *Shall I bring to the birth*—Shall I disappoint and render abortive a design of which I myself was the author, when every thing is ripe for execution, and the effect just ready to be produced? Shall I begin a work and not perfect it? *Shall I cause to bring forth, and shut the womb*—That there should not be a continual succession of converts in all ages? Zion shall not bring forth once only, but she shall continue to be fruitful: her womb shall not be shut: she shall every day bring forth more and more children, and my presence shall be with my church to the end of the world. Thus the prophet still carries on the comparison between the natural and the spiritual birth.

Verses 10, 11. *Rejoice ye with Jerusalem*—Let all that wish her well congratulate her for the favours God hath conferred upon her, and particularly let the Gentiles rejoice with the Jewish Church, for her advancement shall redound to their benefit. Thus Moses, (Deut. xxxii. 43,) referring probably to the very events here predicted by Isaiah, *Rejoice, O ye nations, with his people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land and to his people. Be glad with her, all ye that love her*—All that love God love the church of God, lay its interests very near their hearts, and heartily espouse its cause. And they that have a sincere affection for it have a cordial sympathy with it in all the cares and sorrows of its militant state. They mourn for Zion in her afflictions and troubles: her grievances excite their sorrows; and if she be in distress, their

11 That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the ⁵ abundance of her glory.

12 For thus saith the LORD, Behold, ¹ I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye ^m suck, ye shall be ⁿ borne upon her sides, and be dandled upon her knees.

^m Chap. lx. 16.—ⁿ Chap. xlix. 22; lx. 4.

harpes are hung on the willows. But here Jerusalem is represented as having great cause for rejoicing; the days of her mourning are at an end, and she is comforted according to the time in which she hath seen adversity. And of course all her friends, who sympathized with her in her sorrows, are here invited to join with her in her joys, because they are to participate in those blessings from which her joys are derived. *That ye may suck*—Or, *because ye shall suck: and be satisfied with the breasts of her consolations*—The word of God, the covenant of grace, especially the promises of that covenant, gospel ordinances, and all the opportunities of attending on God, and conversing with him, are breasts of the church's consolations. In these her comforts are laid up, and thence they are drawn by faith and prayer. From these breasts, therefore, we must suck by an application of the promises of God to ourselves, and a diligent attendance on his ordinances; and with the consolations which are drawn thence we must be satisfied, and not be unsatisfied though we have a very small share of earthly comforts. *That ye may be delighted with the abundance of her glory*—It is the glory of the church that she hath the Lord for her God; that to her pertains the adoption and the service of God; and with the abundance of this glory we must be delighted. We must take more pleasure in our relation to God, and communion with him, than in all the delights of the sons and daughters of men. Whatever is the glory of the church must be *our glory and joy*, particularly her purity, unity, and increase.

Verses 12, 13. *For, behold, I will extend*—Or *am extending, peace to her*—That is, all good; *like a river*—That runs in a constant stream, still increasing till it is swallowed up in the ocean. The gospel brings with it, wherever it is received in its power, peace, which proceeds forward like a river, supplying the souls of believers with all good, and making them fruitful as a river doth the lands through which it passes: such peace as the springs of this world's comforts cannot send forth, and the dams of the world's troubles cannot stop or drive back; such a river of peace as will carry us to the ocean of boundless and endless bliss. *And the glory of the Gentiles like a flowing stream*—Gentile converts shall come pouring into the church, and shall swell the river of her peace and prosperity; for they shall *bring their glory* with them; their wealth and honour, their power and interest shall all be devoted to the Lord.

A. M. 3298. 13 As one whom his mother com-
B. C. 706. forteth, so will I comfort you; and
ye shall be comforted in Jerusalem.

14 And when ye see *this*, your heart shall
rejoice, and ^o your bones shall flourish like an
herb: and the hand of the LORD shall be known
toward his servants, and *his* indignation toward
his enemies.

^o Ezek. xxxvii. 1, &c.

and employed for the good of the church. *Then shall ye suck*—Ye Jews also. When you see such crowding for a share in those comforts, you shall be the more solicitous, and the more earnest and diligent to secure your share; not through a fear lest you should have the less, because others come in such multitudes to partake of them, for Christ has enough for all, and enough for each; but their zeal shall provoke you to a holy jealousy. *Ye shall be borne upon her sides*—Compare chap. ix. 4, where see the note. Those that are joined to the church should be treated thus affectionately. The great Shepherd *gathers the lambs in his arms, and carries them in his bosom*; and so must the under shepherds, that young converts may not be discouraged. *As one whom his mother comforteth, &c.*—That is, in the most tender and compassionate way. *So will I comfort you*—I will not only use rational arguments to comfort you, such as a prudent father uses toward his child in distress, but I will manifest toward you such tender affections and compassions, as a loving mother feels toward her afflicted infant. *And ye shall be comforted in Jerusalem*—In the favours bestowed on the church, which you shall partake of; and in the thanksgivings offered by the church, which you shall concur with.

Verse 14. *And when ye see this*—To what a happy state the church is restored; *your heart shall rejoice*—The peace of the church, and the extension of the kingdom of Christ, are always causes of real joy to such as fear God. *And your bones shall flourish like an herb*—The bones that were dried and withered, the marrow of them being quite exhausted, shall recover a youthful strength and vigour, and shall flourish like an herb in the spring, whose verdure and beauty in the winter were concealed in the root hid in the earth. In other words, you Jews shall recover your ancient strength and glory, and be renewed in as wonderful a manner as if dry, withered bones should recover their youth and moisture: or, as if the dead bones in a charnel-house should be united with sinews, clothed again with flesh and skin, and should have life and vigour infused into them. Then shall be effected that resurrection of the dry bones spoken of by Ezekiel, chap. xxxvii. 1, &c., for that vision relates to the restoration of the Jewish nation, after it had lain for many ages in a dead, hopeless condition. In like manner St. Paul calls the receiving of the Jews into the church, *life from the dead*, Rom. xi. 15. *And the*

15 ¶ ^p For behold, the LORD A. M. 3298.
will come with fire, and with his B. C. 706.
chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire and by ^q his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

^p Chap. ix. 5; 2 Thess. i. 8.—^q Chap. xxvii. 1.

hand of the Lord shall be known toward his servants—The power, protection, and influence of God shall be made manifest for, and upon, all such as truly serve and obey him. *And his indignation toward his enemies*—But the wicked shall experience a quite contrary dispensation, Psa. i. 4. As God's hand shall be upon and toward such as fear him, to cover, bless, and influence them, so his indignation shall in that day be showed toward those of your nation who have manifested themselves to be his enemies.

Verses 15, 16. *For, behold, &c.*—Here the prophet comes more particularly to show the nature of that indignation which should be exercised toward God's enemies. The passage; it must be observed, is metaphorical, "exhibiting God as about to take vengeance on the enemies of his church, under the figure of a commander and warrior, as well as of a judge, armed at all points, severely to punish those who have provoked his indignation: see chap. lxiii. 1, &c.; Rev. xviii. 8; and xiv. 20. Some suppose that this passage refers to the general judgment; but it is rather, according to the whole tenor of this prophecy, to be referred to the judgments of God upon the rebellious Jews, and upon the antichristian enemies of the church." *The Lord will come with fire*—With terrible judgments: an allusion possibly to the fire with which enemies use to consume places brought under their power. *And with his chariots*—Like the general of a victorious army. *With a whirlwind*—With a sudden sweeping calamity, that, like a whirlwind, shall destroy all before it. *To render his anger with fury*—That is, with fervour; for fury, properly taken, is not in God, chap. xxvii. 4: But God, at certain times, executes judgment more severely than at others. *And his rebukes*—By rebukes he means punishments, for it is said God will execute them *with flames of fire*—They had contemned the rebukes of the law, now God will rebuke them with fire and sword. *For by fire, &c., will the Lord plead with all flesh*—God at first pleads with sinners by word, but if he cannot so prevail, he will *plead* with them in a way by which he will overcome; by fire, pestilence, and blood. Thus he threatens to do with all flesh, that is, with all sinners continuing in sin, and especially with the impenitent and unbelieving Jews, who, being favoured with the oracles and ordinances of God, *held the truth in unrighteousness*, and abused their extraordinary privileges to their greater condemnation: see Rom. ii. 8, 9. *And the slain of the Lord shall be many*—Those whom

A. M. 3298. 17 ^r They that sanctify themselves,
B. C. 706.

and purify themselves in the gardens ⁶ behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the LORD.

18 ¶ For I know their works and their thoughts: it shall come, that I will gather all nations and

tongues; and they shall come, and see my glory. A. M. 3298.
B. C. 706.

19 ^a And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory;

^r Chap. lxxv. 3.—⁶ Or, one after another.

^a Luke ii. 34.

God should cause to be slain. This was awfully fulfilled in the destruction brought on the Jews by the Romans for crucifying the Messiah; no fewer than eleven hundred thousand, according to Josephus, perishing in the siege of Jerusalem, and at least three hundred thousand more during the war; not to mention the vast numbers that perished in caves, woods, wildernesses, common sewers, of whom no account could be taken; and the great slaughter made of them afterward in the wars waged against them by Adrian, when fifty of their strongest fortresses were razed, and nine hundred and eighty-five of their noblest towns were sacked, and consumed by fire. See note on Deut. xxviii. 62.

Verse 17. *They that sanctify themselves, &c.*—“Behold,” says Vitrina, “the reason of the great severity above mentioned, namely, a base and abominable departure from God, represented under a certain kind of idolatry and detestable superstition, of all others the most odious and contrary to the institutions of the ancient religion.” It is evident the passage is to be understood figuratively, like those in verse 3, and in chap. lxxv. 3, 4, 11, on which see the notes. *And purify themselves in the gardens*—There were several sorts of lustrations, or purifications, used among the heathen, from whence the Jews learned their idolatrous customs, some of which were performed by washings, for which purpose they had fountains in their sacred groves and gardens. *Behind one tree*—The word *tree* is not in the Hebrew. The words אָחָד אָחָד, *achar achad*, which may signify, after the manner of *achad*. Or, as Bishop Lowth renders it, *after the rites of achad*; observing, “the Syrians worshipped a god called *Adad*, whom they held to be the highest and greatest of the gods, and to be the same with Jupiter and the sun: and the name *Adad*, says Macrobius, signifies *one*, as likewise does the word *achad*, in Isaiah. Many learned men, therefore, have supposed, and with some probability, that the prophet means the same pretended deity. But whatever the particular mode of idolatry might be, the general sense of the verse is perfectly clear.” It is plainly a reproof of the wicked Jews for the many idolatries and superstitions of which they were guilty, and which are here set forth in figurative language, borrowed from the abominable practices to which many of the Jews were addicted in Isaiah's time; who privately, in enclosed gardens which were not exposed to view, performed the heathen lustrations, sacrificed in the heathen manner, and to their gods, and eat meats which were

prohibited by the law as unclean, although in public they pretended to be true Jews, or strict observers of the law. *Eating swine's flesh*—Forbidden, Lev. xi. 7; Deut. xiv. 8. *And the abomination*—Other abominable meats forbidden to the Jews; and the *mouse*—The word which we translate *mouse* being nowhere found but Lev. xi. 29; 1 Sam. vi. 4, 5, 11, 18, and here, some think it is not that creature which we call a *mouse*, but rather signifies some serpent. Be this as it may, the sense evidently is, that God would not only destroy the open and gross idolaters and superstitious persons, but all those who made no conscience of yielding obedience to the law of God in such things as seemed to them of a trivial nature, and in which they easily might have yielded obedience. The Lord here assures them that they should all perish together. Observe, reader, in the day of final judgment, the idolatrous pagan or Papist, and the ungodly Protestant, shall fare alike. For no man can reasonably imagine that either baptism, or a profession of Christianity, can save a man from God's wrath without holiness, any more than circumcision, and the being reputed a member in the Jewish Church.

Verses 18–20. *For I know their works and their thoughts*—Of idolatry, superstition, and other wickedness. The word *know* not being in the Hebrew, some apply the ellipsis thus: *I have observed their works, &c.* Others consider the clause as a question, and read, *Should I endure their works, &c.?* No: *it shall come, that I will gather, &c.*—My threatened judgments shall come upon them, and I will gather all nations and tongues to see my glorious holiness and justice manifested in their punishment. Or the sense may be, Because I know and will no longer bear with their works, therefore *it shall come* to pass that I will cast them off, and then *I will gather all nations, &c.*—That is, take the Gentiles to be my people in their stead. This sense of the clause agrees well with what follows. *And they shall see my glory*—My oracles, my holy institutions and ordinances, which hitherto have been locked up in the church of the Jews, and have been their glory, shall be published to the Gentiles, Psa. xcvii. 6; and chap. xl. 5. *And I will set a sign among them*—It is agreed by all, that this is a prophecy concerning the conversion of the Gentiles. By a *sign* here some understand an *ensign*, as the word אֶתֶּן signifies Psa. lxxiv. 4, which is a military sign, to gather people together, to which, as is promised chap. xi. 12, the Gentiles shall seek.

A. M. 3298. *and they shall declare my glory
B. C. 706. among the Gentiles.

20 And they shall bring all your brethren
*for an offering unto the LORD, out of all
nations, upon horses, and in chariots, and in
*litters, and upon mules, and upon swift
beasts, to my holy mountain Jerusalem, saith
the LORD, as the children of Israel bring an

[†] Mal. i. 11.—^u Rom. xv. 16.—⁷ Or, *coaches*.—^x Exodus
xix. 6; Chapter lxi. 6; 1 Peter ii. 9; Revelation i. 6.

The preaching of the word seems to be intended, accompanied with miracles called signs, or followed by some distinguishing providence, whereby they should be preserved from the common destruction. *And I will send those that escape of them unto the nations*—Those few Jews who, being converted to the Christian faith, escaped the national impenitence and unbelief, and the common destruction of the nation; and many of them, the apostles in particular, shall be employed in all parts of the world, for the conversion of others, Matt. xxviii. 19; Acts xiii. 46. *Tarshish, Pul, Lud*, and the other places here mentioned, are intended to signify the different quarters of the world into which the gospel would be sent. *And they shall declare my glory among the Gentiles*—The glorious riches of my grace in Christ. *And they shall bring all your brethren, &c.*—The apostles and gospel ministers thus sent abroad shall bring the converts of the Gentiles, who are your brethren in Christ, (Gal. iii. 28,) Abraham's spiritual seed; *for an offering unto the Lord*—Who will have no more offerings of bullocks, or rams, or lambs, but will have men and women, reasonable oblations, Rom. xii. 1. He will particularly have the *offering up of the Gentiles*, which shall be *acceptable*, being sanctified by the Holy Ghost, Rom. xv. 16. *Upon horses and in chariots, &c.*—That is, by every method of conveyance then in use. *To my holy mountain, Jerusalem*—That is, to the Christian Church, typified by Jerusalem. *As the children of Israel bring an offering in a clean vessel*—These converted Gentiles shall be a holy people, and therefore acceptable to God.

Verse 21. *I will also take of them for priests and for Levites*—God will find among the converted Gentiles those who, though they are not of the tribe of Levi, yet shall do the true work of the priests and Levites. They shall minister in holy things, preside in the religious assemblies, teach the people, and bless in the name of the Lord. They shall be *stewards of the mysteries of God*, as the priests and Levites were under the law; angels or messengers of the churches, pastors overseeing and feeding their several flocks, elders, presbyters, or bishops, giving themselves to the word of God and prayer, (Acts vi. 2-4,) and wholly occupied in these holy duties. The apostles were all Jews, and so were the seventy disciples; the great apostle of the Gentiles was himself a *Hebrew of the Hebrews*. But when churches

offering in a clean vessel into the A. M. 3298.
house of the LORD. B. C. 706.

21 And I will also take of them for *priests
and for Levites, saith the LORD.

22 For as *the new heavens and the new
earth, which I will make, shall remain before
me, saith the LORD, so shall your seed and
your name remain.

* Chap. lxxv. 17; 2 Pet. iii. 13; Rev. xxi. 1.

were planted among the Gentiles, they had ministers appointed them who were, *of themselves, elders in every church*, Acts xiv. 23; Titus i. 5; which made the ministry to spread the more easily, and to be the more familiar, and, if not the more venerable, yet the more acceptable. God saith, *I will take, not all them*, though they are all, in a spiritual sense, made to our God *kings and priests*, but *of them*, that is, some of them. It is God's work to *choose ministers*, by qualifying them for, and inclining them to, the service, as well as to *make ministers*, by giving them their commission. *I will take them*—That is, I will admit them, though Gentiles, and will accept of them and their ministrations. This is a great honour and advantage to the Gentile Church, as it was to the Jewish Church, that God *raised up of their sons for prophets, and their young men for Nazarites*, Amos ii. 11.

Verses 22, 23. *For as the new heavens, &c.*—The new state of the church to be raised up under the Messiah; *shall remain before me*—Unalterable. As the gospel dispensation is to be continued till the end of time, and not to be succeeded by any other; as it shall therefore remain, because it is *before me*, under my eye, my care, and special protection; *so shall your seed and your name remain*—A seed of ministers, a seed of Christians. As one generation of both passeth away, another generation shall come, and thus the name of *Christ*, with that of *Christians*, shall continue on earth while the earth remains, and *his throne as the days of heaven!* The gates of hell, though they fight against the church, shall not *prevail* against it, nor *wear out the saints of the Most High*: for there shall be a daily succession of true believers for the upholding of it; for, if believers could fail from the earth, the church, made up of them only, as the true members of it, must fail also. *And from one new-moon to another, &c.*—In the gospel church there shall be as constant and settled a course of worship, (though of another nature,) as ever was in the Jewish Church. This is described in expressions suited to the Old Testament dispensation, to show that, though the ceremonial law should be abolished, and the temple service at an end, yet God should be still as regularly, steadily, and acceptably worshipped as ever. Heretofore the Jews were only obliged to appear three times in a year at the place of God's public worship, but, saith the prophet, in the gospel church people shall worship *from one new-*

A. M. 3298. 23 And *it shall come to pass,
B. C. 706. *that* ^afrom one new-moon to another,
and from one sabbath to another, ^ashall all
flesh come to worship before me, saith the
LORD.

^a Zech. xiv. 16.—^a Heb. *from new-moon to his new-moon, and
from sabbath to his sabbath.*

moon to another, and from one sabbath to another—They shall be perpetually employed in serving and glorifying him, although in different ways. Their state shall be one continued festival. And whereas, under the former dispensation, the Jews only were bound to attend God's worship at the great feasts, and of them only the males; now, under the new dispensation, all flesh, Gentiles as well as Jews, women as well as men, shall *come and worship before God*—That is, shall worship in his presence, though not in his temple at Jerusalem, but in religious assemblies dispersed all over the world, which shall be to them as the *tabernacle of meeting* was to the Jews: God will in them record his name; and, though but two or three come together, he will *be in the midst of them*, will meet and bless them.

Verse 24. *And they shall go forth*—Namely, those who had joined themselves to the communion of the church spoken of in the preceding verses; *and look upon the carcasses of the men that have sinned against me*—Meaning chiefly the unbelieving Jews who rejected Christ and his gospel, including, however, all impenitent sinners, and especially all the enemies and persecutors of God's truth and people. By *looking upon their carcasses* is meant beholding the dreadful vengeance taken on them. This is here represented in figurative language. The misery is described by an allusion to the frightful spectacle of a field of battle covered with the carcasses of the slain, which lie rotting upon the ground, full of worms, crawling about them, and feeding on them. It seems the Lord, by his prophet, first intends to set forth the dreadful temporal calamities that should come upon the Jews, in the destruction of their city and nation by the Romans; in which destruction, as has been intimated in the note on verse 16, not less than between two and three millions, first and last, were cut off by the sword, famine, and pestilence. But when it is added, *for their worm shall not die, neither shall their fire be quenched*, it is certain the punishment of the wicked in the world to come is chiefly intended. These words, it is well known, are applied by our Saviour, (Mark ix. 44,) to express the everlasting punishment of the wicked in *Gehenna*, or *hell*, so called, in allusion to the valley of *Hinnom*, the place where the idolatrous Jews celebrated that horrible rite of making their children pass through the fire, that is, of burning them in sacrifice to Moloch; concerning which place see note chap. xxx. 33. "Our Saviour," says Bishop Lowth, "expressed the state of the blessed by sensible images; such as *paradise*, *Abraham's bosom*, or, which is the same thing, a place to recline next to

A. M. 3298. 24 And they shall go forth, and look
B. C. 706. upon ^bthe carcasses of the men that
have transgressed against me: for their ^cworm
shall not die, neither shall their fire be quenched;
and they shall be an abhorring unto all flesh.

^a Psa. lxx. 2.—^b Verse 16.—^c Mark ix. 44, 46, 48.

Abraham at table, in the kingdom of heaven; (see Matt. viii. 11; John xiii. 23;) for we could not possibly have any conception of it, but by analogy from worldly objects: in like manner he expressed the place of torment under the image of *Gehenna*; and the punishment of the wicked by the *worm*, which there preyed on the carcasses, and the *fire*, which consumed the wretched victims. Marking, however, in the strongest manner, the difference between *Gehenna* and the invisible place of torment: namely, that in the former, the suffering is transient; the *worm* itself, that preys on the body, *dies*: whereas, in the figurative *Gehenna*, the instruments of punishment shall be *everlasting*, and the suffering without end; for there *the worm dieth not, and the fire is not quenched*.

"These emblematical images, expressing heaven and hell, were in use among the Jews before our Saviour's time; and, in using them, he complied with their notions. *Blessed is he that shall eat bread in the kingdom of God*, says the Jew to our Saviour, Luke xiv. 15. And, in regard to *Gehenna*, the Chaldee paraphrast renders everlasting, or continual burnings, by the *Gehenna of everlasting fire*. And before this time the son of Sirach (vii. 17) had said, *The vengeance of the ungodly is fire and worms*. So likewise the author of the book of Judith: 'Wo to the nation rising up against my kindred: the Lord Almighty will take vengeance on them in the day of judgment, putting fire and worms in their flesh;' chap. xvi. 17, manifestly referring to the same emblem."

And they shall be an abhorring unto all flesh—Hebrew רעיון, an *execration*, as Dr. Waterland renders it. "Christ the Lord," says Vitrina, "in passing his judicial sentence on false Christians and wicked persons, will say, *Go, ye cursed, or execrated, into eternal fire*. That evil will be added to their state of pain, and a condemning conscience. Separated from the blessed and glorious communion of God and the saints, cast into the deepest state of misery, they will be exposed to the reproach, ignominy, contempt, and execration of angels and saints," (say rather of devils and condemned spirits,) "suffering the punishment of their pride, arrogance, tyranny, cruelty, injustice, crimes, hatred of the truth, persecutions, by which things in this life, fighting against God, and afflicting his saints, they knowingly and willingly provoked his displeasure. These are the ends of the two opposite kinds of men, the pious and the ungodly, in which, after various preparatory judgments of God, the fates of all ages, as well as our own fates, will be terminated, and in

which this divine book of the great Prophet Isaiah also terminates. May our lot be with the saints, with those who reverence God and love the truth; with the humble, the meek, the merciful, and those that persevere in good works to the end of life, through the grace of our great Lord, Saviour, and Judge, Jesus Christ, who will distribute these blessings according to the will of his Father."

This eminent divine concludes his very learned commentary on this incomparable prophecy with the following devout prayer and thanksgiving, with which the author of this work, adopting his words,

also closes his observations thereon. "Influenced by which hope, and prostrate before his throne, I return, with the most profound humility, my sincerest thanks to God the Father, in his Son Jesus Christ, by the Spirit, for the grace and light wherewith he hath favoured me, his unworthy servant, during my comment on this book; earnestly requesting from his grace and mercy that, pardoning the errors into which I have ignorantly fallen, he would render this work, of whatever sort it is, conducive to the glory of his great name, the benefit of the church, and the consolation of the pious." Amen!

THE BOOK

OF THE

PROPHET JEREMIAH.

ARGUMENT.

JEREMIAH was of the sacerdotal race, being the son of *Hilkiah*, one of the priests, who dwelt at *Anathoth*, a city in the tribe of *Benjamin*, situate, according to *Jerome*, about three miles north of *Jerusalem*. He was appointed to the prophetic office from his mother's womb, and was called to the exercise of it when very young; namely, in the thirteenth year of *Josiah's* reign, the year of the world 3375, and six hundred and twenty-nine years before Christ. He continued to prophesy more than forty years; namely, till after the destruction of *Jerusalem* by the *Chaldeans*, which happened in the year of the world 3416, and he died, as is generally believed, in *Egypt*, two years afterward; into which country, after the desolation of *Judea*, he followed the remnant of the *Jews*. In the course of his ministry he met with great difficulties and opposition from his countrymen of all degrees, whose persecution and ill usage sometimes wrought so far upon his mind, as to draw from him some expressions, in the bitterness of his soul, which many have thought it difficult to reconcile with the sacredness of his prophetic office; but which, when duly weighed, may be found to demand our pity rather than censure. He was certainly a man of unblemished piety, and conscientious integrity; a warm lover of his country, whose miseries he pathetically deplores; and so affectionately attached to his countrymen, notwithstanding their injurious treatment of him, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of *Babylon* would have secured to him. The time and manner of his death are very uncertain. The current tradition indeed among the *Jews* and *Christians* is, that he was stoned to death by the *Jews* of *Takpanhes*, offended by his warm and continual remonstrances against their idolatrous practices: but this account, though not improbable, considering the temper and disposition of the parties concerned, is not, however, absolutely to be relied on. If true, their wickedness did not long pass without its reward; for, in a few years after, those *Jews* were miserably destroyed by the *Babylonian* armies, which invaded *Egypt*, according to the prophet's prediction, chap. xlv. 27, 28.

Jeremiah being ordained, as we find, chap. i. 5, to prophesy, not only to the *Jews*, but also to other nations; to go to all to whom God should send him, and to speak whatsoever he commanded him; he accordingly not only uttered prophecies against God's chosen people, but also against the *Egyptians*, the *Philistines*, the *Moabites*, the *Ammonites*, the *Idumeans*, the *Syrians*, and other nations, and, in a more particular manner, against the *Babylonians*. The prophecies against these foreign nations are placed by themselves, beginning at the 46th chapter. The foregoing chapters relate to the *Jews*, being reproofs of their wickedness, exhortations to repentance, and denunciations of God's judgments, if they continued obstinate; and, in particular, an express denunciation, that they should come under subjection to the *Chaldeans*, and be carried captives to *Babylon*; but with a promise annexed, that after the expiration of just seventy years, they should be released from their captivity, and come back again to their own country. There are likewise some prophecies concerning particular persons, as against *Pashur*, *Shallum*, *Jehoiakim*, *Coniah*, *Hananiah*, and *Zedekiah*; and also some concerning the coming of Christ, the calling of the *Gentiles* to the knowledge of the true God; and of the new covenant which God would make with *Israel*. With the prophecies is interspersed the history of some affairs, particularly of the treatment *Jeremiah* met with from the *Jews*; and of the taking of *Jerusalem* by the *Chaldeans*. As to the style and genius of this prophet's writing, the character given thereof by an acknowledged critic, a character to which every reader of discernment will heartily subscribe, is as follows: "*Jeremiah* is by no means wanting, either in elegance or sublimity, although, generally speaking, inferior to *Isaiah* in both. *Jerome* has objected to him a certain rusticity in his diction, of which I must confess I do not discover the smallest trace. His thoughts, indeed, are somewhat less elevated, and he is commonly more large and diffuse in his sentences; but the reason of this may be, that he is mostly taken up with the

gentler passions of grief and pity, for the expression of which he has a peculiar talent. This is most evident in the *Lamentations*, where those passions altogether predominate; but it is often visible also in his prophecies, in the former part of the book more especially, which is principally poetical; the middle is for the most part historical; but the last part, consisting of six chapters, is entirely poetical; and contains several oracles distinctly marked, in which this prophet falls very little short of the lofty style of *Isaiah*. But of the whole book of *Jeremiah* it is hardly the one half which I look upon as poetical." Lowth, de sacra Poesi Hebræorum, Prælec. xxi.

CHAPTER I.

In this chapter, which forms an entire section by itself, we have, (1.) A general inscription or title of this book; with the time of the continuance of Jeremiah's public ministry, 1-3, (2.) His call to the prophetic office, his modest objection against it answered, and an ample commission given him for the execution of it, 4-10. (3.) The visions of an almond-tree and a seething-pot, signifying the approaching ruin of Judah and Jerusalem by the Chaldeans, 11-16. (4.) Encouragement given him to go on undauntedly in his work, in an assurance of God's presence with him, 17-19.

A. M. 3375. THE words of Jeremiah the son of
B. C. 629. Hilki'ah, of the priests that were
in Anathoth in the land of Benjamin :

2 To whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

^a Joshua xxi. 18; 1 Chronicles vi. 60; Chapter xxxii. 7, 8, 9.
^b Chap. xxv. 3.

NOTES ON CHAPTER I.

Verses 1, 2. *The words of Jeremiah*—That is, the sermons or prophecies, the contents of which he received from God, that he might declare them unto the people, and which are comprised in this book under his name. See on Isa. ii. 1. *The son of Hilki'ah*—Some have supposed this to have been Hilki'ah the high-priest, by whom the book of the law was found in the temple, in the reign of Josiah; but for this opinion there is no better ground than his being of the same name, which was not an uncommon one among the Jews; whereas, had he been in reality the high-priest, he would doubtless have been mentioned by that distinguishing title, and not put upon a level with the priests of an ordinary and inferior class. Besides this, Hilki'ah dwelt at Anathoth, which was indeed one of the cities allotted to the priests, but not the place of residence of the high-priest, who always lived at Jerusalem. It may be observed here, that Jeremiah, being of the family of Aaron, would have been a teacher of the people even if he had not been called to the extraordinary office of prophesying. *To whom the word of the Lord came*—Not only a charge and commission to prophesy, but also a revelation of the things themselves which he was to deliver; *in the days of Josiah*—That young but good king, who, in the twelfth year of his reign, began a work of reformation, applying himself with all sincerity and diligence to purge Judah and Jerusalem of the groves, the images, and the high places, 2 Chron. xxxiv. 3. Now the very next year was this young prophet seasonably raised up to assist and encourage the young king in that good work. And it might have been expected that,

3 It came also in the days of Jehoia- A. M. 3375.
kim the son of Josiah king of Judah, B. C. 629.
unto the end of the eleventh year of Zedekiah
the son of Josiah king of Judah, unto the carry-
ing away of Jerusalem captive in the fifth
month.

^c Chapter xxxix. 2.—^d Chapter lii. 12, 15.—^e 2 Kings
xxv. 8.

by the joint efforts of such a prince and such a prophet, both young, and likely to continue long to be useful, such a complete reformation would have been effected, as would have prevented the ruin of the church and state. But, alas! it proved quite otherwise: and their united labours, with respect to the generality of their countrymen, only served to aggravate their guilt and accelerate their destruction.

Verse 3. *It came also*—Namely, the word of the Lord, as verse 2; *in the days of Jehoia'kim*—Called at first by Josiah, Eliakim, 2 Kings xxiii. 34. It must be observed, that Jehoahaz, who reigned before him, (2 Kings xxviii. 8,) and Jehoia'kim, who succeeded him, are not mentioned here, because each of them reigned only three months, and could hardly be said to be established in the government. *Unto the end of the eleventh year of Zedekiah*—The meaning is, that he prophesied not only during the reigns of Josiah and Jehoia'kim, but also during the whole reign of Zedekiah, which was eleven years: *unto the carrying away of Jerusalem captive*—That great event of which he had so often prophesied. He continued, indeed, to prophesy after that, (chap. xl. 1,) but the computation of the time is here made to end with that event, because it was the accomplishment of many of his predictions: and from the thirteenth year of Josiah to the captivity was just forty years. It is observed from Dr. Lightfoot, that as Moses was forty years a teacher of the Israelites in the wilderness, till they entered into their own land; Jeremiah was so long a teacher in their own land before they were sent into the wilderness of the heathen: and he thinks that therefore a special mark is set upon the last forty years of the iniquity of

A. M. 3375. 4 ¶ Then the word of the LORD
B. C. 629. came unto me, saying,

5 Before I ^fformed thee in the belly ^sI knew thee; and before thou camest forth out of the womb I ^hsanctified thee, and I ^lordained thee a prophet unto the nations.

6 Then said I, ⁱAh, Lord God! behold, I cannot speak: for I *am* a child.

7 But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and ^kwhatsoever I command thee thou shalt speak.

^f Isa. xlix. 1, 5.—^s Exod. xxxiii. 12, 17.—^h Luke i. 15, 41; Gal. i. 15.—^l Hebrew, gave.—ⁱ Exod. iv. 10; vi. 12, 30; Isa. vi. 5.—^k Num. xxii. 20, 38; Matt. xxviii. 20.—^l Ezek. ii. 6; iii. 9; Verse 17.

Judah, which Ezekiel bore forty days, a day for a year, because, during all that time, they had Jeremiah prophesying among them, which was a great aggravation of their impenitency.

Verses 4, 5. *Then the word of the Lord came unto me*—With a satisfying assurance to himself, that it was the word of the Lord, and not a delusion. *Before I formed thee in the belly*—That is, the womb. Having spoken before on the time of his call, he now speaks of the manner of it. *I knew thee*—That is, I had thee in my view, or approved thee as a fit minister for this work, in the same sense as it is said, Acts xv. 18, *Known unto God are all his works from the foundation of the world*; he contemplated the plan of them, and approved it in his mind, before he created and brought them into being. *I sanctified thee*—I set thee apart in my counsel for executing the office of a prophet. We have examples of a similar designation with that mentioned here, in John the Baptist and St. Paul, as the reader will see if he consult the texts referred to in the margin. *And ordained thee a prophet unto the nations*—He speaks thus to Jeremiah, not to the other prophets, because he stood in need of greater encouragement than they, both in respect to the tenderness of his years, and the difficulties which he was to encounter. *And ordained thee a prophet to the nations*—To other nations besides the Jews.

Verse 6. *Then said I, Ah, Lord God, &c.*—He modestly excuses himself from a consideration of the weight of the work, and the tenderness of his age, as in the next expression. *Behold, I cannot speak; for I am a child*—We cannot infer from this, that Jeremiah was within the years of what is properly called childhood. For he might call himself a child by way of extenuating his abilities; as Solomon calls himself a little child, 1 Kings i. 7, although at that time he was married, and must have been at least twenty years of age. And the word *child*, or *youth*, is elsewhere used of those who were arrived at the first years of manhood.

Verses 7, 8. *But the Lord said unto me, &c.*—God refuses to accept of his excuse, and renews his commission to him to execute the prophetic office. Thus God refused to accept the excuse of Moses,

8 ^lBe not afraid of their faces: for A. M. 3375.
^mI *am* with thee to deliver thee, saith B. C. 629.
the LORD.

9 Then the LORD put forth his hand, and ⁿtouched my mouth. And the LORD said unto me, Behold, I have ^oput my words in thy mouth.

10 ^pSee, I have this day set thee over the nations and over the kingdoms, to ^qroot out, and to pull down, and to destroy, and to throw down, to build, and to plant.

ⁿ Exod. iii. 12; Deut. xxxi. 6, 8; Josh. i. 5; Chap. xv. 20; Acts xxvi. 17; Heb. xiii. 6.—^o Isa. vi. 7.—^p Isa. li. 16; Chap. v. 14.—^q 1 Kings xix. 17.—^r Chap. xviii. 7; 2 Cor. x. 4, 5.

made on a like occasion. See Exod. vi. 30; and vii. 1, 2. *Thou shalt go to all that I shall send thee*—This is not so much a command as a promise: as much as to say, I will enable thee, notwithstanding thy youth, to go with proper boldness to those to whom I send thee, and to declare my commands with that dignity and precision wherewith they ought to be uttered. *Be not afraid of their faces: for I am with thee, &c.*—The style of God's commission to his prophets and messengers commonly runs in these words, *I am with thee*, (see the margin,) importing that God, who sent them, would enable them to discharge the office he had committed to them, and would give them strength proportionable to the work in which they engaged. To reprove the faults of all persons, of the high as well as the low, the rich as well as the poor, with that plainness and impartiality which the prophets used, required a more than ordinary degree of courage, as well as of prudence, for which cause the promise of God's presence with them was particularly necessary, to encourage them in the discharge of their duty.

Verses 9, 10. *Then the Lord put forth his hand, and touched my mouth*—This appeared to the prophet to be done in his vision; whereby he was taught that the divine help should go along with him, that the gift of utterance should be bestowed upon him, and that he should be able to declare the divine commands in a proper spirit and manner: compare Isa. vi. 7; and li. 16. *Behold, I have put my words in thy mouth*—By the seeing of this symbolical action in his vision, and the hearing of these words, Jeremiah could not but be assured that he should be able to speak in the proper language of a prophet, or with words becoming his office, and that he should have that firmness and boldness given him which were necessary for the purpose. Jeremiah does not indeed equal Isaiah in eloquence of speech, but he seems to have been no way inferior to him in firmness of mind. *See, I have this day set thee over the nations*—Namely, to speak to them in my name, for this is all that is meant here by being *set over them*. *To root out and to pull down, &c.*—In the style of Scripture the prophets are said to do what they declare shall be done; and therefore Jeremiah

A. M. 3375. 11 ¶ Moreover the word of the LORD
B. C. 629. came unto me, saying, Jeremiah, what
seest thou? And I said, I see a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? And I said, I see a seething-pot; and the face thereof is toward the north.

* Ezek. xi. 3, 7; xxiv. 3.—² Heb. from the face of the north.
* Chap. iv. 6; vi. 1.—³ Heb. shall be opened.

is here said to root out, &c., because he was authorized to make known the purposes of God, and because the events here mentioned would follow in consequence of his prophecies. See Isa. vi. 9; and Bishop Newton on the Prophecies, vol. 1.

Verses 11, 12. *Moreover the word of the Lord came unto me*—Probably at the same time, and in the same vision, wherein he was first appointed to his office; saying, *What seest thou*—Here, by symbolical representations, the meaning of which God immediately interpreted, future things were presented to his view. This method of instruction or information sinks deeper into the mind, and leaves a more lasting impression there, than any mere words can do; and therefore the prophets frequently received communications from God in this way. And I said, I see a rod of an almond-tree—Namely, which had leaves, and possibly blossoms on it, like Aaron's rod; otherwise the prophet could not so readily have discerned of what kind of wood it was. The almond-tree is one of the first that wakes and rises from its winter repose, flowering, in the warm southern countries, in the month of January, and by March bringing its fruits to maturity. From this circumstance, which is mentioned by Pliny, lib. xvi. cap. 42, it is supposed to have received its name, שקד, *shaked*, as being intent, and, as it were, on the watch to seize the first opportunity of emitting its buds and blossoms: which is the proper sense of the verb, from which that noun is derived. A branch of this tree, therefore, with buds or leaves, and blossoms upon it, was a proper emblem to denote God's hastening the execution of the predictions which he declared by this prophet, who lived to see most of his prophecies fulfilled. There is also in the original a remarkable *paranomasia*, or affinity in sound, between *shaked*, an almond-tree, and *shoked*, hastening, which makes the words more striking than they can possibly be in any translation. For not only the nature of the almond-tree, but the very sound of the Hebrew word, which signifies it, denoted God's hastening to fulfil the prophecies which Jeremiah uttered by his directions. *Thou hast well seen*—Or, thou hast seen and judged right. Hebrew, הִשְׁבַּחְתָּ לֵאמֹר, *Thou hast done well to see, that is, in seeing so.* For I will hasten my

14 Then the LORD said unto me, A. M. 3375.
B. C. 629. Out of the north an evil shall break forth upon all the inhabitants of the land.

15 For lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my judgments against them touching all their wickedness, who have

* Chap. v. 15; vi. 22; x. 22; xxv. 9.—* Chap. xxxix. 3; xliii. 10.—* Deut. xxviii. 20; Chap. xvii. 13.

word—Literally, *I will act like the almond-tree respecting my word*; namely, my word of threatening, against Judah and Jerusalem, to perform it.

Verse 13. *I see a seething-pot*—Or, a pot boiling. The steam of this boiling pot represented God's judgments, which are often compared to a fire, as the afflictions of Israel were to a smoking furnace, Gen. xv. 17. And the face thereof was toward the north—The steam was represented to the prophet as raised by a fire, or driven by a wind coming from the north. Thus interpreted, the pot or caldron denoted Judea or Jerusalem, expressed by the same figure, Ezek. xi. 3, 7, and xxiv. 3. But the Hebrew פָּנָיו מִפְּנֵי צִפוֹנָה, seems to be more exactly rendered by Blaney; *The face thereof is turned from the north*, or, as it is expressed in the margin, *from the face of the north*. For it appears from the next verse, that the evil was to come from the north; and therefore the steam, which was designed for an emblem of that evil, must have issued from that quarter. According to this interpretation, the pot denoted the empire of the Chaldeans, lying to the north of Judea, and pouring forth its multitudes like a thick vapour.

Verses 15, 16. *For lo, I will call*—Or, *I am upon calling*, or, *about to call*; all the families of the kingdoms of the north—By these seem to be meant the different nations who were subject to Nabopolassar and Nebuchadnezzar, and who served in their armies, such as the Medes, Armenians, Chaldeans, inhabitants of Mesopotamia, and Syrians. The kings of Assyria were formerly troublesome to the Jews, chiefly under Ahaz and Hezekiah; but they do not seem to be spoken of here, but only those people who, from the thirteenth year of Josiah, when Jeremiah had this vision, grievously harassed Judea, until the taking of Jerusalem by Nebuchadnezzar, to whom the kings of the north were either tributaries or auxiliaries. And they shall set every one his throne, &c.—To set up a throne in, or over, any place, denotes taking full possession of it, as appears from chap. xliii. 10, and xlix. 38: but, by thrones here, seats, pavilions, or tents pitched, may be intended; and so this prophecy was fulfilled when the city was taken by Nebuchadnezzar: see chap. xxxix. 3. And I will utter my judgments against them—

A. M. 3375. forsaken me, and have burned in-
E. C. 629. cense unto other gods, and worshipped
the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them.

18 For behold, I have made thee this day a

2 Kings xviii. 46; 2 Kings iv. 29; ix. 1; Job xxxviii. 3; Luke xii. 35; 1 Pet. i. 13.

Namely, against the Jews, for this is spoken of them, and not of the kings or people, mentioned in the foregoing verse; *touching their wickedness*—Then I will no longer speak unto them by my prophets, whose threatenings they have disregarded; but the judgments which I will bring upon them shall declare their wickedness, and the vengeance due unto them for it.

Verse 17. *Thou therefore gird up thy loins*—Prepare to do the work to which I call and appoint thee. For, it being the custom of the eastern people to wear long garments, which they girded about their loins when any business required great activity or expedition; by thus speaking the Lord enjoins his prophet to use all possible vigour and intention of mind as well as of body, that he might execute, with diligence and despatch, the office which God had assigned him. *And arise*—Another expression of the same meaning. *And speak all that I command thee*—Hebrew, *shall command thee*. *Be not dismayed at their faces*—Discover no fear, and conceal no message; *lest I confound thee*—The Hebrew verb is the same in both parts of the sentence, which may be literally rendered thus: *Be not confounded at their faces*, (namely, when thou appearest in their presence,) *lest I confound thee before them*. God exhorts him not to be dismayed at the scoffs and ill treatment he should meet with from hardened

defenced city, and an iron pillar, and A. M. 3375.
brazen walls against the whole land, B. C. 629.
against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

* Exod. iii. 12; Verse 8; Ezek. ii. 6.—^a Or, *break to pieces*.
^a Isa. i. 7; Chap. vi. 27; xv. 20.—^b Verse 8.

sinners, especially from those who thought their power and authority set them above reproof, and would bear them out in whatsoever they did: see Ezek. xi. 6. He tells him it is better to bear the reproaches of men than the reproofs of God, who would call him to a strict account how he discharged his duty.

Verses 18, 19. *For I have made thee this day a defended city*—That is, from this day I will so defend thee that they shall be no more able to hurt thee than they would be if thou wast in a strongly-fortified and impregnable city. *And brazen walls*—Which cannot be broken or battered down with any force. *Against the whole land, against the kings, &c.*—All its inhabitants in general; intimating that, though men of all degrees should set themselves against him, yet God would support him against them all, and would carry him through his work, although his troubles would not only be great, but long, extended through several kings' reigns. *And they shall fight against thee*—Shall oppose thee, and manifest much hostile hatred against thee; *but they shall not prevail*—They shall not be able, by all their devices, to shorten thy days, or to prevent thy executing the charge given thee. *For I am with thee, to deliver thee*—I will show my power in protecting and delivering thee out of all thy troubles, when thy adversaries shall become a prey to their enemies.

CHAPTER II.

This and the four following chapters contain a solemn remonstrance against the wickedness of the Jews, calls to repentance, and threatenings of ruin if they remained obstinate and impenitent. The sin with which they are most particularly charged here is idolatry, forsaking their own God, the true God, for other and false gods. It is urged, (1.) That their conduct was extremely ungrateful to God, who had been so kind to their nation, 1-8. (2.) That it was without a precedent even among the heathen, who had only idols for their gods, 9-13. (3.) That by their alliances with the Egyptians and Assyrians, and imitation of their idolatries, they had disparaged and ruined themselves, 14-19. (4.) That hereby they had broken their covenant engagements, and degenerated from their good beginnings, 19-21. (5.) That their wickedness was too manifest to be concealed, and too bad to be excused, they having wilfully, obstinately, and indefatigably persisted in it, 22-25, 33-36. (6.) That they had shamed themselves by trusting to idols, which could not help them, 26-29, 37. (7.) That they contemned the rebukes of providence, and even God himself, 30-32. (8.) That, with their idolatry, they had mingled the most unnatural murder of their children, 34.

A. M. 3375. **M**OREOVER, the word of the
B. C. 629. LORD came to me, saying,

2 Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember ¹ thee, the kindness of thy ^a youth, the love of thine espousals, ^b when thou wentest after me in the wilderness, in a land *that was* not sown.

3 ^c Israel *was* holiness unto the LORD, and ^d the first-fruits of his increase: ^e all that devour him shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house

¹ Or, for thy sake.—^a Ezek. xvi. 8, 22, 60; xxiii. 3, 8, 19; Hos. ii. 15.—^b Deut. ii. 7.—^c Exod. xix. 5, 6.—^d James i. 18; Rev. xiv. 4.

NOTES ON CHAPTER II.

Verse 1. *Moreover, the word of the Lord came unto me*—The discourse begun here is continued to the end of the fifth verse of the next chapter. In it God professes to retain the same kind and merciful disposition toward his people which he had manifested in their earlier days. He expostulates with them on their ungrateful returns for his past goodness, and shows that it was not want of love in him, but their own extreme and unparalleled wickedness, which had already subjected, and would still subject them, to calamities and misery. He concludes with a pathetic address, exhorting them to return to him, with an implied promise of acceptance; and laments the necessity he was under, through their continued obstinacy, of giving them further proofs of his displeasure. See Blaney.

Verses 2, 3. *Go and cry in the ears of Jerusalem*—In the most public parts of the city, that all may hear; *saying, Thus saith the Lord*—I deliver his message, and not my own. I come to you with a commission from God, and speak in God's name. *I remember thee, &c.*—I remember my first kindness to thee, when I delivered thee out of Egypt; (see Hos. ii. 15;) and espoused thee to myself, to be my own peculiar people. The covenant which God made with the Israelites, at mount Sinai, is commonly represented under the metaphor of a marriage contract. Upon this account idolatry is represented as spiritual adultery, because it is the same degree of unfaithfulness to God which an adulteress is guilty of in respect of her husband. *When thou wentest after me in the wilderness*—Out of that love and affection that thou didst manifest to me in following my conduct. Or rather, when thou wast led by me through the wilderness, and I took such care both to protect and provide for thee, and that by a train of miracles; *in a land that was not sown*—Or, as Houbigant reads it, *in an uncultivated land*. *Israel was holiness to the Lord*—A people dedicated to God; and the first-fruits of his increase—Or, as the first-fruits. As the first-fruits are holy to God, so was Israel. *All that devour, or rather, devoured, him*—For it refers to the time past, not to the future;

of Jacob, and all the families of the A. M. 3375.
house of Israel: B. C. 629.

5 Thus saith the LORD, ^f What iniquity have your fathers found in me, that they are gone far from me, ^g and have walked after vanity, and are become vain?

6 Neither said they, Where ^h is the LORD that ⁱ brought us up out of the land of Egypt, that led us through ^j the wilderness, through a land of deserts and of pits; through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt?

^e Chapter xii. 14; Chapter i. 7.—^f Isaiah v. 4; Mic. vi. 3. ^g 2 Kings xvii. 15; Jonah ii. 8.—^h Isa. lxiii. 9, 11, 13; Hos. xiii. 4.—ⁱ Deut. viii. 15; xxxii. 10.

and so the following words: all that were injurious to him; *shall, or, did, offend*—Were obnoxious and liable to punishment, as if they had devoured holy things, Prov. xx. 25. *Evil shall come, rather, came, upon them*—Some evil was inflicted on them from the Lord, who was always wont to stand forth for the vindication of his people; as upon the Egyptians, Amalekites, Sihon, Og, the Midianites, Canaanites, and others, as the four last books of Moses abundantly testify.

Verses 4-6. *Hear, O house of Jacob, &c.*—The prophet here directs his discourse to the twelve tribes, as he does afterward, chap. iii. 14, &c. For the captivity of the ten tribes was not so total but that there were some Israelites still remaining in the land among the Assyrian colonists. *What iniquity have your fathers found in me?*—That is, what injustice or unfaithfulness in not performing my part of the Sinai covenant? *That they are gone far from me*—Far from the love and fear of me, and from obedience to my laws; far from my worship and service; *and have walked after vanity*—Have followed after vain idols, incapable of affording them either protection or help. *And are become vain*—In their imaginations, Rom. i. 21, 22; fools, as senseless as the stocks or stones, of which they made their idols. *Neither said they, Where is the Lord?*—They made no inquiry after him, took no thought about their duty to him, nor expressed any desire to recover his favour; *that brought us up out of the land of Egypt?*—Working such a deliverance for us as had never been wrought for any people. *That led us through the wilderness*—Conducting and sustaining our whole nation in that barren desert for the space of forty years, by almost incessant miracles; *through a land of deserts and pits*—Through desolate and dangerous places; *through a land of drought*—Where we had no water but by a miracle; *and of the shadow of death*—Houbigant renders it, *where death threatened us*. A barren and deadly land, where no man could live; bringing forth nothing that could support life, and therefore where nothing but death could be expected; and, besides, possessed by great numbers of venomous and de-

A. M. 3375. 7 And I brought you into ² a
B. C. 629. ^k plentiful country, to eat the fruit
thereof and the goodness thereof; but when ye
entered, ye ^l defiled my land, and made my
heritage an abomination.

8 The priests said not, Where *is* the LORD?
and they that handle the ^m law knew me not:
the pastors also transgressed against me, ⁿ and
the prophets prophesied by Baal, and walked
after *things that* ^o do not profit.

9 Wherefore ^p I will yet plead with you, saith

² Or, the land of Carmel.—^k Numbers xiii. 27; xiv. 7, 8;
Deut. viii. 7, 8, 9.—^l Lev. xviii. 25, 27, 28; Num. xxxv.
33, 34; Psa. lxxviii. 58, 59; cvi. 38; Chap. iii. 1; xvi. 18.
^m Mal. ii. 6, 7; Rom. ii. 20.—ⁿ Chap. xxiii. 13.

structive creatures, such as scorpions, serpents, &c.,
and where we were exposed to the attacks of many
enemies. *A land that no man passed through*—As
having in it no accommodation for travellers, much
less for habitation.

Verses 7, 8. *And I brought you into a plentiful
country*—Hebrew, *into the land of Carmel*. Carmel
was so fertile a part of Judea, that the word from
thence came to be used to express a fruitful place, in
general. Canaan was as one great, fruitful field,
Deut. viii. 7. *When ye entered, ye defiled my land*
—By your sins, especially by your idolatries, Psa.
cvi. 38; that sin being greatly aggravated by this
circumstance, that the people thereby renounced
God's authority in that very land into which he had
brought them, by a train of unparalleled wonders,
and the propriety of which he had reserved to him-
self, though he had graciously bestowed upon them
the use of it: see Lev. xxv. 23. *The priests said
not, Where is the Lord?*—That race of men, whom
I exalted to the honourable office of ministering to
me in holy things, neither inquired after me, nor
cultivated any acquaintance or intercourse with me.
And they that handle the law knew me not—They,
whom I appointed to the important office of instruct-
ing others in the knowledge of me and their duty,
(see Mal. vii. 6, 7,) were ignorant or regardless of it
themselves. And this was the principal cause of
that degeneracy of manners which prevailed among
the people. *The pastors also transgressed against
me*—By *pastors* here, distinguished from the priests
and prophets, are meant the *kings, princes*, and
chiefs of the nation; for the word *pastor* is used in
the prophets for a magistrate, as well as for a teacher
of the people, and ecclesiastical governor. *And the
prophets prophesied by Baal*—Gave forth prophe-
cies in the name of Baal, with a view to recommend
him as a god. Or, they that should have taught the
people the true worship of God, were themselves
worshippers of, and advocates for, Baal, and drew
others from God to the worship of that idol; and
walked after things that do not profit—Namely,
after idols; things that could not possibly do them
any service, but were sure to bring ruin upon them.
It appears from hence, that all orders and degrees

the LORD, and ^q with your children's ^r children will I plead. A. M. 3375.
B. C. 629.

10 For pass ^s over the isles of Chittim, and see;
and send unto Kedar, and consider diligently,
and see if there be such a thing.

11 ^t Hath a nation changed *their* gods, which
are ^u yet no gods? ^v but my people have
changed their glory for ^w that which doth not
profit.

12 ^x Be astonished, O ye heavens, at this, and be
horribly afraid, be ye very desolate, saith the LORD.

^q Verse 11; Hab. ii. 18.—^r Ezek. xx. 35, 36; Mic. vi. 2.
^s Exod. xx. 5; Lev. xx. 5.—^t Or, over to.—^u Mic. iv. 5.
^v Psa. cxv. 4; Isa. xxxvii. 19; Chap. xvi. 20.—^w Psa. cvi. 20;
Rom. i. 23.—^x Verse 8.—^y Isa. i. 2; Chap. vi. 19.

of men in authority had contributed to that general
corruption of manners, whereof Jeremiah com-
plains.

Verse 9. *Wherefore I will yet plead with you*—
By my prophets, and by my judgments, as I pleaded
with your fathers, that you may be left without ex-
cuse. *And with your children's children will I
plead*—According to the tenor of the law, wherein
God threatens to *visit the sins*, particularly the sin
of idolatry, *of the fathers upon the children, unto the
third and fourth generation*.

Verses 10, 11. *For pass over the isles of Chittim*
—The neighbouring isles and peninsulas, which lay
west of Judea, meaning especially the countries of
Greece and Macedonia, and the islands and conti-
nents of Europe in general; the countries that were
more polite and learned. *And send unto Kedar*—
To Arabia, and the countries to the east and south,
as the others lay to the west and north: send to them
that are more rude and barbarous. *And consider
diligently*—As a matter well worth your attention;
and see if there be such a thing—As if he had said,
If you search from east to west, from south to north,
you will find no instance of apostacy from the ob-
jects of their worship like this of yours. *Hath a
nation changed their gods?*—The gods worshipped
by their forefathers? or shown a disposition to
change them? *Which are yet no gods?*—But mere
imaginary beings, or images made by men's hands,
or the creatures of the living and true God. But
my people have changed their glory, have relin-
quished the worship of the infinite and eternal Je-
hovah, their Creator, Preserver, Benefactor, Re-
deemer, Friend, and Father, to whom they owe
their all, and whose worship and service, favour and
protection, were their greatest glory. *For that
which doth not profit*—For those idols which never
did, nor can, do them any good; that have no es-
sence or power; and of which they must necessa-
rily be ashamed.

Verses 12, 13. *Be astonished, O ye heavens, at
this*—A pathetic expression, in the poetic style,
signifying that the wickedness of these apostates
from God was so great, that the very inanimate
creatures, could they be sensible of it, might well

A. M. 3375. 13 For my people have committed
B. C. 629. two evils; they have forsaken me, the
fountain of living waters, and hewed them out
cisterns, broken cisterns, that can hold no water.

14 ¶ Is Israel a servant? is he a home-born
slave? why is he spoiled?

† Psa. xxxvi. 9; Chap. xvii. 13; xviii. 14; John iv. 14. — Ex.
iv. 22. — ^a Heb. become a spoil? — ^a Isa. i. 7; Chap. iv. 7.

stand amazed at it: that the heavens might be af-
frighted to behold it, and the celestial bodies with-
draw their light and influences from that part of the
world where such enormities were practised.
“Such rhetorical apostrophes import the unusual-
ness, and likewise the indignity, of the things spoken
of; implying them to be such that, if men take no
notice of them, the elements themselves will testify
against such practices.”—Lowth. See note on Isa.
i. 2. *For my people have committed two evils*—
Two remarkable evils, ingratitude and folly: they
have acted contrary both to their duty and to their
interest; *they have forsaken me, the fountain of
living waters*—In whom they had an abundant and
constant supply of all that comfort and relief they
stood in need of, and had it freely; *and hewed them
out cisterns*—Have had recourse to creatures, and
to schemes of their own devising; to gods of their
own making, for relief in their necessities, for deli-
verance out of, or support and comfort in, their
troubles. *Broken cisterns*—False at the bottom,
and leaky, so that they can hold no water—They
have acted as foolishly as persons would do who
should reject the waters of a clear, perpetual spring,
to drink rain-water, received in cisterns, which
could neither be so sweet nor so wholesome as that
of pure springs; and not only so, but should betake
themselves to such cisterns as, being broken, could
hold no water, or none for any length of time, and
therefore could give them no assurance of finding
any upon having recourse to them. God may, in-
deed, be justly compared to a perpetual spring, as
he is the fountain or origin of all good things; the
author and giver of all blessings, both spiritual and
temporal, from whom all good gifts are derived, as
from an inexhaustible source; see Psa. xxxvi. 9.
“And wherever else men place their happiness,
whether in false religions, or in the uncertain com-
forts of worldly blessings, they will find themselves
as wretchedly disappointed as those who expect to
find water in broken cisterns or conduits. Hereby
is strongly set forth the folly of the Jews in re-
nouncing the worship of the true God; and their
dependance upon him, and betaking themselves to
the worship of idols, and the alliance and protection
of idolaters.”—Lowth.

Verse 14. *Is Israel a servant? is he a home-born
slave?*—Is he of a condition to be delivered as a
prey to his enemies? Is he of those people whom
God regards as slaves and strangers? These inter-
rogations imply, and have the force of, a negative.
As if he had said, Is not Israel the son, the chosen
and peculiar people of God? Why then hath the

15 ^a The young lions roared upon him, and ^b yelled, and they made his
B. C. 629. land waste: his cities are burned without in-
habitant.

16 Also the children of Noph and ^b Tahapanes
^c have broken the crown of thy head.

^b Heb. gave out their voice. — ^b Chap. xliii. 7, 8; 9. — ^c Or,
feed on thy crown, Deut. xxxiii. 20; Isa. viii. 8.

Lord treated him as a common slave, and given him
up into the power of tyrannical lords and masters?
The sense is, God redeemed Israel from the bondage
of Egypt, and adopted him to be his son, Exod. iv.
22. So that the servitude he now undergoes, and
his being made a prey to so many foreign enemies,
cannot be owing to his birth, or primitive condi-
tion, but must be imputed to his sins, of which his
slavery is the consequence. Compare Isa. i. 1, and
lii. 3.

Verses 15, 16. *The young lions roared upon them*
—Lions, in the figurative style of prophecy, denote
powerful princes and conquerors; see chap. i. 17;
where the king of Assyria is mentioned as one of
those lions which had devoured him, and Nebuchad-
nezzar as another. If we consider the prophet as
speaking here of what was past, by the young lions
he probably means the kings of Syria and Assyria,
who laid the country waste, not only of the ten
tribes, but also Judah and Benjamin; and carried
the Israelites into captivity; see Isa. i. 7. But the
words *שֶׂאֵנוּ כְּפָרִים* are more properly rendered,
The young lions shall roar upon him; and so may
be understood of Pharaoh-necho, king of Egypt, and
Nebuchadnezzar, whose successive hostilities against
the kingdom of Judah were foreseen by the pro-
phet, and are probably here foretold. It is true, the
following verbs of this verse are in the past time,
but the context favours interpreting them of the fu-
ture. Nor is it unusual for the prophets to speak of
events yet to come, and foreseen by them, as if they
had been already accomplished. *They made his
land waste, his cities are burned, &c.*—That Jere-
miah speaks here of the future, and not of the past,
appears from this: that in the time of Josiah, when
this prophecy was uttered, the country was not in
the condition here described; the land had not been
reduced to desolation, nor the cities burned with
fire; but the determination of the Lord was past,
and the prophet clearly foresaw that these calamities
would come. *Also the children of Noph, &c., have
broken the crown of thy head*—By the children of
Noph and Tahapanes are meant the Egyptians, these
being the two principal cities of Egypt, called by
heathen writers *Memphis* and *Taphanes*, or *Daphnæ
Pelusiacæ*. “This no doubt alludes,” says Blaney,
“to the severe blow which the nation received in a
capital part, when the good King Josiah was defeated
by the Egyptians, and slain in battle; or when, af-
terward, upon the deposition of Jehoahaz, the glory
of the monarchy was debased, by its being changed
into a tributary and dependant kingdom, 2 Kings
xxiii. 29–34, and 2 Chron. xxxv. 20.

A. M. 3375. 17 ° Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when ^d he led thee by the way?

18 ¶ And now what hast thou to do ° in the way of Egypt, to drink the waters of ^f Sihor? or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own ^g wickedness shall correct thee, and thy backslidings shall reprove thee: know

^c Chapter iv. 18.—^d Deut. xxxii. 10.—^e Isaiah xxx. 1, 2. Josh. xiii. 3.—^f Isa. iii. 9; Hos. v. 5.—^g Ex. xix. 8; Josh.

therefore and see that *it is* an evil ^{A. M. 3375.} *thing* and bitter, that thou hast for- ^{B. C. 629.} saken the LORD thy God, and that my fear is not in thee, saith the Lord God of hosts.

20 For of old time I have broken thy yoke, and burst thy bands; and ^h thou saidst, I will not ⁱ transgress; when ^j upon every high hill and under every green tree thou wanderest, ^k playing the harlot.

xxiv. 18; Judg. x. 16; 1 Sam. xii. 10.—⁷ Or, serve.—¹ Deut. xii. 2; Isa. lvii. 5, 7; Chap. iii. 6.—^k Exod. xxxiv. 15, 16.

Verse 17. *Hast thou not procured this unto thyself?*—Are not all these calamities owing to thy sins, thy known and wilful sins? By their sinful confederacies with the nations, and especially their conformity to them in their idolatrous customs and usages, they had made themselves very mean and contemptible, as all those do that have made a profession of religion, and afterward throw it off. Nothing now appeared of that which, by their constitution, made them both honourable and formidable, and therefore the neighbouring nations neither respected nor feared them. But this was not all: they had provoked God to give them up into the hands of their enemies, who, after becoming a dreadful scourge to them, at last subdued them, and overturned their government. And thus they brought their miseries upon themselves, *in forsaking the Lord their God*, in revolting from their allegiance to him, and so throwing themselves out of his protection; for protection and allegiance go together. *When he led thee, &c.*—Hebrew, כִּי־הָלַךְ, *at the time, the very time, he was leading thee by the way.* Then, when he was leading thee on to a happy peace and settlement, and thou wast arrived at the very borders of it, thou didst draw back, and forsake thy guide. We may observe here, that although Josiah was a very pious prince, and exerted himself to the utmost to restore the worship of God, breaking down the altars and groves, and beating the graven images into powder, &c., 2 Chron. xxxiv., xxxv., nevertheless, from the complaints of Jeremiah, and his reproofs of their idolatry, it sufficiently appears that the people were far from being reformed.

Verse 18. *And now what hast thou to do, &c.*—“The kings of Egypt and Assyria were the most potent monarchs in the neighbourhood of Judea; and according as either of these was the stronger, the Jews made their court to him, and desired his assistance. This is expressed by *drinking the waters of Sihor*, an Egyptian river, which some suppose, and Dr. Waterland renders, *the Nile*; (see note on Isa. xxiii. 3;) and of the *Euphrates*, called here *the river*, by way of eminence. The expressions allude to verse 13, where human assistances are styled *broken cisterns*, and opposed to God, who, by reason of his all-sufficiency, is called *the fountain of living waters*. To drink of the waters of these rivers might possibly allude, further, both to the

strong propensity which the Israelites had to return to Egypt, and that which they showed for adopting the idolatrous worship of these countries. For the Egyptians worshipped the *water*, and particularly that of the Nile.” See *Div. Leg.*, vol. iii., and Calmet.

Verse 19. *Thy own wickedness shall correct thee*—The miseries that your own sins have brought upon you, one would suppose, might be sufficient to reclaim you from your evil courses, and induce you to return to God, by a sincere repentance, Hos. ii. 7. *Know therefore*—Upon the whole matter; and see that *it is an evil thing that thou hast forsaken the Lord thy God*—For that is the thing that makes thine enemies enemies indeed, and thy friends friends in vain. The sense of the clause is, Call to mind what thou hast found by experience, and reflect seriously upon it, and thou canst not but be convinced how dear the forsaking of God hath cost thee. *And that my fear*—Or, *the fear of me*; or, that thou hast not my fear in thee, *saith the Lord*—Consider this well, for it is the ground of all thy sin and suffering, in order that thy correction may not end in thy utter ruin. This whole discourse of Jeremiah is a kind of pleading, wherein the prophet maintains the cause of God against his people.

Verses 20, 21. *For of old time I have broken thy yoke*—That is, I have delivered thee from the bondage and tyranny that thou wast under, of old time, in Egypt; as also divers times besides. See the book of Judges. *And burst thy bands*—Alluding either to the bands and fetters with which prisoners were wont to be bound, chap. xl. 4, or those bands wherewith yokes were usually fastened upon the necks of beasts. *And thou saidst, I will not transgress*—When the deliverance was fresh, thou didst form good resolutions. This translation is according to the marginal reading of the Masoretes; but in the Hebrew text, confirmed by the LXX., Syriac, and Vulgate, we read לֹא אֶעֱבֹר, *I will not serve*, namely, Jehovah. According to this reading, which seems very just and unexceptionable, and is approved by Houbigant and Dr. Waterland, the meaning of the passage is, that even after the Jews had been freed, by God, from their Egyptian bondage, and admitted into an immediate covenant and alliance with him, they had been guilty of the utmost ingratitude in refusing obe-

A. M. 3375. 21 Yet I had ¹planted thee a noble
B. C. 629. vine, wholly a right seed: how then
art thou turned into ^mthe degenerate plant of
a strange vine unto me?

22 For though thou ⁿwash thee with nitre,
and take thee much soap, yet ^othine iniquity is
marked before me, saith the Lord God.

23 ^pHow canst thou say, I am not polluted,

¹ Exod. xv. 17; Psa. xlv. 2; lxxx. 8; Isa. v. 1, &c.; lx. 21;
Matt. xxi. 33; Mark xii. 1; Luke xx. 9. —^m Deut. xxxii. 32;
Isa. i. 21; v. 4. —ⁿ Job ix. 30. —^o Deut. xxxii. 34; Job xiv.
17; Hos. xiii. 12.

dience to the divine law, and particularly in respect to the prohibition of idolatry. *When upon every high hill, and under every green tree, &c.*—Alluding to their worshipping their idols upon the hills, and under the trees; *thou wanderest, playing the harlot*—Worshipping false gods. As idolatry is frequently called *whoredom* in the Scripture language, so the prophet describes the Israelites under the image of a strolling harlot, seeking for lovers wherever she can, without any shame. *Yet I planted thee a noble vine*—Hebrew, *the vine of Sorek*; concerning which see note on Isa. v. 2. Israel is here compared to a shoot, or branch, taken from a generous or good vine, and transferred to another soil, where it degenerates. *Wholly a right seed*—Without any mixture; the offspring of those true believers, Abraham, Isaac, and Jacob: and the laws which I gave thee, and the means of grace which I afforded thee, were sufficient to have made thee fruitful in every good work. *How then art thou turned into the degenerate plant of a strange vine?*—That is, one which has degenerated from the nature of the vine whence it was taken, and bears worse fruit than that did. The constitution of the Israelitish government, both in church and state, was excellent; their laws righteous, and all their ordinances instructive, and very significant; and there was a generation of good men among them, when they first settled in Canaan. For we learn, Josh. xxvi. 31, that *Israel served the Lord*, and kept close to him, *all the days of Joshua, and of the elders that outlived Joshua*. They were then *wholly a right seed*, likely to replenish the vineyard they were planted in with choice vines: but it proved otherwise; the very next generation *knew not the Lord, nor the works that he had done*; Judg. ii. 10, and they grew worse and worse, till they became *the degenerate plant of a strange vine*—The very reverse of what they were at first. Their constitution was now quite broken, and there was nothing in them of that good which one might have expected from a people so happily formed; nothing of the purity or piety of their ancestors; but *their vine was*, according to Moses's prediction, *as the vine of Sodom*.

Verse 22. *For though thou wash thee with nitre, &c.*—Though thou shouldst use ever so many methods of washing away thy sins, such as the rites of expiation prescribed by the law, or practised by

I have not gone after Baalim? See A. M. 3375.
thy way ^a in the valley, know what B. C. 629.
thou hast done: ^s*thou art* a swift dromedary
traversing her ways:

24 ^rA ⁹wild ass ¹⁰used to the wilderness,
that snuffeth up the wind at ¹¹her pleasure;
in her occasion who can ¹²turn her away?
all they that seek her will not weary them-

^p Prov. xxx. 12.—^a Chap. vii. 31.—^s Or, *O swift drome-*
dary.—^r Job xxxix. 5; Chap. xiv. 6.—⁹ Or, *O wild ass, &c.*
¹⁰ Heb. *taught.*—¹¹ Heb. *the desire of her heart.*—¹² Or,
reverse it.

idolaters; though thou shouldst insist ever so much upon thy own innocence and righteousness, yet the marks or stains of thy sins will always appear in the sight of God, till they are done away by his pardoning mercy, exercised toward thee in consequence of thy repentance and reformation. “The nitre here mentioned is not what we call nitre, or salt-petre, but a native salt of a different kind, distinguished among naturalists by the name of *natrum*, or the nitre of the ancients. It is found in abundance in Egypt, and in many parts of Asia, where it is called *soap-earth*, because it is dissolved in water, and used like soap in washing.”—Blaney.

Verses 23, 24. *How canst thou say, I am not polluted?*—With what face canst thou go about to excuse thyself, or deny what is so evident, and so truly charged upon thee? see verse 20. *I have not gone after Baalim*—The word is plural, because meant to comprehend all their idols; being a name usually given to several of them, as *Baal-peor*, Num. xxv. 3; *Baal-zebub*, 2 Kings i. 16. Because they had the temple, and sacrifices offered therein, &c., they still persuaded themselves that they worshipped the true God, though they joined their idolatries with his worship. Thus the Papists, though they make use of idols in their worship, yet pretend they are not idolaters. *See thy way in the valley*—Whether of Hinnom, (where they burned their children in sacrifice,) or in any valleys where thou hast been frequent in thy idolatries. *Know what thou hast done*—Look on, and consider thy ways. *Thou art a swift dromedary, traversing her ways*—Or, *as a swift dromedary*. The prophet compares their fondness for a variety of idols to the eagerness with which, in the time of breeding, the swift dromedaries are wont to traverse the plain, and run to and fro in every direction. “And the impossibility of restraining one of those fleet animals, when hurried away by the impetuous call of nature, is represented as a parallel to that unbridled lust and eagerness with which the people of Judah ran after the gratification of their passion for idolatry, called *spiritual whoredom*.”—Blaney. *A wild ass*—Or, *as a wild ass*; used to the wilderness—Another similitude, for the more lively description of the same thing. *That snuffeth up the wind at her pleasure*—This should rather be rendered, *When she snuffeth up the wind in her lust*; meaning the time when the female asses seek the males by the wind, smelling

A. M. 3375. selves; in her month they shall find
B. C. 629. her.

25 Withhold thy foot from being unshod, and thy throat from thirst: but ^athou saidst; ¹³There is no hope: no; for I have loved ^astrangers, and after them will I go.

26 As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

^a Chap. xviii. 12.—¹³ Or, is the case desperate?—^t Deut. xxxii. 16; Chap. iii. 13.—¹⁴ Or, begotten me.—¹⁵ Heb. the hinder part of the neck.

them afar off. *In her occasion*—When she is desirous of the male; *who can turn her away?*—She bears down all opposition. *All that seek her will not weary themselves*—They will not bestow their labour in vain, but will let her take her course, and wait their time and opportunity for taking her. *In her month they shall find her*—Hebrew, בְּחֹרֶשָׁה, which Blaney renders, *when her heat is over*; or, *in her renewal*, deriving the noun from the verb חָרַשׁ, *to renew*. “That is,” says he, “when the heat is abated, and she begins to come about again to the same state as before the fit came on. The LXX. seem so to have understood it: ἐν τῇ κατασκευῇ αὐτῆς ἐσκηνοσεν αὐτῇ, ‘when she is humbled, they shall find her.’ And perhaps it was designed to insinuate to the Jews, by way of reproach, that they were less governable than even the brute beast, which, after having followed the bent of appetite for a little time, would cool again, and return quietly home to her owners: but the idolatrous fit in them seemed never to abate, nor to suffer the people to return to their duty. Or else it may mean, that when their affairs took a new turn, and became adverse; then would be the time when, being humbled, they would again have recourse to the true God, who alone could save them.” The expression, *in her month*, is explained in the margin of our ancient Bible to mean, *when she is with foal*, an interpretation which many commentators follow. Thus Henry: “They that seek her will have a little patience till she is big with young, heavy, and unwieldy; and then they shall find her, and she cannot outrun them.” And he thus applies it: “The time will come when the most fierce will be tamed, and the most wanton will be manageable: when distress and anguish come upon them, then their ears will be open to discipline; that is the *month* in which you may find them.” Psal. cxli. 5, 6.

Verse 25. *Withhold thy foot from being unshod, &c.*—“Do not wear out thy shoes, or sandals, and expose thyself to thirst and weariness in undertaking long journeys, to make new alliances with idolaters.” Thus Lowth, and many other expositors. “But I rather take it,” says Blaney, “to be a warning to beware of the consequences of pursuing the courses they were addicted to: as if it had been said, Take care that thou dost not expose thyself, by

27 Saying to a stock, Thou art my father; and to a stone, Thou hast

¹⁴ brought me forth: for they have turned ^atheir back unto me, and not ^atheir face: but in the time of their ^atrouble they will say, Arise, and save us.

28 But ^awhere are thy gods that thou hast made thee? let them arise, if they ^acan save thee in the time of thy ¹⁶trouble: for ^aaccording to the number of thy cities are thy gods, O Judah.

^a Judg. x. 10; Psa. lxxviii. 34; Isa. xxvi. 16.—^x Deut. xxxii. 37; Judges x. 14.—^y Isaiah xlv. 20.—¹⁶ Hebrew, evil.
^a Chap. xi. 13.

thy wicked ways, to the wretched condition of going into captivity unshod, as the manner is represented Isa. xx. 4; and of serving thine enemies in hunger, and in thirst, and in want of the necessities of life,” Deut. xxviii. 48. *But thou saidst, There is no hope*—The language of desperate sinners, who are resolved to continue in their wickedness, in spite of every reason that can be offered to the contrary. *No; for I have loved strangers*—Strange gods, idols; *and after them will I go*—The Jews probably did not really speak in this manner, but they acted thus: this, the prophet signifies was the language of their conduct. By their actions they professed that idolatry which they denied with their mouths.

Verses 26–28. *As the thief is ashamed*—As the thief has nothing to say for himself, but is perfectly confounded when he is taken in the very act, so the house of Israel hath no manner of plea wherewith to defend or excuse their idolatry. *They, their kings, their princes*—Whose duty it was to have restrained them from such practices by their authority; *their priests, and their prophets*—Who ought to have set them a better example, and have given them better instruction. *Saying to a stock, Thou art my father*—Giving the title of father, which belongs to God, as the sovereign Creator and Preserver of all things, (see chap. iii. 19,) to senseless images, made of wood and stone. They did not, indeed, think themselves to be created or made by these images, but thus they addressed the gods whom they thought to be present in the consecrated images. But as there was in fact no such deity residing in the image, but it was a mere nothing, a fiction of the idolaters, their worship in reality centred in, or went no higher than, the image itself. *For they have turned their back unto me*—A token of contempt and aversion; and *not their face*—Which they turn wholly toward their idols. *But in the time of their trouble*—A time which is approaching; *they will say, Arise, and save us*—As they did formerly; see the margin. When they prove, by experience, the vanity of their idols, and their own folly in relying on things that cannot help or save them, and in rejecting me, then they will apply to me for relief and aid. *But where are thy gods?*—Thy idols, the

A. M. 3375. 29 ^a Wherefore will ye plead with
B. C. 629. me? ye all have transgressed against
me, saith the LORD.

30 In vain have I ^b smitten your children;
they receive no correction: your own sword
hath ^c devoured your prophets, like a destroying
lion.

31 O generation, see ye the word of the LORD.
^d Have I been a wilderness unto Israel? a

^a Verses 23, 35.—^b Isaiah i. 5; ix. 13; Chapter v. 9.
^c 2 Chron. xxxvi. 16; Neh. ix. 26; Matt. xxiii. 29; Acts vii.
52; 1 Thess. ii. 15.

gods of thy own making? *Let them arise*—From the places where they are fixed; if they can save thee in the time of thy trouble—In thy great distress, when thou art in such need of help. *For according to the number of thy cities are thy gods*—For thou hast a sufficient number of them, every country and city having its peculiar deity, imitating the heathen, who, according to Varro, had above thirty thousand gods. Make trial, if any, or all of them together, can help thee.

Verses 29, 30. *Wherefore will ye plead with me?*—Why do you insist upon your innocence? See verse 35. Why do you lay claim to my former promises, as if you had not forfeited your title to them by your sins? *In vain have I smitten your children*—That is, the children or people of Judah. They had been under divine rebukes of many kinds, whereby God designed to bring them to repentance, but it was in vain: they did not answer God's end in afflicting them; their consciences were not awakened, nor their hearts softened and humbled, nor were they induced to seek unto God by repentance and prayer. *They received no correction*—Though they were corrected, yet they would not be instructed and reformed. They did not receive, that is, they did not submit to, or comply with, the correction; but in their hearts fretted against and opposed the LORD. Observe, reader, it is a great loss thus to lose an affliction. *Your own sword hath devoured your prophets*—You are so far from receiving and improving by God's chastisements, that you take away the lives of those prophets who, in God's name, reprove you, and call you to repentance. Thus Zechariah, the son of Jehoiada, was put to death in the reign of Joash, 2 Chron. xxiv. 20, 21. See also 1 Kings xix. 1, 10; Neh. ix. 26; Matt. xxiii. 30–37.

Verses 31, 32. *O generation*—O wicked generation; see ye the word of the LORD—Consider what I say to you from the mouth of God. *Have I been a wilderness unto Israel?*—Have ye not been plentifully provided for by me? Have I been backward in bestowing favours upon you? Have I not accommodated you with all necessities? *A land of darkness*—Hebrew, ארץ כּאֶפֶלִיָּה, rendered by the Vulgate, *terra serotina*, a land backward or late in producing its fruits. Our translation of the clause, however, a land of darkness, seems preferable, as

land of darkness? wherefore say my people, ¹⁷ We are lords; ^e we will come no more unto thee?

32 Can a maid forget her ornaments, or a bride her attire? yet my people ^f have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also taught the wicked ones thy ways.

^d Verse 5.—¹⁷ Heb. *We have dominion*.—^e Psal. xii. 4.
^f Deut. xxxii. 15.—^g Psal. cvi. 21; Chap. xiii. 25; Hos. viii. 14.

darkness is often used to denote calamity and distress: see chap. xiii. 16; Isa. v. 30, and viii. 22. "The meaning of the passage," says Blaney, "is, Have I been wanting to you, while ye have been under my guidance, in providing you with good things, or have I brought you unto the gloom of trouble and distress?" *Wherefore say my people, We are lords, &c.*—We are our own masters, and will no more acknowledge thee as Lord over us, nor obey thy laws. This was the language, probably, not of the lips, but of the hearts and lives of the idolatrous Jews, who would not return to the worship and service of the true God. *Can a maid forget her ornaments*—How seldom is it, and unlikely, that a maid should forget her ornaments? or a bride her attire?—On which her thoughts and affections are placed? *Yet my people have forgotten me*—Their chief glory and ornament, on whose favour and protection they were wont justly to value themselves; and whereby they were distinguished from all other nations. Such was the folly and wickedness of God's ancient people, called by his name, rescued from bondage and misery by his power, enriched with all temporal and spiritual blessings by his bounty, and guarded as the apple of his eye. Strange insatiation and weakness this, we are ready to exclaim, of the Jews! But are not multitudes of persons called Christians equally weak and foolish? Do not things of very small worth, and short duration, frequently occupy their thoughts, and even possess their hearts; things of as little value as the ornaments which vain women delight in, while things of the highest excellence and greatest necessity, things far superior to every visible and temporal object, such as salvation, grace, and glory, God, and Christ, and heaven, are overlooked and neglected? Reader, is not this thy practice? does not thy conscience accuse thee of this wickedness and folly?

Verses 33, 34. *Why trimmest thou thy way to seek love*—"The prophet," says Lowth, "alludes to the practices of common harlots, who deck themselves, and use all inveigling arts, that they may recommend themselves to their gallants: in like manner," the prophet intimates, "the Jews tried all methods to gain the friendship and assistance of foreign idolaters, who are called their lovers:" see chap. iii. 1, and xxii. 22. Houbigant's translation of this verse is, "Why dost thou strew thy way, that

A. M. 3392. B. C. 612. 34 Also in thy skirts is found ^h the blood of the souls of the poor innocents: I have not found it by ¹⁸ secret search, but upon all these.

35 ¶ ¹ Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, ^k I will plead with thee, ¹ because thou sayest, I have not sinned.

^h Psalm cvi. 38; Chapter xix. 4.—¹⁸ Hebrew, *digging*.
ⁱ Verses 23, 29.—^k Verse 9.—Prov. xxviii. 13; 1 John i. 8, 10.

thou mayest find lovers; and teachest thy ways to thy companions?" The original word, rendered *trimmest*, תִּטַּב, properly means, *to make good, right, or agreeable*. Noldius expounds the clause, "Why dost thou justify thy ways, or insist upon thy innocence?" And the French interpret the verse, "Why wouldest thou justify thy conduct, to enter into favour with me? so long as thou hast taught to others the evil which thou hast done; and while (verse 34) in thy skirts," &c. *Also in thy skirts is found the blood of the souls, &c.*—This would be better rendered, *Also in thy skirts is found the blood of poor and innocent persons, for by souls is meant persons; and by the blood being found in their skirts, the prophet means their committing murders and oppressions, secretly, perhaps; but their guilt was as manifest as though the blood of the persons slain had been found sprinkled upon their garments.* The LXX. render the clause *ἐν ταῖς χερσὶν σου εὐρεθησαν αἱματὰ ψυχῶν ἀνθρώπων*, *in thy hands have been found the blood of innocent souls, or persons.* Their sacrificing of their little children to their idols, as well as their oppressing and murdering of adult persons, is intended to be comprised here. *I have not found it by secret search*—The LXX., with whom all the ancient versions agree, render the clause *ὡς ἐν διόρυγ-μασιν εὐρον αὐτὰς*, *I have not found them in digged holes, or ditches*, but upon all these. The LXX. and Syriac render *על כל אלה*, here, *upon every oak*. "The meaning of which," says Blaney, "is this: In the law it is commanded, (Lev. xvii. 13,) that the blood of animals killed in hunting should be covered with dust, in order, no doubt, to create a horror at the sight of blood. In allusion to this command, it is urged against Jerusalem, (Ezek. xxiv. 7,) that she had not only shed blood in the midst of her, but that she had set it upon the top of a rock, and poured it not upon the ground to cover it with dust; that is, she had seemed to glory in the crime, by doing it in the most open and audacious manner, so as to challenge God's vengeance. In like manner it is said here, that God had not discovered the blood that was shed in holes under ground, but that it was sprinkled upon every oak before which their inhuman sacrifices had been performed."

Verses 35, 36. *Yet thou sayest*—Or interrogatively, *Darest thou say?* Hast thou the impudence to affirm it? *Because I am innocent*—Clear of this whole charge; *surely his anger shall turn from me*

36 ^m Why gaddest thou about so much to change thy way? ⁿ thou also shalt be ashamed of Egypt, ^o as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and ^p thy hands upon thy head: for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

^m Verse 18; Chap. xxxi. 22; Hos. v. 13; xii. 1.—ⁿ Isa. xxx. 3; Chapter xxxvii. 7.—^o 2 Chron. xxviii. 16, 20, 21. ^p 2 Sam. xiii. 19.

—Shall not break out against me, Isa. v. 25. *Behold, I will plead with thee*—I will proceed in my judgment against thee; *because thou sayest, I have not sinned*—Because thou continuest to justify thyself, as if I had no cause to be angry with thee. *Why gaddest thou about so much to change thy way?*—That is, thy actions. Why hast thou recourse to so many different expedients for relief? Why dost thou seek auxiliaries anywhere rather than cleave to me? Or act like those adulterous women, whose love is never fixed, but sometimes set on one, sometimes on another. This is rendered by the Vulgate, "How vile art thou become, changing or repeating thy ways!" Continuing still to seek new succours from strangers, though thou hast been so often deceived! Egypt now shall fail thee, as Assyria has done before. Blaney renders this last clause, "By means of Egypt also shalt thou be put to shame; even as thou hast been put to shame by Assyria." "The people of Judah," he observes, "seem to have courted the assistance of foreign nations, by a sinful compliance with their idolatrous customs. But this measure had already failed them, and they had been disappointed in their expectations from Assyria in the time of King Ahaz, who, as we read 2 Chron. xxviii. 16–21, called upon the king of Assyria to help him in his need; but he distressed him only, instead of helping him. In the same manner, also, it is here prophesied they would be served by the Egyptians, whose alliance would only disappoint them, and make them ashamed of having trusted to so ineffectual a support; and it turned out accordingly." See chap. xxxvii. 7, 8.

Verse 37. *Yea, thou shalt go forth from him*—The ambassadors thou sendest to Egypt shall return with disappointment and confusion; *and their hands on their heads*—Condoling the desperate condition of their people. Or, *Thou shalt go forth from hence, namely, into captivity, in a strange land. And thy hands upon thy head*—As Tamar went forth from her brother Amnon, her garments torn, and her hands upon her head, insulted and despised, and in the greatest grief and misery; and Egypt, on which thou reliedst, shall not be able to prevent it, or to rescue thee out of captivity. *For the Lord hath rejected thy confidences*—Hath refused to give success to them, or hath rejected thee for thy confidences; or he disapproves thy confidences, namely, all thy dependances and refuges, which thou seekest

out of him. *And thou shalt not prosper in them—* They shall not stand thee in any stead, nor give thee any satisfaction. As there is no counsel or wisdom that can prevail *against the Lord*, so there is none that can prevail *without the Lord*. Some read it, *The Lord hath rejected thee for thy confidences*; that is, because thou hast dealt so unfaithfully with

him as to trust in his creatures, nay, in his enemies, when thou shouldest have trusted in him only, he has abandoned thee to that destruction from which thou thoughtest thus to have sheltered thyself; and then thou canst not prosper, for none ever either hardened himself against God, or estranged himself from God, and prospered.

CHAPTER III.

After the reproofs and threatenings contained in the preceding chapter, we have, in this, gracious and pressing invitations given the Jews to return to God, notwithstanding the multitude and greatness of their provocations. It is here shown, (1.) How wicked they had been, and how well they had deserved to be quite abandoned, and yet how ready God was to receive them into his favour upon their repentance, 1-5. (2.) How their impenitence and persisting in sin were aggravated by the judgments of God upon Israel, of which they had been spectators, and by which they ought to have taken warning, 6-11. (3.) Great encouragements are given, both to the Jews and to the ten tribes, already carried captive into Assyria, to return to God by repentance and faith, from a consideration of the great mercy which God had in store for them; from the relation of a husband, in which he was still ready to stand to them, and the many gracious promises he had made them, 12-19. (4.) The charge is renewed against them for their apostacy from God, and the invitation to repent and return to him is repeated, and words are put into their mouths proper to be used in their addresses to God upon their return, 20-25.

A. M. 3392. B. C. 612. **THEY** ¹say, If a man put away his wife, and she go from him, and become another man's, ^a shall he return unto her again? shall not that ^b land be greatly polluted? but thou hast ^c played the harlot with many lovers; ^d yet return again to me, saith the LORD.

2 Lift up thine eyes unto ^e the high places, and see where thou hast not been lain with. ^f In the ways hast thou sat for them, as the Arabian in the wilderness; ^g and thou hast polluted the land with thy whoredoms, and with thy wickedness.

¹ Heb. Saying. — ^a Deut. xxiv. 4. — ^b Chap. ii. 7. — ^c Chap. ii. 20; Ezek. xvi. 26, 28, 29. — ^d Chap. iv. 1; Zech. i. 3.

^e Deut. xii. 2; Chap. ii. 20. — ^f Gen. xxxviii. 14; Prov. xxiii. 28; Ezek. xvi. 24, 25. — ^g Chap. ii. 7; Verse 9.

NOTES ON CHAPTER III.

Verse 1. *They say*—That is, *men use to say*; *If a man put away his wife*—Or give her a bill of divorce, Deut. xxiv. 1; *and she go from him*—In consequence thereof; *and become another man's*—Engage herself to another; *shall he return unto her?*—He cannot take her again according to the law, Deut. xxiv. 1-4. Or, rather, will a man do such a thing? If the law were not against it, would any man be inclined to take such a woman again? Certainly not. Such playing fast and loose with the marriage-bond would be a horrid profanation of that ordinance, and would greatly pollute the land. Thus they had reason to expect, that God would refuse ever to take them again to be his people, who had not only been joined to one strange god, but had *played the harlot with many lovers*. If we had to do with a man like ourselves, after such provocations as we have been guilty of, he would be implacable, and we might despair of his ever being reconciled to us again. But he is God and not man, and therefore he adds, *Yet return again to me*—Namely, forsaking all those other lovers; which invitation

implies a promise, that he would receive them upon their repentance and reformation.

Verse 2. *Lift up thine eyes*—Do but look and consider whether I charge thee wrongfully or not; *unto the high places*—The places of thy spiritual whoredoms or idolatries, their false gods being generally worshipped upon the hills and mountains, 2 Kings xxi. 3. Thy idolatries have been so frequent that thou canst scarcely show a place where some false god has not been worshipped. *In the ways hast thou sat for them*—To allure passengers. Thus the fondness of the people for idolatry is compared to the wantonness of a harlot, who lies in wait for men as for her prey; or, as the Arabian hides himself in the desert, to rob and spoil the unwary traveller. "The Arabs," says Sir John Chardin, in a manuscript quoted by Harmer, "wait for caravans with the most violent avidity, looking about them on all sides, raising themselves upon their horses, running hither and thither, to see if they can perceive any smoke, or dust, or tracks on the ground, or any other marks of people passing along." *And with thy wickedness*—Not only with thy idolatries hast

A. M. 3392. 3 Therefore the ^hshowers have been
B. C. 612. withholden, and there hath been no
latter rain; and thou hadst a ⁱwhore's forehead,
thou refusedst to be ashamed.

4 Wilt thou not from this time cry unto me,
My father, thou art ^kthe guide of ^lmy youth?

5 ^mWill he reserve *his anger* for ever? will
he keep *it* to the end? Behold, thou hast

^h Lev. xxvi. 19; Deut. xxviii. 23, 24; Chap. ix. 12; xiv. 4.
ⁱ Chapter v. 3; vi. 15; viii. 12; Ezekiel iii. 7; Zeph. iii. 5.
^k Prov. ii. 17.

thou polluted the land, but with all thy other wicked
courses.

Verse 3. *Therefore the showers have been withholden*—Namely, by me, according to my threatening, Lev. xxvi. 19; Deut. xxviii. 23, 24; that is, a drought was sent upon their land, either as a punishment of their wickedness, public sins bringing public judgments, or as an aggravation of it, in which case the clause ought to be read, *Though the showers, &c.*; that is, notwithstanding the great drought, whereby thou hast been chastised, thou hast not been brought to repentance; *and there hath been no latter rain*—Though the latter rain hath been withheld as well as the former: concerning which two seasons of rain, see notes on Deut. xi. 14, and Prov. xvi. 15. *Thou hadst a whore's forehead*—Notwithstanding all this, thou didst still remain impudent and obstinate, as one ashamed of nothing. “The general import of the passage is, that though God had begun, in some degree, to chastise his people, as he had threatened, with a view to their reformation, his chastisements had not produced the desired effect, for they continued as abandoned as before, without showing the least sign of shame or remorse.”—Blaney.

Verses 4, 5. *Wilt thou not from this time*—Namely, that I have withholden showers, this time of conviction and correction; now that thou hast been made to see thy sins, and to smart for them, wilt thou not forsake them and return to me, saying, *I will go and return to my first husband, for then it was better with me than now?* Or from this time that thou hast had so kind an invitation to return, and an assurance that thou shalt be well received. *Wilt thou not cry unto me, My father?*—Wilt thou not, as a child, humble thyself, and call upon me, whom thou hast greatly provoked, and own me as a father, for such I have been to thee? Ps. ciii. 13; Mal. i. 6, and iii. 17. Wilt thou not beg pardon for thy undutiful carriage toward me, and hope to find in me the tender compassion of a father toward a returning prodigal? Wilt thou not come and make thy complaints to me as to a father, and confide in me for relief and succour? *Thou art the guide of my youth*—The husband who didst espouse me, and become my guide in the days of my youth: alluding to the time when their manners had not been corrupted by idolatry. Though thou hast gone after many lovers, wilt thou not at length remember

spoken and done evil things as thou A. M. 3392.
couldst. B. C. 612.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which ^abacksliding Israel hath done? she is ^ogone up upon every high mountain, and under every green tree, and there hath played the harlot.

¹ Chap. ii. 2; Hos. ii. 15.—^m Ps. lxxvii. 7, &c.; ciii. 9; Isa. lvii. 16; Verse 12.—ⁿ Verses 11, 14; Chap. vii. 24.
^o Chap. ii. 20.

the love of thine espousals, and return to the husband of thy youth? Or the relation of a father may rather be referred to; as if he had said, Wilt thou not remember and lay to heart under whose eye and care thou wast brought up, and who was the guide of thy inexperienced years? In our return to God, we ought thankfully to remember that he was our guide when we were young in years, in the way of comfort; and we must faithfully covenant that he shall be our guide from henceforward in the way of duty, and that we will follow his guidance, and give ourselves up to his government. *Will he reserve anger for ever?*—Surely he will not, for he hath proclaimed his name, *gracious and merciful*. They seem to be the words of the people reasoning thus with themselves, for their encouragement to return to God. Repenting sinners may encourage themselves with this, that though God chide, he will not always chide; though he be angry, he will not keep his anger to the end; but *though he cause grief he will have compassion*. Behold, thou hast spoken, &c.—Or, as Blaney translates the clause, “Behold, thou hast spoken and done; thou hast wrought wickedness, and hast prevailed.” These are the words of God, or of the prophet speaking in God’s name, reminding them of, and reproving them for, their long and obstinate continuance in idolatry and other sins. The prophets had endeavoured to dissuade them from persevering in their evil courses, but their arguments had no weight with them; “they continued to do as they had said, or resolved; they carried their wicked thoughts into execution, in spite of all that was urged to the contrary.”

Verse 6. *Then the Lord said unto me*—“Here begins an entire new section, or distinct prophecy, which is continued to the end of the sixth chapter. It consists of two distinct parts. The first part contains a complaint against Judah for having exceeded the guilt of her sister Israel, whom God had already cast off for her idolatrous apostacy, verses 6–12. The prophet is hereupon sent to announce to Israel the promise of pardon upon her repentance, and the hopes of a glorious restoration in after times, which are plainly marked out to be the times of the gospel, when the Gentiles themselves were to become a part of the church, verses 12–21. In the second part, which begins chap. iv. 3, and is prefaced with an address to the people of Judah and Jerusalem, exhorting them to prevent the divine judgments by

A. M. 3392. 7 ^p And I said after she had done
B. C. 612. all these *things*, Turn thou unto me.
But she returned not. And her treacherous
^a sister Judah saw it.

8 And I saw, when ^r for all the causes where-
by backsliding Israel committed adultery, I had
^s put her away, and given her a bill of divorce;
^t yet her treacherous sister Judah feared not,

^p 2 Kings xvii. 13.—^a Ezek. xvi. 46; xxiii. 2, 4.—^r Ezek.
xxiii. 9.—^s 2 Kings xvii. 6, 18.—^t Ezek. xxiii. 11.

a timely repentance; the Babylonian invasion is clearly and fully foretold, with all the miseries which it would be attended with; and the universal and incorrigible depravity of the people is represented at large, and pointed out as the justly provoking cause of the national ruin.

In the days of Josiah the king—This date of the prophecy, or sermon, must be particularly observed, in order to the right understanding of it. It was delivered in the days of Josiah, who began a blessed work of reformation, in which he was hearty; but the people were not sincere in their compliance with it. To reprove them for that, and warn them of the consequences of their hypocrisy, is the scope of that which God here declares to the prophet, and which he delivers to them. *Hast thou seen what backsliding Israel hath done*—The case of the two kingdoms of Israel and Judah is here compared, the ten tribes that revolted from the throne of David and the temple at Jerusalem, and the two tribes that adhered to both. The distinct history of these two kingdoms is given us in the two books of the Kings; by referring to the notes on which the reader will be enabled the better to understand this paragraph, and many other parts of this prophecy. When God asks, *Hast thou seen what Israel has done?* he refers to the prophet's acquaintance with that history, for as he lived between sixty and seventy years after Israel was carried into captivity, he could not otherwise see what they had done. *She hath gone up upon every high mountain, &c.*—See note on chap. ii. 20. They had openly, and almost with common consent, apostatized from the worship appointed by God, insomuch that all their kings proved wicked and idolatrous: and no marvel, since from the time of their defection from the kingdom of David, they worshipped God by the golden calves at Dan and Beth-el, and hence easily proceeded from worshipping by the medium of images, to worship images themselves, and other false and imaginary deities.

Verse 7. *After she had done all these things*—For which she might justly have been abandoned; *I said, Turn thou unto me*—Namely, and I will receive thee. Though they had forsaken both the house of David and the house of Aaron, who both had their authority from God without dispute, yet God sent his prophets among them to call them to return to him, that is, to the worship of him only, not insisting so much upon their return to the house of David as to that of Aaron. We do not read that

but went and played the harlot also. A. M. 3392.
B. C. 612.

9 And it came to pass, through the
² lightness of her whoredom, that she ^u defiled the land, and committed adultery with ^x stones and with stocks.

10 And yet for all this, her treacherous sister Judah hath not turned unto me ^y with her whole heart, but ^z feignedly, saith the LORD.

^a Or, fame.—^u Chapter ii. 7; Verse 2.—^x Chapter ii. 27.
^y 2 Chron. xxxiv. 33; Hos. vii. 14.—^z Heb. in falsehood.

Elijah, that great prophet, ever mentioned their returning to the former, but only to the faithful service of the true God. It is serious and genuine piety that God regards more than any ritual observances, whether with respect to matters civil or religious. *But she returned not*—Which God observed, and with which he was much displeased; *and her treacherous sister Judah saw it*—A sister, because descended from the same common stock, Abraham and Jacob; and as Israel had the character of a *backslider*, so Judah is called *treacherous*, because, though she professed to keep close to God when Israel had backslidden, and adhered to the kings and priests that were of God's own appointing, yet she proved treacherous, false, and unfaithful to her profession and promises, as is stated in the following verses.

Verse 8. *And I saw*—As if he had said, That which others discerned not, I saw perfectly; namely, both her hypocrisy and her incorrigibleness, notwithstanding what had befallen Israel, whose correction should have instructed and reformed her. *When for all the causes*—The various idolatries and other sins, for which *I had given her*—That is, Israel; *a bill of divorce*—Delivered her up into the hands of the Assyrians, and thereby taken from her the title of being my church; *yet her sister Judah feared not*—Was neither afraid of giving me offence, nor of the like punishment; *but went and played the harlot also*—Was forward enough to worship any idol that was introduced, and to join in any idolatrous usage, although she had seen the judgment of God executed upon Israel before her eyes.

Verses 9, 10. *And through the lightness of her whoredom*—"By this phrase," says Blaney, "I take to be meant, that she was not nice in the choice of the objects, but was ready to prostitute herself to all that came in her way; that is, she eagerly fell in with all kinds of idolatrous worship indiscriminately, descending so low as to images of wood and stone." *That she defiled the land*—Brought the whole land under the guilt of idolatry. *Yet for all this*—Though God saw what she did, and though she saw the shameful idolatry of Israel, and what she had suffered; *yet Judah hath not turned unto me, &c.*—When they had a good king that would have reformed the nation, they did not heartily concur with him in that good work. In the reigns of Manasseh and Amon, who were disposed to idolatry, the people were so too, and all the country was corrupted by it, none fearing the ruin which Israel, by

A. M. 3392. B. C. 612. 11 And the LORD said unto me, * The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward * the north; and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am ^b merciful, saith the LORD, and I will not keep anger for ever.

* Ezek. xvi. 51; xxiii. 11. —^a 2 Kings xvii. 6. —^b Psa. lxxxvi. 15; ciii. 8, 9; Verse 5. —^c Lev. xxvi. 40; Deut. xxx. 1, 2;

this sin, had brought on themselves. God therefore tried whether they would manifest a different spirit and conduct under a good king, but the evil disposition was still the same, and they returned not to the Lord *with all their hearts, but feignedly*—They were forced indeed to an external compliance with Josiah, who went further in destroying idolatry than the best of his predecessors had done, joined with him in keeping a very solemn passover, and in professing to renew their covenants with God, 2 Chron. xxxiv. 32, and xxxv. 17; but they were not sincere in all this, nor were their hearts right with God. For which reason God, at that very time, said, *I will remove Judah out of my sight, as I have removed Israel*, (2 Kings xxiii. 27,) because Judah was not removed from their sin by the sight of Israel's removal from their land.

Verse 11. *And the Lord said unto me, &c.*—The case of these sister kingdoms is here compared, and judgment given upon the comparison. *Israel hath justified herself more than Judah*—Hebrew, צדקה נפשה, *hath justified her soul*: so the LXX. εδικαιωσε την ψυχην, and the Vulgate. The meaning is, that of the two, Judah was the more guilty, because, though Israel's sins were more numerous, and their idolatry had continued longer, yet in Judah that and other sins were more heinous, because Judah had sinned against greater light, and would not take warning by that desolation which God had brought upon the whole kingdom of Israel. Observe, reader, this comparative justification stood Israel in little stead. It will little avail us to say we are not so bad as others, when yet we are not really good ourselves. And God's judgments upon others, if they be not the means of our reformation, will help to aggravate our destruction. The Prophet Ezekiel makes the same comparison between Jerusalem and Samaria, that Jeremiah here makes between Judah and Israel, nay, and between Jerusalem and Sodom, and Jerusalem is represented as being the worst of the three. See Ezek. xxiii. 11; and xvi. 48.

Verses 12, 13. *Go, and proclaim these words toward the north*—"The sin of the ten tribes being attended with more favourable circumstances than that of Judah, the prophet is commanded to call them to repentance with promises of pardon. In order to this he is bid to direct his speech northward, that is, toward Assyria and Media, whither the ten tribes had been carried away captive, which countries lay north of Judea." *And say, Return, thou*

13 * Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast ^d scattered thy ways to the ^e strangers ^f under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; ^g for I am married unto you: and I

Prov. xxviii. 13. —^d Verse 2; Ezek. xvi. 15, 24, 25. —^e Chap. ii. 25. —^f Deut. xii. 2. —^g Chap. xxxi. 32; Hos. ii. 19, 20.

backsliding Israel—Repent of thy backslidings, return to thy allegiance; come back to that good way out of which thou hast turned aside. *And I will not cause mine anger to fall upon you*—Namely, more grievously than it has already fallen, or for ever; for otherwise his anger lay heavy upon them at this time. Observe, reader, God's anger is ready to fall on sinners, as a lion falls on his prey, and there is none to deliver. But if they repent, it shall be turned away, for he is *merciful, and will not keep anger for ever*. *Only acknowledge thine iniquity*—Own thyself in a fault, and thereby take shame to thyself, and give glory to God. Confess and forsake thy sins; for *he that confesseth and forsaketh shall find mercy*. This will aggravate the condemnation of sinners, that the terms of pardon and peace were brought so low, and yet they would not come up to them. *Sinner, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much more when he saith, Only acknowledge thine iniquity*. The Hebrew, ידע עוןך, is properly, *Know thine iniquity*, that is, in order to thy acknowledging and forsaking it. We must call our sins to mind, consider the number, greatness, and inexcusableness of them, that we may conceive a proper hatred to them, and sorrow for them, and thereby, and through faith in the divine mercy and grace in Christ, may obtain pardon and deliverance from them. *That thou hast transgressed against the Lord thy God*—Against the infinite and eternal Jehovah, who had taken thee to be his peculiar people, and was in covenant with thee as *thy God*. *And hast scattered thy ways to the strangers*—To other gods, to idols, running hither and thither to worship them. The phrase is taken from the lewdness of common harlots, who promiscuously prostitute themselves to all comers: see Prov. xxx. 20. The clause may be rendered, *Thou hast wandered among strangers*, or strange gods; that is, thou hast not repaired, or had recourse, to one strange god, but many; *under every green tree*—Alluding to the heathen performing the ceremonies of their idolatrous worship in groves, or under large spreading trees. *And ye have not obeyed my voice*—So that your sin is not a sin of ignorance, but of obstinacy, for you shut your ears against my counsels, sent by my prophets for reclaiming you.

Verse 14. *Turn, for I am married unto you*—I am in covenant with you, and this covenant, notwithstanding all your unfaithfulness, I am ready to

A. M. 3392. will take you ^h one of a city, and two
B. C. 612. of a family, and I will bring you to
Zion :

15 And I will give you ⁱ pastors according to my heart, which shall ^k feed you with knowledge and understanding.

16 And it shall come to pass, when ye be

^a Rom. xi. 5.—ⁱ Chap. xxiii. 4; Ezek. xxxiv. 23; Eph. iv. 11.
^k Acts xx. 28.

renew with you. Hebrew, בעלתי בכם, which Blaney translates, *I have been a husband among you*; observing, that God hereby “means to remind them that he had fulfilled the covenant on his part, by protecting and blessing them, as he had promised when he engaged to be their God: and therefore, as they had never any reason to complain of him, he urges them to return to their duty, and promises, in that case, to be still kinder to them than before.” *I will take you one of a city, &c.*—Some interpret these words thus: “I will receive you, though there should be but one from a city willing to return, and two from a province, or tribe.” This prophecy was accomplished in the letter, after the edict of Cyrus, when several of the Israelites returned to Palestine, but only by little and little, and, as it were, one by one. But undoubtedly it was intended to be understood chiefly, in a spiritual sense, of their conversion to Christianity, and their reception into the gospel church, into which they partly have been, and probably hereafter in greater numbers will be admitted, “not all at a time, or in a national capacity, but severally, as individuals, here and there one.” See Isa. xxvii. 12.

Verse 15. *I will give you pastors according to my heart*—This is likewise an evangelical promise, (compare chap. xxiii. 4,) implying that under the happy times here foretold all governors, both civil and ecclesiastical, should faithfully discharge their trust, in duly governing and instructing the people committed to their charge; and that all in authority should answer the character which God gives of David, namely, that he was a man after his own heart, whereas, at the time when Jeremiah lived, the princes, the priests, and prophets were the ringleaders in seducing the people, and enticing them to idolatry: see chap. ii. 8, and Lowth. “Those are pastors after God’s own heart,” says Henry, “that make it their business to feed the flock; not to feed themselves and fleece the flock, but to do all they can for the good of those that are under their charge; that feed them with wisdom and understanding—That is, wisely and understandingly, as David fed them, in the integrity of his heart and by the skillfulness of his hands, Psal. lxxviii. 72. Those that are not only pastors, or rulers, but teachers, must feed them with the word of God, which is wisdom and understanding, and is able to make us wise unto salvation.”

Verse 16. *And when ye be multiplied*—That is, when the kingdom of the Messiah shall be set up,

multiplied and increased in the land, A. M. 3392. in those days, saith the LORD, they B. C. 612. shall say no more, The ark of the covenant of the LORD: ¹neither shall it ⁴come to mind: neither shall they remember it; neither shall they visit it; neither shall ⁵that be done any more.

¹ Isa. lxxv. 17.—⁴ Heb. come upon the heart.—⁵ Or, it be magnified.

and there shall be a vast increase of the members of the church by the accession of the Gentiles: for that the days of the Messiah are here intended, the Jewish masters themselves acknowledge; *they shall say no more, The ark, &c.*—The ark is here put for all the legal ceremonies, being, with the rites connected with it, the chief part thereof. The sense is, that whole worship, with all the rites and ceremonies belonging to it, shall wholly cease, Christ being come, who was the substance of what the ark and all other rites did but shadow out for a time. “Here,” says Blaney, “God comforts the Jews with an assurance that, though upon their return to him they might not find themselves in possession of exactly the same privileges as they had before, they should be no losers, but should receive ample indemnification, so as to leave them no just cause of regret. The ark of the covenant was the visible seat of God’s residence among his people; it was therefore the object of their boast; but after the destruction of the first temple they had it no more. But, to compensate this loss, they are told, in the next verse, that *Jerusalem should be called the throne of Jehovah*, to which, not the Jews only, but all nations should resort. By Jerusalem is probably meant the Christian Church: see Gal. iv. 26; Rev. xxi. 2, 3. The greater privileges of this latter would, of course, supersede all boast on account of those which had belonged to the Jewish Church at any time.”

Neither shall it come to mind—Hebrew, ולא יעלה על לב, which Blaney renders, *Nor shall it be the delight of their heart*; namely, as it formerly was, observing, that several passages of Scripture where the same phrase occurs show this to be the import of it. What value the Israelites set upon the ark, and how much they were attached to it, appears from many parts of their history. *Neither shall they remember it*—They shall forget the less in contemplation of the greater benefit. *Neither shall they visit it*—Or care for it, as Blaney translates פקדו, which often signifies to look after a thing, which has been long lost or neglected, with a wish or design to recover or restore it. In this sense God is said to have visited his people, Exod. iii. 16; Luke i. 68; that is, he again showed that he concerned himself about them. And so it is said of the people, Isa. xxvi. 16, *O Lord, in trouble have they visited thee*; that is, they, who before neglected thee, in their affliction turned their thoughts and desires toward thee. *Neither shall that be done any more*—It shall be no more in use; neither shall men trouble their

A. M. 3392. 17 At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart.

18 In those days the house of Judah shall walk with the house of Israel, and they shall

^m Isa. lx. 9. — ⁿ Chap. xi. 8. — ^o Or, stubbornness. — ^p Isa. xi. 13; Ezek. xxxvii. 16-22; Hos. i. 11. — ^q Or, to. — ^r Verse 12; Chap. xxxi. 8. — ^s Amos ix. 15. — ^t Or, caused your fa-

thoughts about it, or mention it. The Hebrew, *לֹא יַעֲשֶׂה עוֹד*, is literally rendered by the LXX., *καὶ οὐ ποιηθήσεται ἐτι*, *Nor shall it be made any more*. So also the Vulgate, *nec fiet ultra*. The ark, once lost, was never to be made again, or restored: and for a good reason, which immediately follows; because, instead of the ark, Jerusalem itself, that is, the Christian Church, was to become the seat of God's residence. It is probable that this great variety of expressions is used, not only to show that the ceremonies of the law of Moses should be totally and finally abolished, never to be used any more, but that it would be with difficulty that those who had been so long wedded to them would be weaned from them; and that they would not quite relinquish them till their holy city and holy house should both be levelled with the ground.

Verse 17. *At that time—Of reformation, διορθώσεως, emendation*, (Heb. ix. 10,) when things should be put into a better state by the coming of the Messiah; *they shall call Jerusalem the throne of the Lord*—Instead of the ark, the Christian Church, typified by Jerusalem, shall be the place of God's special residence, power, and glory; where he will rule and act, and display his glory, in and by his word and ordinances, and especially in and by the Messiah. *And all the nations shall be gathered unto it*—Not only the Jews and Israelites, but many of all nations: many of the heathen shall be brought to worship the true God, and to embrace the Christian faith. *To the name of the Lord*—Which shall be both manifested and called upon in his church, as formerly at Jerusalem. *Neither shall they walk, &c.*—Both Jews and Gentiles shall now conform themselves to the will of God. The word *שָׁרְרוּ*, here rendered *imagination*, is derived from a root that signifies to see, and is sometimes applied to the judgment, and sometimes to the affections. Here it may comprehend both: they shall neither follow their own corrupt judgment nor affection, but wholly the word of God.

Verse 18. *In those days the house of Judah, &c.*—Judah and Israel shall be happily united; the enmity that was between them shall be taken away, and they shall walk one with another, in a friendly manner, in the ways of God. This implies their being incorporated in one body, by one spirit, under Christ their head, and that without distinction of nations. This reunion of Israel and Judah, and their

come together out of the land of the north to the land that I have given for an inheritance unto your fathers. A. M. 3392. B. C. 612.

19 But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father; and shalt not turn away from me.

^u them to possess. — ^v Psal. cvi. 24; Ezek. xx. 6; Dan. viii. 9; xi. 16, 41, 45. — ^w Heb. land of desire. — ^x Heb. a heritage of glory, or, beauty. — ^y Isa. lxiii. 16. — ^z Heb. from after me.

joint participation of the blessings of the Messiah's kingdom, is elsewhere foretold. See the margin. *And they shall come together out of the land of the north*—Namely, out of their captivity; *to the land that I have given them*—That is, the land of Canaan. Both Assyria and Chaldea fell into the hands of Cyrus, and his proclamation extended to all the Jews in all his dominions. And therefore we have reason to think that many of the house of Israel came with those of Judah out of the land of the north; though at first there returned but forty-two thousand, of whom we have an account, Ezra ii., yet Josephus saith, (*Antiq.*, lib. xi. cap. 4,) that some years after, under Darius, Zerubbabel went and fetched up above four million of souls to the land that was given for an inheritance to their fathers. And we never read of such animosities and enmities between Israel and Judah as had been formerly. And the happy coalescence between Israel and Judah in Canaan was a type of their union, and that of Jews and Gentiles in the gospel church, when, all enmities being slain, they should become one flock under one shepherd. It may also be implied in these words, as many commentators think is expressly declared in many other passages of the ancient prophets, that in the latter days the Jews and Israelites, after their conversion to Christianity, shall actually return from their several dispersions to dwell, as a nation, in their own land.

Verse 19. *But I said*—Namely, within myself. God is here represented as deliberating with himself, after the manner of men, in what way he might, consistently with his divine attributes, receive the Jewish people into his favour, and admit them into the Christian Church. *How shall I put thee among the children, and give thee a pleasant land?*—How can it be consistent with my divine holiness and justice to receive such a rebellious people into my favour, to own them for my children, and restore them to the possession of that goodly inheritance which I gave to their fathers. *Judah is elsewhere called a pleasant land, the glory of all lands*, and the land which God had espied out for his chosen people: see Dan. viii. 9; and xi. 16, 45; Ezek. xx. 6. *A goodly heritage of the hosts of nations*—The Hebrew, *גִּבְרַת עַמֹּת*, is literally, *the glory of hosts*, or, *multitudes of nations*, that which they esteem glorious, a phrase of the same import with that now quoted from Ezekiel, *the glory of all lands*. This

A. M. 3392. 20 ¶ Surely as a wife treacherously
B. C. 612. departeth from her ¹² husband, so
have ye dealt treacherously with me, O house
of Israel, saith the LORD.

21 A voice was heard upon ^u the high places,
weeping and supplications of the children of
Israel: for they have perverted their way, and
they have forgotten the LORD their God.

¹² Heb. friend.—¹ Isa. xlviii. 8; Chap. v. 11.—^u Isa. xv. 2.
² Verse 14; Hos. xiv. 1.

pleasant land, and glory of the hosts of nations, is here to be taken figuratively, for the Christian Church and the privileges of the gospel covenant. And the condition of adoption into the former, and of enjoying the latter, are expressly stated by Christ and his apostles to be the same as are here prescribed, namely, true faith in God, as our Father, our reconciled Father in Christ, (which faith is always preceded by the repentance required, verse 13,) and uniform obedience for the time to come. *Thou shalt call me, My Father, and shalt not turn away from me*—On these conditions I will put thee among the children.

Verses 20, 21. *Surely, as a wife treacherously departeth, &c.*—This may be rendered, *As a woman is not faithful to her husband*, or, *her friend*, as the Hebrew רעה signifies. Here God returns to the carnal Israelites; so that the Jewish doctors seem to be right in calling the spirit of prophecy an *abrupt spirit*. *So have you dealt treacherously with me*—God, by thus reminding the Israelites of what they had formerly been, endeavours to bring them to repentance and new obedience for the time to come. *A voice was heard, &c.*—Here the prophet, foreseeing that some of them would at length be brought to true repentance for all their misdoings, represents them as bewailing themselves *upon the high places*, the scenes of their former idolatries. Compare chap. xxxi. 9, and l. 4; Zech. xii. 10. Or, as some think, he alludes to the usual practice of praying upon the tops of houses in great calamities, Isa. xv. 3; and xxii. 1; Jer. vii. 29. *For they have perverted their way*—This is that which they lament: for this they bemoan themselves. *They have forgotten the Lord their God*—Of this they were now sensible, and for this they were humbled, as being the first step toward their apostacy. Observe well, reader, 1st, Sin is the *perverting of our way*; it is turning aside to crooked paths, and perverting that which is right. By it we embarrass ourselves, and bring ourselves into trouble and misery. 2d, Forgetting the Lord our God is at the bottom of all sin: if men would remember God, and their obligations to him, and consider that his eye is upon them, they would not transgress as they do. 3d, Prayers and tears well become those whose consciences tell them that they have perverted their way and forgotten their God.

Verse 22. Here begins a dialogue between God and his people, wherein he offers gracious terms of

22 ² Return, ye backsliding children, A. M. 3392.
and ⁷ I will heal your backslidings. B. C. 612.

Behold, we come unto thee; for thou art the LORD our God.

23 ² Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: ^a truly in the LORD our God is the salvation of Israel.

⁷ Hosea vi. 1; xiv. 4.—² Psalm cxxi. 1, 2.—^a Psalm iii. 8.

pardon to them, and they make sincere professions of obedience to him. *Return, ye backsliding—Or revolted, children*—Return to me, and to my worship and service; return to your duty. God is introduced as saying this upon hearing the weeping and supplications of the Israelites, acknowledging their sin, and humbling themselves for it. *And I will heal your backslidings*—Your revolts, or apostacies: I will take away the guilt of them, and save you from a refractory and revolting disposition. God heals our backslidings by his pardoning mercy, his composing peace, and his renewing grace. *Behold, we come unto thee*—We readily and cheerfully obey thy command, and comply with thy invitation. It is an echo to God's call; an immediate, speedy answer, without delay; not we will come hereafter, but we do come now; we need not take time to consider of it. *For thou art the Lord our God*—Words expressing the strongest inducements to return to God imaginable, because God had an undoubted right to them and their services, was willing to accept them, and able to save them, Isa. lv. 7; chap. xiv. 22. Not only this latter part of the verse, but what follows, to the end of the chapter, is spoken of in the name of the Israelites, accepting the divine invitation, acknowledging the vanity of their misplaced trust, and professing the deepest contrition and shame for their misconduct. It is a description, not of what was really done by the Israelites in general, but of what was necessary to be done in order to their regaining God's favour; and of what he foresaw would actually be done by such of them as should believe on the Messiah, when he came, and receive the privileges and blessings of the new covenant.

Verse 23. *Truly in vain is salvation hoped for from the hills*—From idols worshipped on hills and mountains. It is a continuation of that form of confession begun verse 22, drawn up with a reference to the present state of the idolatrous Israelites; wherein they express their abhorrence of those idols which they worshipped upon the hills and mountains, and declare their firm resolution of adhering to, and depending upon, the Lord their God. There being nothing in the original of this clause for *salvation is hoped for*, it has been differently interpreted by learned men. The LXX. render it, οὐτως εἰς ψευδος ἦσαν οἱ βεβοι, καὶ ἡ δύναμις τῶν ὀρεων, *Truly the hills and the power of the mountains were for a lie*. And the Vulgate nearly to the same sense, *Vere mendaces erant colles, et multitudo montium, Truly the hills*

A. M. 3392. 24. ^b For shame hath devoured the
B. C. 612. labour of our fathers from our youth ;
their flocks and their herds, their sons and their
daughters.

25 We lie down in our shame, and our confu-

^b Chap. xi. 13 ; Hos. ix. 10.

were liars, and the multitude of mountains ; that is, they were deceitful : they promised what they did not perform. To the same purpose the Syriac. Blaney renders the verse, " Surely the hills are lies ; the tumult of mountains : surely in Jehovah our God is the salvation of Israel." " The people," he observes, " acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied, (see 1 Kings xviii. 26, 28,) were mere impostures, deceiving and disappointing those that trusted in them ; whereas Jehovah was indeed the author of salvation to his people."

Verses 24, 25. *For shame hath devoured the labour of our fathers*—That is, the fruit of their labour, *עֲמָלָא*, which properly signifies labour and toil, being here put by a metonymy for the substance acquired by toil ; that is, their labours have been followed by disappointment and shame ; they have not reaped the expected fruit of them. Or sin, which causes shame, especially the sin of idolatry, has brought all our calamities upon us, the loss of our goods and substance, the dispersion of our families and nearest relations, and all the other miseries of our captivity :

A. M. 3392. sion covereth us : ° for we have sinned
B. C. 612. against the LORD our God, we and
our fathers, from our youth even unto this day,
and ^d have not obeyed the voice of the LORD
our God.

^c Ezra ix. 7.—^d Chap. xxii. 21.

all these evils, which we and our forefathers have felt, are the effects of our idolatry, of which we are now heartily ashamed, and which had brought shame and confusion upon us. Blaney renders *הַכְּבוֹד*, (which we translate *shame*,) *that thing of shame*, meaning the idol which they worshipped, called by the same name, chap. xi. 13 ; Hos. x. 10 ; " and with good reason," says he, " because, in return for all the expense and pains bestowed upon it, it only frustrated the hopes of its votaries, and, as it follows in the next verse, left them mortified with disappointment, and overwhelmed with disgrace, for having deserted the service of a Being that could have saved them, in pursuit of so vile and worthless an object." *We lie down in our shame*—Being unable to bear it. *Our confusion covereth us*—On account both of our sins and sufferings. Sin hath laid us under such rebukes of God's providence, and such reproaches of our own consciences, as surround us and fill us with shame. These expressions, which set forth the greatness of their repentance and sorrow, are taken from those who cast themselves down upon the ground, and cover themselves with dust or ashes, out of grief and anguish of mind.

CHAPTER IV.

The first two verses of this chapter seem to be closely connected with the preceding, being directed to Israel, the ten tribes, by way of reply to their compliance with God's call, encouraging them to keep and execute their resolution, 1, 2. The rest of the chapter concerns Judah and Jerusalem. (1.) They are called to repent and reform their conduct, 3, 4. (2.) They are warned of the approach of Nebuchadnezzar and his forces against them, compared to devouring lions, to a blasting east wind, flying clouds, whirlwinds, and eagles ; that they should besiege their cities, dispirit their governors, and punish them for their sins, 5-18. (3.) The prophet most pathetically laments over their folly and wickedness ; and the dreadful ravage, confusion, desolation, and despair, which should be occasioned by the Chaldean army, 19-31.

A. M. 3392. IF thou wilt return, O Israel, saith the
B. C. 612. LORD, ° return unto me : and if thou

^a Chap. iii. 1, 22 ;

A. M. 3392. wilt put away thine abominations out of A. M. 3392.
B. C. 612. my sight, then shalt thou not remove. B. C. 612.

Joel ii. 12.

NOTES ON CHAPTER IV.

Verse 1. *If thou wilt return, O Israel, return unto me*—Israel having promised repentance in the latter part of the preceding chapter, they are here directed what sort of a repentance it must be ; that it must not be hypocritical and feigned, but real and hearty ; not deferred to another time, but immediate, without any delay ; the words being not improperly interpreted, as they are by many, *If thou wilt return, return now*. Repentance, if it be delayed from time to time, is seldom ever put in exe-

cution ; and therefore there cannot be a more useful admonition than to put our good resolutions immediately in practice. Blaney, who considers the clause as being principally intended to assure them " that upon their conversion they should be accepted and received again into the bosom of God's church, from which they had before apostatized," translates it very literally, thus, " If thou wilt turn again, O Israel, saith Jehovah, unto me shalt thou return." *And if thou wilt put away thine abominations*—Thine evil practices, and especially thine idolatries, as the word

A. M. 3392.
B. C. 612.

2 ^b And thou shalt swear, The LORD liveth, ^c in truth, in judgment, and in righteousness; ^d and the nations shall bless themselves in him, and in him shall they ^e glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, ^f Break up your fallow ground, and ^g sow not among thorns.

4 ^h Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest

^b Deut. x. 20; Isa. xlv. 23; lxx. 16; Chap. v. 2; Zech. viii. 8.
^c Isa. xlviii. 1.—^d Gen. xxii. 18; Psa. lxxii. 17; Gal. iii. 8.
^e Isa. xlv. 25; 1 Cor. i. 31.—^f Hos. x. 12.—^g Matt. xiii. 7, 22.

שָׁקִיב commonly signifies: *out of my sight*—Hebrew, כִּפְנֵי, *from before me*: though God's eye be everywhere, and therefore, as is implied, idols are nowhere to be admitted, either in public or private, yet the expression particularly relates to the place of his more immediate presence, as their land and the place of his solemn worship. *Then shall thou not remove*—Thou shalt be restored to thine ancient inheritance, and shalt be established in the peaceable possession of it. As if he had said, *If thou wilt remove thy idols, thou shalt not be removed*. The Hebrew, וְלֹא הֲנוּחַ, may be properly rendered, *Then thou shalt not wander*, that is, be an unsettled, fugitive, and vagabond people. "In the former part," says Houbigant, "the conversion of their morals is spoken of; in the latter, the stability of their republic."

Verse 2. *And thou shalt swear, &c.*—In taking a solemn oath, thou shalt appeal, not to dead and vain idols, but to Jehovah, the living and true God. This is put here for the whole worship of God, acknowledging and owning God as the only God, which is strongly expressed by this act: see Isa. xlviii. 1, and lxx. 16. *In truth*—In sincerity, knowing that the matter of the oath is strictly true; *in judgment*—Deliberately, advisedly, and reverently, the occasion being great and important; *in righteousness*—That none be injured by it, that the things we engage to do, or to see done, be both lawful and possible, and that we look to the performance of our oaths. *And the nations shall bless themselves in him*—This shall be a means of inducing the heathen nations to turn to the true God, and embrace the same way of worship. They shall think themselves happy to be incorporated with thee, that it may be with them according to the promise, Gen. xii. 3. *And in him shall they glory*—Whereas before they gloried in their idols, they shall now glory in Jehovah alone. This is evidently "a prediction of gospel times, when the heathen should join with the Israelites in paying all solemn acts of worship and devotion to the true God only, and in ascribing all honour and glory to him, and to his only Son, the Messiah, in whom all the nations were to be blessed."

Verses 3, 4. *For thus saith the Lord*—The pro-

my fury come forth like fire, and burn ^{A. M. 3392} that none can quench ^{B. C. 612} it, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the trumpet in the land: cry, gather together, and say, ⁱ Assemble yourselves, and let us go into the defenced cities.

6 Set up the standard toward Zion: ^j retire, stay not: for I will bring evil from the ^k north, and a great ^l destruction.

^b Deut. x. 16; xxx. 6; Chap. ix. 26; Col. ii. 11; Rom. ii. 28, 29.—^c Chap. viii. 14.—^d Or, *strengthen*.—^e Chap. i. 13, 14, 15; vi. 1, 22.—^f Heb. *breaking*.

phet now addresses himself to the inhabitants of Judah and Jerusalem, and exhorts them to repentance and reformation in metaphorical language. *Break up your fallow ground, &c.*—That is, purge and purify the field of your hearts, by godly sorrow for your sins, and hatred to them; prepare your hearts for receiving the seed of the divine word, by making them soft, tender, and pliable, fit to believe and obey it. *And sow not among thorns*—Eradicate the lusts and vices, the corrupt principles and dispositions, habits and practices, which, unless rooted out, will effectually choke the good seed of truth and grace, and prevent the growth of piety and virtue in your souls. *Circumcise yourselves to the Lord*—Put away your corruptions; mortify your vicious inclinations and passions: the same thing with the former, expressed in other words. *Take away the foreskin of your heart*—Let your repentance and renovation be inward in your soul and spirit, and not merely outward in your flesh; *lest my fury come forth like fire*—Which it is now ready to do, as that fire which came forth from the Lord, and consumed the sacrifices; *and burn that none can quench it*—Which wrath is not only fierce and consuming like fire, but unquenchable; *because of the evil of your doings*—Which is the thing that kindles the fire of God's wrath against us. Observe, reader, that which is to be dreaded by us more than any thing else, in time or eternity, is *the wrath of God* kindled against us by the evil of our doings, for it is the spring and bitterness of all present miseries, and will be the quintessence and perfection of everlasting misery. And the consideration of the imminent danger we are in of falling and perishing under this wrath, should awaken us with all possible care to sanctify ourselves to God's glory, and to see to it that we be sanctified by his grace.

Verses 5, 6. *Blow ye the trumpet*—The Lord, being now about to bring enemies upon them, speaks in martial language, warning them of the nature of their approaching judgment. It is the beginning of a new discourse, in which the prophet describes the dreadful preparations of war, such as *blowing a trumpet, and setting up a standard*, for the assembling men together, in order to their leaving the

A. M. 3392. 7 ¹The lion is come up from his
B. C. 612. thicket, and ^mthe destroyer of the
Gentiles is on his way; he is gone forth from
his place ⁿto make thy land desolate; and thy
cities shall be laid waste, without an inhabitant.

8 For this ^ogird you with sackcloth, lament
and howl: for the fierce anger of the LORD is
not turned back from us.

9 And it shall come to pass at that day, saith
the LORD, *that* the heart of the king shall perish,
and the heart of the princes; and the priests shall
be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord God! ^psurely
thou hast greatly deceived this people and Jeru-

salem, ^qsaying, Ye shall have peace; A. M. 3392.
whereas the sword reacheth unto the B. C. 612.
soul.

11 At that time shall it be said to this people
and to Jerusalem, ^rA dry wind of the high
places in the wilderness toward the daughter of
my people, not to fan, nor to cleanse;

12 *Even* ^sa full wind from those places shall
come unto me: now also ^twill I ^ugive sentence
against them.

13 Behold, he shall come up as clouds, and ^vhis
chariots *shall be* as a whirlwind: ^whis horses are
swifter than eagles. Wountous! for we are spoiled.

14 O Jerusalem, ^xwash thy heart from wick-

¹ 2 Kings xxiv. 1; Chap. v. 6; Dan. vii. 4.—^m Chap. xxv. 9.
ⁿ Isa. i. 7; Chapter ii. 15.—^o Isaiah xxii. 12; Chapter vi. 26.
^p Ezekiel xiv. 9; 2 Thess. ii. 11.—^q Chapter v. 12; xiv. 13.
^r Chap. li. 1; Ezek. xvii. 10; Hos. xiii. 15.

^s Or, a fuller wind than those.—^t Chapter i. 16.—^u Hebrew,
utter judgments.—^v Isaiah v. 28.—^w Deuteronomy xxviii. 49;
Lam. iv. 19; Hos. viii. 1; Hab. i. 8.—^x Isaiah i. 16; James
iv. 8.

open country, and retiring with their families and
goods into the defended cities, both for their own
safety, and that they might maintain those garrisons
against the power of the enemy. *Retire, stay not*
—Make haste away. *I will bring evil from the*
north—I am about to bring a great destruction upon
you from Chaldaea.

Verses 7, 8. *The lion is come up from his thicket*
—Nebuchadnezzar, so called from his fierceness and
strength, shall come up from Babylon, where his
chief seat is, as lions are principally among the
thickets of the forests, in coverts. Babylon being
remote and little known to the Jews, they did not
expect trouble to arise from thence. *The destroyer*
of the Gentiles—Or, rather, the nations; *is on his*
way—Is already on his march: another description
of the same person, who is so called, because God
had given, not only Judea, but all the neighbouring
countries, into his hands. *To make thy lands deso-*
late—With a resolution to do so, and with power to
effect his purpose. *For this gird you with sack-*
cloth—Put on the habit of mourners. It is intended
to express the dreadfulfulness of the approaching cala-
mity. *Lament and howl*—You will do so when the
cry is made through the kingdom, *Arm, arm*. Then
all will be seized with terror, and put to confusion.
For the fierce anger of the Lord—Which makes
the army of the Chaldeans thus fierce and powerful;
is not turned back from us—Is not appeased, but
still burns against us. The LXX., with whom the
Syriac and Vulgate agree, read *as you*, from you.

Verse 9. *At that day the heart of the king shall per-*
ish—Both his wisdom and his courage: despairing
of success, he shall have no spirit to do any thing,
and if he had, he would be at a loss what to do;
and the heart of the princes—His privy counsellors,
who ought to animate and advise him, shall be as
much at a loss, and as much in despair as he. *And*
the priests shall be astonished—Shall be in such a
consternation that they shall have no heart to exe-
cute their office, and therefore not likely to put spirit
into the people. *The prophets shall wonder*—The

false prophets, that had nothing but visions of peace
for them, shall be thrown into the greatest amaze-
ment imaginable, seeing their own guilty blood ready
to be shed by that sword, of which they had fre-
quently told the people there was no danger.

Verse 10. *Then said I, Ah, Lord God!*—The
Hebrew word, *Aha*, is a word expressive both of
admiration and lamentation. *Surely thou hast great-*
ly deceived this people—Hast suffered them to be
deceived by their false prophets. These pretenders
to prophecy studied only to speak pleasing things
to the people, and sooth them up in their impeni-
tency and carnal security; and thou hast, in thy just
judgment, given them up to follow these delusions:
compare 2 Thess. ii. 11, 12. *Saying, Ye shall have*
peace—The word peace here comprises all good,
signifying that all things should go on prosperously
with them; *whereas the sword reacheth unto the*
soul—Whereas the sword is at the door, not only
to take away the comforts of life, but even life itself.

Verse 11. *At that time*—When that calamity com-
mences; *shall it be said to this people and to Jeru-*
salem—There shall be tidings brought both to the
country and city; *A dry wind of the high places*—
“The prophet here describes the Chaldean army
coming up for the destruction of Judea, under the
metaphor of a hot, pestilential wind, which sweeps
away multitudes in a moment, blasts the fruits of
the earth, and spreads desolation everywhere around.
The passage, like that in the preceding verses, is
spirited and sublime; but it loses a good deal of its
elegance in our version. Houbigant renders it thus:
‘Behold, a wind hangs over the mountains of the
deserts; behold, it shall come upon the daughter of
my people, but not to fan or to cleanse, verse 12.
A mighty wind shall come from thence upon her,
and then at length will I declare my judgment con-
cerning them, or her, verse 13. Behold, as clouds
it shall hang over; its chariots shall be as a whirl-
wind; its horses swifter than eagles;’” &c. See
Lowth and Dodd.

Verses 14, 15. *O Jerusalem, wash thy heart*—O

A. M. 3392. edness, that thou mayest be saved. B. C. 612. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth ^v from Dan, and publisheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publish against Jerusalem, *that* watchers come ² from a far country, and give out their voice against the cities of Judah.

17 ^a As keepers of a field, are they against her round about; because she hath been rebellious against me, saith the LORD.

^v Ch. viii. 16.—^a Ch. v. 15.—² Kings xxv. 1, 4.—^b Psa. cvii. 17; Isa. li. 1; Chap. ii. 17, 19.—^c Isa. xv. 5; xvi. 11;

ye inhabitants of Jerusalem and men of Judah, cleanse your inward parts; not your hands only, as hypocrites do, but your hearts, James iv. 8; *from wickedness*—Namely, from all filthiness of flesh and spirit, 2 Cor. vii. 1. See note on Isa. i. 16. *That thou mayest be saved*—As the means to prevent the judgments that are impending. *How long shall vain thoughts lodge within thee?*—Hopes of safety by the help of foreign forces, or any other such means, while thou continuest in the practice of thine idolatries and other sins. The reformation of a corrupt state is absolutely necessary in order to its salvation. There is no other way of preventing the divine judgments, or turning them away when we are threatened with them, but putting away the sins by which we have procured them to ourselves. And no reformation is saving, but that which reaches the heart and makes it new. And it is made new by the washing of regeneration, and the renovating power of the Holy Ghost; or, by the exercise of repentance toward God, and that faith in him and his word which is productive of new obedience. *For a voice declareth from Dan*—*For, lo! a sound of devastation comes from Dan; lo! a tumult is heard from the mountains of Ephraim.*—Houbigant. As if he had said, It is high time to repent, because reports succeed reports of the enemy's swift approach toward you. Dan, being the most northern part of Judea, was first invaded by the Chaldean army, which did not march directly through Mesopotamia and Arabia Deserta into Judea, because of the vast sandy deserts which lay in the way, but took a compass, and passed over the Euphrates at Thapsacus, which lay far northward of Judea; and thence marched through Syria: so that, of course, the rumour of the enemy's approach was first heard from Dan. And the evil tidings still increased as the army marched forward toward Jerusalem, by the way of mount Ephraim.

Verses 16, 17. *Make ye mention to the nations*—Tell the nations that now inhabit the cities of the ten tribes, that the Chaldean army is approaching, that they may provide for their own safety. *Behold, publish against Jerusalem*—Let her be made acquainted with what is coming upon her. Let her have notice beforehand, that she may be warned.

18 ^b Thy way and thy doings have ^{A. M. 3392.} procured these *things* unto thee; this ^{B. C. 612.} is thy wickedness, because it is bitter, because it reacheth unto thy heart.

19 ¶ My ^o bowels, my bowels! I am pained at ^e my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 ^d Destruction upon destruction is cried; for the whole land is spoiled: suddenly are ^e my tents spoiled, *and* my curtains in a moment.

xxi. 3; xxii. 4; Chap. ix. 1, 10; Luke xix. 42.—^e Heb. *the walls of my heart.*—^d Psa. xlii. 7; Ezek. vii. 26.—^e Chap. x. 20.

That watchers come from a far country—That is, soldiers from Chaldea, that will watch all opportunities to do mischief. By *watchers*, some think, are meant those scouts who usually precede an army, and announce its approach, whom Cesar, in his *Commentaries*, calls *antecessores*, or *antecursores*. But Blaney and others are of opinion that besiegers are intended, placing sentinels round the city to prevent any from coming in or going out, and keeping the place in continual alarm by shouts of war. *As keepers of the field, &c.*—Those couriers or spies of the Chaldean army will be as diligent in their observation of Judah and Jerusalem, or those besiegers will as strictly watch her on all sides, as the keepers of a field watch the cattle, or the vineyards and fruits thereof, under their care. "As in the East," says Sir John Chardin, in a MS. note on this place, quoted by Harmer, "pulse, roots, &c., grow in open and unenclosed fields, when they begin to be fit to be gathered, they place guards; if near a great road, more; if distant, fewer, who place themselves in and round about these grounds, as is practised in Arabia," chap. v. obser. 15.

Verse 18. *Thy way and thy doings*—Thy manner of life, and particularly thy idolatries; *have procured these things unto thee*—Have been the causes of this thy grievous affliction, of bringing such a bitter enemy against thee, which hath reached unto thy very heart. "Whatsoever happens to you," says Jerome on the place, "happens by your own fault, who have turned the sweet goodness of God into bitterness, and have compelled him, however unwilling, to rage against you."

Verses 19, 20. *My bowels, &c.*—Or, as Dr. Waterland renders it, *My bowels, my bowels! I am pained at the centre, or in the midst, of my heart; my heart is tumultuous within me!* It is an exclamation of the prophet, moved beyond measure at the calamities coming on his country, in being made the seat of war, and utterly ruined by a hostile invasion: which was so strongly represented to him in his vision, that he, as it were, saw the army of Nebuchadnezzar before his eyes, and the destruction and desolation made by it, heard the noise of the trumpets, the shouts of the soldiers, the outcries and lamentations of his countrymen, and the groans of

A. M. 3392. B. C. 612. 21 How long shall I see the standard, and hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, it was without form, and void; and the heavens, and they had no light.

† Rom. xvi. 19.—‡ Isa. xxiv. 19.—§ Gen. i. 2.

the wounded and dying. And “the calamities described are presented to the mind in such lively colours, the images are so crowded, and arranged with so much art, and the breaks and apostrophes are so animated, that we seem to be involved in the same scene of misery with the prophet.”—Bishop Lowth’s 9th and 17th Prelec. *I cannot hold my peace*—I am so troubled I cannot forbear my complaints. *Because thou hast heard, O my soul, &c.*—I have heard in the spirit of prophecy; the calamity will as certainly come as if I now heard the trumpet sounding. *Destruction upon destruction*—Dr. Waterland reads, *Breach upon breach*, or, *destruction dashes upon destruction*; one sad calamity, like Job’s messengers, treading upon the heels of another. First, good Josiah is slain in battle; within three months after, his son and successor, Jehoahaz, is deposed by the king of Egypt; within two or three years after, Nebuchadnezzar besieged Jerusalem and took it, and from thence forward was continually making descents on the land of Judah with his armies, during the reigns of Jehoiakim, Jeconiah, and Zedekiah, till, about nineteen years after, he completed their ruin by the destruction of Jerusalem. *For the whole land is spoiled*—This is more particularly described verses 23–26. *Suddenly are my tents spoiled*—The enemy makes no more of overthrowing my stately cities than if he were overturning tents made of curtains.

Verses 21, 22. *How long shall I see the standard, &c.*—This dreadful war continued a great while, not in the borders, but in the bowels of the country; for the people were very obstinate, and would not submit to, but took all opportunities of rebelling against, the king of Babylon, which did but lengthen out and aggravate the calamity, as Jeremiah did not fail to warn them it would do. Had they taken his advice, and yielded sooner, their country would have escaped the utter destruction which came upon it. But God, as a punishment for their sins, suffered them to be infatuated. *For my people is foolish*—Some commentators have considered these words, as well as those preceding, as being spoken by God, in answer to the prophet’s complaints of his grievous vision, to show that such sad images were presented to him, because, on account of the people’s obstinacy and wickedness, it was necessary that they should feel the effects of his just anger, even until Jerusalem should be levelled with the ground. But the

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly. A. M. 3392. B. C. 612.

25 I beheld, and lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger.

† Isa. v. 25; Ezek. xxxviii. 20.—‡ Zeph. i. 3.

passage seems to suit the prophet much better, speaking here as one commissioned by the divine authority to preach to this people. *They have not known me*—Namely, they have not known the Lord, in whose name the prophet speaks. *Those are foolish indeed*, who, calling themselves God’s people, and having the advantage of becoming acquainted with him, yet have not known him. *They are sottish children*—Stupid and senseless; and have no understanding—They cannot distinguish between truth and falsehood, good and evil; cannot discern the mind of God, either in his word or in his providence; they do not understand what their true interest is, nor on which side it lies. *They are wise to do evil*—To plot mischief against the quiet of the land; wise to contrive the gratification of their lusts, and then to conceal or palliate their conduct; but to do good they have no knowledge—No contrivance, no application of mind; they know not how to make a good use either of the ordinances or providences of God, nor how to bring about any design for the good of their country. They are perfect strangers to the obligations of religion and virtue, and never show any quickness of thought but when they are contriving to bring about some mischief.

Verses 23–26. *I beheld the earth, and lo, it was without form and void*—“The images under which the prophet here represents the approaching desolation, as foreseen by him, are such as are familiar to the Hebrew poets on the like occasions.” See note on Isa. xiii. 10, and Bishop Lowth, *De Sac. Poesi Heb.*, Præl. ix. “But the assemblage is finely made, so as to delineate altogether a most striking and interesting picture of a ruined country, and to justify what has been before observed of the author’s happy talent for pathetic description. The earth is brought back, as it were, to its primitive state of chaos and confusion; the cheerful light of the heavens is withdrawn, and succeeded by a dismal gloom; the mountains tremble, and the hills shake under dreadful apprehensions of the Almighty’s displeasure; a frightful solitude reigns all around; not a vestige to be seen of any of the human race; even the birds themselves have deserted the fields, unable to find any longer in them their usual food. The face of the country, in the once most fertile parts of it, now overgrown with briars and thorns, assumes the dreary wilderness of the desert. The cities and villages are either thrown down and demolished by

A. M. 3392. 27 For thus hath the Lord said,
B. C. 612. The whole land shall be desolate;

¹ yet will I not make a full end.

28 For this ^m shall the earth mourn, and ⁿ the heavens above be black: because I have spoken it, I have purposed it, and ^o will not repent, neither will I turn back from it.

29 The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every

¹ Chap. v. 10, 18; xxx. 11; xlv. 28.—^m Hos. iv. 3.—ⁿ Isa. v. 30; 1. 3.—^o Num. xxiii. 19; Chap. vii. 16.

the hand of the enemy, or crumble into ruins of their own accord, for want of being inhabited.”—Blaney.

Verse 27. *Yet will I not make a full end*—That is, say some commentators, neither shall the punishment suffice, nor my anger stop here: but it rather seems to be a word of comfort, signifying that they should not be utterly destroyed, but that, in the midst of judgment, God would remember mercy, and preserve a remnant: accordingly, in fact, after seventy years’ captivity, he brought a remnant back again into their own land.

Verses 28, 29. *For this shall the earth mourn, &c.*—More expressions to set forth the dreadfulness of the judgment: he makes the elements to personate mourners. *And the heavens above be black*—Under sad calamities every thing looks dismal; even the heavens themselves do not seem to shine with their usual brightness. *Because I have spoken it, I have purposed it, &c.*—Blaney, following the LXX., changes a little the order of the words, and reads, “I have spoken, and do not repent: I have purposed, and will not recede from it.” God’s purpose of delivering up the Jews into the hands of Nebuchadnezzar was irreversible, because he foresaw that the greatest part of them would continue impenitent, and that it would be expedient and necessary, in order to their being humbled and brought to repentance, that they should be carried into captivity. Otherwise the removal of judgments, either those inflicted or threatened to be inflicted, is promised upon repentance, to which God frequently exhorted these Jews by his prophets. *The whole city shall flee*—The inhabitants of all ranks and qualities shall seek to escape the fury of the Chaldean army, chap. xxxix. 4. *They shall go into thickets*—Either upon the report of the coming of their enemies, the prophet hereby, as it were, deriding their confidence, or rather at the approach of their vast armies: for they were closely besieged before they fled, as appears 2 Kings xxv. 4. Such a consternation there shall be upon them, that they shall run into every hole to hide themselves; thus Manasseh was taken among the thorns, 2 Chron. xxxiii. 11. The Hebrew is, כְּבֹא בְעֵינִי, *they shall go into the clouds*; meaning, probably, dark places on the tops of hills, reaching, as it were, to the clouds, or among the cloudy shades of trees and groves that usually grew there. The LXX. render it, εἰσεδυσαν εἰς τὰ σπηλαία,

city shall be forsaken, and not a man dwell therein. A. M. 3392.
B. C. 612.

30 And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, ^p though thou rendest thy ^q face with painting, in vain shalt thou make thyself fair; ^r thy lovers will despise thee, they will seek thy life.

31 For I have heard a voice as of a woman

p 2 Kings ix. 30; Ezek. xxiii. 40.—^q Heb. eyes.—^r Chap. xxii. 20, 22; Lam. i. 2, 29.

they entered into the caves; adding, καὶ εἰς τὰ ἀλσὴ ἐκρύβησαν, *they were hid in the groves. And climbed up upon the rocks*—Namely, to save their lives. *Every city shall be forsaken*—There shall be an utter desolation, their cities being quite deserted, and none left to inhabit them.

Verse 30. *And when thou art spoiled*—When this destruction shall come upon thee, which is very near; *what wilt thou do?*—When thou, O daughter of Zion, art besieged by the Babylonians, what course wilt thou take? As if he had said, Thy condition will be desperate. *Though thou clothest thyself, &c.*—The prophet proceeds in a kind of insulting speech, in which he, as it were, upbraids them with their pride and false confidence. *With crimson, or scarlet. Though thou deckest thyself with ornaments, &c.*—Though thou superinduce those ornaments, or jewels of gold, that may render thy attire the most rich and splendid. *Though thou rendest thy face with painting*—The Hebrew is, *Though thou rendest thine eyes, &c.* “This alludes to the custom of the eastern ladies, who, esteeming large eyes beautiful, make use of *stibium*, a sort of black paint, which is laid upon the eyelids with a pencil, and being of an astringent quality, partly contracts the eyelids, and partly, by the contrast of colour, tends to enlarge the appearance of the white part of the eyes.”—Blaney. See Bishop Lowth’s note on Isa. iii. 16. Dr. Durrell has remarked, that the Ethiopians, to this day, paint their eyebrows with antimony mixed with moist soot. See Ludolphi, *Hist. Ethiop.*, lib. vii. cap. 7. *In vain shalt thou make thyself fair*—The prophet carries on the idea wherewith he began, representing Jerusalem under the figure of a harlot, dressing herself up to captivate lovers; seeking, by the finery of her dress and other allurements, to engage their affections, but in vain: so, he signifies, it should be with them; all the arts they had made use of to engage the Egyptians, or other foreigners, to assist them against the Chaldeans, should stand them in no stead; nay, those very allies of theirs would join with their enemies.

Verse 31. *For I have heard a voice of a woman in travail*—Here Jerusalem is very pathetically described by the character of a woman under the pangs of her first child-bearing; when her pains as well as her fears are usually greatest. Such, saith the prophet, shall be the anguish of Jerusalem, bewailing

A. M. 3392. in travail, *and* the anguish as of her
B. C. 612. that bringeth forth her first child; the
voice of the daughter of Zion, *that* bewaileth

Isa. i. 15;

the loss of her children by the devouring sword of the Chaldeans, and in vain imploring comfort and assistance. *That spreadeth her hands, &c.*—Spreading out the hands is the gesture of one displaying the helplessness of her condition, and imploring the aid of others.

herself, *that* ^rspreadeth her hands, A. M. 3392.
saying, *Wo is me now!* for my soul B. C. 612.
is wearied because of murderers.

Lam. i. 17.

"Ingemit, et duplices tendens ad sidera palmas,
Talia voce refert——."

VIRGIL *ÆN.*, I. l. 97.

"Struck with unusual fright, the Trojan chief,
With outspread hands and eyes, invokes relief."

DRYDEN.

CHAPTER V.

In this chapter, which intermixes awful threatenings with sharp reproofs, to render them the more afflicting, we have, (1.) A list of the most notorious sins of the Jews; injustice and falsehood, 1; hypocrisy and perjury, 2; incorrigibleness, 3; ignorance and profligacy, 4, 5; idolatry and adultery, 7, 8; treacherous apostacy from, and impudent defiance of, God, 11–13; want of his fear, notwithstanding repeated calls to it, 20–24; violence and oppression, 25–28; combination of priests and prophets, who ought to have been reformers, to debauch the nation, 30, 31. (2.) A list of terrible judgments that God would certainly and fearfully inflict, 9, 29; that, according to this prophet's predictions, the Chaldeans should waste the country, 14–17; besiege and destroy their cities, 6, 10; slay or carry the people into captivity, but not utterly destroy them, 10, 18.

A. M. 3392. **R**UN ye to and fro through the
B. C. 612. streets of Jerusalem, and see now,
and know, and seek in the broad places thereof,
a if ye can find a man, b if there be any that

^a Ezek. xxii. 30.—^b Gen. xviii. 23, &c.; Psa. xii. 1.

NOTES ON CHAPTER V.

Verse 1. *Run ye to and fro, &c.*—In this chapter, which seems to be a continuation of the preceding discourse, God justifies the severity of the judgments denounced in the foregoing chapter. The expressions are strong, but not to be taken strictly in the letter, signifying only the extreme degeneracy of the times; and the great want of justice and piety in Jerusalem. *And see now and know, &c.*—Search here and there, and in every part of the city. The words, *saith the Lord*, should be supplied; for it is plain that the first and second verses are the words of God. In verse 3 the prophet speaks, and goes on to verse 7, where God speaks again. *And seek in the broad places thereof*—The word רחובות, thus rendered, means, no doubt, the market-places, and other spacious areas, where citizens used to meet to do business with each other. *If ye can find a man*—Namely, a man fearing God, and working righteousness. *If there be any that executeth judgment*—That in the magistracy rightly administers justice. *That seeketh the truth*—Any one among the commonality that deals faithfully and uprightly. The universal corruption of manners was such, that a man might walk the streets of Jerusalem long enough before he could meet with any one that was truly religious. *And I will pardon it*—Namely, the city of Jerusalem. The strong expressions of this verse,

executeth judgment, that seeketh the A. M. 3392.
truth; ^c and I will pardon it. B. C. 612.

2 And ^d though they say, ^e The LORD liveth;
surely they ^f swear falsely.

^e Gen. xviii. 26.—^d Tit. i. 16.—^a Chap. iv. 2.—^f Chap. vii. 9.

if they were taken strictly, would imply that Jerusalem was now worse than Sodom, in the days of Lot: for, in offering pardon to Sodom and Gomorrah, God came no lower than ten, but, according to the literal meaning of these expressions, he promises to pardon Jerusalem if there should be one righteous man found. But it seems evident that, as we have intimated above, they are not to be taken in so strict a sense as if, in so great a city, there was not one good man; for certainly the prophet could not be reckoned among the number of the wicked, and there were besides, Baruch his disciple, and Ebed-melech, and, without doubt, some others that were truly pious. So that the meaning can be no more than that there were very few good men compared with the number of the wicked.

Verse 2. *And though they say, The Lord liveth, &c.*—Though, when they swear, they use the common form of an oath, and say, *The Lord liveth, or, as the Lord liveth, or, by the living God.* Surely, or rather, nevertheless, they swear falsely—That is, either, 1st, They are not sincere in the profession they make of respect to God, but are false to him; they honour him with their lips, but their hearts are far from him, nor have they any proper conviction or sense that he *lives and sees them*, Gen. xvi. 13, 14. Or, 2d, Though they appear to God only, they make no conscience of calling him to witness a lie: though they do not

A. M. 3392. 3 O LORD, are not ^a thine eyes
B. C. 612. upon the truth? thou hast ^b stricken

them, but they have not grieved; thou hast consumed them, *but* ^c they have refused to receive correction: they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, Surely these *are* poor; they are foolish: for ^d they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will speak unto them; for ^e they have known the way of the LORD, *and* the judgment of their God: but these have altogether ^f broken the yoke, *and* burst the bonds.

6 Wherefore ^g a lion out of the forest shall slay them, ^h and a wolf of the ⁱ evening shall

spoil them, ^j a leopard shall watch over ^k A. M. 3392
their cities: every one that goeth out ^l B. C. 612.
thence shall be torn in pieces: because their transgressions are many, *and* their backslidings ^m are increased.

7 ¶ How shall I pardon thee for this? thy children have forsaken me, and ⁿ sworn by *them* ^o that are no gods: ^p when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.

8 ^q They were *as* fed horses in the morning: every one ^r neighed after his neighbour's wife.

9 ^s Shall I not visit for these *things*? saith the LORD: ^t and shall not my soul be avenged on such a nation as this?

^a 2 Chron. xvi. 9.—^b Isa. i. 5; ix. 13; Chap. ii. 30.—^c Chap. vii. 28; Zephaniah iii. 2.—^d Chapter vii. 8.—^e Mic. iii. 1.
^f Psalm ii. 3.—^g Chapter iv. 7.—^h Psalm civ. 20; Hab. i. 8; Zeph. iii. 3.—ⁱ Or, deserts.

^j Hos. xiii. 7.—^k Heb. *are strong*.—^l Jos. xxiii. 7; Zeph. i. 5.—^m Deut. xxxii. 21; Galatians iv. 8.—ⁿ Deut. xxxii. 15.
^o Ezek. xxii. 11.—^p Chap. xiii. 27.—^q Verse 29; Chap. ix. 9.
^r Chap. xiv. 22.

swear by idols, they forswear themselves, which is no less an affront to Jehovah, as the *God of truth*, than the other is to him, as the *only true God*.

Ver. 3-5. *O Lord, are not thine eyes upon the truth*—Dost thou not approve of truth and faithfulness? And dost thou not search men's hearts, and clearly discern their real dispositions from their hypocritical pretences? *Thou hast stricken them*—With one affliction after another; *but they have not grieved*—They have remained insensible as stocks or stones: they have not been humbled, and made truly penitent. *Thou hast consumed them*—Not chastised them lightly, but wasted them by several enemies: *but they have refused to receive correction*—To accommodate themselves to, and answer thy design in, correcting them. They have not been instructed or amended by it. *They have made their faces harder than a rock, &c.*—They have been obstinate and impudent in their evil practices, and have wilfully rejected thy counsel, and disregarded thy judgments. *Therefore I said, These are poor, &c.*—I thought at first, says the prophet, that such insensibility and want of concern respecting the duties of religion could be only charged upon the rude and ignorant vulgar, who, through the ignorance and poverty of their parents, were not sufficiently instructed when young, and afterward had neither leisure nor opportunity of learning their duty. *I will get me to the great men*—And see if I can find them better acquainted with, and regardful of, the providence and word of God. *For*—I thought, surely they have been better educated, and have had all opportunities and means of instruction and improvement, and therefore they must have known the way of the Lord, &c. *But these have altogether broken the yoke, &c.*—These are more refractory than the others; no law of God is able to hold them.

Verse 6. *Wherefore a lion, &c.*—Nebuchadnezzar and the Chaldean army are here pointed at under

the metaphor of beasts of prey, of three kinds: being powerful, courageous, and violent as a *lion*; rapacious, greedy, and devouring as a *wolf*; and swift, lively, and active as a *leopard*. The word ערבות, rendered *evenings* in the text, is translated *deserts* in the margin of our Bibles, which probably is the sense here intended. "And those wide and extensive plains, or unenclosed commons, seem to be meant, which were used only for sheep-walks and pasturage, and were, of course, most likely to be infested with wolves."—Blaney.

Verses 7-9. *How shall I pardon thee for this?*—How canst thou expect that the holy God, the righteous Governor and Judge of the world, should connive at, or bear with, such iniquitous conduct in his intelligent and accountable creatures. He appeals to themselves, whether they can think it consistent with his justice to let such enormous offences as he mentions go unpunished. *Thy children*—Thy people, both in city and country; *have forsaken me*—Have apostatized from my worship and service; *and have sworn by them that are no gods*—Have made their appeals to them, as if they were omniscient and their proper judges: This is here put for all acts of religious worship which are due to God only, but with which they honoured their idols, thereby robbing God of his essential attributes, and ascribing them to creatures of their own fancy. *When I fed them to the full*—Gave them temporal blessings in abundance; *then they committed adultery*—Such is the natural effect of unsanctified prosperity. *Shall I not visit for these things?*—Do not such crimes as these call for some remarkable judgments as their chastisement? Can you yourselves suppose that Jehovah, whose name is *Holy and Jealous*, will let them go unpunished? *Shall not my soul be avenged?* &c.—God's anger and vengeance signify, in Scripture, the execution of his justice, the effects of which are as terrible against obstinate sin-

A. M. 3392. B. C. 612. 10 ¶ Go ye up upon her walls, and destroy; ^abut make not a full end: take away her battlements; for they are not the LORD's.

11 For ^bthe house of Israel and the house of Judah have dealt very treacherously against me, saith the LORD.

12 ° They have belied the LORD, and said, ^d*It is not he*; neither shall evil come upon us; ^eneither shall we see sword nor famine:

13 And the prophets shall become wind, and the word *is not* in them: thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, ^fbehold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.

15 ¶ Lo, I will bring a ^gnation upon you

^a Chap. xxxix. 8.—^b Chap. iv. 27; Verse 18.—^c Chap. iii. 20.—^d 2 Chron. xxxvi. 16; Chap. iv. 10.—^e Isa. xxviii. 15.
^f Chap. xiv. 13.—^g Chap. i. 9.—^h Deut. xxviii. 49; Isa. v. 26;

ners as if they proceeded from the highest resentment.

Verses 10-13. *Go ye up upon her walls, &c.*—Ye Babylonians, go, execute my vengeance on them; *and destroy*—I commission you not only to take the city, but to make havoc of its inhabitants. *But make not a full end*—Leave a remnant. Thus he sets bounds to the destroying sword, beyond which it must not go. *Take away her battlements*—Lay her fortifications level with the ground. *For they are not the Lord's*—I disown them, and take away my protection from them. *For the house of Israel and the house of Judah*—The two tribes of Judah and Benjamin, as well as the ten; *have dealt very treacherously*—Have acted perfidiously beyond measure. *They have belied the Lord*—Given the lie to his threatenings in the mouth of his prophets: or have disbelieved and denied his providence, justice, and power, and his government of human affairs, ascribing his judgments to chance or fortune, or mere second causes. *And have said, It is not he*—Hebrew, לֹא הוּא, "not he;" that is, he hath not spoken, or he will not do as the prophets have threatened in his name; or, he hath no hand in these affairs. Thus the wicked are represented as speaking, Ps. xciv. 7, "The Lord shall not see: neither shall the God of Jacob regard it." *Neither shall we see sword or famine*—The dreadful judgments which the prophet speaks of shall not befall us. *And the prophets shall become wind*—A proverbial expression, implying that the prophecies of the prophets were vain, and to no purpose; and that all their threats should come to nothing. *And the word is not in them*—That is, the word of true prophecy; the prophets' words are not from God. *Thus shall it be done unto them*—Nay, the very evils which they denounce upon others shall happen to themselves. So said the infidels.

^b from far, O house of Israel, saith the LORD: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre, they are all mighty men.

17 And they shall eat up thy ⁱharvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks and thy herds: they shall eat up thy vines and thy fig-trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I ^kwill not make a full end with you.

19 And it shall come to pass, when ye shall say, ^lWherefore doeth the LORD our God all these *things* unto us? then shalt thou answer

Chap. i. 15; vi. 22.—^b Isa. xxxix. 3; Chapter iv. 19.—^c Lev. xxvi. 16; Deut. xxviii. 31, 33.—^d Chap. iv. 27.—^e Deut. xxix. 24, &c.; 1 Kings ix. 8, 9; Chap. xiii. 22; xvi. 10.

Verses 14-18. *Wherefore, thus saith the Lord God of hosts*—The prophet now, in the name of God, answers the blasphemous speeches of these infidels, ascribing to Jehovah that power and supremacy which were calculated to give his words the greater influence. *Because you speak this word*—because these scoffers express themselves in this manner; *I will make my words in thy mouth fire, &c.*—Thy words shall take effect, and thy predictions begin to be accomplished suddenly and unexpectedly, irresistibly and fiercely, (as fire is wont to kindle upon and consume dry wood,) to their utter overthrow and ruin. (They shall be but fuel to my wrath, which shall be executed upon them by the Chaldean army.) *I will bring a nation upon you from far*—The prophet, in the two following verses, "marks out the Chaldeans by their distance; by their power and valour; by their antiquity; by their language, unknown to the Jews; by their arms, their might, and their cruelty." *And they shall eat up thy harvest*—In the field; *and thy bread*—In the house; *which thy sons and thy daughters should eat*—Necessary for the sustenance of thy own offspring. They shall consume all, leaving thee no supports of life, but bringing an utter famine upon thee. Here is a plain allusion to the predictions of Moses, Deut. xxviii. 49-51. *They shall eat up thy flocks and thy herds*—Out of which thou hast taken sacrifices for thine idols. *They shall eat up thy vines and thy fig-trees*—They shall leave thee no part of the produce of thy vineyards or fields. *They shall impoverish thy fenced cities, &c.*—After besieging, they shall take and destroy thy cities, though defended by high and strong walls; *wherein thou trustedst*—For the protection of the country; slaying the garrisons and inhabitants thereof with the sword, and leaving them desolate. See this also foretold, Deut. xxviii. 52.

Verse 19. *And when ye shall say, Wherefore*

A. M. 3392. B. C. 612. them, Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not:

22 ^p Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand for the bound of the sea by a

perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest.

^m Chap. ii. 13.—ⁿ Deut. xxviii. 49.—^o Isa. vi. 9; Ezek. xii. 2; Matt. xiii. 14; John xii. 40; Acts xxviii. 26; Rom. xi. 8. ^p Heb. heart, Hos. vii. 11.—^r Rev. xv. 4.

^q Job xxvi. 10; xxxviii. 10; Psalm civ. 9; Proverbs viii. 29. ^r Psa. cxlvii. 8; Chap. xiv. 22; Matthew v. 45; Acts xiv. 17. ^s Deut. xi. 14; Joel ii. 23.—^t Gen. viii. 22.

doeth the Lord our God all these things?—Those that fall under the severity of God's judgments are apt to think so favourably of themselves, as to wonder why they should be singled out for examples of the divine vengeance, and of terror to others. And particularly the Jews were very apt to think themselves innocent, however guilty they were, and to contend they did not deserve the punishments inflicted on them; and that this severe proceeding was not consistent with those many gracious promises which God had made to their nation. *Then shalt thou answer them, &c.*—God doth not execute these judgments upon you without cause. All his promises were made to you, to be fulfilled upon condition of your obedience, which, when you withheld, you had reason to expect that his threatenings, instead of his promises, as he had repeatedly warned you, would take effect. *Like as ye have forsaken me*—I only retaliate upon you your own conduct: you have forsaken me, therefore I forsake you. You, in that good land which I gave you, have served strange gods, to whom you owed nothing; as being, indeed, the work of your own hands, or mere imaginary beings that had no existence; so will I make you to serve strange masters and lords in a land that is not yours—And where you shall not be able to call any thing your own. You have loved strangers, and to strangers you shall go. Or, as some paraphrase the words, "As you have refused to have me for your God, your Master, and your King, you shall have other kings and masters in a strange land, and shall experience the difference between my dominion and that of these severe and tyrannical masters."

Verse 21. *Hear this, O foolish people*—Ignorant and imprudent, as blind to your interest as to your duty; and without understanding—Hebrew, ואין לב, and there is no heart, or without heart, stupid and regardless of all counsel, wisdom, and common sense. *Which have eyes and see not, &c.*—Wilfully blind, and obstinately deaf, who will neither see nor hear the word, will, or works of God; of which he gives two instances in the two following verses.

Verses 22-24. *Fear ye not me? saith the Lord*—He ascribes their stupidity and foolishness to their want of the fear of God. As if he had said, If you

would but call to mind God's almighty power, and your own weakness, and keep an awe of him upon your minds, you would be more observant of his commands, and be afraid to disobey them. *Which have placed the sand for the bound of the sea*—Who need not place rocks or walls to keep it in; but can give an effectual check to it by a little despicable sand. "The keeping of the waters within bounds, so that they cannot overflow the earth, is often mentioned in Scripture as an immediate effect of God's overruling power and providence. For water being specifically lighter than earth, by the common laws of gravitation it should rise above it, and overflow it. And then the adjusting the proportion of the tides, that they rise no higher, to the prejudice of the lower grounds, is another remarkable instance of God's special providence."—Lowth. *But this people are more ungovernable than the unruly waves of the sea: they have a revolting and a rebellious heart*—They have not only revolted from me and gone back, but they continue obstinate, and will not return. They persist in their evil courses, and are determined so to do: they are gone quite away, and are irreclaimable. *Neither say they in their heart*—They are so careless that they never trouble themselves about any thing of the kind; or are so obdurate that they never lay it to heart, nor consider that it is God, who disposeth of all things according to his own pleasure, both in the great deep and on dry land. *Let us now fear the Lord our God*—Or, worship and obey him; all acceptable service to God being both performed in his fear, and proceeding from it. *That giveth rain*—Without which the earth could produce no fruits. By this the true God is distinguished from all false gods, chap. xiv. 22; and in this appears not only his power in appointing and preparing it, (Psa. cxlvii. 8,) and his sovereignty in withholding it, (Amos iv. 7,) but his general goodness in bestowing it, (Deut. xxviii. 12,) and his special providence in distributing it according as there is need. As in the former instance God shows how insensible his people were of his power and glorious greatness in taming such an unruly element as the sea; so here he further sets forth their inattention to, and disregard of, his providence and goodness; implying that

A. M. 3392. 25 ^a Your iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked men: ⁴ they ² lay wait, as he that setteth snares; they set a trap, they catch men.

27 As a ⁵ cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen ⁷ fat, they shine: yea, they overpass the deeds of the wicked: they

judge not ² the cause, the cause of the fatherless, ^a yet they prosper; and the right of the needy do they not judge.

29 ^b Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ⁶ A wonderful and ^c horrible thing is committed in the land;

31 The prophets prophesy ^d falsely, and the priests ⁷ bear rule by their means; and my people ^e love to have it so: and what will ye do in the end thereof?

^a Chap. iii. 3.—⁴ Or, they pry as fowlers lie in wait.—⁵ Prov. i. 11, 17; Hab. i. 15.—⁶ Or, coop.—⁷ Deut. xxxii. 15.
² Isa. i. 23; Zech. vii. 10.—³ Job xii. 6; Psa. lxxiii. 12; Chap.

xii. 1.—^b Verse 9; Mal. iii. 5.—^c Or, Astonishment and filthiness.—^d Chap. xxiii. 14; Hos. vi. 10.—^e Chap. xiv. 14; xxiii. 25, 26; Ezek. xiii. 6.—⁷ Or, take into their hands.—⁸ Mic. ii. 11.

they were grown so stupid, unfeeling, and obstinate, that they neither stood in awe of him for his greatness, nor feared to offend him for his goodness. "The vicissitudes of seasons, of cold and heat, of drought and moisture, so wisely fitted for the growth of the fruits of the earth, and other uses of human life, are so remarkable a proof of the being and attributes of God and his providence, as to be obvious to the meanest capacity, and on this account they are frequently insisted on by the inspired writers."—Lowth. Concerning the *former and latter rain*, see note on Deut. xi. 14; and Prov. xvi. 15. *He reserveth, &c., the appointed weeks of the harvest*—He gives seasonable harvests, according to his appointment. The sum is: the prophet would let them know what a foolish as well as wicked thing it was to set themselves against that God who kept, as he still keeps, the whole order of nature at his disposal, governing and changing it as he sees men behave toward him.

Verses 25–29. *Your iniquities have turned away these things*—See note on chap. iii. 3. *For among my people are found wicked men*—I need not search for such among the heathen nations, for they are easily found among them that are called by my name. *They lay wait, &c.*—They use all the arts of fraud and cunning, that they may overreach others, and make a prey of them and their substance. *They set a trap, they catch men*—Such a trap did Jezebel lay for Naboth, 1 Kings xxi. 9, 10. Such a one was that conspiracy of more than forty men against Paul, Acts xxiii. 13–15. *As a cage is full of birds, &c.*—As in the foregoing words they were compared to a hunter, or a fowler, who takes beasts or birds in snares; so here, carrying on the same similitude, he describes their houses as cages

full of birds, that is, of goods gotten by robbery and fraudulent arts. *They are waxen fat, they shine*—Or, so fat that they shine. By living at ease, and bathing themselves in all the delights of sense, they look so fair and gay that every body admires them. *Yea, they overpass the deeds of the wicked*—"They exceed the common instances of injustice and oppression, and make no conscience of enriching themselves with the spoils of the fatherless, and those who have most need of their charity and kindness."—Lowth. Waterland renders the clause, "Yea, they have exceeded all expression of wickedness; or, have been wicked beyond expression," *Shall I not visit, &c.*—See note on verse 9.

Verses 30, 31. *A wonderful and horrible thing is committed*—So stupendous a crime, that it is beyond the apprehension of man to conceive, much more to express, its greatness; and so abominable, that a man ought even to loathe the thoughts of it. What this is, we have in the next verse; *in the land*—That is, this land, which aggravates the greatness of the wonder that such a thing should exist in such a land! *The prophets prophesy falsely, &c.*—Both priests and prophets agree to speak pleasing things to the people, thereby to keep up their interest and authority with them. *And my people love to have it so*—They are well enough pleased to be thus misled. If the prophets and priests will let them alone in their sins, they will give them no disturbance in theirs. They love to be held and governed by a loose rein, and like those rulers very well that will not restrain their lusts, and those teachers that will not reprove them: see note on Isa. xxx. 10. *And what will ye do in the end thereof*—And what can this end in, but a total corruption of manners? The consequence of which must be the utter ruin of the state.

CHAPTER VI.

In this chapter we have, (1.) A representation of the invasion of Judæa, and the besieging of Jerusalem by the Chaldeans, 1–6. Of their spoiling the country and murdering the inhabitants, 9, 11, 12; and spreading terror and consternation

among them, 21, 26. (2.) An account of those sins of Judah and Jerusalem, which provoked God to bring this desolating judgment upon them: their oppression, 7; their contempt of the word of God, 10-12; their universal covetousness, and the treacherous villany of the priests and prophets, 13, 14; their impudence in sin, and obstinacy against reproof while they hypocritically, but in vain, multiplied their sacrifices, 15-20. (3.) Earnest admonitions to reformation given them, but without success, 8, 16, 17. God, faithfully warning them, tries them for a time, and at last gives them up as irreclaimable, 21, 27-30.

A. M. 3392.
B. C. 612. O YE children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in ^a Beth-hacerem: ^b for evil appeareth out of the north, and great destruction.

2 I have likened the daughter of Zion to a ¹comely and delicate woman.

3 The shepherds with their flocks shall come

unto her; ^c they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up ^e at noon. Wo unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

^a Neh. iii. 14. — ^b Chapter i. 14; iv. 6. — ¹ Or, dwelling at home.

^c 1 Kings xxv. 1, 4; Chap. iv. 17. — ^d Chap. li. 27; Joel iii. 9. — ^e Chap. xv. 8.

NOTES ON CHAPTER VI.

Verse 1. *O ye children of Benjamin, &c.*—The prophet proceeds in his remonstrances, rebukes, and faithful warnings to the disobedient Jews. A great part of Jerusalem stood in the tribe of Benjamin, Josh. xviii. 28; on which account, and because Jeremiah, being of Anathoth, was of that tribe, and probably lived therein, the inhabitants are here addressed by the name of *the children of Benjamin*, and are directed to leave the city, which God was about to destroy, and to take refuge in the mountains. *Blow the trumpet in Tekoa*—One of those cities which Rehoboam built, 2 Chron. xi. 6, twelve miles from Jerusalem. *Set up a sign of fire*—A beacon; *in Beth-hacerem*—A village between Tekoa and Jerusalem, built upon a mountain, situate in the way which led from Chaldea to Jerusalem. As the word signifies *the house of the vineyard*, it was probably at first some high tower, built among the vineyards, for the keepers of them to watch in, and that it afterward became a village of some note. The design of such signals of war as the prophet here mentions, is generally to assemble men together in order to their mutual defence; but, as he knew it was utterly in vain to attempt any thing of that kind, he seems only to have meant that by these means general notice should be given of the enemies' approach, that the people might disperse, and escape from danger and destruction. *For evil appeareth, &c.*—See note on chap. i. 14. Dr. Waterland reads this verse, "Haste away the children of Benjamin out of, &c., and set up a signal in Beth-hacerem; for mischief threateneth out of the north."

Verses 2, 3. *I have likened, &c.*—There being nothing for woman in the Hebrew text, and the word נִוָּה, here rendered *comely*, frequently signifying a pasture, a sheep-fold, and a habitation, the verse is translated different ways by learned men. Houbigant and several others read it and the next verse thus: "I have likened the daughter of Sion to a pleasant pasture, whither the shepherds, with their flocks, come to feed: they have pitched their tents near it, and they feed round it, every one in his

place." According to this reading, in which Sion is likened to a rich pasture, the shepherds and their flocks that come together to take possession of it, and eat it up, mean the Chaldean generals and their armies, who should possess themselves of Judea and Jerusalem, with as much ease as shepherds lead their flocks into a fresh and open pasture, and should enrich themselves with the spoil thereof. This is certainly a very easy and probable sense of the passage. Blaney, however, prefers rendering the word נִוָּה habitation; and, taking the verb רָמַיִת to signify here, not, *I have likened*, but, *I have destroyed*, (a sense which it sometimes bears,) he reads the passage, "The habitation, even the delightful one, have I doomed to destruction, the daughter of Sion. The shepherds, with their flocks, shall come to her. And they shall pitch their tents against her round about." "Jerusalem," he observes, "is in like manner called simply נִוָּה, the habitation, Isa. xxvii. 10. And it seems entitled to the name by way of eminence, as the chief residence both of Israel and the God of Israel. Accordingly, speaking of the very desolation here intended, the psalmist says, *They have devoured Jacob, and laid waste his dwelling-place*, נִוָּה, Psa. lxxix. 7. It is also called God's habitation, Exod. xv. 13; 2 Sam. xv. 25, &c. And, with respect to the epithet annexed, *the delightful one*, Jerusalem is frequently spoken of in terms that show it to have been, in a very eminent degree, the object of delight both with God and man."

Verses 4, 5. *Prepare ye war against her*—The prophet now drops the metaphor, and tells them in plain terms whom he means by the *shepherds* namely, *warriors*. These seem to be the words of God giving a commission to the Chaldeans, by his prophet, to make war upon Jerusalem. *Arise, and let us go up at noon, &c.*—"The alacrity and eagerness with which the Chaldeans should undertake and execute the commission with which they were charged, are described in these and the following words in a beautiful vein of poetry. Though it was late in the day before they received their orders, they are for beginning their march immediately;

A. M. 3392. B. C. 62. 6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ² cast a mount against Jerusalem: this is the city to be visited; she is wholly oppression in the midst of her.

7 ¹ As a fountain casteth out her waters, so she casteth out her wickedness: ² violence and spoil is heard in her; before me continually is grief and wounds.

8 Be thou instructed, O Jerusalem, lest ^h my soul ³ depart from thee; lest I make thee desolate, a land not inhabited.

² Or, *pour out the engine of shot*.—^f Isa. lvii. 20.—^g Psa. lv. 9, 11; Chapter xx. 8; Ezek. vii. 11, 23.—^h Ezek. xxii. 18; Hos. ix. 12.

and though it was night before they got to the place, they are unwilling to put off the assault till morning.²⁹—Blaney. *Let us destroy her palaces*—And make ourselves masters of the wealth contained in them. This was the motive that influenced them, and produced such eagerness. The end they had in view was not that they might fulfil God's counsels; but that they might enjoy the spoils of all the stately palaces and rich houses of the nobles and great ones: hereby, however, God served his own purposes.

Verses 6, 7. *For thus hath the Lord of hosts said*—To the Chaldeans: God would have the Jews to know, that they have not so much to do with the Chaldeans as with him; that they are his rod to scourge them for their sins. And thus God is said to hiss for, or hist, those whom he would employ in such work, Isa. v. 26; vii. 18. And he styles himself the *Lord of hosts*, to show that it is in vain to contend in battle with them whom he sent forth, and would be, as it were, the captain of their hosts. *Hew down trees, &c.*—That is, to be employed in the siege: see Deut. xx. 19, where the same word is used as here. *Cast up a mount*—Throw up one continued trench, as a mount, round about it. *This is the city, &c.*—The Hebrew may be literally rendered, *She is a city to be visited*—That is, a proper object of punishment; the reason of which follows in the next words. *As a fountain casteth out her waters, &c.*—A metaphor, to express how natural all manner of wickedness was to her, how full she was of it, and how incessant in it. *Violence and spoil is heard in her*—I hear the continual complaints of those that groan under the oppression that they suffer, being cruelly used and spoiled in her.

Verses 8. *Be thou instructed, O Jerusalem, &c.*—Take warning by the many threatenings and judgments I have denounced against thee; amend thy ways and doings, lest, if thou persist in thy wickedness, I be utterly alienated from thee; and I cast off all bowels of compassion toward thee, and give thee up to ruin and desolation. This threatening God fulfilled afterward, when he suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar: but it still received a further comple-

A. M. 3392. B. C. 612. 9 ¶ Thus saith the LORD of hosts; They shall thoroughly glean the remnant of Israel as a vine: turn back thy hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, ^k the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; ^l I am weary with holding in: I will pour it out ^m upon the children abroad, and

³ Heb. *be loosed*, or, *disjointed*.—ⁱ Chap. vii. 26; Acts vii. 61; Exodus vi. 12.—^k Chapter xx. 8.—^l Chapter xxix. 9. ^m Chap. ix. 21.

tion, in that final desolation brought upon them by the Romans, under Titus Vespasian.

Verses 9. *They shall thoroughly glean*—As if he had said, Come, ye Chaldeans, into my vineyard; collect the vintage; gather even to the very last grapes; *the remnant of Israel as a vine*—The prophet, by this, seems to express, that all the remains of the Israelites, who had escaped when the main body of them had been carried into captivity by the Assyrians, and who had taken refuge in Judea and Jerusalem, should also be carried away into captivity by the Babylonians. *Turn back thy hand, &c.*—That is, begin the work of gathering or gleaning anew: return again after the first time, and pick up those few inhabitants that were left before, and carry them also into captivity. Thus the Chaldeans did, as may be seen chap. lii. 28-30.

Verses 10. *To whom shall I speak and give warning?*—I cannot find out any that will so much as give me a patient hearing, much less will any take warning. I cannot speak with any hope of success. *Behold, their ear is uncircumcised*—A figurative expression, not unfrequent with the prophets, signifying the rejecting of instruction; as an *uncircumcised heart* signifies an obstinate and rebellious will. As if he had said, Their mind is unbelieving and carnal, and therefore not disposed to hearken to the voice of God. Nay, they are not only deaf to it, but prejudiced against it; and they cannot hearken—Namely, because they are resolved they will not. *Behold, the word of the Lord is unto them a reproach*—Both the reproofs and the threatenings of it are so; they consider themselves as wronged and affronted by both, and resent plain dealing as they would the most causeless slander and calumny. *They have no delight in it*—More is implied than expressed; they have an antipathy to it, their hearts rise against it; it exasperates them, and inflames their passions; and they are ready to fly in the face of their reprovers.

Verses 11, 12. *Therefore I am full of the fury*—אף הבה, the anger, or wrath, as it should rather have been rendered; *of the Lord*—An expression which is to be understood of that divine justice which is worthy of God, and which inflicts most heavy,

A. M. 3392. upon the assembly of young men to-
B. C. 612. gether: for even the husband with the
wife shall be taken, the aged with *him that is*
full of days.

12 And ^atheir houses shall be turned unto
others, *with their* fields and wives together: for
I will stretch out my hand upon the inhabitants
of the land, saith the LORD.

13 For from the least of them even unto the
greatest of them every one *is* given to ^ocovet-
ousness; and from the prophet even unto the
priest every one dealeth falsely.

^a Deut. xxviii. 30; Chap. viii. 10.—^o Isa. lvi. 11; Chap. viii.
10; xiv. 18; xxiii. 11; Mic. iii. 5, 11.—^p Chap. viii. 11; Ezek.
xiii. 10.

and yet most just, punishment on the obstinately
wicked, after having a long time waited for their re-
pentance. *I am weary with holding in*—Or, as the
words may be rendered, *I have laboured to hold it*
in. They are the words of the prophet, who was
unwilling to declare to the people the avenging jus-
tice which was ready to fall upon them. *I will pour*
it out—The word in the Hebrew, שָׁךְ, is imperative,
Pour it out: God, as it seems, commanding his pro-
phet not to delay to denounce his judgments, about
to be inflicted on the inhabitants of Jerusalem, of all
ages and orders. The prophets are said to do things,
when they declare God's purpose of doing them, as
hath been observed on chap. i. 10; *upon the children*
abroad—Or, *in the streets*, where they are wont to
play: the sword of the merciless Chaldeans shall
not spare them, chap. ix. 21. The children perish
in the calamity, which the sins of their fathers have
procured. *And upon the assembly of young men*—
Who meet together for diversion or conversation.
The husband with the wife shall be taken—One sex,
as well as the other, shall be a prey to the enemy.
The aged with him that is full of days—From hence
it appears, says Blaney, that the word, זָקֵן, here and
elsewhere rendered *aged*, “means only a man that
has passed a certain time of life, which may be con-
sidered as his zenith, so as from thenceforth to be
upon the decline. In contradistinction to whom is
placed one who is arrived at what is esteemed the
full period of human life; in respect to which the
patriarchs, Abraham, Isaac, David, and Job, are said
to have died *full of years, or days*. See the same
distinction made Isa. lxx. 20.” No age or condition
shall escape. *And their houses shall be turned unto*
others, &c.—According to the threatening denounced
by Moses, Deut. xxviii. 30.

Verses 13–15. *For, from the least of them, &c.*—
Old and young, rich and poor, high and low, those
of all ranks, professions, and employments; *every*
one is given to covetousness—Greedy of filthy lucre;
and this made them oppressive, for of that evil, as
well as others, the love of money is the bitter root.
Nay, and this hardened their hearts against the word
of God and his prophets: they were the covetous
Pharisees that derided Christ. *From the prophet to*

14 They have ^phealed also the ^qhurt A. M. 3392.
of the daughter of my people slightly, B. C. 612.

^rsaying, Peace, peace; when *there is* no peace.

15 Were they ^rashamed when they had com-
mitted abomination? nay, they were not at all
ashamed, neither could they blush; therefore
they shall fall among them that fall: at the
time that I visit them they shall be cast down,
saith the LORD.

16 Thus saith the LORD, Stand ye in the
ways, and see, and ask for the ^sold paths,
where *is* the good way; and walk therein, and

^s Heb. *bruise, or, breach*.—^r Chap. iv. 10; xiv. 13; xxiii. 17.
^r Chap. iii. 3; viii. 12.—^s Isa. viii. 20; Chap. viii. 15; Mal.
iv. 4; Luke xvi. 29.

the priest, every one dealeth falsely—Not only in
speaking false things, but, as the Hebrew, שָׁרָה, *שרָה*,
signifies, *doing falsehood; acting a lie*; that is,
playing the hypocrite; keeping up an outward form,
or appearance, of piety, and desiring to be accounted
righteous, when, before God, they were abominably
wicked. *They have healed also the hurt, &c., slight-
ly*—Skinning over the wound, and never searching it
to the bottom; applying lenitives, soothing speeches,
when there was need of corrosives, or sharp re-
proofs, which might have brought them to a true
sense of the danger of their condition: encouraging
them in their sins, and carnal security, by promising
them peace and safety when they were on the brink
of ruin and destruction. So that the ministry of
these priests and prophets, instead of proving a
blessing, became a real curse to them. *Were they*
ashamed, &c.—Nothing is a greater sign of an incor-
rigible temper than being past shame. Such the pro-
phet tells us was the character of the generality of
the Jews at this time: their hearts were so hardened
that *they were not at all ashamed, neither could they*
blush. Nay, it seems they even gloried in their
wickedness, and openly confronted the convictions
that should have humbled and brought them to re-
pentance. This is thought by some to refer especi-
ally to the priests and prophets, who had soothed
the people in their sins, with false hopes of peace,
and yet were not ashamed of their deceit and treach-
ery; no, not when the event disproved and gave the
lie to their promises. *Therefore shall they fall*
among them that fall—They shall have their por-
tion with those whom they have deceived and de-
stroyed.

Verses 16, 17. *Stand ye in the ways, &c.*—He
now turns his speech to the people, and gives them
counsel; by a metaphor taken from travellers, who,
being in doubt of their way, stand still, and consider,
whether the direction, which they have received
from some false guide, be right or not. *Ask for the*
old paths—Inquire in what way the patriarchs, who,
the judges, the kings, and prophets of former times
walked, and imitate their practices. *And ye shall*
find rest for your souls—You will find peace with
God, will be safe under his protection, and in conse-

A. M. 3392. ye shall find ^t rest for your souls. But
B. C. 612. they said, We will not walk *therein*.

17 Also I set ^u watchmen over you, *saying*,
Hearken to the sound of the trumpet. But they
said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know,
O congregation, what *is* among them.

19 ^{*} Hear, O earth: Behold, I will bring evil
upon this people, *even* ^v the fruit of their
thoughts, because they have not hearkened
unto my words, nor to my law, but rejected it.

20 ^{*} To what purpose cometh there to me
incense ^a from Sheba, and the sweet cane
from a far country? ^b your burnt-offerings
are not acceptable, nor your sacrifices sweet
unto me.

^t Matt. xi. 29.—^u Isa. xxi. 11; lviii. 1; Chap. xxv. 4; Ezek.
iii. 17; Hab. ii. 1.—^v Isa. i. 2.—^w Prov. i. 31.—^x Psa. xl.
6; l. 7, 9; Isa. i. 11; lxvi. 3; Amos v. 21; Mic. vi. 6, &c.

quence thereof will have comfort and satisfaction in
your own minds. See Matt. xi. 28, 29. *But they
said, We will not walk therein*—If they did not say
so in express words, yet such was the language of
their actions: though the prophets had directed them
into the right way, and though they knew others had
experienced it to be so, yet they would not be per-
suaded to walk in it, but deliberately refused the
blessings offered them. *Also I set watchmen over
you*—I gave you prophets, as so many watchmen, to
warn you of the evils that threatened you. And
they faithfully discharged their duty, admonishing
you of your sins, and giving you faithful warning
of the judgments they would bring upon you; *saying*,
Hearken to the sound of the trumpet—That is,
to the warning given you of approaching danger.
It was customary, in those days and countries, to
have continually watchmen placed on high towers,
or on hills, who observed the country all round, to
prevent any sudden hostile invasion, by giving early
notice of any appearance thereof by sound of trum-
pet. “So the prophets, who were the observers of
the manners of the people, and who had early notice
from God what evils were coming, unless prevented
by repentance and amendment of life, are called
watchmen.”

Verses 18, 19. *Therefore hear, ye nations*—
The very heathen are called upon to take notice of
these threatenings and denunciations of God’s wrath
against the Jews, lest they should think that the ca-
lamities which were soon to fall upon that people
had happened by chance, and not by the appoint-
ment of that God whom they had dishonoured and
refused to obey; *and know, O congregation*—Of Is-
rael, namely, the general assembly of the people at
Jerusalem; *what is among them*—Rather, *what I
have decreed against them*. God would have all
the world to know that the judgments which were
coming on the Jews had been foretold by him, and
inflicted for the punishment of their sins. *Hear, O*

21 Therefore thus saith the LORD, A. M. 3392.
Behold, I will lay stumbling-blocks be- B. C. 612.
fore this people, and the fathers and the sons to-
gether shall fall upon them; the neighbour and
his friend shall perish.

22 Thus saith the LORD, Behold, a people
cometh from the ^o north country, and a great
nation shall be raised from the sides of the
earth.

23 They shall lay hold on bow and spear;
they *are* cruel, and have no mercy; their voice
^d roareth like the sea; and they ride upon
horses, set in array as men for war against thee,
O daughter of Zion.

24 We have heard the fame thereof: our
hands wax feeble: ^e anguish hath taken hold

^a Isa. lx. 6.—^b Chap. vii. 21.—^c Chap. i. 15; v. 15; x. 22;
l. 41, 43.—^d Isaiah v. 30.—^e Chapter iv. 31; xiii. 21; xlix.
24; l. 43.

earth—God’s people, meant, it seems, by the word
congregation, in the former clause; and the heathen
nations are justly equivalent to the earth. *Behold, I
will bring evil upon this people*—The Chaldean ar-
my, with all the direful effect of it; *even the fruit of
their thoughts*—They may thank themselves for
what is coming upon them, being the fruit of their
contrivances and sinful imaginations. As they have
sown, so shall they reap. They thought to strengthen
themselves by their alliances with foreigners, which
they formed independent of me, and in opposition
to my express prohibition, and by having recourse
to various species of idolatry, and other supersti-
tions; and these very things will bring ruin upon
them.

Verse 20. *To what purpose—incense from Sheba?*
—Sheba was a part of Arabia Felix, and famous for
its spices and perfumes, Isa. ix. 6. Here the pro-
phet reproves the hypocrisy of the Jews, who sought
to cover their inward corruption by the external
shows of religion; which the prophets often declare
to be of no value, when they do not proceed from a
devout mind. See chap. vii. 21, 22; Isa. i. 11. *And
the sweet cane from a far country*—Respecting
which, see on Isa. xliii. 24. *A far country* seems
equivalent with Sheba before mentioned, whose
queen is said, Matt. xii. 42, to have come *from the
utmost parts of the earth*, namely, from the south-
ern extremity of the peninsula of Arabia, which,
with respect to Judea, was a far country, and at the
extreme parts of the earth, or bordering upon the
ocean on the south.

Verses 21–26. *Behold, I will lay stumbling-blocks
before this people*—I will suffer such things to be
laid in their way as shall be the occasion of their
destruction. Or, I will bring calamities upon them,
by which they shall fall. *The neighbour and his
friend shall perish*—Men of all sorts and condi-
tions. *Behold, a people cometh, &c.*—The Chal-
deans are here again described, as in chap. v. 15; a

A. M. 3392. of us, *and* pain, as of a woman in
B. C. 612. travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear is on every side.

26 ¶ O daughter of my people, ^fgird thee with sackcloth, ^gand wallow thyself in ashes: ^hmake thee mourning, *as for* an only son,

^f Chapter iv. 8.—^g Chapter xxv. 34; Mic. i. 10.—^h Zech. xii. 10.

distant nation, violent, cruel, armed with bows and spears, and well mounted. *A great nation from the sides of the earth*—Or rather, from the *coasts, ends, or extremities* of the earth, as Dr. Waterland reads it. *Their voice roareth like the sea*—The shouts of hostile armies are fitly compared to the waves of the sea, which dash upon the shores with a great noise. *And they ride upon horses*—Of which there was a great scarcity in Judea, which was one reason that induced the Jews to enter into alliances with Egypt, that they might be furnished with horses from thence. *We have heard the fame thereof*—The prophet personates the people, and describes the very great consternation which Judah and Jerusalem should be in, upon the approach of this formidable enemy. *Our hands wax feeble*—We have no heart to make any resistance; *anguish hath taken hold of us*—We are in an extremity of pain, like that of a woman in travail. *Go not forth into the fields, &c.*—Thus he expresses the great danger that would be everywhere. *O daughter of my people, &c.*—Here the prophet calls upon them to lament the desolations that were coming upon them; as if he had said, Hear thy God calling thee to weeping and mourning, and answer his call. *Gird thee with sackcloth*—Not only put on sackcloth for a day, but gird it on thee to be worn constantly. *Wallow thyself in ashes*—Lie down among them; use all the tokens of the deepest mourning, and most bitter lamentation; and that not forced, and for show, but with the greatest sincerity, as parents *mourn for an only son*, and think themselves comfortless because they are childless. The expression, *as for an only son*, was proverbial among the Jews, to denote the greatest grief. *For the spoiler shall suddenly come upon us*—Though he is not come yet, he is coming; the decree is gone forth, let us therefore meet the execution of it with a suitable sadness.

Verse 27. *I have set thee for a tower, &c.*—According to this reading, God speaks here by way of encouragement to the prophet, and tells him he had made him a fortified tower, that he might be safe, notwithstanding all the attempts of the wicked against him. But Lowth, with some others, thinks that “the sense would be plainer if the words were translated thus: *I have set thee (in) a watch-tower, and (in) a fortress*,” that is, God tells the prophet that he hath placed him as a watchman in a high tower, or fortress, to take an account of the people’s behaviour, and to warn them accordingly. *That thou mayest know and try their way*—That is,

most bitter lamentation: for the spoiler A. M. 3392
shall suddenly come upon us. B. C. 612.

27 I have set thee for a tower *and* ⁱa fortress among my people, that thou mayest know and try their way.

28 ^kThey are all grievous revolters, ^lwalking with slanders: *they are* ^mbrass and iron; *they are* all corrupters.

ⁱ Chapter i. 18; xv. 20.—^k Chapter v. 23.—^l Chapter ix. 4.
^m Ezek. xxii. 18.

their actions and manners, and how they stand affected toward God and his word; that thou mayest bring their whole conduct under thy strict observation and scrutiny, as refiners do metals. Hereby the prophet is encouraged to reprove them more freely, and with authority, because God promises to defend him from injury, and would give him prudence to see what was amiss, and undauntedness to oppose it. It may be proper to observe here, that this latter clause of the verse favours the sense in which the LXX. and the Vulgate have taken the preceding clause. They render the word כְּתוּר, which we translate *a tower*, δοκιμαστήριον, *probatorium, a prover, or trier*, which Blaney interprets thus: “*I have appointed thee the office of an assay-master among my people, as to the gold thereof*; that is, to try what is in them of genuine worth and excellence, which, like pure gold, will stand the utmost test.” Dr. Dodd considers the passage in the same light, observing, “The prophet in these verses evidently takes his ideas from metals, and the trial of them; and the verbs in the latter clause of this verse, referring to such trial, manifestly require something corresponding in the preceding part. But what has *a tower and fortress* to do with the trying of metals? In this view the reader will agree with me, that the passage is rendered much more properly in some of the versions, and indeed more agreeably to the Hebrew, *I have given, or established, thee as a strong prover, or trier of metals among my people that thou mightest know, &c.*”

Verses 28, 29. *They are all grievous revolters*—Obstinate and refractory; *walking with slanders*—Making it their business to detract from thee and the other prophets. Blaney translates the clause, *They are all of them the dross of revolters, passing with a fraudulent currency*; an interpretation for which he assigns plausible reasons. *They are brass and iron*—They have basely degenerated. It appears, upon trial, that they have nothing in them of the purity of silver or gold, but their impudence resembles *brass*, and their obstinacy *iron*. *They are all corrupters*—Hebrew, כְּשָׁחִים, *corrupting*; or *adulterating*; or, as Blaney renders it, *instruments of adulteration*, alluding to brass and iron, or any base metals, being used to adulterate the pure silver. *The bellows are burned, &c.*—All methods to purify and amend them are ineffectual. All the expressions to the end of the chapter are metaphorical. *The lead is consumed of the fire*—Before the use of quicksilver was known, the refiners used lead to

A. M. 3392. 29 The bellows are burned, the lead is
B. C. 612. consumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

^a Isa. i. 22.

separate the silver from the other substances mixed with it. Thus Pliny, *Nat. Hist.*, lib. xxxi. sec. 31, "Excoqui (argentum) non potest, nisi cum plumbo nigro, aut cum vena plumbi." *The founder melteth in vain*—Or, as Houbigant reads it, *heapeth up fire in vain. For the wicked are not plucked away*—Or rather, *The dross of iniquity is not purged away.* The word רָעִים, meaning here, it seems, the base ingredients among the metals; that is, the bad principles and habits, which prevailed so much, and ad-

30 ^a Reprobate⁵ silver shall men A. M. 3392.
call them, because the LORD hath re- B. C. 612.
jected them.

^a Or, refuse silver.

hered so closely, that all endeavours and pains used to purge them away and get clear of them proved ineffectual; so that, as it follows in the next verse, nothing remained but to throw them aside, as metal disallowed, and cried down by authority; counterfeiting silver, but not capable of being brought to the sterling standard. See Blaney. In other words: As base money is refused by every one, because it cannot bear the touchstone; so should these hypocrites and evil-doers be rejected both by God and man.

CHAPTER VII.

A new prophecy begins here, and is continued on to the end of the 10th chapter. In it the prophet inveighs against the vices of Judah and Jerusalem, particularly their hypocrisy, and false confidence in their religious principles and ceremonies; delivering also some threats against Edom, Moab, Ammon, and the people of Arabia. See chap. ix. 26. In this chapter he, (1,) Shows them, that while they continued in their sins, unreformed, practising injustice, oppression, murder, perjury, and idolatry, their having God's temple and ordinances among them would do them no service, 1-11. (2,) Warns them that, for their obstinacy, God would quickly render Jerusalem and Judea as desolate as Shiloh was, where the tabernacle long continued, and as the land of Israel, 12-15. (3,) Forbids Jeremiah to pray for them, because they were so set on idolatry, 16-20. (4,) Declares that none of their sacrifices would be regarded while they continued disobedient to the common laws of morality, 21-28. (5,) Denounces utter desolation, on account of their idolatries and impieties; and threatens to multiply their slain as they had multiplied their sins, 29-31.

A. M. 3404. THE word that came to Jeremiah
B. C. 600. from the LORD, saying,

2 ^a Stand in the gate of the LORD's house, and proclaim there this word, and say, Hear the

word of the LORD, all ye of Judah, A. M. 3404.
that enter in at these gates to worship B. C. 600.
the LORD.

3 Thus saith the LORD of hosts, the God of

^a Chapter

xxvi. 2.

NOTES ON CHAPTER VII.

Verse 1. *The word of the Lord, &c.*—The date of this new sermon is not precisely marked, but it is probable it was delivered not long after the preceding one, and on the following occasion. "Besides the prophets who were commissioned to announce the approaching calamities of Judah and Jerusalem, there were others who took upon themselves to flatter the people with opposite predictions. They taught them to look upon such threats as groundless, since God, they said, would have too much regard to his own honour, to suffer his temple to be profaned, and the seat of his holiness to be given up into the hand of strangers. Jeremiah is therefore commanded openly to reprove the falsehood of these assertions, and to show, by an example in point, that the sanctity of the place would afford no security to the guilty; but that God would assuredly do by his house at Jerusalem what he had done unto Shiloh; and cast the people of Judah out of his sight as he had already cast off the people of Israel for their wickedness."—Blaney.

Verse 2. *Stand in the gates of the Lord's house*—Namely, the east gate of the temple, which led directly to it, where he delivered this discourse, before all the people who entered there. *And proclaim there this word*—*Proclaiming* signifies both the authority by which he spake, and the divulging of what he spake plainly and boldly. And as it was in so public a place, namely, at the entrance of the court of the people, not of that of the priests, that he uttered this prophecy, so possibly it might be at one of the three feasts, when all the males from all parts of the country were to appear before the Lord in the courts of his house. In that case he would have many collected together to preach to, and that was the most seasonable time to admonish them not to trust in their privileges.

Verse 3. *Thus saith the Lord of hosts, the God of Israel*—As creatures, we are all bound to regard the Lord of hosts; as members of the visible church, the God of Israel; what he said to them he says to us; and it is much the same with that which John the Baptist said to those whom he baptized,

A. M. 3404. Israel, ^b Amend your ways and
B. C. 600. your doings, and I will cause you to
dwell in this place.

4 ^c Trust ye not in lying words, saying, The
temple of the LORD, The temple of the LORD,
The temple of the LORD, are these.

5 For if ye thoroughly amend your ways and
your doings; if ye thoroughly ^d execute judg-
ment between a man and his neighbour;

6 If ye oppress not the stranger, the father-
less, and the widow, and shed not innocent

blood in this place, ^e neither walk A. M. 3404.
after other gods to your hurt; B. C. 600.

7 ^f Then will I cause you to dwell in this
place, in ^g the land that I gave to your fathers,
for ever and ever.

8 ¶ Behold, ^h ye trust in ⁱ lying words, that
cannot profit.

9 ^k Will ye steal, murder, and commit adul-
tery, and swear falsely, and burn incense unto
Baal, and ^l walk after other gods whom ye
know not;

^b Chapter xviii. 11; xxvi. 13.—^c Mic. iii. 11.—^d Chapter
xxii. 3.—^e Deut. vi. 14; viii. 19; xi. 28; Chapter xiii. 10.
^f Deut. iv. 40.

^g Chapter iii. 18.—^h Verse 4.—ⁱ Chapter v. 31; xiv. 13.
^k 1 Kings xviii. 21; Hos. iv. 1; Zeph. i. 5.—^l Exodus xx. 3;
Verse 6.

Matt. iii. 8, 9. *Bring forth fruits meet for repent-
ance, and think not to say, within yourselves, We
have Abraham for our father. Amend your ways
and your doings*—This implies that there had been
much amiss in their ways and doings, but it was a
great instance of the goodness of God to them, that
he gave them liberty to amend, showed them wherein
and how they must amend, and promised to accept
them upon their amendment. *And I will cause you
to dwell in this place*—Namely, quietly and peacea-
bly. You shall not go into captivity, but a stop
shall be put to that which threatens your expulsion.
Observe, reader, reformation is the only way, and
a sure way to prevent ruin.

Verse 4. *Trust ye not in lying words*—Do not
flatter yourselves with an opinion that you can be
safe and happy on any other terms than those which
God points out. *Saying, The temple of the Lord, &c.,
are these*—As much as to say, God hath placed his
name here, verse 10, and chose these stately build-
ings as the place of his peculiar residence, and what
reason is there to believe that he will ever forsake it,
and give it up to be destroyed by strangers and idol-
aters? Thus, chap. xviii. 18, they express their con-
fidence that *the law would not perish from the
priests, nor counsel from the wise, nor the word
from the prophet*. And Micah iii. 11, they are said
to *lean on the Lord*, saying, *Is not the Lord among
us? No evil can come upon us*. These were the
lying words on which they trusted, and against trust-
ing in which the prophet here solemnly cautions
them. The Targum intimates that the reason of the
three-fold repetition of the words, *The temple of the
Lord*, was, because every Jew was obliged to visit
the temple thrice a year. But it seems more likely
that they are thus repeated, to express the confident
and reiterated boasts of the temple, which were in
the people's mouths, and their extreme vehemence
and unreasonable presumption.

Verses 5-7. *For if ye thoroughly amend your
ways, &c.*—In these verses the prophet tells them
particularly what the amendment was which was
necessary that they might escape destruction. It
must be a thorough amendment, a universal, con-
tinued, persevering reformation; not partial, but en-

tire; not hypocritical, but sincere; not wavering,
but constant. They must *make the tree good*, and so
make the fruit good; must amend their hearts and
thoughts, and so amend their ways and doings. In
particular, 1st, They must be honest and just in all
their dealings. They who had power in their hands
must *thoroughly execute judgment* between a man
and his neighbour, without partiality. They must
not, either in judgment, or in matters of contract,
oppress the stranger, the fatherless, or the widow—
Nor countenance or protect those that did oppress
them, nor refuse to do them right when they sought
for it. They must *not shed innocent blood*—And with
it defile the temple, the city, and the land wherein
they dwelt. 2d, They must keep close to the wor-
ship of the true God only, neither walking after other
gods, nor hearkening to those that would draw them
into communion with idolaters. *Then will I cause
you to dwell in this place, &c.*—Upon this condition
I will establish and fix you in this land *for ever and
ever*—That is, from age to age, and you shall possess
it, as your fathers did before you, from the days of
Joshua until now.

Verses 8-11. *Behold, ye trust in lying words*—
Uttered by your false prophets, who promise you
peace, and sooth you up in your impenitence.
Will ye steal, murder, &c.—Jeremiah does not
charge them with the transgression of the ritual law
of Moses, but with the breach of the weightier mat-
ters of the moral law. Thus the prophets showed
the Jews a more excellent way of serving God than
by relying upon external ceremonies of their wor-
ship, which might have prepared their minds for the
reception of the gospel. *And come and stand be-
fore me, &c.*—Will ye be guilty of the vilest immo-
ralities, even such as the common interest, as well
as the common sense, of mankind must repro-
bate? *Will ye swear falsely?*—A crime which
all nations have always held in abhorrence? *Will
ye burn incense to Baal?*—A dunghill deity, that
sets up as a rival with the great Jehovah; and, not
content with that, will you *walk after other gods
too, whom ye know not*—And by all these crimes put
a daring affront upon the Lord of hosts? Will you
exchange a God, of whose power and goodness you

A. M. 3404. 10^m And come and stand before
B. C. 600. me in this house, ¹ which ⁿ is called
by my name, and say, We are delivered to do
all these abominations?

11 Is ^o this house, which is called by my
name, become a ^p den of robbers in your eyes?
Behold, even I have seen it, saith the LORD.

^m Ezekiel xxiii. 39. — ¹ Hebrew, *whereupon my name is called.*
ⁿ Verses 11, 14, 30; Chapter xxxii. 34; xxxiv. 15. — ^o Isaiah
lvi. 7. — ^p Matt. xxi. 13; Mark xi. 17; Luke xix. 46.

have had such long experience, for gods of whose ability and willingness to help you know nothing? And when you have thus done the most you can to affront and insult the infinite and eternal Jehovah, your creator and preserver, your governor and judge, will you have the effrontery and impudence to come and *stand before him in this house, which is called by his name*, and in which his name is called upon, under a pretence of worshipping and serving him—stand before him ^{as servants}, waiting his commands, as suppliants, expecting his favour? Will you act in open rebellion against him, and yet rank yourselves among his subjects, among the best of them? By this it would seem you think that either he doth not discover, or doth not dislike your wicked practices; to imagine either of which is to put the highest indignity possible upon him. It is as if you should say, *We are delivered to do all these abominations*—If they had not the face to say this in so many words, yet their actions spoke it aloud. God had many times delivered them, as they could not but acknowledge, and had been a present help to them when otherwise they must have perished. By these means he designed to bring them to himself; by his goodness to lead them to repentance; but they, resolving notwithstanding to persist in their abominations, said, in effect, in direct contradiction to God's true intent, in showing them this kindness, that he had delivered them to put them again into a capacity of rebelling against him. Will ye, says the prophet, interpret the deliverances God hath formerly vouchsafed you, as so many licenses to commit new crimes? Or, do you think, when you offer your propitiatory sacrifices, that they will wipe away the guilt of all your past offences, and that you may securely return to your former wicked practices, having such a certain and easy method of obtaining pardon? *Is this house, &c., become a den of robbers in your eyes?*—Do you think it was built, not only to be a rendezvous of, but a place of shelter to, the vilest malefactors; who perform an outward service to me there, that they may continue the more securely in their sins? Mark well, reader, those that think to excuse themselves in unchristian practices, with the Christian name, and sin the more boldly and securely, because there is a sin-offering provided, do in effect make God's house of prayer a den of thieves; as the priests did in Christ's time, Matt. xxi. 13. But could they thus impose upon God? no, *Behold, I have seen it, saith the Lord*—Have seen the real iniquity through the counterfeit and dissem-

12 But go ye now unto ^a my place ^{A. M. 3404.}
which *was* in Shiloh, ^r where I set ^{B. C. 600.}
my name at the first; and see ^s what I did to
it for the wickedness of my people Israel.

13 And now, because ye have done all these
works, saith the LORD, and I spake unto you,
^t rising up early and speaking, but ye heard

^a Josh. xviii. 1; Judg. xviii. 31. — ^r Deut. xii. 11. — ^s 1 Sam.
iv. 10, 11; Psa. lxxviii. 60; Chap. xxvi. 6. — ^t 2 Chron. xxxiv.
15; Verse 25; Chap. xi. 7.

bled piety. Though men may deceive one another with the show of devotion, yet they cannot deceive God.

Verse 12. *But go ye now to Shiloh*—Shiloh was the place where, upon the first coming of the Israelites into Canaan, the tabernacle, in which was the ark of God's presence, was set up; and there it continued for a long space of time, even until the days of Samuel. It was during this period that the Israelites, as a punishment of the iniquitous and scandalous lives of the priests and people, received that signal defeat from the Philistines, when the ark of God was taken, as related 1 Sam. iv. 10, &c., the pathetic description of which disaster, given by the psalmist, Psa. lxxviii. 60–64, has caused it to be generally believed, that an allusion to it was likewise designed here by Jeremiah. “But a due consideration of the context,” Blaney thinks, “will lead us rather to conclude that the prophet refers to a more recent event, the vestiges of which were still fresh to be seen. Shiloh was in the tribe of Ephraim, and this place, once so favoured and sanctified by God's particular residence, had shared the fate of the rest of the kingdom of Israel, and was become a scene of misery and ruin. This they might literally go and see at present; and this, says God, *have I done because of the wickedness of my people Israel*. In which words Israel, meaning the ten tribes, is acknowledged to have been God's people no less than Judah; and Shiloh, it is observed, had once enjoyed the same privileges, which now belonged to the temple at Jerusalem. But as God spared not Shiloh, but made it the victim of his wrath, so he says he would do to Jerusalem and her temple; and would cast off Judah for their wickedness from being his people, in like manner as he had already cast off their brethren, whom he distinguishes by the name of the children of Ephraim.”

Verses 13–15. *And now, because ye have done all these works*—Either the same, or as bad, or worse than Israel did when the tabernacle was at Shiloh; and particularly those mentioned verse 9. *And I spake unto you, rising up early, &c.*—A metaphor taken from persons who, being diligent in their business, are wont to rise up early; as if he had said, I not only spoke to you by my prophets, but they, in my name, made all possible haste, and used all possible diligence to reclaim you, continually and carefully preventing you with remonstrances; employing with all possible attention severity and softness, promises and threats; but all to no purpose. *Therefore, &c.*

A. M. 3404. not; and I^a called you, but ye answered not;
B. C. 600.

14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to ²Shiloh.

15 And I will cast you out of my sight, ³as I have cast out all your brethren, ⁴even the whole seed of Ephraim.

16 Therefore ^apray not thou for this people, neither lift up cry nor prayer for them, neither

^a Proverbs i. 24; Isa. lxx. 12; lxxvi. 4. — ¹ Samuel iv. 10; Psa. lxxviii. 60; Chap. xxvi. 6. — ² 2 Kings xvii. 23. — ³ Psa. lxxviii. 67.

—Because you have added this, your obstinate rejecting of all admonitions and warnings, to the rest of your provocations, *will I do unto this house, which is called by my name*—This sumptuous temple, of which you boast, and in which you trust for protection and preservation; *the place which I gave to you and to your fathers*—Upon condition of your obedience, Psa. cv. 44, 45, and therefore may justly, upon the breach of the condition, take from you again; *as I have done to Shiloh*—See verse 12. *And I will cast you out of my sight*—You shall have my presence with you and watchful eye over you no more; but I will send you into captivity to Babylon, as I did your brethren into Assyria. See on 2 Kings xvii. 6–18. He terms the Israelites their *brethren* here, to remind them that they both proceeded from the same stock, and therefore had no reason to expect but they should both fare alike, seeing their sins were alike: *even the whole seed of Ephraim*—The ten tribes, called often by this name, because the tribe of Ephraim was the most numerous and potent of them all, and Jeroboam, their first king, was of that tribe.

Verse 16. *Therefore pray not thou for this people*—God had been wont to suffer himself to be prevailed with to spare his people by the mediation of his servants, as of Moses, Exod. xxxii. 11, 14; Num. xiv. 19, 20; but now he will admit of no intercession. See also chap. xv. 1; Ezek. xiv. 20. Nothing but a universal reformation, which God foresaw would not take place, could preserve the Jews from that captivity and desolation which he had threatened to bring upon them. This decree of God to destroy them, unless they repented and were reformed, being irrevocable, the prophet is forbid to interpose by his prayers for the reversing of it. But still he might beseech God not to proceed to an utter destruction of his people; but, in remembrance of his covenant with Abraham and his seed, might spare a remnant, and accordingly we find he did pray to that effect, chap. xiv. 7–9.

Verses 17–19. *Seest thou not what they do in the cities of Judah*—Thou canst not pass along the streets, but thou must needs be an eye witness of their abominations, committed openly and publicly

make intercession to me: ^bfor I will ^cnot hear thee. A. M. 3404.
B. C. 600.

17 ¶ Seest thou not what they do in the cities of Judah and in the streets of Jerusalem?

18 ^dThe children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes to the ^equeen of heaven, and to ^dpour out drink-offerings unto other gods, that they may provoke me to anger.

19 ^eDo they provoke me to anger? saith the

^a Exod. xxxii. 10; Chap. xi. 14; xiv. 11. — ^b Chapter xv. 1. ^c Chap. xlv. 17, 19. — ^d Or, *frame*, or, *workmanship* of heaven. ^e Chap. xix. 13. — ^f Deut. xxxii. 16, 21.

in the face of the sun, without either shame or fear; *and in the streets of Jerusalem*—In both city and country. This intimates both that their sins were evident and could not be denied, and that the sinners were impudent and would not be reclaimed: they committed their wickedness even in the prophet's presence and under his eye; he saw what they did, and yet they did it; which was an affront to his office, and to God, whose minister he was, and bid defiance to both. *The children gather wood*—Here God shows how busily they were employed, from the youngest to the oldest, for their idolatry. Every one in the family did something toward it. *To make cakes to the queen of heaven*—That is, the moon, either in an image, or in the original, or both. They worshipped her probably under the name of *Astarte*, or *Ashtaroth*, being in love, it seems, with the brightness with which they saw the moon walk, and thinking themselves indebted to her for her benign influences, or fearing her malignant ones, Job xxxii. 26. The worship of the moon was much in use among the heathen nations, and, as appears from chap. xlv. 17–19, many of the Jews were so attached to it, that they could not be reclaimed from it: no, not when destruction had come upon their country for that and other species of idolatry. We may observe, that the word מלכת, here rendered *queen*, may signify *regency*, as Blaney translates it, and therefore may include *the whole host of heaven*: but *queen* is the more common and proper signification of the word, and most probably here means the *moon* only: they, however, worshipped the *sun* and *stars* also. *That they may provoke me to anger*—Which is the direct tendency of their sin, though they may not propose to themselves such an end in the committing it. *Do they provoke me to anger?*—Do they think to grieve me, and trouble my infinite and eternal mind, as if they could hurt me by their wickedness? They are deceived: I am without passion, and can be without their offerings. *Do they not provoke themselves, &c.*—Will they not themselves feel the hurt, and reap the fruits of their conduct? Will not the arrow which they shoot against heaven recoil upon their own guilty heads? Will not their sins turn at last to their own utter confusion?

A. M. 3404. LORD: do they not provoke them-
B. C. 600. selves to the confusion of their own
faces?

20 Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the Lord of hosts, the God of Israel; Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the

ways that I have commanded you, A. M. 3404.
that it may be well unto you. B. C. 600.

24 But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early and sending them:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This is a nation that obeyeth not the voice of the Lord

¹ Isaiah i. 11; Chapter vi. 26; Amos v. 21; Hosea viii. 13, ² 1 Sam. xv. 22; Psa. ii. 16, 17; Hos. vi. 6.—³ Heb. concerning the matter of.—⁴ Exod. xv. 26; Deut. vi. 3; Chap. xi. 4, 7. ⁵ Exod. xix. 5; Lev. xxvi. 12.—⁶ Psa. lxxxi. 11; Chap. xi. 8. ⁷ Deut. xxix. 19; Psa. lxxxi. 12.

⁴ Or, stubbornness.—⁵ Heb. were.—⁶ Chap. ii. 27, 32, 33; Hosea iv. 16.—⁷ 2 Chron. xxxvi. 15; Chap. xxv. 4; xxix. 19. ⁸ Verse 13.—⁹ Verse 24; Chapter xi. 8; xvii. 23; xxv. 3. ¹⁰ Nehemiah ix. 17, 29; Chapter xix. 15.—¹¹ Chapter xvi. 12. ¹² Ezekiel ii. 7.

Verse 20. *Therefore thus saith the Lord*—And what he saith he will not unsay, nor can all the world withstand its execution. Hear it therefore and tremble. *Behold, mine anger and my fury shall be poured out upon this place*—As the flood of waters was poured upon the old world, or the shower of fire and brimstone upon Sodom; since they will provoke me, let them feel the effects of their conduct. They shall soon find, 1st, That there is no escaping this deluge of wrath, either by fleeing from it, or fencing against it. It shall be poured out on *this place*—Though it be a holy place, the Lord's house. It shall reach both *man and beast*—Like the plagues of Egypt; and, like some of them, shall destroy the *trees of the field and the fruit of the ground*—Which they had designed and prepared for Baal, and of which they had made *cakes to the queen of heaven*. They shall find, 2d, That there is no extinguishing it: *it shall burn and shall not be quenched*—Prayers and tears, forms and ceremonies of worship, and ritual observances of whatever kind, shall then avail nothing, to prevent that total destruction which it shall produce.

Verses 21–28. *Thus saith the Lord of hosts, the God of Israel*—And let Israel hear when their God speaks—*Put your burnt-offerings unto your sacrifices, and eat flesh*—The burnt-offerings, after they were flayed, were to be consumed wholly upon the altar, Lev. i. 9; whereas, in the sacrifices of the peace-offerings, only the fat was to be burned upon the altar; part of the remainder belonging to the priests, and the rest being the portion of the offerer, to be eaten with his friends in a kind of religious feast. But here the prophet tells the Jews that they

may eat the flesh of their burnt-offerings as well as that of their peace-offerings; that he was equally regardless of the one and the other, and would have nothing to do with them; and that he would never accept offerings from people of so disobedient and refractory a disposition; that to be acceptable to him they must be presented with an humble and obedient mind. “This leads plainly to the interpretation of the next verses, which are by no means to be taken separately, as if God had not required burnt-offerings and sacrifices at all; but that he did not insist so much upon them as on obedience to the commands of the moral law; or, at least, that the former derived all their efficacy from the latter.” See note on 1 Sam. xv. 22. “Sacrifices,” says Dr. Waterland; on this passage, “which were but part of duty, are here opposed to entire and universal obedience. Now the thing which God required, and chiefly insisted upon, was universal righteousness, and not partial obedience, which is next to no obedience, because not performed upon a true principle of obedience. God does not deny that he had required sacrifices; but he had primarily and principally required obedience, which included sacrifices and all other instances of duty as well as that: and he would not accept of such lame service as those sacrifices amounted to; for that was paying him part only in lieu of the whole. Or we may say, that sacrifices, the *out-work*, are here opposed to *obeying God's voice*; that is, the shadow is opposed to the substance, *apparent* duty to real hypocrisy, and empty show to sincerity and truth. Sacrifices separate from true holiness, or from a sincere love of God, were not the service which God required; for hypocritical services are

A. M. 3404. their God, ¹ nor receiveth ⁶ correction :
B. C. 600. ¹ truth is perished, and is cut off from
their mouth.

29 ¶ ² Cut off thy hair, O Jerusalem, and
cast it away, and take up a lamentation on
high places; for the LORD hath rejected and
forsaken the generation of his wrath.

30 For the children of Judah have done evil
in my sight, saith the LORD : ³ they have set
their abominations in the house which is called
by my name, to pollute it.

31 And they have built the ² high places of
Tophet, which is in the valley of the son of

Hinnom, to ^a burn their sons and their ^a M. 3404.
daughters in the fire; ^b which I com- ^{B. C. 600.}
manded *them* not, neither ⁷ came it into my
heart.

32 ¶ Therefore, behold, ^c the days come,
saith the LORD, that it shall no more be called
Tophet, nor The valley of the son of Hinnom,
but The valley of Slaughter: ^d for they shall
bury in Tophet, till there be no place.

33 And the ^e carcasses of this people shall be
meat for the fowls of the heaven, and for the
beasts of the earth; and none shall fray *them*
away.

¹ Chap. v. 3; xxxii. 33.—⁶ Or, instruction.—² Chap. ix. 3.
³ Job i. 20; Isaiah xv. 2; Chapter xvi. 6; xlviii. 37; Mic. i. 16.
⁴ 2 Kings xxi. 4, 7; 2 Chron. xxxiii. 4, 5, 7; Chapter xxiii. 11;
xxxii. 34; Ezek. vii. 20; viii. 5; Dan. ix. 27.

^a 2 Kings xxiii. 10; Chap. xix. 5; xxxii. 35.—^a Psa. cvi. 38.
^b Deut. xvii. 3.—⁷ Heb. *came it upon my heart.*—^c Chap. xix.
6.—^d 2 Kings xxiii. 10; Chap. xix. 11; Ezek. vi. 5.—^e Deut.
xxviii. 26; Psa. lxxix. 2; Chap. xii. 9; xvi. 4; xxxiv. 20.

no services, but abominations in his sight: he expected, he demanded, religious devout sacrifices; while his people brought him only outside compliments, to flatter him; empty formalities, to affront and dishonour him. These were not the things which God spake of, or commanded: the sacrifices he spake of were pure sacrifices, to be offered up with a clean and upright heart. Those he required, and those only he would accept of as real duty and service."

Verse 29. *Cut off thy hair, O Jerusalem*—This was commonly practised in the time of great sorrow and mourning. And Jerusalem is here addressed as a woman in extreme misery, and exhorted to take upon her the habit and disposition of a mourner, and to bewail the calamities which were fallen upon her. But some have observed that the Hebrew word נִזְר, which we translate barely the hair, signifies something more, namely, votive, or Nazarite hair; and they think the prophet alludes to the law concerning Nazarites, (Num. vi. 9,) whereby it was ordered that, if any one should die near them, they should immediately shave off their hair. They suppose, therefore, the sense here is, that so many would be killed in Jerusalem by the Chaldeans, that if there were any Nazarites in the city, they would be all obliged on that account to shave off their hair: by which is signified that a great number of the inhabitants would be slain. And take up a lamentation on high places—Or, for the high places, as some read it; namely, where they had worshipped their idols, and offered their sacrifices, there they must now bemoan their misery. Or the words may, as some suppose, be intended to signify the cries and lamentations of the watchmen, who were placed on high towers and on hills, to observe the country around; and who are represented as seeing, on this occasion, scenes of calamity and slaughter on every side, and continually fresh subjects of alarm. For the Lord hath rejected the generation of his wrath—This sinful generation, who have so highly provoked him. As God is said to reject or cast off his

people when he gives them up into the hands of their enemies, so he is said to choose them again at their restoration from captivity, Isa. xiv. 1.

Verses 30, 31. *They have set up their abominations, &c.*—They have set up images and altars for idolatrous worship even in my temple, and the courts near it. This seems to be spoken of what was done in the times of Manasseh, or Amon, 2 Kings xxi. 4, 7; 2 Chron. xxxiii. 4. And they have built the high places of Tophet—To burn their sons and their daughters in the fire. Concerning this unatural and cruel custom of burning their children, by way of sacrifice to Moloch, which was derived from the Canaanites, see notes on Lev. xviii. 21; 2 Kings xxiii. 10; Isa. xxx. 33. Which I commanded them not—But, on the contrary, expressed the greatest detestation of it, and forbade it under the severest penalties: see Lev. xx. 1–5. The words are spoken by the figure called *meiosis*, by which a great deal less is expressed than is implied; a way of speaking frequent in Scripture. Thus, Deut. xvii. 3, God, speaking of the worship of the host of heaven, adds, Which I have not commanded, meaning, which I expressly forbade. So God, reproving the idolatry of the Jews, says, Isa. lxx. 12, *They choose things wherein I delighted not*, that is, which I utterly abhorred. And Jeremiah (chap. ii. 8) calls idols, *things that do not profit*, meaning, that their worship was not only insignificant, but likewise extremely wicked and destructive. Thus St. Paul expresses the vilest sins, by calling them *things which are not convenient*, Rom. i. 28.

Verses 32–34. *It shall be no more called Tophet, but The valley of Slaughter*—King Josiah first of all defiled this place, as the text speaks, 2 Kings xxiii. 10; that is, polluted it by burying dead bodies in it, by casting filth into it, and scattering there the dust and ashes of the idols which he had broken to pieces and burned. And afterward, when great numbers died in the siege of Jerusalem, and the famine that followed upon it, it became a common burying-place of the Jews: see chap. xix. 6. Whereby was ful-

A. M. 3404. 34 Then will I cause to ^f cease from
B. C. 600. the cities of Judah, and from the streets
of Jerusalem, the voice of mirth, and the voice

^f Isa. xxiv. 7, 8; Ch. xvi. 9; xxv. 10; xxxiii. 11; Ezek. xxvi. 13;

filled that prophecy of Ezekiel, chap. vi. 5, *I will lay the dead carcasses of the children of Israel before their idols. They shall bury in Tophet till there be no place*—Till it be entirely filled, and there be no vacant place left. The Vulgate reads this clause, "They shall be buried in Tophet, because there shall be no place," which reading Houbigant approves. "The time shall come when there shall be so great a slaughter in Jerusalem, that, the graves being insufficient to bury the dead, they shall be forced to throw them into Tophet, and leave them without interment. This prediction received its last and perfect completion in the war of Nebuchadnezzar against the Jews, and that of the Romans against the same people. Josephus informs us, that in this latter war an infinite number of dead bodies were thrown over the walls, and left in the valleys round the city; insomuch, that Titus himself, beholding

of gladness, the voice of the bride- A. M. 3404.
groom, and the voice of the bride: B. C. 600.
for ^g the land shall be desolate.

Hos. ii. 11; Rev. xviii. 23.—^g Lev. xxvi. 33; Isa. i. 7; iii. 26.

this spectacle, could not help lifting up his hands to heaven, and calling God to witness that he had no part in these inhuman practices." In chap. xix., Jeremiah "repeats the same threatenings with more latitude and force; declaring that Tophet shall become the *lay-stall* of Jerusalem, and that Jerusalem herself shall be reduced to the condition of Tophet; that is, to say, polluted and filled with dead bodies." And in chap. xxxi. 40, he calls it the *valley of the dead bodies*. Then will I cause to cease the voice of mirth, &c.—All kinds and degrees of mirth shall cease, all places shall be filled with lamentation and wo, their singing shall be turned into sighing, and they shall lay aside all things, that are for the comfort of human society. The voice of the bridegroom, and the voice of the bride—Persons will have no encouragement to marry when they see nothing but ruin and desolation before their eyes.

CHAPTER VIII.

The prophet proceeds in this chapter both to magnify and to justify the destruction that God was bringing upon his people; to show how grievous it would be, and yet how righteous. (1.) He represents the judgments coming as being so very terrible, that, notwithstanding the infamy of their dead bodies being given to the fowls and beasts, many would prefer death to life, 1-3. (2.) He shows the astonishing stupidity and obstinacy of this people, who neither regarded God's oracles, providences, nor their own consciences, but, in the face of desolating judgments, persisted in their wicked practices, without fear or shame, 4-12. (3.) He describes the great confusion and consternation into which the invasion of the Chaldeans would throw the whole land, 13-17. (4.) The prophet himself bitterly bewails their miserable and hopeless state, 18-22.

A. M. 3404. AT that time, saith the LORD, they
B. C. 600. shall bring out the bones of the
kings of Judah, and the bones of his princes,
and the bones of the priests, and the bones of
the prophets, and the bones of the inhabitants
of Jerusalem, out of their graves:

2 And they shall spread them before the sun,

^a 2 Kings xxiii. 5; Ezek. viii. 16.—^b Chap. xxii. 19.

NOTES ON CHAPTER VIII.

Verses 1, 2. *At that time, &c.*—The first three verses of this chapter properly belong to the preceding, and ought not to have been separated from it. *They shall bring out the bones of the kings of Judah*—"The Chaldeans shall regard neither the living nor the dead. They shall put the living to death without remorse; and shall break open and defile the tombs of the dead, in hopes of finding riches deposited there. They shall cast them out of their sepulchres, and leave them upon the ground, without staying to collect them together, and replace them." We learn from Josephus (*Antiq.*, lib. 7, cap.

and the moon, and all the host of A. M. 3404.
heaven, whom they have loved, and B. C. 600,
whom they have served, and after whom they
have walked, and whom they have sought, and
whom they have worshipped: they shall not
be gathered, ^b nor be buried; they shall be for
^c dung upon the face of the earth.

^c 2 Kings ix. 36; Psa. lxxxiii. 10; Chap. ix. 22; xvi. 4.

ult.) that King Solomon laid up vast treasures in his father's sepulchre, which remained untouched till the pontificate of Hyrcanus, who, on a public emergency, opened one of the cells, and took out at once three thousand talents of silver. And afterward Herod the Great opened another cell, out of which he also took considerable wealth. That it was no uncommon practice at the sacking of cities to open the monuments of the great, and scatter their bones abroad without concerning themselves to cover them again, the learned reader may see in Horace's 16th Epod. l. 13. *And they shall spread, or expose, them before the sun and the moon, &c.*—The idols which

A. M. 3404. 3 And ^d death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; Shall they fall, and not arise? shall he turn away, and not return?

5 Why *then* is this people of Jerusalem ^e slid- den back by a perpetual backsliding? ^f they hold fast deceit, ^g they refuse to return.

^d Job iii. 21, 22; vii. 15, 16; Rev. ix. 6.—^e Chapter vii. 24. ^f Chap. ix. 6.—^g Chap. v. 3.

they have worshipped, but which shall not be able to help them in their misery. *Whom they have loved, served, walked after, sought, worshipped*—The prophet multiplies words to express their extraordinary zeal in the service of their idols, and to ridicule the folly and madness of their idolatry. *And they shall not be gathered, &c.*—The bones which shall be thus scattered about shall not be gathered again, or laid up in their sepulchres.

Verse 3. *And death shall be chosen rather than life*—Not through a lively and well-grounded hope of happiness in another life, but through an utter despair of any ease in this life. It denotes the extremity of misery, when men have no comfort left wherewith to alleviate their calamities, or render their lives tolerable. This appears by the next words to be spoken chiefly of the miseries which those should suffer who should survive the siege, and either flee or be carried captive into divers countries.

Verses 4-6. *Moreover, thou shalt say, &c.*—The prophet is here directed to set before the Jews the unreasonableness and folly of their impenitence, which was the thing that brought this ruin upon them. And he represents them as the most stupid and senseless people in the world, that would not be made wise by any of the methods which infinite wisdom took to bring them to a right mind. *Thus saith the Lord, Shall they fall and not arise?*—If men happen to make a false step and fall to the ground, do they not endeavour immediately to rise again? *Shall he*—Shall any traveller; *turn away*—Namely, out of his right road, *and not return* into it when he is informed of his error? *Why then is this people slid- den back by a perpetual backsliding?*—Having fallen into sin, why do they not endeavour to rise again by repentance? Having missed their way, and being clearly shown that they have, why do they not correct their error and return into it? It is “an expostulation,” says Lowth, “implying that men are seldom so far gone in wickedness as not to be touched with some remorse for their evil doings, and make some general resolutions of amendment:” but the Jews were “guilty of one perpetual apostacy, as if they could deceive God by their hypocritical pretences, without taking any steps toward a reformation.” *They hold fast deceit, they refuse*

A. M. 3404. 6 ^h I hearkened and heard, *but they* ⁱ spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the horse rusheth into the battle.

7 Yea, ⁱ the stork in the heaven knoweth her appointed times; and ^k the turtle, and the crane, and the swallow, observe the time of their coming; but ^l my people know not the judgment of the LORD.

8 How do ye say, *We are wise,* ^m and the law

^h 2 Pet. iii. 9.—ⁱ Isa. i. 3.—^k Cant. ii. 12.—^l Chap. v. 4, 5. ^m Rom. ii. 17.

to return—They have turned aside into a false way, a way in which they promise themselves prosperity, but which will bring them to ruin; their error is demonstrated to them, and yet they refuse to relinquish it: they hold it fast, and proceed forward to destruction: *I hearkened and heard, &c.*—These also are the words of God, expressing himself after the manner of men, who are wont to look and listen diligently after the things they are very desirous of. Thus God represents himself as waiting and looking continually to see marks of the people’s repentance, that he might show them mercy, and avert his threatened judgments. *But they spake not aright*—I neither heard a word nor saw an action which manifested any sorrow for their apostacy, or any inclination to return to their duty and allegiance. *No man repented him, saying, What have I done?*—None of them did so much as take the first step toward repentance; they did not even examine into their conduct, and call themselves to an account for their actions. *Every one turned to his course, &c.*—Proceeded on in his accustomed way, committing all wickedness without restraint.

Verse 7. *Yea, the stork knoweth her appointed times*—Of going and returning; *the turtle and the crane, &c., the time of their coming*—The proper season for changing their climate. Taught by natural instinct, they change their quarters as the temper of the air alters, removing to a warmer climate when the winter approaches, and returning when the spring comes on; *but my people know not the judgment of the Lord*—Understand neither their duty nor their happiness; they apprehend not the meaning either of God’s mercies or judgments, nor how to accommodate themselves to either so as to answer God’s intention therein. They know not how to improve the seasons of grace which God affords them when he sends them his prophets; nor how to make use of the rebukes they are under when *his voice cries in the city*. They discern not the signs of the times, (Matt. xvi. 3,) nor are aware how God is dealing with them. They know not the law which God has prescribed them, though it be written both in their hearts and in their books.

Verse 8. *How do ye say, We are wise?*—As if he had said, These things considered, where is your wisdom? you see the very fowls of the air are not

A. M. 3404. of the LORD is with us? Lo, certainly
B. C. 600. ¹ in vain made he it; the pen of the
scribes is in vain.

9 ^a The ² wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and ³ what wisdom is in them?

10 Therefore ^o will I give their wives unto others; and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to ^p covetousness, from the prophet even unto the priest every one deal-eth falsely.

11 For they have ^a healed the hurt of the daughter of my people slightly, saying, ^r Peace, peace; when there is no peace.

¹ Or, the false pen of the scribes worketh for falsehood, Isa. x. 1.
^a Chap. vi. 15.—² Or, Have they been ashamed, &c.—³ Heb. the wisdom of what thing.—^o Deut. xxviii. 30; Chap. vi. 12; Amos v. 11; Zeph. i. 13.—^p Isa. lvi. 11; Chap. vi. 13.

so stupid as you are. He speaks not merely to the princes and priests, but to the whole body of the people. *And the law of the Lord is with us*—They were wont to boast much of the law, as well as of the temple, chap. xviii. 18; Rom. ii. 17–23. *Lo, certainly in vain made he it*—For any use you make of it, you might as well have been without it. As if he had said, It is to no purpose for you to boast of your wisdom and skill in the knowledge of God's law; if you do not govern your lives by its directions; otherwise it was written and delivered to you in vain. *The pen of the scribes is vain*—Neither need it ever have been copied out by the scribes. "The title of scribe, as applied to the skill of transcribing or interpreting the law, is first given," in the Scriptures, "to Ezra, (Ezra vii. 6,) who was not merely a copier of the law, but likewise an explainer of the difficulties of it, Neh. viii. 1–13; and it is likely none made it their business to write copies of the law but those who were well versed in the study of it, which would best secure them from committing mistakes in their copies; hence the word, in the New Testament, signifies those who were learned in explaining the law, and answering the difficulties arising concerning the sense of it."—Lowth.

Verse 9. *The wise men are ashamed*—That is, they have reason to be so, who have not made a better use of their wisdom, and reduced their knowledge to practice. *They are confounded and taken*—All their wisdom has not served to keep them from those courses that will issue in their ruin. They shall be taken in the same snares that others of their neighbours, who have not pretended to so much wisdom, are taken in, and filled with the same confusion. Those that have more knowledge than others, and yet provide no better than others for their own souls, have reason to be ashamed. *They have rejected the word of the Lord*—They would not be governed or guided in their conduct by it,

12 Were they ^a ashamed when they ^b had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ ⁴ I will surely consume them, saith the LORD: there shall be no grapes ^c on the vine, nor figs on the ^d fig-tree, and the leaf shall fade; and the things that I have given them shall pass away from them.

14 Why do we sit still? ^e assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the LORD our God hath put us to silence, and given us ^f water of ^g gall to drink, because we have sinned against the LORD.

^a Chap. vi. 14.—^b Ezek. xiii. 10.—^c Chap. iii. 3; vi. 15.
^d Or, in gathering I will consume.—^e Isa. v. 1, &c.; Joel i. 7.
^f Matt. xxi. 19; Luke xlii. 6, &c.—^g Chap. iv. 5.—^h Chap. ix. 15; xxiii. 15.—ⁱ Or, poison.

would not act as it directed them, nor comply with their duty as there set forth; and what wisdom is in them?—None to any purpose: none that will yield them comfort in life, support in death, or boldness at the day of final accounts: none that will be found to their praise when God shall bring every work into judgment, how much soever it may exalt them in their own opinion in the present world.

Verses 10–12. *Therefore will I give their wives unto others*—See on chap. vi. 12; and *their fields to them that shall inherit, or possess, them*—For the word *inherit* is sometimes taken for any sort of possession. See Ps. xxxii. 8. So Israel is called the Lord's inheritance, chap. x. 16, and elsewhere. The expression, however, implies that their fields should not only be taken possession of by the victorious Chaldeans, should be ravaged and stripped of their crops and cattle, but that these their enemies should possess their fields as their own, and acquire a property in them which they should transmit to their posterity. *For every one is given to covetousness, &c.*—For the elucidation of this and the two following verses, see notes on chap. vi. 13–15.

Verse 13. *There shall be no grapes on the vine*—A figurative expression, to signify that there should be none of them left. *And the leaf shall fade, &c.*—As both leaves and fruit wither and fade when a tree is blasted or killed, so will I utterly deprive this people of all the blessings I had given them, of those which are for use, as well as those which are for ornament.

Verses 14, 15. *Let us enter into the defenced cities*—In these verses the prophet seems to turn to and address his countrymen by way of apostrophe; and, as one of the people that dwelt in the open towns, advises those that were in the like situation to retire with him into some of the fortified cities, and there wait the event with patience; since there was nothing but terror abroad, and the noise of the enemy

A. M. 3404. 15 We ^a looked for peace, but no
B. C. 600. good came; and for a time of health,
and behold, trouble!

16 The snorting of his horses was heard from
^a Dan; the whole land trembled at the sound
of the neighing of his ^b strong ones: for they are
come, and have devoured the land, and ^c all that
is in it; the city, and those that dwell therein.

17 For behold, I will send serpents, cocka-

^a Chap. xiv. 19. — ^a Chap. iv. 15. — ^b Judg. v. 22; Ch. xlvii. 3.
^c Heb. the fulness thereof. — ^c Psa. lviii. 4, 5; Eccles. x. 11.

who had already begun to ravage the country. By
this the prophet signifies, that when the Chaldeans
should come, there would be no hope of safety left
but in fleeing to fortified places, and that none would
dare to stay in the open country. He speaks of the
thing as already present, because it was soon to hap-
pen, and it was represented to him, in his vision, as
already present. *Let us be silent there, for the Lord
hath put us to silence*—This may mean, that God
had suffered the forces of the king of Judah to be so
diminished that they were not able to defend the
country and open towns, but must of necessity keep
themselves cooped up in their fortified cities, and
leave the country to be ravaged everywhere by the
Chaldeans. *And given us water of gall to drink*—
Hath brought us into grievous calamities for the
punishment of our sins. *We looked for peace*—We
were willing to believe the false prophets, who fore-
told prosperous times. *For a time of health*—Or,
for a time in which we should be cured; that is, for
a time of peace, in which we might recover our
strength.

Verse 16. *The snorting of his horses was heard
from Dan*—Dan was situated in the northern ex-
tremity of Palestine, on the side whence the Chal-
deans were to come against Jerusalem. Accordingly,
Grotius observes, after Jerome, that Nebuchadnezzar,
having subdued Phenicia, passed through the tribe
of Dan in his way to Judea: When the enemy
therefore was advanced so near, it was time for the
people of Judah to take the alarm, and to provide for
their own safety. *The whole land trembled at the
neighing of his strong ones*—The word אֲבִירֵי, here
rendered *strong ones*, signifies *horses* in several
places, and is so rendered here by Dr. Waterland,
(see Judges v. 22; chap. xlvii. 3,) and is so un-
derstood by the LXX. By the whole land trembling
is meant the inhabitants, being terrified at the vast
number of horses that were in the Chaldean army,
the neighing of which they heard; which struck
them with great dread, as they had few or no horses
in Judea to oppose to them. *For they have devoured
the land, and all that is in it*—All the fruits, and
all the forage, they have devoured or taken away.
It is to be observed, that the prophet speaks of it as
already done, because it was so represented to him
in his vision. *The city, and those that dwell therein*
—Both town and country are laid waste before them,
and not only the wealth, but the inhabitants of both

trices, among you, which *will not be* A. M. 3404.
^c charmed, and they shall bite you, B. C. 600.
saith the Lord.

18 ¶ *When I would comfort myself against
sorrow, my heart is faint* ⁷ in me.

19 Behold the voice of the cry of the daugh-
ter of my people, ⁸ because of them that dwell
in ^d a far country: *is not the Lord in Zion?*
is not her King in her? Why have they ^e pro-

⁷ Heb. upon. — ⁸ Heb. because of the country of them that are far
off. — ^d Isa. xxxix. 3. — ^e Deut. xxxii. 21; Isa. i. 4.

are taken or destroyed. Jerusalem is here chiefly
meant by *the city*, for, though the taking of other
cities was attended with a slaughter of the inhabit-
ants, the sacking of Jerusalem was the greatest of
all their calamities, as being the metropolis, and the
richest and most populous of all their cities.

Verse 17. *For behold, I send serpents, &c., which
shall not be charmed*—Such enemies as you shall
not be able to soften by any entreaties you can use.
That some persons possessed the faculty of render-
ing serpents harmless, is a fact too well attested by
historians and travellers to admit of contradiction:
but by what means this effect was produced is not
quite so clear. Pliny speaks of certain herbs which,
being carried about, prevented the bite of serpents,
Nat. Hist., lib. xx. sec. 16, lib. xxii. sec. 25. Others
tell surprising, but not altogether incredible stories,
of the influence of musical sounds. See Shaw's
Travels, p. 429; and Sir John Chardin's MS., cited
by Harmer, chap. viii. 14. In this same MS. the
author remarks, that "those who know how to tame
serpents by their charms are wont commonly to
break out their teeth; and supposes this to be alluded
to, Psa. lviii. 6, *Break their teeth, O God, in their
mouths.*" But whatever were the methods com-
monly practised to charm serpents, the enemies of
the Jews are here compared to such serpents as were
not to be mollified nor disarmed by any of those
means. *They shall bite you, saith the Lord*—See
Blaney, and note on Psa. lviii. 5.

Verses 18, 19. *When I would comfort myself, &c.*
—"When I would apply comfort to myself, my
heart misgives me: I find great reason for my fears,
and none for my hopes." Blaney translates the
verse, *sorrow is upon me past my remedying; my
heart within me is faint*. They seem to be the
words of the prophet, who had endeavoured to com-
fort himself in his trouble by acquiescing in the will
of God; but the miseries coming on his countrymen
continually occurring to his mind in all their hor-
rors and aggravations, deprived him of all comfort,
and rendered him inconsolable. *Behold the voice
of the cry*—The bitter cries and lamentations, which
methinks I hear; *of the daughter of my people*—To
whose welfare I cannot be indifferent; *because of
them that dwell in a far country*—Namely, their
enemies the Chaldeans, who were coming against
them. But the words may be rendered more agree-
ably to the Hebrew thus, *The voice of the cry of the*

A. M. 3404. voked me to anger with their graven
B. C. 600. images, and with strange vanities?

20 The harvest is past, the summer is ended,
and we are not saved.

21 ⁱ For the hurt of the daughter of my peo-

ⁱ Chap. iv. 19; ix. 1; xiv. 17.—^s Joel ii. 6; Nah. ii. 10.

daughter of my people from a land afar off. Compare Isa. xxxiii. 17, where the phrase in the original, ארץ כרוקיס, is the same. Thus interpreted, the words express the doleful complaints of the Jews in their state of captivity, as if God had quite forsaken and disowned them. In this light many commentators understand the prophet. He "anticipates," says Blaney, "in his imagination, the captivity of his countrymen in Babylon, a far country; and represents them there as asking, with a mixture of grief and astonishment, if there was no such being as JEHOVAH, who presided in Zion, that he so neglected his people, and suffered them to continue in such a wretched plight. Upon this complaint of theirs, God justly breaks in with a question on his part, and demands why, if they acknowledged such a protector as himself, they had deserted his service, and by going over to idols, with which they had no natural connection, had forfeited all title to his favour."

Why have they provoked me to anger?—Some translators, to render the sense more evident, supply here the words, *saith God*; for it is evident that it is God, and not the prophet, who speaks here, telling them that their sins were the cause of his forsaking them; and that as they provoked him to anger by their idolatries, so he would no longer defend them.

Verse 20. *The harvest is past, &c.*—Here the prophet speaks again in the name of the people, or, rather, represents the people besieged in Jerusalem complaining on account of the length of the siege. Their false prophets had amused them with vain hopes of deliverance, and they had expected the Egyptians to come to their relief; but now the harvest and the summer were past, and yet there was no appearance of succour or deliverance coming to them. Jerusalem began to be besieged in the winter of the year, but was not taken till the end of the summer of the following year.

Verses 21, 22. *For the hurt of the daughter of my people am I hurt, &c.*—These are the words of the prophet, lamenting the miserable condition of his country. The Hebrew is more literally rendered, *For the breach of the daughter of my people am I broken*, that is, *heart-broken*: or, as Houbigant renders it, *I am wounded with the wound of my people*. *I am black*—I looked ghastly, as those who are dying. *Astonishment hath taken hold on me*—I am so stupified that I know not what to do, or which way to

ple am I hurt; I am ^s black; astonishment hath taken hold on me. A. M. 3404. B. C. 600.

22 *Is there no ^b balm in Gilead; is there no physician there? why then is not the health of the daughter of my people ^a recovered?*

^b Gen. xxxvii. 25; xliii. 11; Ch. xlv. 11; li. 8.—^a Heb. *gone up*.

turn. *Is there no balm in Gilead*—*Balm*, or *bal-sam*, is used with us as a common name for many of those oily, resinous substances, which flow spontaneously, or by incision, from certain trees or plants, and are of considerable use in medicine and surgery, being good, as physicians inform us, to soften, assuage, warm, dissolve, cleanse, dry up, and purge. The Hebrew word here used, רֶצֶף, is rendered by the LXX., ρητινη, and interpreted *resin* by the ancients in general. For this *balm*, *resin*, or *turpentine*, as the word might be rendered, Gilead was famous from very ancient times. See Gen. xxxvii. 25, where we find Joseph was sold to Ishmaelite merchants, who came from Gilead, and carried it, with sweet spices, into Egypt. This made many physicians and surgeons to resort to Gilead. The prophet applies this metaphorically to the state of the Jews, which was all over corrupted, (compare Isa. i. 6,) and represents God as asking whether there have been no methods used to heal these mortal wounds and distempers? or, if there have, how it comes to pass they should have so little success? As if he had said, Whence comes it that the wounds of my people have not been healed and closed? Have means of healing been wanting? Spiritual medicines or physicians? Have I not sent you prophets, who have admonished; warned, and instructed you? Have I not given you time, and furnished you with helps sufficient to enable you to return to your duty? Why then are not your spiritual disorders cured? Doubtless it is your own fault: it is because you would not make use of the remedies provided, nor follow the prescriptions of the physicians. Thus we may apply the words spoken concerning Babylon, chap. li. 9, to the present case: *we would have healed Babylon, but she is not*, or rather, *she would not, be healed*. The words may likewise be understood of a temporal deliverance. As if he had said, Is this people so forsaken both of God and men, that there is no remedy left to effect their deliverance? Are there no salutary means within reach, or no persons that know how to apply them, for the relief of my country from those miseries with which it is afflicted? Observe, reader, if sinners die of their wounds, their blood is upon their own heads. The blood of Christ is balm in Gilead, his Spirit is the physician there: both are sufficient, all-sufficient, to effect a perfect cure; so that they might have been healed, but would not.

CHAPTER IX.

Jeremiah continues his lamentation over the Jews; and, (1,) Expresses his great grief for the miseries impending over them, and his detestation of the sins which brought these miseries upon them, 1-11. (2,) He justifies God in the greatness of their approaching destruction, 9-16. (3,) He calls upon others to lament their miserable condition, 17-22. (4,) He shows them the folly and vanity of trusting in their own strength or wisdom, or the privileges of their circumcision, or any thing but God only, 23-26.

A. M. 3404. B. C. 600. **O** ¹ THAT ^a my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 O that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them! for ^b they

be all adulterers, an assembly of treacherous men. A. M. 3404. B. C. 600.

3 And ^c they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they ^d know not me, saith the LORD.

¹ Heb. *Who will give my head, &c.*—^a Isa. xxii. 4; Chap. iv. 19; xiii. 17; xiv. 17; Lam. ii. 11; iii. 48.

^b Chap. v. 7, 8.—^c Psa. lxxiv. 3; Isa. lix. 4, 13, 15.—^d 1 Sam. ii. 12; Hos. iv. 1.

NOTES ON CHAPTER IX.

Verse 1. *O that my head, &c.*—The prophet sympathizes with the calamities of his people, as before, chap. i. 19; viii. 21; and thereby excites them to a sense of their own misfortunes, that they might humble themselves under the mighty hand of God. The passage is a fine instance of the pathetic, wherein Jeremiah so much excels. *That I might weep day and night for the slain, &c.*—For the multitudes of his countrymen that he foresaw would fall by the sword of the Babylonians. When we hear of great numbers slain in battles and sieges, we ought not to make a light matter of it, but to be much affected with it; yea, though they be not of the daughter of our people—For of whatever people they are, they are of the same human nature with us; and there are so many precious lives lost, as dear to them as ours to us, and so many precious souls gone into eternity.

Verse 2. *O that I had in the wilderness, &c.*—The prophet here wishes that he had a lodging-place, or tent, such as travellers in this country were wont to lodge in when they travelled over the deserts, professing that he would rather pass his days in such a habitation in some desert place, than at Jerusalem, which was filled with wicked men. *That I may leave my people and go from them*—Not chiefly because of the ill usage he met with among them, but rather because his righteous soul was vexed from day to day, as Lot's was in Sodom, with the wickedness of their conversation, 2 Pet. iii. 7, 8. It made him even weary of his life to see them dishonouring God and destroying themselves. Time was when the place where God had chosen to put his name, there were the desire and delight of good men. David, in the wilderness, longed to be again in the courts of God's house; but now Jeremiah, in the courts of God's house, (for there he was when he said this,) wishes himself in a wilderness! Those have made themselves very vile and very miserable, that have made God's people and ministers weary of them, and desirous to get from among them. It may not be improper to observe here, that "travelers in the East are not, nor ever were, accommo-

dated at inns on the road, after the manner of the European nations. In some places indeed there are large public buildings provided for their reception, which they call *caravansaries*; but these afford merely a covering, being absolutely without furniture; and the traveller must carry his own provisions and necessaries along with him, or he will not find any. Nor are even these empty mansions always to be met with; so that if the weary traveller at night comes into a town where there is no *caravansary*, or *πανδοχείον*, as it is called Luke x. 34, he must take up his lodging in the street, unless some charitable inhabitant will be pleased to receive him into his house, as we find Judg. xix. 15. And if he passes through the desert, it is well for him if he can light upon a cave, or a hut, which some one before him may have erected for a temporary shelter. And this last is what I conceive to be here meant by *כלו ארחי*, a solitary and not very comfortable situation, but yet preferable to the chagrin of living continually in the society of men of profligate manners."—Blaney. *For they be all adulterers*—The expression seems here to be metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn covenant, like that which obliges a wife to be faithful to her husband. See note on chap. ii. 2; and compare Matt. xvi. 4; James iv. 4.

Verse 3. *They bend their tongues like their bow*—With a great deal of craft, their tongues are fitted for lying, as a bow which is bent is for shooting. Thus the psalmist compares the tongue to a bow and words of calumny and falsehood to arrows, Psa. xiv. 3, 4. *But they are not valiant for the truth*—They use their tongues in defence of lies rather than of the truths of God; and, in the administration of justice, they have not courage to stand by an honest cause that has truth on its side, if greatness and power be on the other side. Truth is fallen in the land, and they dare not lend a hand to help it up, Isa. lix. 14, 15. *They proceed from evil to evil*—From one sin to another, and from one degree of sin to another. They every day grow more bold in their wickedness, because they escape punishment.

A. M. 3404. 4 * Take ye heed every one of his
B. C. 600.

² neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will ^f walk with slanders.

5 And they will ³ deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6 Thy habitation *is* in the midst of deceit; through deceit they refuse to know me, saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, ^e I will melt them, and try them; ^h for how shall I do for the daughter of my people?

8 Their tongue *is* as an arrow shot out; it

^e Chap. xii. 6; Mic. vii. 5, 6.—² Or, *friend*.—^f Chap. vi. 28.—³ Or, *mock*.—⁴ Isa. i. 25; Mal. iii. 3.—^h Hos. xi. 8.
¹ Psalm xii. 2; cxx. 3; Verse 3.—^k Psalm xxviii. 3; lv. 21.
⁴ Heb. in the midst of him.—⁵ Or, wait for him.

and they enrich themselves by their evil deeds, and so become formidable, defending and maintaining their wickedness by fresh acts of wickedness. *And they know not me, saith the Lord*—And where men have not the true knowledge of God, what but evil can be expected from them? Observe, reader, men's ignorance of God is the cause of all their bad conduct one toward another.

Verses 4-6. *Take ye heed every one of his neighbour*—Or, of his friend, as רֵעוֹ rather signifies; of him who pretends friendship to him, or whom he has befriended. *And trust ye not in a brother*—Against whom you must stand as much upon your guard as if you were dealing with a stranger. *For every brother will utterly supplant*—Will deceive, overreach, and take all possible advantage of his nearest relation; *and every neighbour*—Or friend, rather, as before; *will walk with slanders*—Will not care what ill he says of another, though never so false. The Hebrew, רכיל יהלך, is properly, *will go about as a detractor, or calumniator*, namely, carrying slanders with him from house to house. This is a strong description of the falsehood and calumny which universally prevailed among them. *And weary themselves to commit iniquity*—They are so inclined and enslaved to iniquity, that they not only commit it when they can do it easily, but when the commission of it is attended with difficulty; for they take more pains to carry on their ill designs than the practice of truth and integrity would cost them. *Thy habitation is in the midst of deceit*—That is, all about thee are addicted to it, therefore stand upon thy guard. They are God's words to the prophet. If all around us are false and deceitful, it concerns us to beware of them, and to be wise as serpents. *Through deceit they refuse to know me, saith the Lord*—"The knowledge of God, which is true religion, is incompatible with the practice of any wickedness. And therefore it is

speake^th ⁱ deceit: *one* speaketh ^k peace—A. M. 3404.
ably to his neighbour with his mouth, B. C. 600.
but ⁴ in heart, he layeth ⁵ his wait.

9 ¶ ¹ Shall I not visit them for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

10 For the mountains will I take up a weeping and wailing, and ^m for the ⁶ habitations of the wilderness a lamentation, because they are ⁷ burned up, so that none can pass through *them*; neither can *men* hear the voice of the cattle: ⁸ both ⁿ the fowl of the heavens and the beast are fled; they are gone.

11 And I will make Jerusalem ^o heaps, *and* ^p a den of dragons; and I will make the cities of Judah ⁹ desolate, without an inhabitant.

¹ Chapter v. 9, 29.—^m Chapter xii. 4; xxiii. 10; Hos. iv. 3.
⁶ Or, *pastures*.—⁷ Or, *desolate*.—⁸ Heb. *from the fowl even to*, &c.—ⁿ Chap. iv. 25.—⁹ Isaiah xxv. 2.—^p Isaiah xlii. 22; xxxiv. 13; Chap. x. 22.—⁹ Heb. *desolation*.

natural enough for those that are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be sure at least to be very troublesome to them."

Verses 7, 8. *Behold, I will melt them and try them*—I will cast them into the furnace of affliction, that I may purify them from their dross. See note on chap. vi. 29, 30, and on Isa. i. 25. *For how shall I do, &c.*—I have tried all other means, and they have proved ineffectual. *Their tongue is as an arrow, &c.*—It was compared to a bow bent, verse 3, plotting and preparing mischief; here it is *an arrow shot out*, putting in execution what they had projected. Dr. Waterland renders the words, *as a sharp, or killing arrow; it speaketh deceit*—They speak what they do not mean, that they may more easily deceive the credulous: they speak fair when they mean to destroy, as the next words explain it.

Verses 10, 11. *For the mountains will I take up a weeping*—"These words," says Houbigant, "as they now lie, must belong either to Jeremiah or the daughter of Zion; and yet it follows in the next verse, *And I will make*, which are the words of God: therefore this verse should be rendered, by a slight alteration of the text, 'Take ye up a weeping and wailing on the mountains, a lamentation in the dwellings of the wilderness; for they are desolate, because there is no traveller; nor is the voice of cattle heard in them; both the fowl of the heavens and the beast are fled.'" The prophet laments that general desolation which he sees coming upon the whole land, and which would involve all the parts of it, both high and low, in one common destruction. *I will make Jerusalem heaps*—Of rubbish, and lay it in such ruins that it shall be fit for nothing but to be *a den of dragons*—Or *serpents*, as the word נָחָשׁ frequently signifies, or such creatures as are usually found in ruins or desolate places.

A. M. 3404. 12 ¶ ¹Who is the wise man, that
B. C. 600. may understand this? and *who is he*
to whom the mouth of the LORD hath spoken,
that he may declare it, for what the land perish-
eth *and* is burned up like a wilderness, that
none passeth through?

13 And the LORD saith, Because they have
forsaken my law which I set before them, and
have not obeyed my voice, neither walked
therein;

14 But have ²walked after the ¹⁰imagination
of their own heart, and after Baalim, ³which
their fathers taught them:

¹ Psalm cvii. 43; Hosea xiv. 9.—² Chapter iii. 17; vii. 24.
³ Or, *stubbornness*.—Gal. i. 14.—¹⁰ Psa. lxxx. 5.—¹¹ Chap.
xiii. 14; xiii. 15; Lam. iii. 15, 19.

Verses 12, 13. *Who is the wise man*—Or, *Is there not a wise man, who understands this?*—Is there none of you so well acquainted with the will of God and the methods of his providence, as to be able to declare the reasons why he has given such severe instances of his anger against this land? The question implies, that there are none, or very few, that consider common calamities in the cause of them, but rather impute the divine chastisements to chance, not seeing the hand of God in them. *And the Lord saith, Because they have forsaken my law, &c.*—Here God himself declares the reasons of his judgments by the mouth of his prophet.

Verses 15, 16. *I will feed them, &c., with wormwood*—See on Deut. xxix. 18. The word rendered *wormwood* here, it seems, had better be rendered *wolfsbane*, as signifying an herb which is not only bitter and nauseous, but also noxious. *And give them water of gall to drink*—Or *juice of hemlock*, as some read it; some other herb that is poisonous as well as distasteful. By these expressions is signified not only a scarcity of meat and drink, but the most grievous calamities. *I will scatter them also among the heathen*—They have been corrupted by their intimacy with heathen idolaters, with whom they mingled themselves, and whose works they learned, and now they shall lose themselves among those through whom they lost their virtue. *Whom neither they nor their fathers have known*—They set up gods to worship, which *they had not known*, strange gods, new gods, Deut. xxxii. 17; and now God will scatter them among those people whom *they had not known*, those with whom they can claim no acquaintance, and from whom therefore they can expect no favour. The nations to the east, beyond the Euphrates and Tigris, seem to be chiefly meant here, whom the Jews knew little or nothing of before they were carried into captivity among them. And from that time to this the Jews have been scattered among those people. They are now also scattered through almost all the nations of the earth; so that this prophecy has received its full accomplishment in the most literal sense; for they have indeed been scattered among

15 Therefore thus saith the LORD A. M. 3404
of hosts, the God of Israel; Behold, B. C. 600.
I will ¹feed them, *even* this people, ²with
wormwood, and give them water of gall to
drink.

16 I will ³scatter them also among the hea-
then, whom neither they nor their fathers have
known: ⁴and I will send a sword after them,
till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider
ye, and call for ⁵the mourning women, that
they may come; and send for cunning *women*,
that they may come:

¹ Lev. xxvi. 33; Deut. xxviii. 64.—² Lev. xxvi. 33; Chap.
xlv. 27; Ezekiel v. 2, 12.—³ 2 Chron. xxxv. 25; Job iii. 8;
Eccles. xii. 5; Amos v. 16; Matt. ix. 23.

those whom neither they nor their fathers *had known*. And what deserves highly to be remarked is, that among none of these nations have they attained to any share of supreme power, but have always lived among them upon courtesy or sufferance. *And I will send a sword after them, &c.*—A judgment threatened by Moses in case of their disobedience, Lev. xxvi. 23, and fulfilled upon several of the Jewish captives in Egypt and elsewhere.

Verse 17. *Consider ye, and call for the mourning women*—Consider the evil circumstances you are in, which call for mourning and lamentation: and since you yourselves are not sufficiently affected with the dangers that threaten you, send for those women whose profession it is to mourn at funerals, and upon other sorrowful occasions, and let their lamentations excite true sorrow in you. The prophet seems here to compare the Jewish state to a person dead, and going to be buried, and therefore calls upon the people to send for those who used to be hired to make lamentations and wailings at funerals. The reader will observe, “it was an ancient custom of the Hebrews, at funerals, and on other like occasions, to make use of hired mourners, whose profession it was to exhibit in public all the signs and gestures of immoderate and frantic grief, and by their loud outcries and doleful songs to excite a real passion of sorrow in others. Women were generally employed in this office, either because it was an office more suitable to the softness of a female mind, or because the more tender passions being predominant in that sex, they succeeded better in their parts; nor were there ever wanting those artists well instructed in the discipline of mourning, and ready to hire out their lamentations and tears on any emergency. It was the chief excellence of other arts to imitate nature; it was likewise esteemed so in this; their funeral dirges, therefore, were composed in imitation of those which had been poured forth by genuine and sincere grief. Their sentences were short, querulous, pathetic, simple, and unadorned; somewhat laboured indeed, because they were composed in metre, and to be sung to the pipe, as we learn from

A. M. 3404. 18 And let them make haste, and
B. C. 600. take up a wailing for us, that ^aour
eyes may run down with tears, and our eye-
lids gush out with waters.

19 For a voice of wailing is heard out of
Zion, How are we spoiled! we are greatly con-
founded, because we have forsaken the land,
because ^bour dwellings have cast us out.

20 Yet hear the word of the LORD, O ye wo-
men, and let your ear receive the word of his
mouth, and teach your daughters wailing, and
every one her neighbour lamentation.

21 For death is come up into our windows,
and is entered into our palaces, to cut off ^cthe
children from without, and the young men
from the streets.

^a Chap. xiv. 17.—^b Lev. xviii. 28; xx. 22.—^c Chap. vi. 11.
^d Chap. viii. 2; xvi. 4.—^e Eccles. ix. 11.

Matt. ix. 23; and from Homer," where, speaking of
Hector's funeral, he says,

—Παρα δ' εἰσαν αἰοίδες,
Θρηνων ἔξαρχες, οὔτε συνοῦσαν αἰοῖδην,
Οἱ μὲν ἀρ' ἐθρηνεον, ἐπὶ δὲ στυγαχόντ' ἄντακες.

ILIAD, Ω. 720.

A melancholy choir attend around,
With plaintive sighs, and music's solemn sound;
Alternately they sing, alternate flow
Th' obedient tears, melodious in their wo.

See POPE'S *IL.*, book xxiv. verse 900.

Jerome tells us, in his comment on this verse, that
the practice was continued in Judea down to his
days; "That women, at funerals, with dishevelled
hair, and naked breasts, endeavoured, in a modu-
lated voice, to unite others in lamentation with
them." Frequent allusions to this custom are to be
met with in Scripture, particularly 2 Chron. xxxv. 25,
where the *singing men and singing women* are said
to have made it a constant rule, after King Josiah's
death, to commemorate that excellent prince in all
their future dirges or lamentations, as one in whom
the public in general had sustained an irreparable
loss. Such were the *mourners*, mentioned Eccles.
xii. 5, and said to *go about the streets*; and those
whom Amos calls, יְדֻעֵי נֶחֱם, *skilful of lamentation*;
Amos v. 16. And such no doubt were the *minstrels*
and the *people making a noise*, οἶλον θορυβημενον,
whom our Saviour found in the house of the ruler of
the synagogue, whose daughter was just dead; who,
St. Mark says, *wept and wailed greatly*, κλαίοντες
καὶ ἀλαλῶντες πολλά, Mark v. 38. There are espe-
cially several traces of this custom to be met with in
the prophets, who frequently delivered their predic-
tions of approaching calamities in the form of fune-
ral dirges. The poem before us, from verse 19 to
22, is both an illustration and confirmation of this,
and worthy of the reader's frequent perusal, on ac-

22 Speak, Thus saith the LORD, A. M. 3404.
Even the carcasses of men shall fall B. C. 600.

^d as dung upon the open field, and as the
handful after the harvest-man, and none shall
gather them.

23 ¶ Thus saith the LORD, ^eLet not the wise
man glory in his wisdom, neither let the mighty
man glory in his might, let not the rich *man*
glory in his riches:

24 But ^flet him that glorieth, glory in this,
that he understandeth and knoweth me, that I
am the LORD which exercise loving-kindness,
judgment, and righteousness, in the earth:
^gfor in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD,
that ^hI will ⁱpunish all *them which are cir-*

^f 1 Cor. i. 31; 2 Cor. x. 17.—^g Mic. vi. 8; vii. 18.—^h Rom.
ii. 8, 9.—ⁱ Heb. *visit upon*.

count of its affecting pathos, moral sentiments, and
fine images; particularly in verse 21, where *death*
is described in as animated a *prosopopœia* as can be
conceived. See Lowth's *Prelec.*, Calmet, and Blaney.

Verses 23, 24. *Let not the wise man glory in his
wisdom*—Let not men value themselves on account
of their wisdom, strength, or riches, which are things
in themselves of a very uncertain continuance, and
such calamities are coming, (see verses 25, 26,) in
which they will stand the owners of them in very
little stead. The only true, valuable endowment is
the knowledge of God, not as he is in himself, which
is too high an attainment for poor mortals to pretend
to, but with respect to his dealings with men; to
have a serious sense of his mercies to the penitent,
of his judgments to the obstinate, and of his truth
and integrity, in making good his promises and
threatenings to both. It is in the exercise of these
attributes God chiefly delights; and it is by these he
desires to make himself known to the world; and he
that forms a just and lively apprehension of God,
chiefly with regard to these his perfections, will al-
ways demean himself suitably toward him. *Judg-*
ment and *righteousness* are often equivalent terms,
but here the former seems to denote God's severity
against the wicked, and the latter his truth, justice,
or holiness. See Lowth. Upon the whole, all other
wisdom is vain and dangerous, except that which
has God himself for its object, and teaches us to de-
spise ourselves, to be humbled beneath his mighty
hand, and to glory in him alone.

Verses 25, 26. *Behold the days come, &c.*—Blaney
translates these two verses, "Behold, the days are
coming, saith Jehovah, that I will punish all the cir-
cumcision with the uncircumcision; Egypt, &c., and
all those that have their coast insulated, those that
dwell in the wilderness: for all the nations are
uncircumcised, and all the house of Israel is uncir-
cumcised in heart." The Greek word ἀκροβυστία,
which properly means *uncircumcision*, is several

A. M. 3404. circumcised with the uncircumcised; B. C. 600. 26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that are* ¹² in the ^k utmost corners, that

dwelt in the wilderness: for all *these* A. M. 3404. nations *are* uncircumcised, and all B. C. 600. the house of Israel *are* ¹ uncircumcised in the heart.

¹² Heb. *cut off into corners*; or, *having the corners of their hair polled*.

^k Chapter xxv, 23; xlix. 32.—¹ Lev. xxvii. 41; Ezek. xlv. 7; Rom. ii. 28, 29.

times used by St. Paul for the *persons who are uncircumcised*, as *περιτομή*, *circumcision*, is put for *persons circumcised*. See Rom. ii. 26, 27, and iii. 30. Because the Jews valued themselves so much upon their circumcision, God here tells them that, when he should send his judgments abroad into the world, they should find no more favour than those that were not circumcised; and, accordingly, in mentioning the heathen nations whom he would punish, he places Judah among them, because they were, in effect, uncircumcised as well as the heathen, contenting themselves with the outward sign of circumcision in the flesh, without seeking that internal circumcision, which is of *the heart and spirit*, and the purification and holiness signified thereby. By those that *have their coast insulated*, as Blaney renders one of the clauses of verse 26, he supposes the Arabians are designed, which he thinks may be fairly concluded from the connection in which the same words, קְצוּצֵי פְתָח, stand with the context, in chap. xlix. 32. Concerning the precise meaning, however, of these words, he justly observes, “inter-

preters differ very greatly. Some represent them as signifying persons cut off from other people, by being thrust into a remote corner; in which light the translators of our Bible appear to have considered them, when they rendered them in the text, *All that are in the utmost corners*, and in the margin, *cut off into corners*. But all the ancient versions understand them as expressing the peculiar manner in which the Arabians cut the hair of their heads or beards,” expressed also in our marginal reading; which reading, Dr. Durel says, ought doubtless to be received into the text; the Arabs, who are meant, he thinks, by this periphrasis, being accustomed to cut their hair short, particularly about the crown of the head; and in respect to their beards, leaving only a tuft of hair growing about their chins; a practice which was forbidden to the Jews, Lev. xix. 27. But it seems much more probable that the words have a respect to the peninsular form of the country, surrounded on all sides by the sea, excepting only the isthmus to the north; and thus almost *insulated*, or *cut off*, from any other land.

CHAPTER X.

The former part of this chapter contains an earnest dissuasive from the practice of heathen idolatry, setting forth the vanity of idols in comparison with the true God, 1–16. And this doubtless was designed by way of precaution to the Jews, against the time of their removal out of their own land, to dwell among idolaters, as predicted, 17, 18. The prophet, in the name of Jerusalem, laments the completion of her ruin, and humbly supplicates the intercession of God's mercy, 19–26.

A. M. 3404. H^EAR ye the word which the LORD B. C. 600. speaketh unto you, O house of Israel:

^a Leviticus

NOTES ON CHAPTER X.

Verses 1, 2. *Hear ye the word, &c.*—The prophet continues his remonstrances and exhortations to Judah. He said, at the conclusion of the preceding chapter, that the Lord would punish, without distinction, all the ungodly and unrighteous Jews, as well as Gentiles. He here informs them that if they would avoid this vengeance of the Lord they must quit their idolatries and other impieties, and have nothing to do with the superstitious practices of the Gentile nations. *Learn not the way of the heathen*—Their manner of life or customs. *And be not dismayed at the signs of heaven*—“The Chaldeans, among whom the Jews were destined to live in cap-

2 Thus saith the LORD, ^a Learn A. M. 3404. not the way of the heathen, and B. C. 600. be not dismayed at the signs of heaven; for

xviii. 3; xx. 23.

tivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This naturally tended to beget a religious dread and awe of those objects, from whence so much good or evil was supposed to be derived. The sun, moon, and planets are said indeed to have been set in the firmament *for signs*, Gen. i. 14. But hereby is meant, that they should serve, as natural marks, to distinguish, by their periodical revolutions and appearances, the various times and seasons; which, however, is a very different use from that of prognosticating future events, or causing an alteration in the fortunes of men.”—Blaney,

A. M. 3404. the heathen are dismayed at them.
B. C. 600.

3 For the ¹customs of the people are vain: for ^bone cutteth a tree out of the forest, the work of the hands of the workman, with the axe.

4 They deck it with silver and with gold; they ^cfasten it with nails and with hammers, that it move not.

5 They are upright as the palm-tree, ^dbut speak not: they must needs be ^eborne, because they cannot go. Be not afraid of them; for

¹ Heb. statutes, or, ordinances are vanity.—^b Isa. xli. 19, 20; xlv. 9, 10, &c.; xlv. 20.—^c Isa. xli. 7; xlv. 7.—^d Psalm cxv. 5; cxv. 16; Hab. ii. 19; 1 Cor. xii. 2.—^e Psa. cxv. 7; Isa. xlv. 1, 7.

Verses 3-5. *One cutteth down a tree, &c.*—The prophet here exposes the folly of men's worshipping the work of their own hands, by arguments similar to those which are used by Isaiah, chap. xlv. 10-20; where see the notes. *They are upright, &c.*—*They are like the trunk of the palm-tree*—Houb. "They are inflexible, immovable, fixed, without action or motion, like the trunk of a tree: a comparison which admirably suits the ancient statues seen in Egypt and elsewhere, before the art of sculpture attained the perfection which it afterward did in Greece."—Calmet. Dr. Waterland's translation of this verse is, *They are of just proportion, as a pillar, but they speak not; carried they must be, for go they cannot. Be not afraid of them*—They can do you no more harm than the signs of heaven could do. The heathen worshipped some idols in order that they might do them good, and others, that they might do them no harm; but God tells them here, that as *they cannot do evil, so neither is it in them to do good.*—See note on Isa. xli. 23. They can neither punish nor reward; they can neither hurt their enemies nor help their friends. By this the true God will be distinguished from idols, in that he alone can foretel things to come, and he alone can reward or punish.

Verses 6, 7. *Forasmuch as there is none like unto thee*—This verse would be better rendered, *O Lord, thou art great, so that there is none like unto thee, and thy name is great, because of thy might. Who would not fear thee?*—Rather, who would not reverence, or stand in awe of thee? *For to thee doth it appertain*—That is, as some interpret the phrase, *To thee doth it appertain to be feared and revered;* to thee fear and reverence are due. The Hebrew, however, may be rendered, *Who would not fear thee when he shall come, or draw near to thee?* accordingly Blaney translates the verse thus: *Who will not fear thee, O king of nations, when he shall approach unto thee? Forasmuch as among all the wisest of the nations, and in all their kingdoms, there is none like unto thee*—On the clause, *among the wisest of the nations*, he observes, "These words may signify, either all those nations which were most distinguished for the cultivation and improvement of their rational faculties; or else those sage

^f they cannot do evil, neither also is ^g it in them to do good. A. M. 3404. B. C. 600.

6 Forasmuch as *there is none* ^hlike unto thee, O LORD; thou *art* great, and thy name is great in might.

7 ^hWho would not fear thee, O King of nations? for ⁱto thee doth it appertain: forasmuch as ^jamong all the wise men of the nations, and in all their kingdoms, *there is none* like unto thee.

8 But they are ^kaltogether ^lbrutish and

^f Isaiah xli. 23.—^g Exodus xv. 11; Psalm lxxxvi. 8, 10. ^h Revelation xv. 4.—ⁱ Or, it liketh thee.—^j Psalm lxxxix. 6. ^k Heb. in one, or, at once.—^l Psalm cxv. 8; Isa. xli. 29; Hab. ii. 18; Zech. x. 2; Rom. i. 21, 22.

individuals among them, from whose learning and philosophy some better notions of God and religion might have been expected than from the rude and illiterate vulgar. And yet the fact was, that all their boasted wisdom and knowledge had failed of leading them to an object of worship, in any degree corresponding with the infinite perfections and majesty of the divine nature."

Verse 8. *But they are altogether brutish*—Or, *all alike brutish*. They that make images, saith the psalmist, Psa. cxv. 8, *are like unto them*, equally stupid and insensible. *The stock is a doctrine of vanities*—Or lies. The use of images in worship is grounded on a false and foolish opinion, that God is like the work of men's hands, and that images have some divine power lodged within them, and in this opinion it has a direct tendency to confirm the ignorant. Hence an image is called by Habakkuk, *A teacher of lies*. Instead of *the stock, &c.*, Dr. Waterland reads, *Vain institutions! very wood!* Blaney, in consistency with his interpretation of the 7th verse, given above, renders this, *But they, when they approach, (namely, to worship,) are stupid and foolish, the very wood itself being a rebuker of vanities*. On which he observes, "The contrast is thus strongly marked between the true God; and the objects of heathen superstition. The servants of the former, when they approached him in their devotions, could not but be impressed with a reverential awe of a being so transcendently glorious. But those who drew near to worship the latter, manifested the greatest stupidity, in not discovering what was so obvious to common apprehension, the gross unworthiness of the objects to which their adorations were addressed." On the latter clause, *The very wood itself, &c.*, he remarks, "The true meaning and force of this passage seem to have escaped the notice of all the commentators. מוסר, (which our translators render *doctrine*,) properly signifies *rectifying, or correcting*, a false notion by just reproof; and by *vanities* are meant *idols*, so called from their being of no real use or advantage to those who had recourse to their assistance. And this unprofitableness of the idol, the very dull and senseless matter, says the prophet, out of which it was formed, is ca-

A. M. 3404. foolish: the stock is a doctrine of
B. C. 600. vanities.

9 Silver spread into plates is brought from Tarshish, and ¹gold from Uphaz, the work of the workman, and of the hands of the founder: blue and purple is their clothing: they are all ²the work of cunning men.

10 But the LORD is the ⁴true God, he is ^othe living God, and an ⁵everlasting ^pKing: at his

¹ Dan. x. 5.—² Psalm cxv. 4.—⁴ Heb. God of truth, Psalm xxxi. 5.—^o 1 Timothy vi. 17.—⁵ Hebrew, King of eternity. ^p Psalm x. 16.

pable of demonstrating. But the *rebuke*, strictly speaking, is not directed to the idol, but to those who had not sense to perceive, that all the efforts of human art could never change an inanimate log of wood into an animated being, possessed of power and intelligence far surpassing those of the person from whom its origin was derived. There are, therefore, an energy and pointedness in this short sentence, at least equal to whatever has been said on the same subject by the most spirited writer, whether sacred or profane. Not even the keen raillery of the Roman satirist in those celebrated lines, *olim truncus eram, &c.*, cuts with greater severity." See note on Isa. xlv. 12, &c.

Verse 9. *Silver spread into plates*—To cover the images, and make them appear as if made of massy silver; *is brought from Tarshish*—A port of Spain, to which the merchants of Tyre and Sidon traded; of which place see note on Isa. ii. 16. *And gold from Uphaz*—The Syriac, Chaldee, and Theodotus read, *from Ophir*, which Bochart supposes to be here meant; namely, Ophir in India, near Zeilan; a place famous for gold. *Blue and purple are their clothing*—"The splendour and magnificence of dress seem, among the ancients, to have consisted very much in the richness of the colours; the art of dying which to perfection, was esteemed a matter of great skill, being known and practised by very few. The excellence of the Tyrian purple is celebrated by both sacred and profane authors. And the blue, which from many passages of Scripture we find to have been in great request, was also imported from remote countries as an article of elegant and expensive luxury." *They are all the work of cunning men*—"If, in the preceding verse, the insignificance of the idols was argued from the vile and perishable matter out of which they were composed; the same is inferred in this from their being indebted to the art and labour of man for all their costly ornaments, their splendid outward show. In short, *the whole of them*, says the prophet, internal and external, *is the work of skilful men*. Upon what ground then could the thing formed pretend to a nature more excellent than its former?"—Blaney.

Verse 10. *But the Lord*—Hebrew, *Jehovah*, is the true God—A very different being from these idols: *He is the living God*—Images are dead and senseless things; but Jehovah is life itself, and the author

wrath the earth shall tremble, and A. M. 3404.
the nations shall not be able to abide B. C. 600.
his indignation.

11 ⁶Thus shall ye say unto them, ^aThe gods that have not made the heavens and the earth, *even* ²they shall perish from the earth, and from under these heavens.

12 He ³hath made the earth by his power, he hath ⁴established the world by his wisdom,

⁶ In the Chaldean language.—^a Psa. xvi. 5.—² Verse 15; Isa. ii. 18; Zech. xiii. 2.—³ Gen. i. 1, 6, 9; Psalm cxxxvi. 5, 6; Chap. li. 15.—⁴ Psa. xciii. 1.

and fountain of life and understanding; and all creatures that live, live in and by him. *And an everlasting King*—The absolute monarch over all creatures, their owner and ruler, having an incontestable right both to command and to dispose of them. And the counsels of his kingdom were from everlasting, and the continuance of it will be to everlasting. He is the king of eternity. The idols whom they call their kings are but of yesterday, and will soon be abolished; and the kings of the earth, that set them up to be worshipped, will themselves be in the dust shortly; but *the Lord shall reign for ever, thy God, O Zion, unto all generations. At his wrath the earth shall tremble*—Even the strongest and stoutest of the kings of the earth, nay, the earth itself, as firmly as it is fixed, when he pleases, is made to quake, and the rocks to tremble. And the nations, though they join together to contend with him, and unite their force against him, shall be found utterly unable, not only to resist, but even to abide his indignation.

Verse 11. *Thus shall ye say unto them*—"This verse is in the Chaldee language, and it appears here as a kind of parenthesis. Houbigant thinks that the most probable reason why it is here inserted in the Chaldee, and not in the Hebrew, is, that Jeremiah prescribes to the Jews what they shall answer in living among idolaters, and using the Chaldee language; hereby prescribing that they should be the captives of the Chaldees."—Dodd. *The gods that have not made the heavens and the earth*—And therefore they are no gods, but the usurpers of the honour due to him only who did make them; *shall perish from the earth, &c.*—Shall perish of course, because they are *vanity*, formed of perishing materials; and shall perish by his righteous sentence, because they are rivals with him who made all things. Here the prophet foretels that there shall be a final period put to idolatry. God hath already blotted out the names of many of the heathen idols, as an earnest of the utter destruction of the rest in his due time.

Verses 12, 13. *He hath made the earth, &c.*—Here follows a noble and lofty description of God's power and providence, whereby he sets forth his infinite pre-eminence above all the dead and senseless idols of the world. *When he uttereth his voice, &c.*—When he gives the word of command, and signifies

A. M. 3404. and ^u hath stretched out the heavens
B. C. 600. by his discretion.

13 * When he uttereth his voice, *there is a*
⁷ multitude of waters in the heavens, and ⁷ he
causeth the vapours to ascend from the ends
of the earth; he maketh lightnings ⁸ with rain,
and bringeth forth the wind out of his trea-
sures.

14 * Every man ⁹ is ^a brutish in his know-
ledge: ^b every founder is confounded by the
graven image: ^c for his molten image is false-
hood, and *there is* no breath in them.

15 *They are* vanity, and the work of errors:
in the time of their visitation ^d they shall
perish.

^a Job ix. 8; Psalm civ. 2; Isaiah xl. 22. — ^x Job xxxviii. 34.
⁷ Or, noise. — ^y Psa. cxxxiv. 7. — ⁸ Or, for rain. — ⁹ Chap. li.
17, 18. — ⁹ Or, is more brutish than to know. — ^a Prov. xxx. 2.
^b Isa. xlii. 17; xlv. 11; xlv. 16. — ^c Hab. ii. 18. — ^d Verse 11.
^e Psa. xvi. 5; lxxiii. 26; cxix. 57; Chap. li. 19; Lam. iii. 24.

his will and pleasure: see Job xxxviii. 34. Or, when he sends forth his thunder, called in Scripture the *voice of God*, the clouds immediately precipitate in torrents of rain, which, coming upon the ground that was scorched with heat before, not only cools and refreshes it, but renders it fruitful in all kinds of vegetable productions. *He maketh lightnings with rain*—And as he causes the vapours to ascend up in clouds from every quarter of the earth, so he joins two contrary things together, ordaining great flashes of lightning to break forth with the rain; the latter, by its moisture, preventing the ill effects that might otherwise proceed from the heat of the former. *And bringeth forth the winds out of his treasures*—As there is occasion for them, directing them all in such measures, and for such uses, as he, thinks fit. In other words, “He makes great and mighty winds to come from unknown places and causes, as if he brought them out of a hidden treasure, or repository, where they had been laid up till he had occasion for them.”—Lowth.

Verses 14, 15. *Every man is brutish in his knowledge*—This is spoken of the makers of idols, whose skilfulness as workmen made them foolish enough to attempt to make gods, and who afterward acted still more foolishly in worshipping them, when they knew they were but the work of their own hands. *The founder is confounded by the graven image*—Or, *ashamed*, as חֲשִׁיב signifies. For it can afford no help, nor do any good, to those who worship it; and therefore is a disgrace to the workman who pretends to make it a god, that could hear the prayers offered to it, and send help to its worshippers. *His molten image is falsehood*—That is, those are no less deceived who expect help from a molten image, than they who expect it from a false, lying man. *They are the work of errors*—The making of them is owing to men’s erroneous notions of the nature of God. *In the time of their visitation*

16 * The portion of Jacob *is* not A. M. 3404.
like them: for he is the former of all B. C. 600.
things; and ^f Israel is the rod of his inheri-
tance: ^g The LORD of hosts *is* his name.

17 ¶ ^h Gather up thy wares out of the land,
O ⁱ inhabitant of the fortress.

18 For thus saith the LORD; Behold, I will
^j sling out the inhabitants of the land at this
once, and will distress them ^k that they may
find it so.

19 ¶ ^l Wo is me for my hurt! my wound is
grievous: but I said, ^m Truly this *is* a grief,
and ⁿ I must bear it.

20 * My tabernacle is spoiled, and all my
cords are broken: my children are gone forth

^f Deut. xxxii. 9; Psa. lxxiv. 2. — ^g Isa. xlvii. 4; li. 15; liv. 5; Chap. xxxi. 35; xxxii. 18; i. 34. — ^h Chap. vi. 1; Ezek. xii. 3. — ⁱ Heb. *inhabitant*. — ^j I Sam. xxv. 29; Ch. xvi. 13. — ^k Ezek. vi. 10. — ^l Chap. iv. 19; viii. 21; ix. 1. — ^m Psalm lxxvii. 10. — ⁿ Mic. vii. 9. — ^o Chap. iv. 20.

they shall perish—The time will come when God will execute vengeance upon idolaters, and utterly destroy their idols.

Verse 16. *The portion of Jacob is not like them*—There is no comparison between senseless idols and the great Creator of all things, who has chosen the posterity of Jacob for his peculiar people, and has promised to be their God, and that they should always have an especial interest in his favour, if they continued steadfast in their worship of, and obedience to, him. *The rod of his inheritance*—Is an expression taken from the first division of the land of Canaan, when the inheritance of each tribe and family was meted out with a line or rod.

Verses 17, 18. *Gather up thy wares, &c.*—That is, as some explain it, “Collect to Jerusalem all that you have valuable in the country; flee thither for refuge with your best effects; for the enemy will soon extend himself over all your land, and render it desolate.” Or, rather, the prophet, returning to his former denunciations against Jerusalem, warns her to move her effects, and prepare for going into captivity; for, though she thought herself secure, as dwelling in a place of great strength and well fortified, yet her enemies should prevail and take it: compare Ezek. xii. 3. *Behold, I will sling out the inhabitants at this once*—I will, at one stroke, remove the whole body of this people out of their native country: see I Sam. xxv. 29. *And I will distress them that they may find it so*—Or, that they may find my threatenings to be true. This implies, that though they had been often saved by God’s providence from hostile attacks, they would, however, on this occasion, find it otherwise.

Verses 19, 20. *Wo is me for my hurt*—The prophet here again pathetically laments the overthrow of his country, and, either in his own person or in that of his country, bewails the plundering and desolation of the cities and houses, as if they were so

A. M. 3404. of me, and they are not: *there is*
B. C. 600. none to stretch forth my tent any
more, and to set up my curtains.

21 For the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

¶ Chap. i. 15; iv. 6; v. 15; vi. 22.

many shepherds' tents, to which he compares them, verse 20. *But I said, This is a grief, and I must bear it*—Blaney thinks the prophet here suggests motives of patience and consolation to his country, in regard to the evils that were coming upon her, putting the words of this and the following verses into her mouth, and making her observe, first, That her affliction, though great, would yet be found tolerable; secondly, That she had less reason to complain of what she suffered, as it was no other than might have been expected from the misconduct of those who had the direction of her affairs, verse 21; and, lastly, That she was not without hope in the mercy of God, who, upon the humble supplication of his people, might be moved to mitigate their chastisement, and to turn his hand against the heathen that oppressed them, verse 24. *My children are gone from me, and are not, &c.*—My inhabitants are gone into captivity, and will return hither no more, so that they are the same to me as if they were dead. *There is none to set up my curtains*—They will never be able to contribute anything to the restoration of my former state.

Verses 21, 22. *For the pastors are become brutish*—The prophet pursues the foregoing metaphor, and says, that the reason why the tents are destroyed, is because the shepherds, meaning the governors, both civil and ecclesiastical, had, like so many brute creatures, forgotten God and their duty to him, and thereby engaged the people committed to their charge in idolatry, and in all manner of wickedness, which had ended in ruin to themselves and their flocks. *And have not sought the Lord*—Have neither made their peace with him nor addressed their prayers to him; they have had no eye to him and his providence in their management of affairs, have neither acknowledged the judgment nor expected the deliverance to come from his hand. Observe well, reader, those are brutish people that do not seek the Lord, that live without prayer and without God in the world: they are unworthy of the name of rational beings. But the state of a people is indeed deplorable when their pastors, that should feed them *with knowledge and understanding*, are themselves thus brutish. And what is the consequence? *Therefore they shall not prosper*—None of their attempts for the public safety shall succeed. How, indeed, can those expect to prosper who do not take God along with them in their ways? And when the pastors are brutish, what else can be expected but that all their flocks should be scattered? *for if the blind lead the blind both will fall into the ditch. Behold, the noise of the bruit is come*—The word

22 Behold, the noise of the bruit is A. M. 3404.
come, and a great commotion out of B. C. 600
the north country, to make the cities of Judah desolate, and a den of dragons.

23 ¶ O LORD, I know that the way of man is not in himself: *it is not in man that walketh to direct his steps.*

¶ Chap. ix. 11.—Prov. xvi. 1; xx. 24.

bruit here signifies *noise*, or rumour, which is the meaning of the Hebrew, שמועה. This is explained in the following clause to be that of the tumultuary invasion of the country by the Chaldeans from the north, of which notice had been repeatedly given. Blaney translates the verse, *Hark! a noise! Behold, it advanceth, even a great commotion from the north country. To make the cities of Judah a desolation, a dwelling-place for dragons.*

Verse 23. *O Lord, I know, &c.*—The prophet now turns to God, and addresses himself to him, finding it to little purpose to speak to the people. It is some comfort to poor ministers, that, if men will not hear them, God will; and to him they have liberty of access at all times. Let them close their preaching with prayer, as the prophet here does, and then they will have no reason to complain that they have laboured in vain. *That the way of man is not in himself*—The prophet must here be considered as acknowledging the superintendence and dominion of the divine providence; that by it, and not by their own will and wisdom, the affairs both of nations and particular persons are directed and governed. His words in this verse, taken in connection with the following, may be thus paraphrased: Thy providence, O Lord, superintends all events; all that happens comes to pass through thy permission or appointment. It is not in man to hinder that which has been once resolved on in thy decrees. We know, therefore, that it is not in our power to divert those judgments which are coming upon us, but thou canst moderate and limit them as thou plearest. If, then, it be thy will that we should feel the awful effects of thy justice, chastise us, but spare our weakness; *correct us, but with judgment, not in thine anger, &c.* Theodore applies this to Nebuchadnezzar, and explains the passage thus: "We know, O Lord, that the prince whom thou sendest against us comes not without thy orders; that the success of his arms, and the good fortune of his enterprise, proceed only from thee: but deliver us, O Lord, from this terrible enemy; and if we have merited chastisement, may we receive it at thy hand. Punish us as a father, and not as a judge." The words, however, are applicable to us all, as well as to Nebuchadnezzar and the Jews. We are not at our own disposal, nor able to direct our own way by our own wisdom, either in matters temporal or spiritual. Nor are we at liberty to choose what line of life we please, or to ensure to ourselves the success and prosperity we may desire. We are under God's government, and at his disposal, and have continual need of his direction, and of the influence of

A. M. 3404. 24 O LORD, * correct me, but with
B. C. 600. judgment; not in thine anger, lest thou
bring me to nothing.

25 * Pour out thy fury upon the heathen * that

Psa. vi. 1; xxxviii. 1; Chap. xxx. 11.—¹¹ Heb. *diminish me*.
Psa. lxxix. 6.

his grace, without which we shall certainly err from the right way, and shall neither choose nor perform what is truly and lastingly good, and for our happiness.

Verse 24. *O Lord, correct me*—I do not entirely deprecate all chastisement; I know we deserve correction, and am willing to accept it; persuaded that it is necessary for our purification and amendment; but let it be *with judgment*—That is, in measure, with moderation, and in wisdom; not more than is necessary; *not in thine anger*—How severe soever the correction be, let it come from thy love, and be designed for our good, and made to work for good; *not to bring us to nothing*, but to bring us to thyself. Let it not be according to the desert of our sins, but according to the designs of thy grace. Blaney justly observes here, that the word *משפט*, translated *judgment*, “properly signifies, that calm and dispassionate judgment, which stands opposed to the hasty sallies of anger and furious revenge. And, though the latter cannot actually exist in God, it is sometimes, however, nominally attributed to him, whenever the effects of his displeasure are so violent as to stop nothing short of utter ruin; although such a proceeding may be justifiable upon the most solid

know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and * devoured him, and consumed him, and have made his habitation desolate.

^a Job xviii. 21; 1 Thess. iv. 5; 2 Thess. i. 8.—^x Chap. viii. 16.

principles of reason and equity. As, therefore, to punish *with anger*, implies an unrelenting rigour and severity; so, to correct *with judgment*, admits the use of such moderation as is consistent with the sinner's personal safety, while it promotes his reformation.”

Verse 25. *Pour out thine indignation upon the heathen, &c.*—Let thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies, (see chap. i. 15,) who do not acknowledge thy providence, but ascribe all their successes to their idols: *for they have eaten up Jacob, &c.*—See note on chap. vi. 3. This prayer, it must be observed, did not proceed from a spirit of malice or revenge in the prophet, nor was it intended to prescribe to God on whom he should execute his judgments, or in what order; but, 1st, It is an appeal to his justice; as if he had said, Lord, we are a provoking people, but are there not other nations that are more so? And shall we only be punished? 2d, It is a prediction of God's judgments upon all the impenitent enemies of his church and kingdom. If *judgment begin thus at the house of God*, what shall be the end of those that obey not his gospel? 1 Pet. iv. 17.

CHAPTER XI.

In this chapter God, (1.) Reminds the Jews of the covenant which he had made with their fathers, and in which obedience to his laws had been enjoined under a curse, and enforced as the evidence of their peculiar relation to him, and the ground of his giving them possession of Canaan, 1-7. (2.) He charges it upon them that, in succession to their fathers, and in confederacy among themselves, they had obstinately refused to obey him, 8-10. (3.) He threatens to punish them with utter ruin for their disobedience, especially for their idolatry, assuring them that their idols should not save them, nor their prophets pray for them, 11-14. (4.) He justifies his proceedings herein, they having brought all this mischief upon themselves by their own folly and obstinacy, 15-17. (5.) He discovers to Jeremiah a plot against his life, laid by his fellow-citizens of Anathoth, on account of which he prays against them, and predicts their ruin, 18-23.

A. M. 3396. THE word that came to Jeremiah
B. C. 608. from the LORD, saying,

2 Hear ye the words of this covenant, and

speaking unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the

NOTES ON CHAPTER XI.

Verse 1. *The word that came to Jeremiah, &c.*—At what time the prophecy, contained in this and the following chapter, was communicated to the prophet, is not expressed; but Blaney and many others assign it to the latter part of the reign of Josiah, “when the people, who, in the eighteenth year of that prince, had solemnly engaged to perform the obligations of the divine covenant, may be supposed to have relapsed, in course of time, into their former disregard and neglect. The prophet, therefore, is sent to recall

them to their duty, by proclaiming the terms of the covenant, and rebuking them sharply for their hereditary disobedience.”

Verses 2-5. *Hear ye the words of this covenant*—God speaks here chiefly to Jeremiah, but seems, at the same time, to address, together with him, all those pious persons who were like-minded with him, and who reprobated the wicked manners of the people. The covenant here spoken of was the covenant of the law of God, delivered by Moses, to which the people had frequently promised obedience. And

A. M. 3396. LORD God of Israel; ^a Cursed be the
B. C. 608. man that obeyeth not the words of
this covenant,

4 Which I commanded your fathers in the day
that I brought them forth out of the land of
Egypt, ^b from the iron furnace, saying, ^c Obey
my voice, and do them, according to all which
I command you: so shall ye be my people, and
I will be your God:

5 That I may perform the ^d oath which I
have sworn unto your fathers, to give them a
land flowing with milk and honey, as *it is* this
day. Then answered I, and said, ^e So be it,
O LORD:

6 Then the LORD said unto me, Proclaim all
these words in the cities of Judah, and in the

^a Deut. xxvii. 26; Gal. iii. 10.—^b Deut. iv. 20; 1 Kings
viii. 51.—^c Lev. xxvi. 3, 12; Chap. vii. 23.—^d Deut. vii. 12,
13; Psa. cv. 9, 10.—^e Heb. Amen, Deut. xxvii. 15-26.

speak unto the men of Judah, &c.—Lay the tenor
of the covenant before them; and say, *Cursed be
the man that obeyeth not, &c.*—Deut. xxvii. 26, it is,
*Cursed be he that confirmeth not all the words of
this law to do them: and all the people shall say,
Amen.* The people's saying *Amen*, testified their
assent, and made the law a covenant; but they had,
besides this, formally and explicitly covenanted with
God, Exod. xxiv. 3-7, with religious rites and cere-
monies, used in stipulations, and afterward consented
that God should punish those that violated that
covenant, Deut. xxvii. 26. *Which I commanded, &c.*
—Which law, (that you by your restipulation made
a formal covenant,) I, who am the Lord, and so have
a sovereign power to lay laws upon my creatures,
commanded your fathers; *in the day that I brought
them from the iron furnace*—And thus obliged
them to obedience before I laid my law upon them.
The use of the *iron furnace* being to melt and purify
metals, it was a proper representation of that state
of sore affliction in which the people of God were
for many ages in Egypt. *Saying, Obey my voice, &c.*
—For which kindness I required no more of them
but a gentle service to me, in obeying my voice, as
to the things of this law which I gave them in
charge; *so shall ye be my people, &c.*—Nor did I
only lay my commands upon them, but also encour-
aged them to obedience, by my gracious promise,
that if they would obey they should be a people
whom I would peculiarly protect and bless. *That I
may, or, rather, might* (for he refers to the time past)
perform the oath, &c.—As if he had said, I required
their obedience for their own good: for I had sworn
to their fathers, that I would give their posterity
a land abounding with plenty of all good things, upon
condition of their obedience. I have performed that
oath; I have brought them into such a land, and
showed myself faithful to them. *Then answered I,
So be it, O Lord*—God having ended his speech, the
prophet says, *Amen*, as God had commanded, Deut.

streets of Jerusalem, saying, Hear ye ^{A. M. 3396.}
the words of this covenant, ^{B. C. 608.} and do
them:

7 For I earnestly protested unto your fathers
in the day that I brought them up out of the
land of Egypt, *even* unto this day, ^f rising early
and protesting, saying, Obey my voice.

8 ^g Yet they obeyed not, nor inclined their ear.
but ^h walked every one in the ⁱ imagination of
their evil heart: therefore I will bring upon
them all the words of this covenant, which I
commanded *them* to do; but they did *them*
not.

9 And the LORD said unto me, ^j A conspiracy
is found among the men of Judah, and among
the inhabitants of Jerusalem.

^e Rom. ii. 13; James i. 22.—^f Chap. vii. 13, 25; xxxv. 15.
^g Chap. vii. 26.—^h Chap. iii. 17; vii. 24; ix. 14.—ⁱ Or, *stub-
bornness.*—^j Ezek. xxii. 25; Hos. vi. 9.

xxvii. 26; either asserting the truth of what God had
said, or expressing his desire that the people would
do according to their covenant, or even assenting to
the curse as just and reasonable.

Verses 6-8. *Proclaim all these words in the cities
of Judah, &c.*—That all may hear, for all are con-
cerned; saying, *Hear ye the words, &c., and do
them*—Let it be thy work to call upon this people,
not only to *hear*, but to *do* the things which I have
commanded them, and which they have engaged to
do. *For I earnestly protested*—Hebrew, *in protest-
ing I protested*; a way of speaking by which the He-
brews expressed the seriousness and earnestness
wherewith any thing was done: by *protesting*, he
means the same with *charging* and *solemnly enjoin-
ing*, with promises annexed to obedience, and threat-
enings denounced in case of disobedience. This, God
says, he had done with a great deal of patience and
diligence, even from the time that this people were
brought by him out of the land of Egypt to the
present period. *Yet they obeyed not*—And, because
they were resolved not to be subject to God's com-
mandments, they would not so much as incline their
ears to them, but walked every one in the imagina-
tion of his evil heart, following their own inventions;
and each one acting as his fancy or humour led him,
both in their devotions and in their conversations.
*Therefore I will bring upon them all the words of
this covenant*—That is, all the threatenings contain-
ed in it. Observe, reader, the words of God's co-
venant shall not fall to the ground. If we do not by
our obedience qualify ourselves for the blessings of
it, we shall, by our disobedience, bring ourselves un-
der the curses of it.

Verses 9-11. *And the Lord said, A conspiracy is
found, &c.*—Namely, by him whose eye is upon the
hidden works of darkness. There is a combination
formed among them against God and religion, a dan-
gerous design to overthrow the government of Jeho-
vah, and to bring in counterfeit deities. In other words,

A. M. 3396. B. C. 608. 10 They are turned back to ^k the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the LORD, Behold, I will bring evil upon them which they shall not be able ³ to escape; and ¹ though they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah and inhabitants of Jerusalem go, and ^m cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their ⁴ trouble.

13 For according to the number of thy ⁿ cities were thy gods, O Judah; and according to the number of the streets of Jerusalem have ye set

up altars, to *that* ⁵ shameful thing, A. M. 3396. B. C. 608. even altars to burn incense unto Baal.

14 Therefore ^o pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto me for their ⁶ trouble.

15 ^p What ⁷ hath my beloved to do in my house, seeing she hath ^a wrought lewdness with many, and ^r the holy flesh is passed from thee? ⁸ when thou doest evil, then thou ^r rejoicest.

16 The LORD called thy name, ^t A green olive-tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, ^u that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of

^k Ezek. xx. 18.—³ Heb. to go forth of.—¹ Psa. xviii. 41; Prov. i. 28; Isa. i. 15; Chap. xiv. 12; Ezek. viii. 18; Micah iii. 4; Zech. vii. 13.—^m Deut. xxxii. 37, 38.—⁴ Heb. evil. ⁿ Chapter ii. 28.—⁵ Heb. shame, Chapter iii. 24; Hos. ix. 10. ^o Exod. xxxii. 10; Chap. vii. 16; xiv. 11; 3 John v. 16.

⁶ Heb. evil.—^p Psa. l. 16; Isa. i. 11, &c.—⁷ Heb. What is to my beloved in my house.—^a Ezekiel xvi. 25.—^r Haggai ii. 12, 13, 14; Titus i. 15.—⁸ Or, when thy evil is.—^u Prov. ii. 14.—^t Psalm lii. 8; Romans xi. 17.—^s Isaiah v. 2; Chap. ii. 21.

All sorts of people have been alike disobedient, as if they had conspired together to break my law. *They are turned back to the iniquities of their forefathers*—They made some steps toward a reformation in the former part of the reign of Josiah, but now they have agreed to turn back to their former idolatries. *Therefore behold, I will bring evil upon them, &c.*—The evil of punishment for the evil of sin, which they shall not be able to escape by any evasion whatsoever. Let us remember, those who will not submit to God's government, shall not be able to escape his wrath. Evil pursues sinners, and entangles them in shares, out of which they cannot extricate themselves. *And though they shall cry unto me, I will not hearken*—God will not hear them crying to him in their adversity, who refuse to hear him speaking to them in their prosperity.

Verses 12–14. *Then shall the cities of Judah cry unto the gods, &c.*—“When great calamities threaten men, their fears suggest all possible ways of seeking for succour. Thus, when the Jews found themselves forsaken of God, they betook themselves to idols, but found all such applications vain, and to no purpose: see 2 Chron. xxviii. 23. *For according to the number of thy cities were thy gods, &c.*—See note on chap. ii. 28. *Ye have set up altars to that shameful thing*—Hebrew, בֹּשֶׁת, *bosheth*, shame, so called, because it was what they had cause to be ashamed of, and what would certainly bring them to shame and confusion. See note on chap. iii. 24. *Therefore pray not thou for this people*—See note on chap. vii. 16.

Verse 15: *What hath my beloved to do in my house, &c.*—“Why doth this, my chosen and peculiar people, as they love to call themselves, make their appearance before me in my house, since they

have gone a whoring after several idols of the nations round about them, and thereby have disowned me, and broken the marriage contract that was between us? See note on chap. ii. 2. God calls the Jews his beloved people, because they called themselves so, and because they were still *beloved for their fathers' sake*, Rom. xi. 18; and he would not cast them off utterly, for the sake of the covenant he had made with their progenitors.”—Lowth. *And the holy flesh is passed from thee*—“The flesh of thy sacrifices, which thou offerest up to me as an atonement for thy sins, does not at all profit thee, being rendered unacceptable to me through thy many and great provocations, in the commission of which thou continuest without remorse.”—Lowth. But the words are rendered by some, *The flesh of my sanctuary shall pass from thee*, and may mean, that the parts of the victims, which by the Mosaic law were the portion of the priests, should not be given to them, since the temple would be destroyed. According to this interpretation the prophet must be considered as addressing the priests, of whom there were, without doubt, many in Jerusalem. *When thou doest evil, thou rejoicest*—Thou gloriest in thy wickedness. Or, at a time when thou offendest most against my laws, thou exultest, and behavest as if thou didst every thing that is right.

Verses 16, 17. *The Lord hath called thy name, A green olive-tree*—Perhaps Jeremiah here alludes to Hos. xi. 7, where Israel is compared to an olive-tree. The Jewish nation, which, in its flourishing state, is often compared by the sacred writers to a *vine*, is also sometimes compared to an *olive-tree*, chiefly because of the fruits of holiness and righteousness which God might justly have expected from them, after all the care and pains he had bestowed upon

A. M. 3396. Judah, which they have done against
B. C. 608. themselves to provoke me to anger in
offering incense unto Baal.

18 ¶ And the LORD hath given me know-
ledge of it, and I know it: then thou showedst
me their doings.

19 But I was like a lamb or an ox that is
brought to the slaughter; and I knew not that
they had devised devices against me, saying,

* Chap. xviii. 18.—^b Heb. *the stalk with his bread*.—^c Psalm
lxxiii. 4.—^d Psa. xxvii. 18; cxvi. 9; cxlii. 5.

them to make them fruitful. *Fair, and of a goodly
fruit*—Amiable and serviceable, pleasant to the eye,
and good for yielding food. *With the noise of a
great tumult he hath kindled a fire upon it, &c.*—
The words קול המולה, here rendered *the noise of a
great tumult*, occur Ezek. i. 24, and are there ex-
plained to be קול מרונה, like the voice of a host.
Here they undoubtedly signify the confused mur-
mur, noise, and tumult of the Chaldean army, com-
ing to desolate Jerusalem and its dependances with
fire and sword, described under the image of an
olive-tree, whose branches are cut down that they
may be burned, or which is burned as it stands; its
branches, or lofty boughs, as רליתיו more properly
signifies, meaning the priests and princes. For the
Lord that planted thee—And expected fruit from
thee in vain; hath pronounced evil against thee—
Hath passed a condemnatory sentence upon thee,
and marked thee out for destruction. For the evil
of the house of Israel and the house of Judah—The
evil of whose heinous sins shall now be followed
with the evil of most dreadful punishments:

Verses 18, 19. *And the Lord hath given me know-
ledge of it, &c.*—This relates to the ill designs which
the men of Anathoth had contrived against the pro-
phet, which he here saith God had revealed to him.
See the following verses. *But I was like a lamb or
an ox, &c.*—A proverbial speech, expressing a false
security, or insensibility of danger. Dr. Waterland,
in agreement with the Vulgate, Bochart, and Houbi-
gant, reads this clause, *But I was like a gentle
lamb*; and Blaney, *For I was like a tame lamb
that is led to the slaughter*. But Lowth justly ob-
serves, we may very well admit of the common
translation. For the word אלוך here used, certainly
frequently signifies an ox, and the disjunctive
particle, supplied by or, is elsewhere often under-
stood, though not expressed. The meaning here is,
that the prophet would have met with a fate similar
to that of a slaughtered lamb or ox, if God had not
revealed to him the designs of his enemies. Many
commentators suppose that Jeremiah here speaks of
his own sufferings as figurative of those of the Mes-
siah. "All the churches agree," says St. Jerome,
"that these and the following words respect Jesus
Christ and his passion. It was against his life that
they formed their designs: he was the true lamb,
meek and innocent. Jeremiah is here a figure of
the divine Saviour; he here suffers from his bre-

Let us destroy ^a the tree with the fruit ^{A. M. 3396.}
thereof, ^{B. C. 608.} and let us cut him off from
² the land of the living, that his name may be
no more remembered.

20 But, O LORD of hosts, that judgest right-
eously, that ^a triest the reins and the heart, let
me see thy vengeance on them: for unto thee
have I revealed my cause.

21 Therefore thus saith the LORD of the men

^a 1 Sam. xvi. 7; 1 Chron. xxviii. 9; Psa. vii. 9; Chap. xvii. 10;
xx. 12; Rev. ii. 23.

thren, and represents, in his person, him who was a
man of grief, and tried by all sorts of afflictions." *Let us
destroy the tree with the fruit thereof*—Let
us not only put an end to his prophesying, but to
his life. The Hebrew is literally, *Let us destroy
the tree (or the stock) with the bread thereof*; and
bread, it must be observed, is sometimes used for
the corn of which bread is made, as chap. v. 17.
The meaning then is, *Let us destroy the prophet and
his doctrine*. We have no other mention of this
conspiracy but this here. It is, however, very plain,
both from this verse and what follows, that the men
of Anathoth (which was Jeremiah's own town)
were offended at his prophesying, and had conspired
to kill him.

Verse 20. *But, O Lord, thou judgest righteously*
—It is matter of comfort to us, when men deal un-
justly with us, that we have a God to go to, who
doth and will plead the cause of injured innocence,
and appear against the injurious. God's justice,
which is a terror to the wicked, is a comfort to the
godly. *That triest the reins and the heart*—That
perfectly knowest what is in man, that discernest
his most secret thoughts, desires, and designs. *Let
me see thy vengeance on them*—That is, do justice
between me and them in such a way as thou pleassest.
"When men continue implacable in their malice,"
says Lowth, "we may lawfully expect and desire
that God will plead our cause, and judge us accord-
ing to our righteousness. For the bringing wicked
men to condign punishment tends both to the mani-
festation of God's glory and the good government
of the world. And to pray against our enemies in
this sense, namely, not for the satisfying our private
resentments, but the setting forth of God's justice,
is not contrary to the spirit of Christianity. So St.
Paul prayed against Alexander the copper-smith, 2
Tim. iv. 14." It must be observed, however, that,
according to the Hebrew text here, the words are
merely a prediction; אראה נקמתך מהם, being liter-
ally, *I shall see thy vengeance on them*; that is, I
foresee it, and predict it, though I lament they
should have given occasion for it.

Verse 21. *Thus saith the Lord of the men that
seek thy life*—That are combined to kill thee; say-
ing, *Prophecy not in the name of the Lord*—The
meaning is, that those men of Anathoth threatened
that they would kill him if he did not cease to pro-
phesy such things as he did in the name of the Lord,

A. M. 3396. of Anathoth, ^b that seek thy life, say-
B. C. 608. ing, ^c Prophecy not in the name of
the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts,
Behold, I will ^a punish them: the young men

^b Chap. xii. 5, 6. — ^c Isaiah xxx. 10; Amos ii. 12; vii. 13, 16;
Micah ii. 6.

namely, concerning the destruction of Jerusalem, the desolation of Judea, and the carrying away of the people into captivity. For if he had spoken falsely in the name of the Lord, and promised them peace and prosperity, they would have heard him prophesy gladly: they were thus exasperated at him, and opposed his prophesying, because he told them those truths which they had no mind to hear. This passage sufficiently shows that Jeremiah is to be understood in the literal sense here, which, however, does not by any means forbid our considering him in this instance as a type of Christ, and prefiguring, by his sufferings, those of the Redeemer of mankind. It manifests also the usage which the prophets generally met with from their own countrymen, who became their enemies because they told them the truth. The people of their own towns, even their friends and relations, could not bear to hear the solemn warnings which they gave them, and the prediction of those judgments which were coming upon them for their sins.

Verses 22, 23: *Therefore thus saith the Lord, Behold, I will punish them*—Hebrew, נקד עליהם,

shall die by the sword; their sons and A. M. 3396.
their daughters shall die by famine: B. C. 608.

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, even ^d the year of their visitation.

^a Heb. visit upon. — ^d Chapter xxiii. 12; xlv. 21; xlviii. 44;
1. 27; Luke xix. 44.

I will visit, namely, this their wicked conduct, upon them; I will inquire into it, and reckon with them for it. *The young men shall die by the sword*—Though they be young priests, not men of war, their sacred office shall be no protection to them. *Their sons and their daughters shall die by famine*—Which is a more grievous death than that by the sword, Lam. iv. 9. Thus two of God's four sore judgments would overwhelm their town in destruction, which should be so entire that *there should be no remnant of them*—None to be the seed of another generation: they sought Jeremiah's life, and therefore their lives shall be taken: they wished to destroy him, root and branch, that *his name might be no more remembered*, and therefore *there shall be no remnant of them*: and herein the Lord is righteous. Thus evil would be brought upon them, even the year of their visitation—And that would be evil sufficient, a recompense according to their deserts. Such is the consequence of opposing the truth and cause of God, and his servants in the execution of their office! Such is the deplorable condition of those that have the prayers of good ministers and good people against them!

CHAPTER XII.

In this chapter we have, (1.) The prophet's humble complaint to God, of the success that the ungodly had in their wicked practices, 1, 2; and his appeal to God concerning his own integrity, with a prayer that God would, for the sake of the public, bring the wickedness of the wicked to an end, 3, 4. (2.) God's rebuke to the prophet for his uneasiness at the present troubles, warning him to prepare for greater, 5, 6. (3.) A sad lamentation over the deplorable, desolate, and disappointed condition to which the sins of the Jews would quickly reduce them, 7-13. (4.) An intimation of mercy to God's people in a denunciation of wrath against their enemies, who helped forward their affliction; but with a promise that, if they would at last join themselves with the people of God, they should have a share with them in their privileges, 14-17.

A. M. 3396. **R**IGHTEOUS ^a art thou, O LORD,
B. C. 608. when I plead with thee: yet ^b let
me talk with thee of thy judgments: ^b Where-

^a Psa. li. 4. — ^b Or, let me reason the case with thee.

fore doth the way of the wicked pros- A. M. 3396.
per? *wherefore* are all they happy B. C. 608.
that deal very treacherously?

^b Job xii. 6; xxi. 7; Psa. xxxvii. 1, 35; lxxviii. 3, &c.; Chap. v.
28; Hab. i. 4; Mal. iii. 15.

NOTES ON CHAPTER XII.

Verses 1. *Righteous art thou, O Lord*—The prophet, being about to inquire into the reasons and meaning of some of the divine dispensations, first recognises a truth of unquestionable certainty, namely, that God is *righteous*, that is, just and holy in all his ways. Thus he arms himself against the temptations wherewith he was assaulted, to envy the prosperity of the wicked, before he begins to

plead with God concerning it. And, in imitation of him, when we are least able to understand the intent of the divine counsels and proceedings, we must still resolve to retain just thoughts of God, and must be confident of this, that he never did and never will do the least wrong to any of his creatures; that even when his judgments are *unsearchable as a great deep*, and altogether unaccountable, yet his *righteousness* is as conspicuous and immoveable as the great

A. M. 3396. B. C. 608. 2 Thou hast planted them, yea, they have taken root: ² they grow, yea, they bring forth fruit: ³ thou art near in their mouth, and far from their reins.

3 But thou, O LORD, ⁴ knowest me: thou hast seen me, and ⁵ tried my heart ⁶ toward thee: pull them out like sheep for the slaughter, and prepare them for ⁷ the day of slaughter.

4 How long shall ⁸ the land mourn, and the herbs of every field wither, ⁹ for the wickedness of them that dwell therein? ¹⁰ the beasts are con-

² Heb. *they go on*.—³ Isa. xxix. 13; Matt. xv. 8; Mark vii. 6. ⁴ Psa. xvii. 3; cxxxix. 1.—⁵ Chap. xi. 20.—⁶ Heb. *with thee*. ⁷ James v. 5.—⁸ Chap. xxiii. 10; Hos. iv. 3.—⁹ Psa. cvii. 34.

mountains, Psa. xxxvi. 6. Yet let me talk with thee of thy judgments—Not by way of accusing thee, but for my own satisfaction concerning thy dispensations in the government of the world. Wherefore doth the way of the wicked prosper?—Why are their designs and projects successful? Why are all they happy that deal very treacherously?—Why are the affairs and families of the perfidious and unjust in a prosperous state? Why dost thou permit this? What end of thy righteous government is to be answered by it? By all they, he means many of them, and is thought to have spoken thus with a special reference to the priests at Anathoth, who had conspired against his life. The prosperity of the wicked hath, in all ages, been a mystery, and hath served to furnish infidels with an objection against the providence of God, and, upon that account, hath been a source of temptation to many of God's people.

Verses 2, 3. *Thou hast planted them*—In a rich soil, by thy power: *they have taken root; they grow*—Their prosperity seems to be confirmed and settled by thy providence. *Thou art near in their mouth, and far from their reins*—They talk of thee, and profess piety, but do not believe in and obey thee from their hearts; the true character this of hypocrites, who, according to Isaiah, honour God with their mouths, but their hearts are far from him, Isa. xxix. 13. *But thou, O Lord, knowest me*—As if he had said, Thou knowest, O Lord, it is otherwise with me: I am maligned; and my life is hunted after, though my heart is upright before thee, and I have been faithful in declaring to the people that, and only that, which thou didst reveal to me: yet it is for this they seek my life. *Pull them out like sheep, &c.*—Or rather, as Dr. Waterland and Houbigant translate the clause, "Thou wilt separate them as sheep to be sacrificed, and set them apart for the day of slaughter."

Verse 4. *How long shall the land mourn?*—As it doth under thy judgments inflicted upon it; *for the wickedness of them that dwell therein*—Lord, shall they themselves prosper, who ruin all about them? The wickedness of the people is here represented as having brought a great calamity upon the land, under which all living creatures, even the beasts of the earth, and the fowls of heaven, as well as the human

sumed, and the birds; because they said, He shall not see our last end. A. M. 3396. B. C. 608.

5 ¶ If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in ^k the swelling of Jordan?

6 For even ^l thy brethren, and the house of thy father, even they have dealt treacherously with thee; yea, ^m they have called a multitude

¹ Chap. iv. 35; vii. 20; ix. 10; Hos. iv. 3.—^k Josh. iii. 15; 1 Chron. xii. 15; Chap. xlix. 19; 1. 44.—^l Chapter ix. 4; xi. 19, 21.—^m Or, *they cried after thee fully*.

race, were now suffering grievously. This calamity was a long drought, or want of rain, which happened, it seems, in the latter end of Josiah's, and the beginning of Jehoiakim's reign. It is mentioned chap. iii. 3; and viii. 13; and ix. 10, 12; and more fully afterward, chap. xiv. Some of its effects are here noticed; namely, that the herbs of every field were withered, and the beasts and birds consumed. If they would have been brought to repentance by this lesser judgment, the greater would have been prevented. *Because they*—The wicked men; said, *He shall not see our last end*—Namely, Jeremiah, whom these abandoned Jews threatened to kill, as if they were not willing he should see the fulfilling of his prophecies concerning the calamities to come on Judea. Not that they believed what he predicted would really come to pass, but they spake thus in a sarcastical manner, as much as to say, Be it so, that the calamities which thou denouncest against us shall come upon us, yet we will take care that thou shalt not have the pleasure of seeing them fulfilled upon us.

Verses 5, 6. *If thou hast run with the footmen*—Here God speaks, and applies a proverbial expression to the prophet's circumstances, the import of which is, that if men find themselves unable to contend with a less power, it is in vain for them to strive with a greater. This sentence, being applied to the prophet's case, implies that, if he was so impatient that he could not bear the ill usage of his neighbours at Anathoth, how would he be able to undergo the hardships he must expect to meet with from the great men at Jerusalem, who would unanimously set themselves against him. *And if in the land of peace*—Where there is little noise or peril; *then how wilt thou do in the swelling of Jordan*—The sense may be the same as in the foregoing sentence, though differently expressed. As if he had said, If thou art exposed to such persecutions in thy own country, and among thy own kindred, who are more peaceable, what must thou expect when those in power at Jerusalem shall combine against thee? whose rage shall be as great and terrible as when Jordan suddenly overflows the neighbouring fields with violence; and obliges all to seek their safety by flight, there being no way of standing against the impetuous torrent. Or, by the swellings of Jordan,

A. M. 3396. after thee: ^m believe them not, though
B. C. 608. they speak ⁵ fair words unto thee.

7 ¶ I have forsaken my house, I have left my heritage; I have given ⁶ the dearly beloved of my soul into the hand of her enemies.

8 My heritage is unto me as a lion in the forest; it ⁷ crieth ⁸ out against me: therefore have I hated it.

^m Proverbs xxvi. 25.—⁵ Hebrew, *good things*.—⁶ Hebrew, *the love*.—⁷ Or, *yelleth*.—⁸ Heb. *giveth out his voice*.—⁹ Or, *having talons*.

may be meant the invasion of the country by the Chaldeans. Thus the words are understood by Blaney, who observes upon them as follows: "The ravages of war and hostile invasions are often represented in Scripture under the image of a river rising rapidly above its banks, and carrying all before it. To these inundations Jordan was very subject; and on such occasions, as we are told, (Maunderell's *Travels*, p. 81,) several sorts of wild beasts, which are wont to harbour among the trees and bushes by the river side, are forced out of their coverts, and infest the neighbouring plains. This circumstance is particularly alluded to by the prophet, (chap. xlix. 19,) and seems to have been here in his view. For among all the dire effects incident to a country from the approach of a foreign enemy, this is not one of the least formidable, that evil-minded persons, within the state, are emboldened to throw off all legal restraints, and, taking advantage of the general confusion, openly commit the most daring outrages on their fellow-citizens, not only with impunity, but, often under a pretence of zeal for the public welfare. *Silent leges inter arma*, is a well-known adage; and the prophet found it verified to his cost, when even the authority of the king himself, as we learn from the following history, (chap. xxxviii. 4, 5,) was insufficient to protect him from the malice of his persecutors." *Even thy brethren*—The priests of Anathoth; and the house of thy father—Who ought to have protected thee, and pretended to do so; *even they have dealt treacherously with thee*—Have been false to thee, and, while they pretended friendship, have secretly conspired and devised evil against thee. *Yea, they have called a multitude after thee*—Have endeavoured to bring thee under popular odium, to incense the common people against thee, and, raising a mob upon thee, to expose thee to their rage. Or, as the words may be rendered, *They have pursued thee with a great cry*, as a common malefactor. The sense is, Their former behaviour plainly shows that thou canst not reasonably depend on them for that countenance and support which a man naturally looks for from his friends and relations against the hostilities of strangers.

Verse 7. *I have forsaken my house*—My temple, where I had placed my name. I have already withdrawn my favourable regard and presence from it, and shall withhold those manifestations of my power and goodness, which I have been wont to make to the people who come thither to worship me, and I

9 My heritage is unto me as a ^{A. M. 3396.} speckled bird, the birds round about ^{B. C. 608.} are against her; come ye, assemble all the beasts of the field, ¹⁰ comeⁿ to devour.

10 Many ^o pastures have destroyed ^p my vineyard, they have ^q trodden my portion under foot, they have made my ¹¹ pleasant portion a desolate wilderness.

¹⁰ Or, *cause them to come*.—ⁿ Isaiah lvi. 9; Chapter vii. 33. ^o Chapter vi. 3.—^p Isa. v. 1, 5.—^q Isa. lxiii. 18.—¹¹ Heb. *portion of desire*.

will shortly give it up to utter desolation. *I have left my heritage*—The whole body of my people, with respect to my special providence over them and care of them, which have been such that, in comparison with them, I might seem to neglect all other countries. *I have given the dearly beloved of my soul, &c.*—That is, that nation, which was once my dearly beloved, precious in my sight, and honourable above any people; *into the hands of her enemies*—I have determined to deliver her into their power, and they shall tyrannise over, oppress, and enslave her at their pleasure. God terms the Jewish nation his dearly beloved here, to aggravate their sin in returning him hatred for his love, and their folly and misery in throwing themselves out of the favour of one who had such a kindness for them, and was mighty to protect and save them.

Verses 8, 9. *My heritage is unto me as a lion in the forest*—Those that were my lambs and sheep, following me, their chief shepherd, and the guidance of those prophets and pastors whom I set over them, are become like lions in the forest roaring against me, and rending and tearing the prophets whom I send unto them, and who speak to them in my name. *It*—My heritage; *crieth out against me*—They blaspheme my name, oppose my authority, and bid defiance to my justice. *Therefore have I hated it*—My disposition and conduct are changed toward them, and my heart is alienated from them, because their temper and behaviour are altered, and their hearts and ways alienated from me. *My heritage is unto me as a speckled bird*—Colorata, id est, fedata sanguine, *died or sprinkled with the blood of her prey*. So R. Salomon interprets the words עֵיט צִבּוֹי, here used. Or, as some read it, *Avis digitata, a bird with talons*: so the margin; that is, a *ravenous bird*, uncis unguibus in prædam volans, says Buxtorf, *flying on its prey with crooked claws*. The meaning is, My people are become wild and savage, and, like a speckled, rapacious bird, are only fit for prey and deeds of violence. And as all the rest of the birds flock about such a one, and are ready to pull it in pieces; so have I stirred up all the enemies of my people to annoy them on every side; compared, in the next clause, to so many beasts of prey. See chap. ii. 15; Isa. lvi. 9.

Verses 10, 11. *Many pastures have destroyed my vineyard*—Many eaters, or devourers, as Dr. Waterland translates רָעִים רִיבִים, by which the Chaldee Paraphrast understands the generals of the Chaldee

A. M. 3396. 11 They have made it desolate, and
B. C. 608. *being* desolate: it mourneth unto me;
the whole land is made desolate, because ^a no
man layeth it to heart.

12 The spoilers are come upon all high places
through the wilderness: for the sword of the
LORD shall devour from the *one* end of the land
even to the *other* end of the land: no flesh
shall have peace.

13 ^b They have sown wheat, but shall reap
thorns: they have put themselves to pain, *but*

^a Verse 4.—^a Isa. xlii. 25.—^a Levit. xxvi. 16; Deut. xxviii.
38; Mic. vi. 15; Hag. i. 6.

army, an interpretation which seems to be justified
by the two following verses: though some explain
it of the rulers of the Jews, who, by their wicked
government, and equally wicked example, had ru-
ined their country. God calls Judea his *vineyard*
and *pleasant portion*, because of the care he took to
cultivate and improve it, and of the fruit he might
justly have expected from it: see note on chap. xi.
16. *Being desolate, it mourneth unto me*—Unto
God; that is, lying in a neglected and doleful con-
dition, it becomes a sad spectacle to me, and makes a
sort of silent complaint, begging to be restored to its
former prosperity. *Because no man layeth it to
heart*—The principal cause of this great judgment
is, that the people do not see and acknowledge my
hand in the calamities they feel, nor humble them-
selves under them, but remain in general unaffected,
stupid, and obstinate.

Verses 12, 13. *The spoilers*—The Chaldean sol-
diers, described by the metaphor of a *full wind* of
the high places, chap. iv. 11, *are come upon all high
places*—Have made themselves masters of all the
natural fastnesses and artificial fortresses in the
country. The prophet, as usual, speaks of a thing
as already done, which was very shortly to be done.
For the sword of the Lord shall devour—Thus
those people are called, whom God excited to invade
Judea, as a punishment of the Jews for their sins:
they were the Lord's sword: *from one end of the
land even to the other*—The numerous army of the
invaders shall disperse themselves through the whole
country, penetrating into every corner of it. *No flesh
shall have peace*—No rank or order of men shall be
exempt from the calamity, or able to enjoy any
tranquillity. *They*—Namely, the inhabitants of the
land; *have sown wheat, but shall reap thorns*—Have
taken much pains, and been at much charge, but all
shall turn to their prejudice. It is a proverbial ex-
pression, signifying men's loss of time and labour;
or rather, their receiving only vexation and injury
as the fruit of those efforts from which they ex-
pected great advantage. It is here applied to the
fruitless and destructive endeavours of the Jews to
save themselves from the evils that threatened them,
by courting the assistance and alliance of idolaters.
They shall be ashamed of your revenues—Or, in-

shall not profit; and ¹² they shall be A. M. 3396.
ashamed of your revenues because of B. C. 608.
the fierce anger of the LORD.

14 ¶ Thus saith the LORD against all mine
evil neighbours, ^a that ^a touch the inheritance
which I have caused my people Israel to inherit;
Behold, I will ^a pluck them out of their land,
and pluck out the house of Judah from among
them.

15 ^a And it shall come to pass, after that I
have plucked them out I will return, and have

¹² Or, *ye*.—^a Zech. ii. 8.—^a Deut. xxx. 3; Chap. xxxii. 37.
^a Ezek. xxviii. 25.

crease, as תְּנוּאֹתֶיךָ should rather be rendered: it
alludes to the *reaping of thorns*, mentioned in the
former part of the verse, as if he had said, You shall
be ashamed of the small and inconsiderable returns
you make of all your pains and labours: *because
of the fierce anger of the Lord*—Which shall make
all your designs abortive.

Verses 14, 15. *Thus saith the Lord, against, or
concerning, all mine evil neighbours*—By these are
meant the Moabites, Ammonites, Idumeans, and
Philistines; against whom Jeremiah prophesies,
chap. xlvii., xlviii., xlix.; and Ezekiel, chap. xxv.
These are called *evil neighbours*, because of the
spite and ill-will which they showed toward the
Jews on all occasions: *that touch the inheritance,
&c.*—Who lie near to, and border upon, Judea:
Behold, I will pluck them out, &c.—These people
were accordingly wasted and spoiled, and part of
them carried into captivity by the Babylonians.
And pluck out the house of Judah, &c.—Many of the
Jews were carried captive, or went for safety into
those neighbouring countries, before the general
Babylonish captivity, chap. xv. 4, and xi. 11. Of
these Jews some were carried captive, together with
the natives of those countries, by the Chaldeans af-
terward: others went down into Egypt. See chap.
xliii., xlv. Here is foretold the restoration of the
Jews from their several dispersions. Compare chap.
xxxii. 37; Ezek. xxviii. 25, 26. This promise was
partly fulfilled in the time succeeding the Babylonish
captivity, Psa. cxlvii. 2; but will be more fully ac-
complished at the final restoration of that nation,
when the fulness of the Gentiles will likewise be
brought into the church, which is foretold in the
words of the next verse. *And after that I have
plucked them out*—In justice for the punishment of
their sins, and in jealousy for the honour of Israel; *I
will return*—Will change my way, and have com-
passion on them—Though, as being heathen, they
can lay no claim to the mercies of the covenant made
with Abraham and his seed, yet they shall have
benefit by the compassions of the Creator, who will
look upon them as the work of his hands. *And will
bring them again every man to his heritage*—Thus,
after Jeremiah had threatened severe judgments
upon several countries, he concludes with a general

A. M. 3396. compassion on them, ^a and will bring
B. C. 608. them again, every man to his heritage,
and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my^a people, ^a to swear by my name, The Lord liveth; as they taught

^a Amos ix. 14.—^a Chap. iv. 2.

promise of their return from their captivity in the latter days; which promise probably relates chiefly to their conversion under the gospel.

Verses 16, 17. *If they will diligently learn the ways of my people*—If they will leave their idolatries, and learn of my people who lived among them to be worshippers of me the true God, and to swear by my name, *The Lord liveth*—That is, pay that homage, which they owe to the Divine Being, to me, the living and true God: *as they taught my people to swear by Baal*—As they drew in my backsliding people to join with them in the service of idols. *Then shall they be built, in the midst of my people*—They shall have a portion among my people. The acceptance of the believing Gentiles is here clearly intimated, and their union with the church

my people to swear by Baal; then A. M. 3396.
shall they be ^b built in the midst of B. C. 608.
my people.

17 But if they will not ^c obey, I will utterly pluck up and destroy that nation, saith the Lord.

^b Eph. ii. 20, 21; 1 Pet. ii. 5.—^c Isa. lx. 12.

of God, the middle wall of partition being thrown down. Concerning the actual accomplishment of this prophecy, see Eph. ii. 13-22. *But if they will not obey, I will utterly pluck up, &c.*—But as for those, whether they be Jews or Gentiles, that shall continue in their idolatrous and superstitious practices, or that shall reject the Messiah, and continue in unbelief and disobedience, I will, utterly destroy that people. Thus Isa. lx. 12, *The nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted.* Those that will not be ruled by the grace of God, shall be ruled by the justice of God. And if disobedient nations shall be destroyed, much more shall disobedient churches, from which better things are expected.

CHAPTER XIII.

This chapter contains a single and distinct prophecy, which, under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretels the utter destruction that was destined to fall upon the whole Jewish nation, including the individuals of every rank and denomination, 1-14. An exhortation to humiliation and repentance is subjoined, 15-21. And the cause of all the evils is assigned in the general corruption and profligacy of manners that prevailed without prospect of amendment, 22-27. The particular mention of the joint downfall of the king and queen, 28, seems to justify the opinion which ascribes this prophecy to the beginning of the reign of Jehoiakim, whose fate, and that of his queen, is in like manner noticed together, chap. xxii. 18.

A. M. 3402. **THUS** saith the LORD unto me, Go
B. C. 602. and get thee a linen girdle, and
put it upon thy loins, and put it not in water.

2 So I got a girdle, according to the word of the LORD, and put it on my loins.

NOTES ON CHAPTER XIII.

Verses 1, 2. *Thus saith the Lord unto me*—The prophet here begins a new discourse. *Go and get thee a girdle, &c.*—“God explains, at verse 11, what was meant by the symbol of the girdle, or sash, worn about the loins, namely, his people Israel, whom he redeemed of old, and attached to himself by a special covenant; that as a girdle served for an ornament to the wearer, so they should be subservient to the honour and glory of his name. But it is added, *They would not hear; or conform to his intentions; therefore, being polluted with the guilt of their disobedience, they were, in that state, and on that very account, to be carried into captivity; conformably to which the prophet was commanded not to put the girdle in water, that is, not to wash it, but*

3 And the word of the LORD came A. M. 3402.
unto me the second time, saying, B. C. 602.

4 Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.

to leave it in that state of filthiness which it had contracted in wearing.” *So I got the girdle, according to the word of the Lord*—That is, according to God's command. *And put it on my loins*—Used it as God directed me, not disputing the reason why God commanded me to do such a thing.

Verses 4. *Arise, go to Euphrates*—God commanded the prophet to go and hide the girdle on the bank of the Euphrates, to signify that the Jews should be carried captive over that river, called the waters of Babylon, Psa. cxxxvii. 1. In the margin of our ancient English Bibles, it is observed, that, “because this river Perath, or Euphrates, was far from Jerusalem, it is evident that this was done in a vision.” And the generality of the best commentators have been of this opinion; it not being probable that the

A. M. 3402. 5 So I went, and hid it by Euphrates, as the LORD commanded me. B. C. 602.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was marred, it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner ^a will I mar the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which refuse to hear my words, which ^b walk in the ¹ imagination of

^a Lev. xxvi. 19.—^c Chap. ix. 14; xi. 8; xvi. 12.

prophet should have been sent twice upon a journey of such considerable length and difficulty, to the very great loss of his time, merely upon the errands here mentioned, namely, to carry the girdle to the Euphrates, and to fetch it back, when, it seems, every purpose would have been answered altogether as well if the transaction had been represented in vision. Several things, it must be observed, are related in Scripture as actually done, which yet were certainly only performed in visions. One instance we have chap. xxv. 15–29, where Jeremiah is commanded to take a cup of wine in his hand, and to cause several kings and nations, there enumerated, to drink of it: for it would be a perfect absurdity to believe that he actually went round to all those kings and nations, and made them drink of the contents of his cup. And yet he makes no more distinction in this latter case, than in that now before us, between mental and bodily action. Another remarkable instance we have Gen. xv. 5, where the text says, that God brought Abraham forth abroad, and bid him tell the stars; and yet it appears, by a subsequent verse, that the sun was not then gone down. Indeed, in all these cases, and in many more that might be mentioned of a similar kind, it made no difference as to the end God had in view, whether the transactions related were visionary or real; for either way they served equally to represent the events which it was God's pleasure to make known. See Lowth and Blaney.

Verse 9. *After this manner will I mar the pride of Judah, &c.*—Or, as some translate the verse, “Will I mar the glory of Judah, and the great honour of Jerusalem.” I will bring down their pride and stubbornness; by making them slaves and vassals to strangers, Lam. v. 8, 13. Or, alluding to the transaction about the girdle, “I will transport them beyond the Euphrates; I will hide them in Babylon, as in the hole of a rock, whence they cannot come out. They shall be marred in the midst of the nations,

their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing. A. M. 3402. B. C. 602.

11 For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the LORD: that ^c they might be unto me for a people, and ^d for a name, and for a praise, and for a glory; but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word; Thus saith the LORD God of Israel, Every bottle shall be filled with wine: and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

¹ Or, stubbornness.—^c Exod. xix. 5.—^d Chap. xxxiii. 9.

without temple, without sacrifice, without priests, without external worship. I will humble their presumption, and teach them to acknowledge and adore my mercy.”

Verse 11. *For as the girdle cleaveth to the loins of a man*—Here God shows the prophet why he commanded him to put the girdle about his loins. *So have I caused*—Rather, *had I caused; to cleave unto me the house of Israel*—I had betrothed them to myself in righteousness, and entered into a marriage covenant with them, that they might cleave to me as a wife cleaveth to her husband. By the laws I gave them, the prophets I sent among them, and the favours which, in my providence, I showed them, I brought them near to myself, and allowed them access to me, and intercourse with me, above every other nation. *That they might be unto me for a people*—A peculiar people; that they might have the honour of being called by my name; *and for a praise and a glory*—That I might be glorified by their showing forth my power, goodness, and faithfulness, and all my other glorious perfections to the world, so that I might be honoured and praised through them.

Verse 12. *Therefore*—Because the end intended by my goodness has not been answered upon them; *thou shalt speak unto them this word*—Thou shalt show them the destruction coming upon them by another emblem. *Thus saith the Lord, Every bottle shall be filled with wine*—God's judgments are often represented under the figure of a cup full of intoxicating liquor: see this metaphor pursued at large, chap. xxv. 15, &c. To the same purpose God tells them here that as they have all sinned, so should every one have his share in the punishment. *And they shall say unto thee, &c.*—“God, who knew the profaneness of their hearts, foretels the reply they would make to this threatening, that, taking it in a literal sense, they would make a jest of it, as if the words were intended to encourage intemperance.

A. M. 3402. 13 Then shalt thou say unto them, B. C. 602. Thus saith the LORD, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, ^e with drunkenness.

14 And ^f I will dash them ² one against another, even the fathers and the sons together, saith the LORD: I will not pity, nor spare, nor have mercy, ³ but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

^e Isa. li. 17, 21; lxiii. 6; Chap. xxv. 27; li. 7.—^f Psa. ii. 9.
² Heb. *a man against his brother*.—³ Heb. *from destroying them*.
^g Josh. vii. 19.

for either they did not or would not understand the drift of them." Thus Lowth. But Blaney thinks their answer, *Do we not know, &c.*, implies that, by a wilful mistake, they construed his words as "meant to tell them of a plentiful vintage that was coming on, which would fill all their wine-vessels; and of this they claimed to be as good judges as he, from the promising appearance of the vineyards. As if they said, Do you tell us this as a piece of news, or a supernatural discovery? Is it not evident to us as well as to you? The prophet is therefore directed to deal more plainly with them, and to tell them that the wine he meant was not such as would exhilarate, but such as would intoxicate; being no other than what would be poured out of the wine-cup of God's fury, to the subversion of all ranks and orders of men among them."

Verses 13, 14. *Behold, I will fill all the inhabitants with drunkenness*—There is a wine of astonishment and confusion, Psa. lx. 3. With that wine, saith God, I will fill all orders of persons, *kings, priests, prophets*, and all the inhabitants of Jerusalem. *And I will dash them one against another*—I will permit an evil spirit of strife and division to arise among them, as Judges ix. 23, so that they shall be set one against another, fathers against their sons, and sons against their fathers, and family against family; so that, having no union among themselves, or friendly co-operation, they shall become an easy prey to their enemies. Thus I will confound and destroy them, as earthen vessels are broken to pieces when they are dashed one against another. The words allude to the earthen bottles which were to be filled with wine, verse 12. *I will not pity nor spare, but destroy, &c.*—For they will not pity, nor spare, nor have mercy, but destroy one another: see Hab. ii. 15, 16. Therefore let them not presume upon my mercy, for I am resolved to show them no mercy, but to bring them to utter ruin, unless a thorough reformation take place.

Verses 15-17. *Hear ye, &c.*—The prophet proceeds to give them good counsel, which, if it had been taken, the desolation and destruction threatened would have been prevented. *Be not proud*—

16 ^g Give glory to the LORD your God, before he cause ^h darkness, and before your feet stumble upon the dark mountains, and while ye ⁱ look for light, he turn it into ^k the shadow of death, and make it gross darkness.

17 But if ye will not hear it, my soul shall weep in secret places for *your* pride; and ^l mine eye shall weep sore, and run down with tears, because the LORD's flock is carried away captive.

18 Say unto, ^m the king and to the queen

^h Isa. v. 30; viii. 22; Amos viii. 9.—ⁱ Isa. lix. 9.—^k Psa. xlv. 19.—^l Chapter ix. 1; xiv. 17; Lament. i. 2, 16; ii. 18.
^m 2 Kings xxiv. 12; Chap. xxii. 26.

Pride was one of the sins for which God had a controversy with them, verse 9. Let them mortify and forsake this and their other sins, and God will let fall his controversy with them. *Give glory to the Lord your God*—Glorify God by an humble confession of your sins, by submitting yourselves to him, humbling yourselves under his word, and under his mighty hand; *before he cause darkness*—Before he bring upon you the night of affliction, even his great and heavy judgments. Light is the emblem of joy, and happy times are expressed by bright and pleasant days. On the contrary, calamities and troubles are represented by night and darkness, when every thing looks melancholy and dismal. *And before your feet stumble, &c.*—Before the time come when ye shall be forced to flee by night unto the mountains for fear of your enemies. Or, more generally, before you find yourselves overtaken by the pursuing judgments of God, notwithstanding all your endeavours to outrun and escape from them. *And while ye look for light*—That is, for relief and comfort; *he turn it into the shadow of death*—Involve you in most dismal and terrible calamities, out of which you shall be utterly unable to extricate yourselves. *But if ye will not hear*—Will not submit to and obey the word, but continue to be refractory; *my soul shall weep in secret places for your pride*—Your haughtiness, stubbornness, and vain confidence; *and mine eye shall weep sore, &c.*—Not chiefly, nor so much, because my relations, friends, and neighbours are involved in trouble and distress, but *because the Lord's flock*—His people, and the sheep of his pasture; *are carried away captive*—Observe, reader, that should always grieve us most by which God's honour suffers, and the interest of his kingdom is weakened.

Verse 18. *Say unto the king and queen*—That is, to *Jehoiachin*, called also *Coniah*, and his mother, who were carried captives to Babylon at the first coming of Nebuchadnezzar; see chap. xxii. 26; 2 Kings xxiv. 12. Some indeed suppose that Zedekiah and his mother are intended, which does not appear so probable. *Humble yourselves*—By true repentance, and so both give glory to God, and set a good

A. M. 3402. Humble yourselves, sit down: for
B. C. 602. your ⁴ principalities shall come down,
even the crown of your glory.

19 The cities of the south shall be shut up,
and none shall open them: Judah shall be carried
away captive all of it, it shall be wholly
carried away captive.

20 Lift up your eyes, and behold them ² that
come from the north: where *is* the flock that
was given thee, thy beautiful flock?

21 What wilt thou say when he shall ⁵ punish

⁴ Or, head-tires.—ⁿ Ch. vi. 22.—⁵ Heb. visit upon.—^o Chap.
vi. 24.—^p Chap. v. 19; xvi. 10.

example to your subjects; and sit down—Sit down
and consider what is coming; sit down and lament
your condition. For your principalities shall come
down—The honour and power by which you value
yourselves, and in which you confide, even the crown
of your glory—For when you are led away captive,
where will the badges of your power and pre-emi-
nence be then? Blessed be God, there is a crown
of glory which shall never come down, and which
they who humble themselves before God, in true
repentance, shall in due time inherit.

Verses 19–21. *The cities of the south, &c.*—The
cities of Judah, which lay in the southern part of
Canaan, shall be straitly besieged by the enemy, so
that there shall be no going in and out; or shall be
deserted by the inhabitants. Or, as some think, the
cities of Egypt are intended, from whence the Jews
expected succour. These should fail them, and they
should find no access to them. Lift up your eyes,
&c.—He speaks as if their enemies were even then
upon their march, nay, so near, that if they did but
lift up their eyes and look, they might see them com-
ing. Where is the flock that was given thee?—He
speaks to the king, representing him under the idea
of a shepherd, and the people under that of a flock.
Or rather, as the pronouns are feminine, he address-
es the daughter of Judah, that is, the city or state.
“What wilt thou say, when the Lord shall demand
of thee an account of the people committed to thy
trust? What wilt thou answer when the sovereign
monarch shall see dissipated, diminished, weakened,
destroyed, thy beautiful flock,” or, as תפארתך
rather signifies, the flock of thy glory. In the multi-
tude of people, says Solomon, is the king's honour.
What wilt thou say when he shall punish thee?—
Thou wilt have nothing to say, but be wholly con-
founded, when God shall visit thee by this sore
judgment. Or, when Nebuchadnezzar's army, sent
by God, shall visit thee. For thou hast taught them
to be captains, &c.—Houbigant renders it, “Since
thou hast made them expert against thee, and hast
drawn them upon thine own head;” and Blaney,
more literally, “Seeing it is thou that teachest them
to be rulers in chief over thee.” “Thou hast fre-
quently called them to thy succour, and taught them
the way to thy country, whereof they dreamed not

thee? for thou hast taught them to ⁴ be captains,
and as chief over thee: shall not ^o sorrows take thee,
as a woman in travail?

22 ¶ And if thou say in thy heart, ^p Where-
fore come these things upon me? For the
greatness of thine iniquity are ^a thy skirts dis-
covered, and thy heels ⁶ made bare.

23 Can the Ethiopian change his skin, or the
leopard his spots? then may ye also do good,
that are ⁷ accustomed to do evil.

^q Isa. iii. 17; xlvii. 2, 3; Jer. 26; Ezek. xvi. 37, 38, 39; Nah.
iii. 5.—⁸ Or, shall be violently taken away.—⁷ Heb. taught.

before; and not only thus, but by accumulating
crimes upon crimes, and filling up the measure of
thine iniquity, thou hast drawn down the vengeance
of heaven, and put thyself in the power of the Chal-
deans.” See Calmet. Some have understood the
alliances, contracted heretofore with the Assyrians
by Ahaz, and the conduct of Hezekiah toward the
ambassadors of the king of Babylon, to be here al-
luded to. “But I rather think,” says Blaney, “that
the wicked manners of the people are principally
designed; which put them out of the protection of
Almighty God, and rendered them an easy conquest
to any enemy that came against them. Thus they
taught their enemies to oppress, and to be lords over
them; against whom, but for their own faults, they
might have maintained their security and independ-
ence.”

Verse 22. If thou say, Wherefore come these
things upon me?—Hypocrites will rarely confess
their own shame and God's righteousness, but are
ready to expostulate with him, and to inquire why
he hath dealt so with them, as if he had treated them
unjustly. But, saith God, For the greatness of thine
iniquity are thy skirts discovered, &c.—That is,
thou art carried into captivity, stripped and bare,
without covering to thy nakedness; it being the bar-
barous custom of conquerors, in ancient times, to
treat their captives with such indignities in conduct-
ing them to the place of their intended residence:
see note on Isa. iii. 17; and Nahum iii. 5. Lowth
thinks the words may also allude to the punishment
that used to be inflicted upon common harlots and
adulteresses, which was to strip them naked, and ex-
pose them to the eyes of the world: and thus God
threatened he would deal with Jerusalem, upon ac-
count of her spiritual fornication.

Verse 23. Can the Ethiopian change his skin, &c.
—The word *Cushi*, here rendered *Ethiopian*, often
signifies *Arabian*, in the Scriptures; Ethiopia being,
by ancient writers, distinguished into *Eastern* (the
same with Arabia) and *Western* Ethiopia. But here
an inhabitant of the latter, that is, of Ethiopia prop-
erly so called, seems evidently to be meant, the people
of that country, which lay south of Egypt, being
much more remarkable than the Arabians for their
black colour. It seems hardly necessary to observe

A. M. 3402. 24 Therefore will I scatter them
B. C. 602. ^r as the stubble that passeth away by
the wind of the wilderness.

25 ^s This is thy lot, the portion of thy mea-
sures from me, saith the LORD; because thou
hast forgotten me, and trusted in ^t falsehood.

26 Therefore ^u will I discover thy skirts upon

^r Psa. i. 4; Hos. xiii. 3.—^s Job xx. 29; Psa. xi. 6.—^t Ch.
x. 14.—^u Verse 22; Lam. i. 8; Ezekiel xvi. 37; xxiii. 29;

to the reader, that Jeremiah does not intend to express here the absolute impossibility of a change taking place in the principles and practices of the ignorant and wicked. "To suppose this, would be to contradict the whole tenor of his writings, and to render insignificant and absurd all his invitations to repentance. Nay, it appears from the last verse of this chapter that he did not suppose the reformation even of this people to be an absolute impossibility. We are therefore to understand this as a proverbial expression, which, like many others in Scripture, is not to be taken in the strictness of the letter; the prophet designing only to express the extreme difficulty of a moral change in habitual sinners, and particularly in those presumptuous and obstinate sinners of Israel to whom his discourse is directed,"—Dodd.

Verses 24, 25. *Therefore will I scatter them*—Separate them from one another, and disperse them abroad in that strange and remote country to which they are carried captive; *as the stubble, or chaff, rather, that passeth away by the wind*—That is dissipated and carried far away by a fierce wind: he adds, *of the wilderness*, to render the declaration the more emphatical, the chaff being more easily and effectually scattered by the wind in an open place, where there are no houses. *This is the portion of*

thy face, that thy shame may appear. A. M. 3402.
B. C. 602.

27 I have seen thine adulteries, and
thy ^x neighings, the lewdness of thy whore-
dom, and thine abominations ^y on the hills
in the fields. Wo unto thee, O Jerusalem!
wilt thou not be made clean? ^z when shall
it once be?

Hos. ii. 10.—^x Chap. v. 8.—^y Isa. lxxv. 7; Chap. ii. 20; iii.
2, 6; Ezek. vi. 13.—^z Heb. *after when yet?*

thy measures from me—What thou wilt receive of my hand; *because thou hast forgotten me*—The favours I have bestowed upon thee, and the obligations thou art under to me: of these thou hast no sense, no remembrance; and *trusted in falsehood*—In idols, in an arm of flesh, in the self-flatteries of a deceitful heart.

Verses 26, 27. *Therefore will I discover thy skirts*—Lay thee open to shame and disgrace. See on verse 22. *I have seen thine adulteries*—Thy idolatries; thy inordinate desire after strange gods, which thou hast been impatient to gratify: *thy neighings*—A metaphorical expression taken from horses neighing to each other; *the lewdness of thy whoredoms*—Thy impudence and unsatiableness in the worship of idols, *on the hills, in the fields*, upon the high places. *Wo unto thee, O Jerusalem*—Miserable art thou, and greater miseries await thee, as the fruit of such practices. *Wilt thou not be made clean?*—The prophet here expresses, in the strongest manner, his desire for the repentance and reformation of this people. The original, *כתי עור*, *When once?* is remarkably emphatical. The aposiopesis, as it is called, or form of speech, by which, through a vehement affection, the prophet suddenly breaks off his discourse, is remarkably beautiful and expressive.

CHAPTER XIV.

It is probable that the prophecy contained in this and the following chapter was delivered not long after the foregoing, namely, in the beginning of Jehoiakim's reign, since the subject matter of it seems to agree well with this season. (1.) The prophet foretels great distress that should be caused in Judah by a long drought, 1-6. (2.) In the name of the people he makes a confession of sins, and supplicates the divine mercy, 7-9. (3.) God will not be entreated, but declares his resolution to punish, 10-12. (4.) Jeremiah complains of false prophets, who amused the people with contrary predictions; but whom God disclaims, threatening both them, and the people who listened to them, with sword and famine, 13-18. The prophet renews his supplications in the people's name and behalf, 19-22.

A. M. 3403. **T**HE word of the LORD that came to
B. C. 601. Jeremiah concerning ¹ the dearth.

¹ Heb. *the words of the dearths, or, restraint.*

NOTES ON CHAPTER XIV.

Verse 1. *The word of the Lord concerning the dearth*—Hebrew, *על דברי הכצרות*, respecting the matters of the restraints, that is, the drought, when the showers were restrained, or, as Moses and Solo-

2 Judah mourneth, and ^a the gates thereof languish; they are ^b black. A. M. 3403.
B. C. 601.

^a Isa. iii. 26.—^b Chap. viii. 21.

mon express it, *when the heaven was shut up, and there was no rain*. See Deut. xi. 17; 1 Kings vii. 35. Thus the LXX., *περι της αποχίας*, concerning the want of rain. So also the Chaldee and Syriac versions: and thus our translators understand the
(25*)

A. M. 3403. unto the ground; and ^c the cry of
B. C. 601. Jerusalem is gone up.

3 And their nobles have sent their little ones to the waters: they came to the pits, and found no water; they returned with their vessels empty; they were ^dashamed and confounded, ^eand covered their heads.

4 Because the ground is chapt, for there was no rain in the earth, the ploughmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

^c 1 Sam. v. 12.—^d Psa. xl. 14.—^e 2 Sam. xv. 30.

word, chap. xvii. 8, rendering it; not *dearth*, as here, but *drought*: a calamity which, however, produced a dearth or famine, similar, it seems, to that in the time of Elijah. At what precise time this great drought took place, we are not informed in the records of history: nor whether it be the same with that of which an intimation is given chap. iii. 3, where see the note. That it was a calamity very incident to the land of Israel, and applied as a punishment of sin, appears from many parts of the Old Testament. The effects of it are described in the next five verses in very elegant and moving language, and afterward earnestly deprecated.

Verse 2. *Judah mourneth*—The people of Judah and Jerusalem, here considered collectively, and represented as a mother oppressed with grief for the miseries which have come upon her children. *And the gates languish; they are black*—"They are in deep mourning:" so Blaney, who observes, "The gates of cities, being places of public resort, where the courts of justice were held, and other common business transacted, seem here to be put for the persons wont to meet there; in like manner as when we say, 'The court is in mourning,' we mean the persons that attend the court. So that by this passage we are to understand, that all the persons who appeared in public were dejected, and put on black, or mourning, on account of the national distress." *And the cry of Jerusalem is gone up*—Namely, to heaven: That is, the cry of the inhabitants of Jerusalem; of their sin and trouble, but not, as it seems, of their confessions, prayers, and supplications.

Verses 3-6. *And their nobles, &c.*—This scarcity of water afflicted not poor persons only, who had not such means of supplying their necessities as the rich; but the greatest among them, who sent *their little ones*, (or *inferiors*, as צעיריהם, seems here rather to signify, to the places made to receive and retain water; who, finding none, returned with their vessels empty, like persons ashamed, and troubled upon seeing their expectations frustrated. Jerusalem, it must be observed, was supplied with water by two lakes, or pools, termed *the upper pool*, and *the lower pool*; Isa. vii. 3; and xxij. 9; from which the water was conveyed by pipes or conduits, for the use of the city. *Because the ground is chapt*—

6 And ^f the wild asses did stand in ^{A. M. 3403}
the high places, they snuffed up the ^{B. C. 601.}
wind like dragons; their eyes did fail, because *there was no grass*.

7 ¶ O LORD, though our iniquities testify against us, do thou *it* ^g for thy name's sake: for our backslidings are many; we have sinned against thee.

8 ^h O the hope of Israel, the Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that turneth aside to tarry for a night?*

^f Chap. ii. 24.—^g Psa. xxv. 11.—^h Chap. xvii. 13.

Hebrew, חרה, *broken, bruised, turned into dust*. *The ploughmen*—*The husbandmen*, as אכרי, properly signifies; *were ashamed*—Disappointed in their hopes of reaping fruit from their labours. *They covered their heads*—An expression of great affliction and mourning. *The hind also calved and forsook it*—The hinds are loving creatures, and as all creatures, by a natural instinct, love their young, so the hinds especially; but their moisture being dried up, they had not milk for them, but were forced to leave them, and to run hither and thither to seek grass to eat. *And the wild asses, &c.*—The wild asses, wanting water, got upon the high places, or cliffs, where the air was cooler and its current stronger than in lower places, and their sucked in the wind; and this, it is said, they did *like dragons*, which are reputed to delight in cool places, and are said by Aristotle and Pliny to stand frequently upon high places imbibing the cool air. *Their eyes did fail, &c.*—They languished, or pined away for want of food; in which case the natural splendour of the eyes, which is very great in wild asses, grows dull or languid.

Verse 7. *O Lord, &c.*—The prophet, having described their misery both in its cause, the drought, and the effects produced thereby, here applies himself to God, who alone could remove it, confessing that their many and great sins and backslidings had well deserved to be thus severely scourged. *Though our iniquities testify against us*—That thou art righteous in what thou hast done, and make it evident that we have merited the most dreadful judgments thy wrath can inflict; yet *do thou it*—Do thou what we stand in need of; give us rain, though not for our sake; we deserve no such kindness from thee, yet for *thy name's sake*; for the sake of thy word and promise, by which thou engagest to hear the prayers of thy people in their distress, Psa. l. 15, and for thine honour and glory.

Verses 8, 9. *O the hope of Israel*—That is, the object of Israel's hope; the Being in whom alone thy people Israel have been wont to hope, or in whom they have just reason to hope; *the Saviour thereof in time of trouble*—Who hast formerly been their Saviour in their distresses, and who alone canst save them in such times of trouble as thou hast now

A. M. 3403. 9 Why shouldest thou be as a man
B. C. 601.

astonished, as a mighty man ¹that cannot save? yet thou, O LORD, ²art in the midst of us, and ³we are called by thy name; leave us not.

10 ¶ Thus saith the LORD unto this people, ¹Thus have they loved to wander, they have not refrained their feet, therefore the LORD doth not accept them; ²he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, ¹Pray not for this people for *their* good.

12 ° When they fast, I will not hear their cry; and, ²when they offer burnt-offering and an oblation, I will not accept them; but ³I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ ¹Then said I, Ah, Lord God! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you ³assured peace in this place.

14 Then the LORD said unto me, ¹The prophets prophesy lies in my name: ²I sent them

not, neither have I commanded them, A. M. 3403.
B. C. 601. neither spake unto them: they prophesy unto you a false vision and divination, and a thing of naught, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, ²yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And the people to whom they prophesy shall be cast out in the streets of Jerusalem, because of the famine, and the sword; ²and they shall have none to bury them, them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them; ¹Let mine eyes run down with tears night and day, and let them not cease: ²for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into ¹the field, then behold the slain with the sword! and if I enter into

¹ Isaiah lix. 1.—² Exodus xxix. 45, 46; Levit. xxvi. 11, 12. ³ Heb. *thy name is called upon us*, Dan. ix. 18, 19.—¹ Chap. ii. 23, 24, 25.—² Hosea viii. 13; ix. 9.—³ Exodus xxxii. 10; Chap. vii. 16; xi. 14.—⁴ Prov. i. 28; Isa. i. 15; lviii. 3; Chap. xi. 11; Ezek. viii. 18; Mic. iii. 4; Zech. vii. 13.

⁵ Chap. vi. 20; vii. 21, 22.—⁶ Chap. ix. 16.—⁷ Chap. iv. 10. ⁸ Heb. *peace of truth*.—⁹ Chap. xxvii. 10.—¹⁰ Chap. xxiii. 21; xxvii. 16; xxix. 8.—¹¹ Chapter v. 12, 13.—¹² Psalm lxxix. 3. ¹³ Chap. ix. 1; xiii. 17; Lam. i. 16; ii. 18.—¹⁴ Chap. viii. 21. ¹⁵ Ezek. vii. 15.

brought them into; *why shouldest thou be as a stranger in the land?*—That is, as one who, having no permanent interest in the land, is little concerned for its welfare; and as a wayfaring man, &c.—As a traveller who enters a place to stay only for a night, and never inquires, nor takes any care about the affairs of it. *Why shouldest thou be as a man astonished*—“As a man void of counsel,” so Houbigant. Or as one in such disorder, through some great emotion of mind, that he is able to do nothing. *As a mighty man, &c.*—As a mere man, who, though mighty, yet in many cases cannot save; or who, through some fear or surprise, is incapacitated to make use of his strength. *Yet thou, O Lord, art in the midst of us*—Of the whole land, according to thy declaration, Num. xxxv. 34, *I the Lord dwell among the children of Israel.*

Verses 10–12. *Thus saith the Lord, &c.*—Here God returns an answer to the complaints and expostulations of the prophet, contained in the eight preceding verses. *They have loved to wander*—They have been fond of their idols; and despising the divine succour, have run after that of strangers, and they have persisted in their sinful courses, notwithstanding all counsels. *Therefore the Lord doth not accept them*—He will not accept their own prayers or humiliations, nor thine intercessions on their behalf, but will punish them according to their deserts. *When they fast, I will not hear*—It is

likely a public fast had been appointed upon occasion of this drought, as there was in a like case in the Prophet Joel's time. *But I will consume them by the sword, famine, and pestilence*—Thus God threatens to add to the drought three sore judgments, ordinarily accompanying one another, both in God's threatenings and in the execution of them.

Verses 13–16. *Ah, Lord God! Behold the prophets, &c.*—See note on chap. iv. 10. *Thus saith the Lord*—And what he saith he will assuredly make good; *By the sword and famine shall those prophets be consumed*—They shall fall first by those very judgments, with the hopes of an exemption from which they have flattered others. *And the people shall be cast out in the streets, &c.*—The people contributed to their own delusions, and readily hearkened to such false prophets as confirmed them in their evil ways: God therefore justly threatens to punish them, because they were unwilling to know the truth.

Verses 17, 18. *Therefore thou shalt say this word unto them*—Either, 1st, The word spoken above; the threatenings denounced in the last two verses against the false prophets and the people, *the deceivers and the deceived*: or, 2d, As the passage is generally interpreted, and as our translators have understood it, the words following, namely, the prophet's lamentation and prayer. *Let mine eyes run down with tears*—As if he had said, However insensible you are

A. M. 3403. the city, then behold them that are
B. C. 601.

sick with famine! yea, both the prophet and the priest ⁴go about into a land that they know not.

19 ^bHast thou utterly rejected Judah? hath thy soul loathed Zion? Why hast thou smitten us, and ^cthere is no healing for us? ^dwe looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 We acknowledge, O LORD, our wickedness,

^a Or, *make merchandise against a land*, and men acknowledge it not, Chap. v. 13.—^b Lam. v. 22.—^c Chap. xv. 18.—^d Chap. viii. 15.

of your own condition, yet God commands me to bewail those calamities which I foresee are coming upon you. *For the virgin daughter of my people*—That is as dear to me as a daughter to her father; *is broken with a great breach*—Much greater than any she has yet sustained. The dissolution of a government, or body politic, is called a breach, by way of allusion to the breaking or disjoining the limbs of a human body. The prophet speaks as if he already saw the miseries attending the invasion of the country by the Chaldeans. *If I go forth into the field, &c.*—Multitudes lie dead in the field, slain with the sword; and in the city multitudes lie dying for want of food: doleful spectacle! *Yea both the prophet and the priest*—Namely, the false prophets, who flattered the people with their lies, and the wicked priests, who persecuted the true prophets, are now expelled their country, and *go about into a land they know not*—Either as prisoners and captives, whithersoever their conquerors lead them; or, as fugitives and vagabonds, wherever they can find shelter. Some understand it of the true prophets, Ezekiel and Daniel, who were carried to Babylon with the rest. But as the Hebrew word here used, כָּחָר, properly signifies, *to go about on account of traffic*, or, *merchandise*, the sense of the clause may be, “The prophet and the priest carry on a trade against the land, and acknowledge it not.” That is, they deceive the people with lying divinations for the sake of gain, and when accused of it, will not own their guilt. Blaney renders it, *They go trafficking about the city*, meaning, “They go about with their false doctrine and lying predictions, as pedlers do with their wares, seeking their own gain,” and *take no knowledge*—That is, “pay no regard to the miseries in which their country is involved, but act as if they were totally insensible of them.”

Verses 19–22. *Hast thou utterly rejected Judah?*—The prophet again returns to God, and expostulates with him, humbly imploring mercy for his people, which shows that he did not understand God's words to him, (verse 11,) as an absolute prohibition to pray for them. *Hath thy soul loathed Zion?*—Which was formerly thy delight, and the place thou didst choose for thy special residence. *Why hast thou smitten, &c.*—That is, So smitten that *there is*

and the iniquity of our fathers: for A. M. 3403.
^e we have sinned against thee. B. C. 601.

21 Do not abhor us; for thy name's sake, do not disgrace the throne of thy glory; ^fremember, break not thy covenant with us.

22 ^gAre there *any* among ^hthe vanities of the Gentiles that can cause rain? or can the heavens give showers? ⁱArt not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these *things*.

^e Psalm cvi. 6; Dan. ix. 8.—^f Psalm lxxiv. 2, 20; cvi. 45.
^g Zech. x. 1, 2.—^h Deut. xxxii. 21.—ⁱ Psa. cxxxv. 7; cxlviii. 8; Isa. xxx. 23; Chap. v. 24; x. 13.

no healing—Wounded us past recovery; none else can, and thou wilt not heal us. *We looked for peace, &c.*—All our hopes and expectations have been frustrated. *We acknowledge our wickedness*—The accumulated guilt of our land; and *the iniquity of our fathers*—Which we have imitated, and therefore are justly punished for it. We do not *cover* our sin, in which case we know we should not obtain mercy; we confess it, and hope to find thee faithful and just in forgiving it. *Do not abhor us*—Hebrew, שֶׁל תִּבְזֶה, *do not despise, or reject us*. What he deprecates is the judgments come already, and further coming on the people, the famine, sword, and pestilence, with the drought, under the sad effects of which they at present laboured; and he prays for their removal or prevention in these words, in which he implies, that the love of God to a people is the source of all the good which they can expect, and his wrath the source of all evil that can befall them. To enforce his petition he pleads, 1st, God's honour: *For thy name's sake*—That name of thine on which we call, and by which we are called; thy nature and attributes; let not these suffer an eclipse; let it not be said or thought by the heathen that thou art either unable or unwilling to protect and save thy people. *Do not disgrace the throne of thy glory*—The temple, with the ark in it, the especial symbol of thy presence, termed (chap. xvii. 12,) *a glorious high throne from the beginning*. Let not the desolations of it give occasion to idolaters to reproach him that used to be worshipped there, as if he wanted power or inclination to protect it; or, as if the gods of Babylon had been too strong for him. 2d, He pleads God's promise and covenant with Israel: *Remember, break not thy covenant with us*—“Thou hast promised to be our God, and that we should be thy people, chap. xi. 4; that is, That thou wouldst take us under thy protection. We have indeed forfeited all our title to thy promises by our sins, yet we beseech thee still to remember the relation we bear to thee.” *Are there any among the vanities of the Gentiles*—The vain idols, the imaginary beings, which have no existence save in the fancies of their worshippers, or the gods made by men's hands; *that can give rain? or can the heavens give showers?*—Without thy providence. Are showers purely owing to natural causes? Dost thou not direct when and where they shall fall? The giving

rain in its season is an argument for God's providence, often insisted upon in the Scriptures: see note on chap. v. 24. And the prophet, imploring from God a removal of the drought, argues from the impossibility of obtaining relief in any other way, neither

the heathen idols, nor the clouds, without God's will, being able to give rain. *Art not thou he, O Lord our God?—Namely, that givest it. Therefore we will wait upon thee—*For this blessing, and for the supply of all our other wants.

CHAPTER XV.

In this chapter, (1.) God replies to the preceding supplications, by declaring that not even the intercession of his favoured servants, Moses and Samuel, should divert him from executing his purpose of vengeance against Judah; which is denounced in terms of great severity, 1-9. (2.) Jeremiah complains to God of his continued struggle with his persecutors, and is assured of special protection while his enemies should be ruined, 10-14. (3.) He complains that notwithstanding his sincerity, fidelity, and diligence, in the discharge of his prophetic office, and his delight in God's word and will, he had very little comfort in his work, 15-18. (4.) Assurances of protection, security, and aid in the discharge of his office are renewed to him, on condition of obedience and fidelity on his part, 19-21.

A. M. 3403. **THEN** said the LORD unto me,
B. C. 601.

^a Though ^b Moses and ^c Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD; ^d Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity.

^a Ezekiel xiv. 14.—^b Exodus xxxii. 11, 12; Psalm xcix. 6. ^c 1 Samuel vii. 9.—^d Chapter xlii. 11; Ezek. v. 3, 12; Zech. xi. 9.—^e Lev. xxvi. 16.—^f Heb. families.—^g Chap. vii. 33; Deut. xxviii. 26.

3 And I will ^e appoint over them ^{A. M. 3403.}
four ¹ kinds, saith the LORD: the ^{B. C. 601.}

sword to slay, and the dogs to tear, and ^f the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And ² I will cause them to be ^g removed into all kingdoms of the earth, because of ^b Manasseh the son of Hezekiah king of Judah, for that which he did in Jerusalem.

5 For ⁱ who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside ³ to ask how thou doest?

² Heb. I will give them for a removing.—³ Deut. xxviii. 25; Chapter xxiv. 9; Ezekiel xxiii. 46.—⁴ 2 Kings xxi. 11, &c.; xxiii. 26; xxiv. 3, 4.—⁵ Isaiah li. 19.—⁶ Hebrew, to ask of thy peace.

NOTES ON CHAPTER XV.

Verse 1. *Then said the Lord unto me, &c.*—This is the Lord's answer to the fervent prayers of Jeremiah, contained in the last four verses of the preceding chapter. *Though Moses and Samuel stood before me*—By prayer or sacrifice to reconcile me to them; yet my mind could not be toward this people—Yet I could not be prevailed with to admit them into favour. "As God had forbidden Jeremiah before to intercede for them, because it would be to no purpose; so here he declares, that he would not admit the prayers of any others, though eminent favourites, in their behalf. Moses obtained pardon for the people after their sin in making the golden calf, Ex. xxxii. 34; and again, after their despising the promised land, Num. xiv. 20. Samuel's intercession prevailed for their deliverance out of the hands of the Philistines, 1 Sam. vii. 9. And these two persons are mentioned together, as remarkably prevalent by their prayers, Psal. xcix. 6, 8. But here God says, that if these very persons were alive, and in that near attendance to him which they formerly enjoyed, (for that is the import of the phrase, *To stand before him*,) yet even their prayers should not avert his

judgments from this people."—Lowth. *Cast them out of my sight*—Declare that they shall be cast out, as that which is in the highest degree odious and offensive; or tell them to come no more to me with their supplications, but to go out of my sanctuary. A strong declaration of determined displeasure. Thus the Lord dismisses them with a severity whereof we have few examples in Scripture. See Ezek. xiv. 14, 16.

Verses 2-5. *If they say unto thee, Whither shall we go forth?*—If they ask thee what thou meanest by going forth, and whither they shall go: thou shalt tell them, *Such as are for death to death, &c.*—In general, You shall go forth, saith God, to ruin and destruction; but shall not be all destroyed in one and the same way, but every one shall perish in that way which God hath appointed: some shall be destroyed by the pestilence, (for that is here to be understood by death, Rev. vi. 8, it being death without visible means,) others shall be destroyed by famine, others by the sword of the enemy, others shall go into captivity; but one way or other the greatest part of you shall be consumed. *And I will appoint over them four kinds*—Namely, of destroyers. *The*

A. M. 3403. B. C. 601. 6 ^k Thou hast forsaken me, saith the LORD, thou art ^l gone backward: therefore will I stretch out my hand against thee, and destroy thee; ^m I am weary with repenting.

7 And I will fan them with a fan in the gates of the land; I will bereave *them* of ⁿ children,

^k Chapter ii. 13.—^l Chap. vii. 24.—^m Hos. xiii. 14.—ⁿ Or, *whatsoever is dear*.—^o Isa. ix. 13; Chap. v. 3; Amos iv. 10, 11.

sword to slay—And those that are slain by it shall not enjoy the common rites of burial, but their carcasses shall be left a prey to *the dogs, the birds, and the wild beasts*, which last shall both tear their living bodies and their dead carcasses. *And I will cause them to be removed into all kingdoms, &c.*—Though the body of the people were removed into Babylon, yet it is more than probable that many of them became voluntary exiles to avoid the miseries which they saw coming upon their country. And, without doubt, the king of Babylon removed them into several kingdoms belonging to his large empire. These, it must be observed, are the very words of Moses, (Deut. xxviii. 25,) where he threatens the Israelites with a general dispersion over the world, which threatening received its completion, in part, by the Babylonish captivity, but more perfectly after the destruction of Jerusalem by the Romans. *Because of Manasseh*—In idolatry and other abominations he exceeded all the kings that preceded him: see 2 Kings xxi. 7–11. In his time the public worship of God was wholly suppressed, and idolatry introduced into the very temple; the law of God was likewise quite laid aside, and, in a manner, forgotten, as appears by the surprise Hilkiah was in when he found the original copy of the law in the house of the Lord. So that his sins filled up the measure of the Jews' iniquities; and therefore, notwithstanding the reformation wrought afterward by Josiah, the Lord turned not from the fierceness of his wrath kindled against Judah: see 2 Kings xxiii. 26, and xxiv. 3, 4. It must be observed, however, that it was not merely for his sins, or the sins of his times, that God so dreadfully punished the Jews in the days of Jehoiakim and Zedekiah; but it was also, and especially because they imitated the wicked example which Manasseh had set them, the reformation effected by Josiah being only partial, and of not long continuance. *For who shall, or, who will, have pity upon thee, O Jerusalem*—Thy sins render thee unworthy of pity, and all that see the calamities brought upon thee will acknowledge them to be just. *Who will go aside, &c.*—Who will be so much concerned for thee as to step a little out of his way to inquire after thee; a common instance of respect between persons in any degree acquainted. Rather they that pass by will insult over thy calamities.

Verses 6, 7. *Thou hast forsaken me, thou art gone backward*—God here, by more expressions of the same import with many that we have before met with, declares his steady resolution to destroy them for their apostacy from him; and represents him-

I will destroy my people, *since* ^a they return 'not from their ways.

8 Their widows are increased to me above the sand of the seas: I have brought upon them ^b against the mother of the young men a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrors upon the city.

^b Or, *against the mother city a young man spoiling, &c.*, or, *against the mother and the young men.*

self as an angry prince or parent, that had frequently been provoked by a subject or child whom he had often resolved to punish, but out of his clemency, or upon the mediation of others, had altered his mind, and resolved to spare him; but afterward had met with so many fresh provocations that his patience was quite tired out, and he was determined to bear no longer. *I will fan them with a fan*—Not a purging fan, to separate the chaff from them, but a scattering fan, to disperse and scatter them to *all the winds*, as Ezekiel expresses it, Ezek. v. 12. *In the gates of the land*—He alludes to a man standing in the gate of his thrashing-floor to fan and cleanse his corn. *I will deprive them of children*—The words, *of children*, are not in the Hebrew, and are unnecessarily supplied: it may as well be of any, or all their comforts and good things. *I will destroy my people*—The privilege they claim of being my people shall not protect them while they go on in their sinful courses.

Verse 8. *Their widows are increased above the sand of the seas*—A hyperbolical expression. The prophet still speaks of things to come as if present. In Jehoiakim's time we read of no great number of widows, but they were exceedingly multiplied when the city was besieged and taken in Zedekiah's time. *I have brought upon them against the mother, &c.*—Blaney renders this and the next clause, *I have brought against their mother a chosen one, spoiling at noon-day; I have caused to fall upon her suddenly an enemy and terrors.* By the mother here we are to understand Jerusalem, the mother-city, as she is termed in the margin, against which Nebuchadnezzar, the spoiler, was sent, and who came, not secretly, as a thief by night, but openly, with an army at noon-day. "Nebuchadnezzar might be called a *chosen one*," says Blaney, "as being selected by God to be the instrument and executioner of his vengeance. In the margin of our Bibles, *בחר* is rendered *a young man*; and this also would very properly characterize the same person." For Josephus (*Contrà Apion*, lib. i.) cites from Berosus, the Chaldean historian, a passage to the following purport: that 'Nabopolassar, king of Babylon, hearing that the provinces of Egypt, Cælo-Syria, and Phœnice had revolted, and being himself infirm through age, sent a part of his forces under his son Nebuchadnezzar, then in the prime of youth, *οὐτις ἐτι ἐν ἡλικίᾳ*, by whom those provinces were again reduced.' This was the expedition said to have been undertaken by him in the third year of Jehoiakim, king of Judah, in the course of which, after having

A. M. 3403. 9 ° She that hath borne seven lan-
B. C. 601. guisheth: she hath given up the
ghost; ¹her sun is gone down while *it was*
yet day: she hath been ashamed and con-
founded: and the residue of them will I de-
liver to the sword before their enemies, saith
the LORD.

10 ¶ ¹Wo is me, my mother, that thou hast
borne me a man of strife and a man of conten-
tion to the whole earth! I have neither lent on
usury; nor men have lent to me on usury;

° 1 Sam. ii. 5. — ° Amos viii. 9. — ° Job iii. 1, &c.; Chapter
xx. 14.

first defeated the Egyptian army at Carchemish, he laid siege to Jerusalem, took and plundered it, carrying away much spoil and many captives to Babylon." See chap. xli. 2; Dan. i. 1-3; 2 Kings xxiv. 1.

Verse 9. *She that hath borne seven languisheth*—Seven is put for many, (see 1 Sam. ii. 5,) and the multitude of the inhabitants of Jerusalem, the mother-city, is here alluded to; the prophet pursuing the metaphor of the former verse, and describing the mother-city under the figure of a woman that had been fruitful, but was now become feeble, and bore no children. He means that the people of Judah, which had been very numerous, were now greatly diminished. *Her sun is gone down while it was yet day*—In the midst of her prosperity she is reduced to this state of misery, being of a sudden overwhelmed with the greatest calamities, when she might have expected a long continuance of happiness. The expression is extremely strong, and denotes a sudden change from the highest dignity to the lowest abasement. *She hath been ashamed and confounded*—The judgments of God oppressed and confounded a part of the Jews before their captivity. *And the residue of them*—The remainder of them, saith God, shall be destroyed by the sword of the enemy.

Verses 10, 11. *Wo is me, my mother*—The prophet here complains of the opposition he met with from his countrymen for speaking unwelcome truths. *Thou hast borne me a man of contention to the whole earth*—Or, *whole land*, rather. I am the object of common hatred; every body takes occasion to quarrel with me, because I speak truths which they do not like to hear. *I have neither lent upon usury, &c.*—"The Jews were forbidden to take usury of their brethren, (Deut. xxiii. 19,) especially of the poor, (Exod. xxii. 25,) which was thought so great an oppression that it made the man who was guilty of it hated and cursed by every one. The prophet says that he had never done this, and yet every body was his enemy, only for delivering those messages which he had received from God." *The Lord said, Verily it shall be well with thy remnant*—The latter words of this verse expound the former: for by שְׁאִית, *remnant*, or *residue*, is meant the remnant of days that Jeremiah had to live. *Verily,*

yet every one of them doth curse me. A. M. 3403.
B. C. 601. 11 The LORD said, Verily it shall
be well with thy remnant; verily ° I will cause
the enemy to entreat thee *well* in the time of
evil and in the time of affliction.

12 Shall iron break the northern iron and the steel?

13 Thy substance and thy treasures will I give to the ° spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine

° Or, *I will entreat the enemy for thee.*—° Chap. xxxix. 11, 12; xl. 4, 5. — ° Psa. xlv. 12; Chap. xvii. 3.

I will cause the enemy to entreat thee well—I will by my providence so order it that how cruelly and severely soever the enemy may deal with thy countrymen, yet they shall use thee kindly when they shall take the city. This was accordingly fulfilled: the Chaldeans, when they took Jerusalem, and carried the inhabitants of the land into captivity, treated Jeremiah with great kindness, giving him his choice to go where he pleased, and bestowing gifts upon him, as we read chap. xxxix. 11, and xl. 3, 4.

Verse 12. *Shall iron break the northern iron?*—The northern iron is the hardest of any. "It is here," says Blaney, "justly supposed to denote, in a primary sense, that species of hardened iron, or steel, called in Greek χαλύβη, from the Chalybes, a people bordering on the Euxine sea, and consequently lying to the north of Judea, by whom the art of tempering steel is said to have been discovered. Strabo speaks of this people as known in former times by the name of Chalybes, but afterward called Chaldæi, and mentions their iron mines, lib. xii. p. 549. These, however, were a different people from the Chaldeans who were united with the Babylonians." "The words, if applied to Jeremiah, import thus much, that, as common iron cannot contend for hardness with the northern iron, or with steel, so the opposition which the Jews made against him should be easily vanquished and disappointed, because the Lord was *with him to save him*, verse 20. If the words relate to the Jews, as the following verses plainly do, the sense is, that the Chaldeans coming from the north would be as much too hard for them to engage with, as the northern iron was superior in strength to the common metal of that kind."—Lowth. But perhaps the expression is not merely metaphorical: it is not unlikely that the Babylonians had their armour from the Chalybes, and that therefore it was made of iron much harder, and of much better proof, than that of which the armour of the Jews was formed.

Verses 13, 14. Here God turns his speech from the prophet to the people. *Thy substance and thy treasures will I give to the spoil*—All thy riches and precious things shall be spoiled: there shall be no price taken for the redemption of them. *For all thy sins in all thy borders*—All parts of the country, even those which lay most remote, had contri-

A. M. 3403. enemies ^t into a land *which*, thou
B. C. 601.

knowest not: for a ^u fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, ^x thou knowest: remember me, and visit me, and ^y revenge me of my persecutors; take me not away in thy long-suffering: know that ^z for thy sake I have suffered rebuke.

^t Chap. xvi. 13; xvii. 4.—^u Deut. xxxii. 22.—^x Chap. xii. 3.—^y Chap. xi. 20; xx. 12.—^z Psa. lxi. 7.—^a Ezek. iii. 1, 3; Rev. x. 9, 10.

buted to the national guilt, and all shall be brought to account. *And I will make thee to pass with thine enemies, &c.*—They shall stay in their own country till they see their estates and all their property ruined, and then they shall be carried into captivity, to spend the remains of a miserable life in slavery. And all this is the fruit of God's wrath; *for a fire*, says he, *is kindled in mine anger, which shall burn upon you*—And, if not extinguished in time, will burn to eternity.

Verses 15, 16. O Lord, thou knowest—Thou knowest my sincerity, how faithfully I have declared thy will: or, thou knowest my sufferings, how wickedly my enemies act toward me. It is matter of comfort to us, that, whatever befalls us, we have a God to go to, before whom we may spread our case, and to whose omniscience we may appeal, as the prophet here does. *Remember me, and visit me*—Think upon me for good, and visit me with thy love, while this people are visited with thy wrath. *Revenge me*—Or, rather, *Vindicate me, from my persecutors*, as the Hebrew, *הוֹקֵם לִי מִכָּרְפִי*, may be properly rendered: give judgment against them, and let that judgment be executed so far as is necessary for my vindication, and to compel them to acknowledge that they have done me wrong: see note on chap. xi. 20. *Take me not away in thy long-suffering*—While thou exercise long-suffering toward my persecutors, and forbear to vindicate my cause and defend me, let them not prevail to take away my life. Or, as some understand his words, Though I am a sinner, and deserve to be punished as such among the Jews, yet exercise toward me patience and long-suffering, and let me not be taken away into captivity. *Know that for thy sake I have suffered rebuke*—Lord, remember that my reproach, and all that I suffer, is for thy sake, because I have faithfully declared thy truth, and defended thy honour and glory. *Thy words were found, and I did eat them*—The words which, from time to time, thou didst reveal to me, were by me readily received, meditated upon, and inwardly digested. *And thy word was unto me the joy, &c., of my heart*—That is, either, 1st, Though some of thy words were very dreadful, and foretold the ruin of my country, which is very dear to me, and in the ruin of which I cannot but have a deep share, yet, because they proceeded from thee, I was glad to hear them, and be thy instrument to communicate them to thy peo-

16 Thy words were found, and I did ^a eat them; and ^b thy word was unto

me the joy and rejoicing of my heart: for ^c I am called by thy name, O LORD God of hosts.

17 ^e I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation.

18 Why is my ^d pain perpetual, and my wound

^b Job-xxiii. 12; Psalm cxix. 72, 111.—^c Hebrew, *thy name is called upon me*.—^e Psalm i. 1; xxvi. 4, 5.—^d Chapter xxx. 15.

ple, all my natural affections being swallowed up in zeal for thy glory. Or, 2d, Thy word of commission, by which I was made thy prophet, was at first very grateful and pleasing to me; and I was glad when thou didst, at any time, reveal thy will to me, and authorize and enjoin me to make it known to the people. For though the execution of this office was not attended with any secular advantages, but, on the contrary, exposed me to contempt and persecution; yet, because I was thereby serving and glorifying thee, and doing good, I was glad to be so employed, and it was my *meat and drink to do thy will*. *For I am called by thy name, O Lord God of hosts*—I became a prophet by thy authority, and am thy messenger, and thou, the Lord of hosts, art able to protect me.

Verses 17, 18. *I sat not in the assembly of the mockers*—Or, *of those that make merry*, as *מְשַׁחֲקִים* is elsewhere rendered: see chap. xxx. 19, and xxxi. 4. Jeremiah soon found that the joy which he had conceived in being called to the prophetic office, and favoured with extraordinary communications from God, was turned into heaviness, God continually filling his mouth with dreadful messages, and his prophecies containing nothing but terrible denunciations of wrath against a sinful people. Hence his whole prophetic life was to him a time of sorrow and solitude, a time when he sat alone mourning and weeping, in secret, for the indignation of God, revealed to him against his people; *nor rejoiced*—I did not, with the deriders and scorers of thy word, give a loose to joy and mirth at a time when thy severe judgments were denounced, and when the most dreadful calamities hung over the country. *Because of thy hand*—God's hand may be understood of his judgments, which, being denounced by the prophet, might be resembled to a hand stretched out, and just ready to strike; or else of the prophetic impulse which was strong upon Jeremiah, and, in a manner, forced him to be the messenger of evil tidings. God's judgments, as they were represented to the prophets, often raised such dreadful ideas in their minds as affected them in an extraordinary manner, especially if their threatenings concerned their own country, or the church of God. *Why is my pain perpetual, &c.*—These seem evidently to be the words of Jeremiah, complaining of the hard task which God had put upon him, continually filling his mouth with such bitter words of evil against the people as ex-

A. M. 3403. incurable, *which* refuseth to be healed? wilt thou be altogether unto me ^{as a liar, and ^f as waters that ^s fail?}

19 ¶ Therefore thus saith the LORD, ⁸ If thou return, then will I bring thee again, *and* thou shalt ^h stand before me: and if thou ⁱ take forth the precious from the vile, thou shalt be as my mouth: let them return unto thee; but return not thou unto them.

^a Chapter i. 18, 19.—^f Job vi. 15, &c.—⁸ Heb. *be not sure.*
^g Zech. iii. 7.

20 And I will make thee unto this ^{A. M. 3403.} people ^{B. C. 601.} a fenced brazen ^k wall: and they shall fight against thee, but ^l they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

^h Verse l.—ⁱ Ezek. xxii. 26; xlv. 23.—^k Chap. i. 18; vi. 27.
^l Chap. xx. 11, 12.

posed him to their most implacable rage, so that his misery seemed like an incurable wound, attended with excruciating pain, for which there was no remedy but patience. *Wilt thou be altogether to me as a liar, and waters that fail?*—No, I know thou wilt not. God is not a man that he should lie. The fountain of life will never be to his people as waters that fail. The sense is, “Thou hast promised to be my defence against mine enemies; and wilt thou altogether deceive me? like little brooks, which are dried up in summer, when they are most wanted, and so disappoint the thirsty traveller: see Job vi. 15. The prophet here sets down the perplexities he laboured under, by reason of the opposition he continually met with from ungodly men, in the execution of his office; just as the psalmist relates the misgivings of his mind when he was under great troubles and temptations. But then presently he checks such thoughts, calls to mind God’s gracious promises, and encourages himself to rely upon him. And the like encouragements are recorded in the following verses of this chapter.”—Lowth.

Verses 19–21. *Therefore thus saith the Lord*—In these verses we have God’s gracious answer to the preceding expostulation. Though the prophet betrayed much human frailty in his address, yet God vouchsafed to answer him with good and comfortable words, for he knows our frame. *If thou return*—Namely, from thy diffidence and distrust in my providence and promises; *then will I bring thee*

again, and thou shalt stand before me—I will restore thee to the former favour thou hadst with me, and thou shalt be my prophet; to reveal my mind to the people. *And if thou take the precious from the vile*—If thou separate the precious truths of God from the vile fancies of men; or rather, if thou preach so as to distinguish good and bad men from each other, encouraging the good, and reproving the wicked, then I will continue thee as my prophet, to speak in my name; and thou wilt answer the character of a true prophet, whose office it is to utter the words that God puts into his mouth, without adding thereto, or diminishing from them. *Let them return unto thee, &c.*—He here charges the prophet to keep his ground, and not to go over to wicked men; but to use his endeavour to reduce them to that obedience which he yielded to God. *And I will make thee unto this people a fenced wall*—Which the storm batters and beats violently upon, but cannot shake; and *they shall fight against thee*—They will still continue their opposition; *but they shall not prevail*—Namely, to drive thee from off thy work, or to cut thee off from the land of the living. *For I am with thee to save thee*—And I have wisdom and power enough to deal with the most formidable enemy. *I will deliver thee out of the hand of the wicked*—The wicked Jews; *and out of the hand of the terrible*—The power of the terrible Chaldeans, into whose hands thou shalt come, but shalt be preserved from any harm by the workings of my providence in thy favour.

CHAPTER XVI.

The prophecy which begins here is continued to the end of the 18th verse of the next chapter. Nor is there any reason to suspect its being out of its proper place, but that it was delivered, as well as those of the preceding chapters, toward the beginning of Jehoiakim’s evil reign. (1.) The prophet is forbidden to marry or beget children, because of the judgments that were about to fall upon all the inhabitants of the land, both old and young, 1–4. (2.) For the like reasons, he is commanded not to join with any of his neighbours, either in their mourning, or in their convivial mirth, 5–9. (3.) He shows that their calamities were the effect of their apostacy and disobedience, for which God would drive them into exile, and give them no quarter till he had fully requited their wickedness, 10–18. But, (4.) Their future restoration is immediately foretold, 14, 15; as is also the conversion of the Gentiles, 19–21.

A. M. 3403. THE word of the LORD came also
B. C. 601. unto me, saying,

2 Thou shalt not take thee a wife, neither shalt thou have sons nor daughters in this place.

3 For thus saith the LORD concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land:

4 They shall die of ^a grievous deaths; they shall not be ^b lamented; neither shall they be buried; *but* they shall be ^c as dung upon the face of the earth: and they shall be consumed by the sword, and by famine; and their ^d car-

asses shall be meat for the fowls of heaven, and for the beasts of the earth. A. M. 3403.
B. C. 601.

5 For thus saith the LORD, ^e Enter not into the house of ¹ mourning, neither go to lament nor bemoan them: for I have taken away my peace from this people, saith the LORD, *even* loving-kindness and mercies.

6 Both the great and the small shall die in this land: they shall not be buried, ^f neither shall *men* lament for them, nor ^g cut themselves, nor ^h make themselves bald for them:

7 Neither shall *men* ² tear themselves for them in mourning, to comfort them for the dead; neither shall *men* give them the cup of con-

^a Chapter xv. 2.—^b Chap. xxii. 18, 19; xxv. 33.—^c Psalm lxxxiii. 10; Chap. viii. 2; ix. 22.—^d Psa. lxxix. 2; Chapter vii. 33; xxxiv. 20.—^e Ezek. xxiv. 17, 22, 23.—^f Or, *mourning feast*.

^f Chapter xxii. 18.—^g Lev. xix. 28; Deut. xiv. 1; Chapter xli. 5; xlvii. 5.—^h Isa. xxii. 12; Chap. vii. 29.—² Or, *break bread for them*, as Ezek. xxiv. 17; Hos. ix. 4; Deut. xxvi. 14; Job xlii. 11.

NOTES ON CHAPTER XVI.

Verses 1-4. *The word of the Lord came, &c.*—Here begins a new discourse, wherein God forbids Jeremiah to marry, principally with a view to show the miseries of parents, and the confused and ruinous state of things in Judea. "Fruitfulness was promised as a blessing under the law, Deut. xxviii. 4, but ceased to be so in such difficult times as were coming upon the Jewish nation. For parents could not promise to themselves any comfort in their children, who must be exposed to the many miseries that attend a hostile invasion and a conquering army."—Lowth. *They shall die of grievous deaths*—Hebrew כמות תהלאים, *mortibus ægritudinum, id est, ægerrimis*, Buxtorf. Literally, *of deaths of sicknesses*, that is, very sorrowful deaths; meaning, Blaney thinks, epidemical disorders, (such as the pestilence,) terminating in death. It, no doubt, however, also includes death by the sword and by famine.

Verses 5, 6. *Enter not into the house of mourning*—Or, *of a mourning feast*, according to the reading in the margin, the word כרוז, occurring also Amos vi. 7, and being there rendered *a banquet*. The sense seems to be, Do not go to comfort such as mourn for any friends or relations dead; their feastings on those occasions being upon a consolatory account: those that die are most happy. *For I have taken away my peace from this people*—That is, I have put a full period to their prosperity, and deprived them of every thing wherewith they might comfort themselves and one another; *even loving-kindness and mercies*—These shall be shut up and restrained, which are the springs from whence all the streams of comfort flow to mankind. *Both the great and the small shall die in this land*—The land of Canaan that used to be called the land of the living. *They shall not be buried, &c.*—So many of all ranks and ages shall die that men shall have no time to bury them, or there shall not be a sufficient number left alive to bury the dead. *Neither shall men lament for them*—Nor shall men have leisure, through

their own miseries, to lament for the miseries of others. Or their own calamities shall be so great that they will render them insensible to the calamities of others. *Nor cut themselves, &c.*—The law expressly forbade the Israelites to make any cuttings in their flesh at funeral obsequies, Lev. xix. 28; Deut. xiv. 1. Notwithstanding which prohibition, this practice seems to have been adopted by the Jews, among other heathenish customs. Shaving of the head also was a usual expression of mourning, chap. vii. 29.

Verse 7. *Neither shall men tear themselves for them*—According to this translation the phrase alludes to another expression of immoderate grief, which consisted in tearing their flesh with their nails. But according to the marginal reading, the sense is, *Neither shall men break bread for them*; alluding to the mourning-feast, mentioned verse 5. So the LXX., οὐ μὴ κλασθῇ ἄρτος ἐν πένθει αὐτῶν εἰς παρακλησιν ἐπὶ τεθνηκότι, "bread shall by no means be broken in their mourning, for consolation concerning the dead." So also the Vulgate. As to the custom alluded to, Jerome informs us, in his commentary on this place, that "it was usual to carry provisions to mourners, and to make an entertainment, which sort of feasts the Greeks call περιδειπνα, and the Latins *parentalia*." The origin of which custom undoubtedly was, that the friends of the mourner, who came to comfort him, (which they often did in great numbers, as we learn from John xi. 19,) easily concluding, that a person so far swallowed up of grief, as even to forget his own bread could hardly attend to the entertainment of so many guests, each sent in his proportion of meat and drink, in hopes to prevail upon the mourner, by their example and persuasions, to partake of such refreshment as might tend to recruit both his bodily strength and his spirits. To this custom Tobit is thought to refer when, among other exhortations to his son, he directs him to *pour out his bread on the burial of the just*. See Blaney. It must be observed, that among the Hebrews all things

A. M. 3403. solation to ¹ drink for their father or
B. C. 601. for their mother.

8 Thou shalt not also go into the house of feasting, to sit with them to eat and to drink.

9 For thus saith the LORD of hosts, the God of Israel; Behold, ¹ I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride.

10 ¶ And it shall come to pass, when thou shalt show this people all these words, and they shall say unto thee, ¹ Wherefore hath the LORD pronounced all this great evil against us? or what is our iniquity? or what is our sin that we have committed against the LORD our God?

11 Then shalt thou say unto them, ^m Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have

served them, and have worshipped ^{A. M. 3403.} them, and have forsaken me, and ^{B. C. 601.} have not kept my law;

12 And ye have done ⁿ worse than your fathers; for, behold, ^o ye walk every one after the ³ imagination of his evil heart, that they may not hearken unto me:

13 ^p Therefore will I cast you out of this land ^q into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; where I will not show you favour.

14 ¶ Therefore behold, the ^r days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt;

15 But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and ^s I will bring them again into their land that I gave unto their fathers.

¹ Proverbs xxxi. 6, 7.—^k Isaiah xxiv. 7, 8; Chapter vii. 34; xxv. 10; Ezekiel xxvi. 13; Hosea ii. 11; Revelation xviii. 23. ^l Deut. xxix. 24; Chapter v. 19; xiii. 22; xxii. 8.—^m Deut. xxix. 25; Chap. xxii. 9.

ⁿ Chapter vii. 26.—^o Chapter xiii. 10.—^p Or, stubbornness. ^q Deut. iv. 26, 27, 28; xxviii. 36, 63, 64, 65.—^r Chap. xv. 14. ^s Isaiah xliii. 18; Chap. xxiii. 7, 8.—^t Chap. xxiv. 6; xxx. 3; xxxii. 37.

eaten were called bread. *Neither shall men give them the cup of consolation for their father, &c.*—They were also wont, on these occasions, to send wine, or some other cheering liquor to drink, that they might forget their sorrows. This is called here *the cup of consolation*. Sir John Chardin, in one of his MSS. tells us, that “the oriental Christians still make banquets of the same kind, by a custom derived from the Jews; and that the provisions spoken of in this verse were such as were wont to be sent to the house of the deceased, where healths were also drunk to the survivors of the family.” God here tells the Jews by his prophet, that the time should come, when so many should die, and so fast, and the rest should be so much upon the brink of the grave, that they should have neither leisure nor heart for using these ceremonies.

Verses 8, 9. *Thou shalt not also go into the house of feasting*—God not only forbade his prophet to go into houses of mourning, but forbade him also to go into houses where people were wont to eat and drink on joyful occasions, because it would be unseasonable, and would not agree with the afflictive dispensations of Providence that were coming on the land and nation, God called aloud for *weeping, mourning, and fasting*, because he was coming forth against them in his judgments, and it was time for them to humble themselves before him. And it well became the prophet, who gave them the warning, to give them an example of taking the warning himself, and complying with it; and so to make it appear that he did himself believe what he declared to them. *For, behold I will cause to cease the voice*

of mirth, &c.—In the approaching time of general desolation, all the solemn seasons of mirth and gladness shall cease, as well public as private. The solemn feasts, which were always observed with great expressions of joy, shall be no more celebrated, nor shall nuptial solemnities and other private occasions of rejoicing be any longer observed.

Verse 13. *Therefore shall ye serve other gods day and night*—The opportunities of frequenting the public worship of the true God shall be taken from you, as a just judgment upon you for your neglect of his service in your own country; and you shall be exposed to the peril of being seduced by the Chaldeans to the worship of idols: see Deut. iv. 28, and xxviii. 36, where Moses utters a similar prediction. Compare also 1 Sam. xxvi. 19.

Verses 14, 15. *Therefore, behold the days come, saith the Lord, &c.*—The particle *לכן* seems to be very improperly rendered *therefore* here. It evidently sometimes signifies *notwithstanding*, or *nevertheless*; see note on Isa. xxx. 18, and sometimes, *yet surely*, as chap. v. 2, of this prophecy; which sense agrees well with the scope of this place, and connects this verse with the words foregoing. And so it seems it should be rendered, chap. xxx. 16, and xxxii. 36. Blaney, however, thinks that both in this verse and in all these passages, as also chap. xxiii. 7 and Hos. ii. 14, it more properly signifies, *after this*. Accordingly, he translates this clause, *after this, behold the days come, saith Jehovah, &c.*, observing, “that this notice of a future restoration was here inserted on purpose to guard the people, during their exile, from falling into idolatry through despair, by

A. M. 3403. 16 ¶ Behold, I will send for many
B. C. 601. ¹fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine ^ueyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And first I will recompense their iniquity

¹ Amos iv. 2; Hab. i. 15.—^u Job xxxiv. 21; Proverbs v. 21; xv. 3; Chap. xxxii. 19.—^x Isa. xl. 2; Chap. xvii. 18.

letting them see they had still a prospect of recovering God's wonted favour and protection." To which may be added, that he probably intended also, in thus sweetening the dreadful threatenings preceding with this comfortable promise, to prevent such as were pious among them, or should be brought to repentance by these terrible calamities, from being swallowed up of overmuch sorrow. *It shall no more be said, &c.*—The bringing of Israel out of the Egyptian bondage shall not be so much spoken of and celebrated as their deliverance from their captivity in Babylon. In fact, the latter was in several respects more remarkable than the former. Their deliverance from the power of the king of Egypt was extorted from him by terrifying miracles, which scarcely brought him to a compliance; but their deliverance from their captivity in Babylon was voluntarily granted them by Cyrus, a far greater king than the king of Egypt, and attended by a decree extremely honourable to them.

Verses 16–18. *Behold, I will send, &c.*—This may be better rendered, *But now I will send, &c.*—Because here the prophet returns to denounce threatenings; *many fishers, and they shall fish them*—"It is common with the sacred writers to represent enemies and oppressors under the metaphors of *fishers* and *hunters*, because they use all the methods of open force and secret stratagem to make men their prey." By these two characters the same enemies are probably meant, namely, the Chaldeans, who should take different methods, one after another, to destroy them; besieging them in their cities, and taking them like fish, enclosed in a net; and afterward pursuing the scattered parties from place to place, till they got them into their hands; so that one way or other, few, if any, would be suffered to escape. Compare Isa. xxiv. 17, 18, where it is in like manner foretold, that those who escaped from one danger should fall by another. See Blaney. *For mine eyes are upon all their ways*—I mark all their sins, though they commit them never so secretly, and palliate them never so artfully. They have not their eyes upon me; have no regard to me, stand in no awe of me: but I have mine eye upon them, and neither they nor any of their ways are hid from me. *I will recompense their iniquity double*—Not double to what it deserves, but double to what they expect, and to what I have done for-

and their sin ^xdouble; because ^ythey have defiled my land, they have filled mine inheritance with the carcasses of their detestable and abominable things.

19 O LORD, ^zmy strength and my fortress, and ^amy refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and *things* ^bwherein *there is no profit*.

^y Ezekiel xliii. 7, 9.—^z Psalm xviii. 2.—^a Chapter xvii. 17.
^b Isa. xlii. 10; Chap. ii. 11; x. 5.

merly. Or, I will recompense it abundantly; they shall now pay for their long reprieve and the divine patience they have abused; *because they have defiled my land*—By their idolatry, blood, cruelty, and other sins; *have filled mine inheritance with the carcasses of their detestable things*—Their idols, which are elsewhere called carcasses, not only because they were without life, but also because of their filthiness and hatefulness in the sight of God: see Lev. xxvi. 30; Ezek. xliii. 7, 9. Or the words may be explained of the human sacrifices which were offered to idols.

Verses 19, 20. *O Lord, my strength*—To support and comfort me; *my fortress*—To protect and shelter me; *and my refuge in the day of affliction*—To whom I may flee for deliverance and consolation; *the Gentiles, the nations, shall come to thee from the ends of the earth*—The prophet, shocked at the apostacy of Israel, and concerned for God's honour, here comforts himself by looking forward to the time when even the Gentiles themselves should become sensible of the absurdity of their hereditary idolatry, and be converted to the acknowledgment of the one living and true God: and this remarkable and desirable event he predicts, the more emphatically to demonstrate the unreasonableness and folly of forsaking him for idols. *And shall say*—That is, the Gentiles shall say, *Surely our fathers, our ancestors, have inherited lies, vanity, &c.*—And did not receive the satisfaction they promised themselves and their children; we are now sensible of the folly and deception of their idolatrous worship, by which they were cheated to their ruin, and therefore we will entirely and for ever renounce it, and in all our wants address ourselves to the true God as our only refuge and protection. *Shall a man make gods unto himself?*—Thus the prophet represents the Gentiles, when enlightened by the truth, as reasoning with themselves. Shall a man be so ignorant and foolish; so perfectly void of reason and discernment, as to make gods to himself, the creatures of his own fancy, the work of his own hands, which are really *no gods*? Can a man be so infatuated, so entirely lost to human understanding, as to expect any divine blessing or favour from that which pretends to no divinity but what it first received from him? Observe, reader, that reformation is likely to be sincere and durable which results from a rational conviction of the gross

A. M. 3403. 20 Shall a man make gods unto
B. C. 601. himself, and ^c they are no gods?

21 Therefore behold, I will this once cause

^c Isa. xxxvii. 19; Chap. ii. 11; Gal. iv. 8.—^d Exodus xv. 3;

absurdity which there is in sin, and the service of Satan.

Verse 21. *Therefore I will this once*—Or, as הוּא עַתָּה may be rendered, *at this time*, as the same expression is rendered, 2 Sam. xvii. 7. *Cause them to know my hand and my might, &c.*—"The time alluded to is undoubtedly that when the gospel was to be preached to, and embraced by, the Gen-

them to know, I will cause them to A. M. 3403.
know my hand and my might; and B. C. 601.
they shall know that ^d my name is ^e The Lord.

Ch. xxxiii. 2; Amos v. 8.—^f Or, JEHOVAH, Psa. lxxxiii. 18.

tiles; when God promises that he would make such a display of his mighty power as should amply convince them of the truth of his existence and divinity. *They shall know that my name is JEHOVAH*—A name which implies absolute and necessary existence, the real source and origin of all perfection; and they shall know it by the blessings which shall, from my providence, be derived to them."—Blaney.

CHAPTER XVII.

In this chapter, (1,) The prophet describes the attachment of the people of Judah to idolatry, and foretels the fatal consequences, 1-4. (2,) He contrasts the accursed condition of him that rests his trust on man, with the blessedness of one that trusts in God; and illustrates both by apt and lively comparisons, 5-8. (3,) He shows, that, be the human heart ever so false and wicked, God can detect, and will finally punish, its wiles and deceits, 9-11. (4,) He acknowledges that sure salvation comes from God, and from him only, 12-14. And, (5,) Complaining of those that scoffed at his predictions, he prays for the divine countenance and support against them, 15-18. (6,) The prophet, in the name of God, delivers a distinct prophecy relative to the strict observance of the sabbath day, which he was sent to proclaim aloud in all the gates of Jerusalem, as a matter which concerned the conduct of each individual, and the general happiness of the whole, 19-27.

A. M. 3403. THE sin of Judah is written with
B. C. 601. a ^a pen of iron, and with the
^b point of a diamond: it is ^b graven upon the
table of their heart, and upon the horns of your
altars;

2 Whilst their children remember their altars

^a Job xix. 24.—^b Heb. nail.—^c Prov. iii. 3; 2 Corinthians
iii. 3.

and their ^c groves by the green trees A. M. 3403.
upon the high hills. B. C. 601.

3 O my mountain in the field, ^d I will give
thy substance and all thy treasures to the spoil,
and thy high places for sin, throughout all thy
borders.

^e Judg. iii. 7; 2 Chron. xxiv. 18; xxxiii. 3, 19; Isa. i. 29; xvii.
8; Chap. ii. 10.—^f Chap. xv. 13.

NOTES ON CHAPTER XVII.

Verses 1, 2. *The sin of Judah is written with a pen of iron*—Many of the Jews, though living in the habitual commission of the grossest crimes, were, nevertheless, self-righteous, and thought they did not deserve that God should enter into judgment with them in any such way as Jeremiah foretold he would do. *Wherefore, said they, hath the Lord pronounced all this great evil against us? What is our iniquity? What is our sin?* chap. xvi. 10. Here the prophet tells them their sin was too plain to be denied, and too bad to be excused: that it was written in indelible characters, not only before God, to whose omniscience it lay continually open, but in their own hearts and consciences; as if written with a pen of iron, or an engraving instrument, or the point of a diamond; instruments employed to make durable inscriptions on hard substances. As if he had said, Their sins are as manifest, and the remembrance of them as durable, as the memorable actions which have been engraven on pillars of stone, or tablets of brass, to give them notoriety, and preserve them

from oblivion. The expression, *it is graven upon the table of their hearts*, may also be intended to signify the rooted affection which they had to sin, especially to the sin of idolatry; that it was woven into their very nature, and was as dear to them as that is to us, of which we say, *It is engraven on our hearts*. In like manner, their idolatrous altars and other monuments of their heathenish superstitions, were undeniable tokens of the corrupt inclinations of their hearts, which were altogether estranged from God and his true worship. Or their sin might be said to be *engraven on the horns of their altars*, because the blood of the sacrifices which they offered to their idols was sprinkled there, or because their altars had some inscription upon them, declaring to what idol each altar was consecrated. *Whilst their children remember their altars*—This shows how inveterate they were in this sin of idolatry, that they taught it to their children.

Verses 3, 4. *O my mountain in the field*—By this expression the prophet is thought, by many interpreters, to intend the temple, which stood on a moun-

A. M. 3403. 4. And thou, even ²thyself, shalt
B. C. 601. discontinue from thy heritage that I
gave thee; and I will cause thee to serve thine
enemies in ^othe land which thou knowest not:
for ^fye have kindled a fire in mine anger,
which shall burn for ever.

5 ¶ Thus saith the LORD; ^sCursed be the
man that trusteth in man, and maketh ^hflesh

^a Heb. in thyself. — ^o Chap. xvi. 13. — ^f Chap. xv. 14. — ^s Isa.
xxx. 1, 2; xxxi. 1. — ^h Isa. xxxi. 3. — ⁱ Chap. xlviii. 6.

tain, called elsewhere, *the mountain of the Lord's house*, (Isa. ii. 2,) and *the holy mountain*. And this, as being the principal part of Jerusalem, is understood as being put, by way of synecdoche, for the whole city. Michaelis paraphrases it thus: "O Jerusalem, which hast long been situate on my chosen mountain, and surrounded by a most fertile country, the land of Canaan." But Cocceius thinks that the Jewish people are hereby enigmatically compared with the rest of the world, as a mountain situated in the midst of a level plain, and distinguished with a glory which did not belong to the world in general. And it must be acknowledged that nations and princes of great power and eminence are often figuratively called mountains, in regard to their strength and elevation: see chap. li. 25; Isa. xli. 15; Zech. iv. 7. Judah, therefore, in general, as well as Jerusalem in particular, may be here styled *God's mountain*, as having been chosen by him, and thereby raised to a degree of elevation above all other people: see a confirmation of this interpretation, chap. xxxi. 23. *I will give thy substance, and all thy treasures, to the spoil*—Both the products of the country, and the stores of the city, shall be seized by the Chaldeans. Justly are men stripped of that with which they have served their idols, and which has been made the food and fuel of their lusts. *And thy high places for sin*—You have worshipped your idols on the high places, and now they shall be given for a spoil; *in all your borders*—See note on chap. xv. 13. Observe, reader, what we make an occasion of *sin*, God will make a matter of *spoil*; for what comfort can we expect in that wherewith God is dishonoured? *And thou, even thyself, shalt discontinue from thy heritage*—*Shalt intermit the occupation of thy land*, as the word שָׁכַח, here used, signifies, Exod. xxiii. 11. The prophet undoubtedly alludes to the seventh year of release, enjoined by Moses, Deut. xv. 1, which law the Jews had a long time neglected out of covetousness, and refused to observe, even after a solemn engagement to the contrary, chap. xxxiv. 8, &c. So here the passage implies, that since they would not release their land nor their servants in the sabbatical years, as God had enjoined them, he would dispossess them of the inheritance which he had given them, and *the land shall enjoy her sabbaths*, according to the prescription of the law: see Lev. xxvi. 34. *And I will cause thee to serve thine enemies in the land which thou knowest not*—As a punishment for thy compelling thy ser-

his arm, and whose heart departeth
from the LORD. A. M. 3403
B. C. 601.

6 For he shall be ⁱlike the heath in the desert, and ^kshall not see when good cometh; but shall inhabit the parched places in the wilderness, ^lin a salt land and not inhabited.

7 ^mBlessed is the man that trusteth in the LORD, and whose hope the LORD is.

^k Job xx. 17. — ^l Deut. xxix. 23. — ^m Psalm ii. 12; xxxiv. 8; cxv. 1; cxlvi. 5; Prov. xvi. 20; Isa. xxx. 18.

vants to serve thee in thy own land, when I enjoined thee to set them at liberty. *For ye have kindled a fire in mine anger, &c.*—By your idolatries and other sins you have increased my wrath to such a fire that it shall burn for a long time in terrible judgments upon you in this world, and shall burn all such as remain impenitent *for ever*, in the world to come.

Verses 5, 6. *Cursed be the man that trusteth in man*—Who places that confidence in the wisdom or power, the kindness or faithfulness of any man or number of men, which ought to be placed in God only; that is, miserable is the man that doth so, for he leans upon a broken reed, which will not only fail him, but will *run into his hand and pierce it*. It must be observed, however, that the prophet denounces this curse here chiefly with respect to the confidence which the Jews placed in the assistance of the Egyptians and their other allies, when threatened by the Chaldeans. *And maketh flesh his arm*—Trusts for support or aid in a mere mortal man, termed *flesh*, to show his weakness and frailty, in opposition to the power of the almighty and immortal God. *And whose heart departeth from the Lord*—As the hearts of all do who put their trust in man. They may perhaps draw nigh to God with their mouths, and honour him with their lips, but really their hearts are far from him. *For he shall be like the heath in the desert*—Hebrew כְּעֵר, like the tamarisk, as some render the word, *virgultum tenue, humile, fragile*, says Buxtorf, *a small, low, and weak shrub*. Sapless and useless; he shall be barren of solid comfort for the present, and destitute of well grounded hopes for the future. *And shall not see when good cometh*—Shall not partake of any good; *but shall inhabit the parched places in the wilderness*—From whence he can derive no profit or consolation; *in a salt land, &c.*—Barren and unfruitful, Deut. xxix. 23; Judges ix. 45. Observe well, reader, they that trust in their own righteousness and strength, and think they can be saved without the merit and grace of Christ, thus *make flesh their arm*, and their souls cannot prosper either in graces or comforts; they can neither produce the fruits of acceptable obedience to God; nor reap the fruits of saving blessings from him, but *dwell in a dry land*.

Verses 7, 8. *Blessed is the man that trusteth in the Lord*—That lives in continual obedience to him, and relies entirely upon him for every blessing he wants for his body or soul, for himself or others

A. M. 3403. 8 For he shall be ⁿ as a tree planted
B. C. 601. by the waters, and *that* spreadeth out
her roots by the river, and shall not see when
heat cometh, but her leaf shall be green; and
shall not be careful in the year of ³ drought,
neither shall cease from yielding fruit.

9 ¶ The heart *is* deceitful above all *things*,
and desperately wicked: who can know it?

ⁿ Job viii. 16; Psa. i. 3.—³ Or, *restraint*.—¹ Sam. xvi. 7;
1 Chron. xxviii. 9; Psa. vii. 9; cxxxix. 23, 24; Prov. xvii. 3;
Chap. xi. 20; xx. 12; Rom. viii. 27; Rev. ii. 23.

who, under God, are dependant upon him; and
whose hope the Lord is—Who makes the Lord's
favour the good he *hopes for*, and his power the
strength he *hopes in*. Trusting aright in the Lord
necessarily implies walking closely with him, and
not departing from him in heart. For it is naturally
impossible that any one should repose confidence in
another for any thing which had been promised under
a condition, without a consciousness in himself
that he had, at least in some good measure, complied
with the condition upon which it was promised.
For he shall be like a tree planted, &c.—He shall
be prosperous and successful in his counsels and
undertakings. He may be compared to a tree planted
in a fertile soil, on the bank of a river, to which it
extends its roots, and from which it derives abundance
of sap and nourishment. *And shall not see
when heat cometh*—Οὐ φοβήθησεται όταν ελθῇ κάρμα,
say the LXX., *shall not fear when heat cometh*.
They follow the reading of the Hebrew text, which
is to be preferred before that of the margin. *And
shall not be careful in the year of drought*—Shall
not be solicitous for fear it should lack moisture;
that is, in a time when the leaves of trees standing
on dry mountainous places are parched and withered,
it shall retain its verdure, and continue to yield its
fruit. Blaney translates the clause, "And it is not
sensible when heat cometh; but its leaf is green, and
in a year of drought it is without concern; nor doth
it decline bearing fruit."

Verses 9, 10. *The heart is deceitful above all
things*—This passage, considered in connection with
what precedes, may be understood in two points of
view: 1st, As assigning a reason why we should not
trust in man; namely, because he is not only weak
and frail, and therefore may want power to help us
in our necessities and distresses, but is also false
and deceitful. Or, 2d, As giving us a caution to take
care lest we deceive ourselves in supposing we trust
in God when really we do not; this being a thing
respecting which our own hearts are very apt to
deceive us, as appears by this, that our hopes and
fears are wont to rise or fall, according as second
causes appear to be favourable or adverse. But it is
true in the general, that there is greater wickedness
in our hearts, by nature, than we ourselves are
aware of, or suspect to be there. Nay, and it is a
common mistake among mankind to think their own
hearts a great deal better than they really are.
The heart of man, in his corrupt and fallen state, is

10 I the LORD ^o search the heart, A. M. 3403.
I try the reins, ⁿ even to give every B. C. 601.
man according to his ways, and according to
the fruit of his doings.

11 As the partridge ⁴ sitteth on eggs, and
hatcheth *them* not; so he that getteth riches,
and not by right, ^a shall leave them in the
midst of his days, and at his end shall be ^a a fool.

^p Psalm lxii. 12; Chapter xxxii. 19; Romans ii. 6.—⁴ Or,
gathereth young which she hath not brought forth.—^a Psa. lv. 23.
^r Luke xii. 20.

false and *deceitful above all things*; deceitful in
its apprehensions of things, calling evil good and
good evil, putting false colours upon things, crying
peace to those to whom peace does not belong, and
cheating men to their own ruin; deceitful in the
hopes and promises which it excites and nourishes,
and in the assurances which it gives. *And desper-
ately wicked*—Hebrews רָשָׁע וְרָשָׁע, literally, and *desper-
ate*, or, as Blaney renders it, *it is even past
all hope; who can know it?* That is, "humanly
speaking, there is no possibility that any one should
trace it through all its windings, and discover what
is at the bottom of it." In short, it is unsearchable
by others, deceitful with reference to ourselves, and
abominably wicked; so that neither can a man
know his own heart, nor can any one know that of
his neighbour. *I the Lord search the heart*—I am
perfectly acquainted with it, and with all the wick-
edness that lodges in it: all its thoughts, counsels,
and designs, however secret; all its intentions, affec-
tions, and determinations lie open to my inspection:
and my piercing eye penetrates into its inmost re-
cesses. *I try the reins*—To pass a true judgment
on what I discern, and to give every thing therein
its true character and due weight. I try the heart,
as the gold is tried, whether it be standard weight
or not; or, as the prisoner is tried, whether he be
guilty or not. And this judgment, which I make of
the hearts, is in order to my passing a true judg-
ment upon the man, *even to give to every man ac-
cording to his ways*—According to the desert and
tendency of them; life to those that have walked in
the ways of life, and death to those that have per-
sisted in the paths of the destroyer; and according
to the fruit of his doings—The effect and in-
fluence which his doings have had on others; or
according to what is determined by the word of
God to be the fruit of men's doings, blessings to the
obedient, and curses to the disobedient.

Verse 11. *As the partridge sitteth on eggs, and
hatcheth them not*—Or rather, as the words דָּגַר
לֹא may be more literally rendered, *hatcheth eggs
which she did not lay; so he that getteth riches,
and not by right*—That is, not in a due, regular
manner, by the blessing of God upon honest endea-
vours, but by arts of knavery and injustice; *shall
leave them in the midst of his days*—Though he
may make them his hope, he shall not have joy in
them, nor the true and lasting possession of them;
but they shall be soon taken from him, or he from

A. M. 3403. 12 ¶ A glorious high throne from
B. C. 601. the beginning is the place of our
sanctuary.

13 O LORD, "the hope of Israel, "all that forsake thee shall be ashamed, and they that depart from me shall be "written in the earth, because they have forsaken the LORD, the "fountain of living waters.

14 Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for "thou art my praise.

* Chap. xiv. 8. —† Psalm lxxiii. 27; Isaiah i. 28. —" Luke x. 20. —x Chapter ii. 13. —y Deuteron. x. 21; Psalm cix. 1; cxlviii. 14.

them. And at his end shall be a fool—That is, he shall evidently appear such. He was indeed a fool all along, and doubtless his conscience often told him so; but at his end his folly will be manifest to all men. Bochart, with a great deal of learning, contends that קרר, here rendered *partridge*, is not that bird, nor any one known in these parts. Blaney gives it the Hebrew name *kore*, observing, "that it is a bird which frequents the mountains, and is of no great value, as may be learned from 1 Sam. xxvi. 20. Here it is said to sit upon and hatch the eggs of birds of another species. This want of distinction is common to many sorts of birds; and the partridge is no way remarkable for it. But where it is so done, the young ones, when fledged, are sure to forsake their supposititious dam, and to join with those of their own feather; in which circumstance the point of comparison seems to lie."

Verse 12. A glorious high throne, &c.—"As in the preceding verses was set forth the vain dependence of him who seeks to advance himself by indirect methods; so here we are taught the solid foundation which he builds upon who has recourse to the divine blessing, and seeks to recommend himself to the favour of that Being, to whom Israel was taught to look up for support, and whose kingdom, from all eternity, ruleth over all." The temple at Jerusalem, where God manifested his special presence, where his lively oracles were lodged, where the people paid their homage to their sovereign, and whither they fled for refuge in distress, was the place of their sanctuary, and might properly be termed a glorious high throne. It was a throne of holiness, which made it glorious; it was God's throne, which made it truly high. And it was the honour of Israel that God set up his throne among them. Jeremiah may mention this here partly as a plea with God to show mercy to their land in honour of the throne of his glory; and partly as an aggravation of the sin of the people, in forsaking God, though his throne was among them, and so profaning his crown and the place of his sanctuary.

Verse 13. O Lord, the hope of Israel—That is, He in whom alone thy true Israel can hope; all they that forsake thee shall be ashamed—Those who forsake thy law and that rule which thou hast

15 ¶ Behold, they say unto me; A. M. 3403.
"Where is the word of the LORD? B. C. 601.
let it come now.

16 As for me, "I have not hastened from being a pastor "to follow thee: neither have I desired the woful day; thou knowest: that which came out of my lips was right before thee.

17 Be not a terror unto me: "thou art my hope in the day of evil.

18 "Let them be confounded that persecute

* Isaiah v. 19; Ezekiel xii. 22; Amos v. 18; 2 Peter iii. 4. a Chap. i. 4. —b Heb. after thee. —c Chap. xvi. 19. —d Psa. xxxv. 4; xl. 14; lxx. 2.

given them, whereby to direct their conversation, will sooner or later be ashamed of such their disobedience. Or, as Lowth paraphrases the words, "Thou hast given many gracious promises to thy people, to encourage them to trust in thee; and they that forsake their interest in thy goodness will find all other expectations fail and disappoint them;" and they that depart from me—From my love and service, says God, and their reliance upon me, shall be written in the earth—Shall have no portion beyond the earth, on which they set their affections. Or, their names and memories shall be soon extinct, like words written in the dust: they shall not be registered among my people, nor shall their names be recorded in the book of life. The expression seems to allude to registers kept of the members of cities or corporations, the privileges of which none can pretend to but they who have their names entered in such registers; because they have forsaken the Lord, the fountain of living waters—The only certain relief and comfort of any people, the fountain and origin of all the good they can hope for. See note on chap. ii. 13.

Verse 14. Heal me, O Lord, &c.—Most interpreters understand the prophet as addressing God here in his own behalf. He represents himself as a person wounded, or sick, either with a sense of the dishonour done to God by the sins of the people, or with their reproaches poured upon himself, and he begs of God to heal him, God only having power to do it. Save me, for thou art my praise—It is from thee only that I expect relief and comfort in all my troubles: and as I acknowledge that all the blessings I enjoy come from thee, so it is to thee I return all thanks and praise.

Verses 15–18. Behold, they say unto me—Scoffing at me, as if I had denounced threatenings in thy name, without any order or direction from thee: Where is the word of the Lord?—Like the scoffers, mentioned by St. Peter, 2 Pet. iii. 4, saying, Where is the promise of his coming? This has been the practice of all wicked men, hardened in their sinful courses, and resolved to go on in them: they put the evil day far from them, and scoff at all denunciations of divine wrath. Let it come now—So said these scoffers, daring the vengeance of God, and challenging him to execute the judgments he had

A. M. 3403. me, but ^d let not me be confounded :
B. C. 601.

let them be dismayed, but let not me be dismayed : bring upon them the day of evil, and ^e destroy ^e them with double destruction.

19 ¶ Thus saith the LORD unto me ; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem ;

20 And say unto them, ^f Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates :

21 Thus saith the LORD ; ^g Take heed to yourselves, and bear no burden on the sabbath day, nor bring it in by the gates of Jerusalem ;

^d Psalm xxv. 2.—^e Hebrew, *break them with a double breach.*
^f Chap. xi. 20.—^g Chap. xix. 3 ; xxii. 2.—^h Num. xv. 32 ;

threatened. *As for me, I have not hastened, &c.*—Dr. Waterland translates this clause, “But as for me, I have not forced or intruded myself upon thee for a pastor.” To the same sense the Geneva translation interprets the words. According to which reading the prophet solemnly appeals to God that he had not intruded himself into the office of a prophet, nor had been desirous of an employment that foreboded so much evil to others, and brought a great deal of trouble upon himself. The words in the Hebrew, however, are literally as our translation expresses them, and may be paraphrased thus, “As I did not seek the office of a prophet, so when thou wast pleased to call me to it I did not decline it.” The LXX, render it, *εγω δε εν εκοπιασιν κατακολουθων οπισω σου, I have not been weary of following thee.* Neither have I desired the woful day—Namely, the day of the accomplishment of his prophecies. Though, when it came, it would prove him to have been a true prophet, which they had questioned, and would be the avenging of him upon his persecutors, and therefore, on those accounts, he might have been tempted to desire it ; yet, as it would be a woful day to Jerusalem, he deprecated it, and could appeal to God that he wished it might never come. *That which came out of my lips was right before thee*—That is, it exactly agreed with what I had received from thee. *Be not a terror unto me*—Amidst all the terrors, with which mine adversaries threaten me, let me still find comfort in thee ; and let not any apprehension of being forsaken by thee be added to my other fears. *Let them be confounded, &c.*—See notes on chap. xi. 20, and xvi. 18.

Verses 19–24. *Thus saith the Lord, Go, &c.*—Here we evidently have a distinct prophecy, which the prophet was commanded to deliver most probably soon, if not immediately, after the foregoing. *Stand in the gate of the children of the people*—By which it seems is meant the gate most frequented by

22 Neither carry forth a burden
out of your houses on the sabbath

day, neither do ye any work, but hallow ye the sabbath day, as I ^h commanded your fathers.

23 ⁱ But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

24 And it shall come to pass, if ye diligently hearken unto me, saith the LORD, to bring in no burden through the gates of this city on the sabbath day, but hallow the sabbath day, to do no work therein ;

25 ^k Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on

Neh. xiii. 19.—^h Exod. xx. 8 ; xxiii. 12 ; xxxi. 13 ; Ezek. xx 12.—ⁱ Chap. vii. 24, 26 ; xi. 10.—^k Chap. xxii. 4.

the people ; being that nearest the palace, where the kings of Judah held their most solemn courts of judicature, or by which they ordinarily went out of the city, and returned into it. *And say, Hear ye the word of the Lord, ye kings of Judah*—The word of the Lord equally concerns the highest and the lowest, the greatest princes as well as the meanest subjects. *Thus saith the Lord, Take heed to yourselves*—The Hebrew is, *Take heed to your souls*, intimating that the sanctification of the sabbath is an important thing, wherein the welfare of men's souls is concerned. *Neither carry forth a burden, &c.*—See notes on Neh. xiii. 15–22. *Neither do ye any work*—Servile work was forbidden to be done upon their solemn festivals, Lev. xxiii. 8, 35, much more upon the sabbath days. *But hallow ye the sabbath day*—“The sabbath was instituted as a sign or token of God's covenant with his people, Exod. xxxi. 13, and the observance of it was the distinguishing character of a Jew, whereby he declared himself to be a worshipper of the true God, who made heaven and earth, and ordained the sabbath day as a memorial of the creation. So that for the Jews to profane the sabbath, was in effect to renounce their share in God's covenant.”

Verses 25–27. *Then shall there enter into the gates of this city, &c.*—“From hence it appears,” says Lowth, “that the judgments denounced against Jerusalem, at least as far as they threatened the city with utter destruction, were not irreversible. And from Jeremiah's advice to Zedekiah, chap. xxxviii. 17, it may be concluded, that if the king had hearkened to that counsel, the city would not have been destroyed, and he himself might have continued a tributary king under Nebuchadnezzar. It is true, that in several other chapters of this prophecy, God, upon foresight of the Jews' impenitence, pronounces a peremptory sentence upon them. See note on chap. iv. 28.” *From the land of Benjamin*—See notes on chap. i. 1 ; vi. 1. *And from the plain, and*

A. M. 3403. horses, they and their princes, the
B. C. 631. men of Judah, and the inhabitants of
Jerusalem: and this city shall remain for ever.

26 And they shall come from the cities of Judah, and from ¹the places about Jerusalem, and from the land of Benjamin, and from ^mthe plain, and from the mountains, and from ⁿthe south, bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing

¹ Chap. xxxii. 44; xxxiii. 13.—^m Zech. vii. 7.—ⁿ Zech. vii. 7.
^o Psa. cvii. 22; cxvi. 17.

^o sacrifices of praise, unto the house A. M. 3403.
of the LORD. B. C. 601.

27 But if ye will not hearken unto me to hallow the sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath day; then ^pwill I kindle a fire in the gates thereof, ^qand it shall devour the palaces of Jerusalem, and it shall not be quenched.

^p Chap. xxi. 14; xlix. 27; Lam. iv. 11; Amos i. 4, 7, 10, 12; ii. 2, 5.—^q 2 Kings xxv. 9; Chap. lii. 13.

from the mountain—"These divisions of the country belonging to the tribe of Judah may be found, Josh. xv. 21, 33, 48; and these, together with the tribe of Benjamin, made up the whole kingdom of Judah, when taken separate from the kingdom of Israel, or of the ten tribes. See the same enumeration chap. xxxii. 44." *Bringing burnt-offerings and sacrifices, &c.*—The sum of these three verses is, that if they would sanctify the Lord's sabbath, observing also all the other parts of God's law, which are doubtless included, they should either continue in, or be restored unto, their ancient, civil, and ecclesiastical state. Their city and temple should be preserved; they should have kings and princes in their

former order and splendour, and men should come from all parts of the country bringing their usual sacrifices and offerings to the temple, and those of all sorts. *But if you will not hearken unto me*—Here the Lord denounces a threatening the reverse of the former promise, which should be executed upon their acting contrary to the duty to which that promise was annexed. God would destroy their city by fire; their highest and noblest structures should be burned down, and though the hand of the enemy should do this, yet God should order them to do it; so that it should be a fire of his kindling, and therefore should not be likely to be quenched till it had effected the purpose for which God appointed it.

CHAPTER XVIII.

In this chapter, (1.) *The prophet is shown, under the type of a potter, God's absolute power over nations and kingdoms, to regulate and alter their condition at his own discretion, 1-10.* (2.) *He is directed to exhort the people to avert the evil threatened them by repentance and reformation; and, upon their refusal, to charge them with the guilt of unprecedented revolt, and to foretel their destruction, 11-17.* (3.) *They conspire against him, and he protests against their unmerited and ungrateful persecution of him, and calls for justice against them, 18-23.*

A. M. 3419. THE word which came to Jeremiah
B. C. 605. from the LORD, saying,

2 Arise, and go down to the potter's house, and there I will cause thee to hear my words.

¹ Or, frames, or, seats.

NOTES ON CHAPTER XVIII.

Verses 1-4. *The word which came to Jeremiah, &c.*—We have here the beginning of a new discourse of Jeremiah, which, if introduced in its proper place, as we have reason to think it is, was probably also, as well as the foregoing, delivered in some part of the first three years of Jehoiakim's reign. *Arise, and go down to the potter's house*—Some well-known place where pots were made; and *there I will cause thee to hear my words*—I will further reveal my mind to thee, that thou mayest make it known to this people. God has frequently condescended to teach us his will by very familiar and striking images. *Then I went, &c.*—Not being disobedient to

3 Then I went down to the potter's A. M. 3419.
house, and behold, he wrought a work B. C. 605.
on the ¹wheels.

4 And the vessel ²that he made of clay was

² Or, that he made was marred, as clay in the hands of the potter.

the heavenly vision. *And behold he wrought a work on the wheels*—Hebrew, על האבנים, literally, upon the stones. Thus also the LXX., ἐπὶ των λίθων. "There can be no doubt," says Blaney, "that the machine is intended on which the potters formed their earthen vessels; and the appellation, οἱ λίθοι, the stones, will appear very proper, if we consider this machine as consisting of a pair of circular stones placed one upon another like millstones; of which the lower was immovable, but the upper one turned upon the foot of a spindle or axis, and had motion communicated to it by the feet of the potter sitting at his work; as may be learned from Eccus. xxxviii. 29. Upon the top of this upper stone, which was

A. M. 3419. marred in the hand of the potter: so
B. C. 605. he ³ made it again another vessel, as
seemed good to the potter to make it.

5 Then the word of the LORD came to me, saying,

6 O house of Israel, ^a cannot I do with you as this potter? saith the LORD. Behold, ^b as the clay is in the potter's hand, so are ye in my hand, O house of Israel.

7 At what instant I shall speak concerning a nation, and concerning a kingdom, to ^c pluck up, and to pull down, and to destroy it:

8 ^d If that nation against whom I have pronounced, turn from their evil, ^e I will repent of the evil that I thought to do unto them.

³ Heb. returned and made.—^a Isaiah xlv. 9; Romans ix. 20, 21.
^b Isa. lxiv. 8.—^c Ch. i. 10.—^d Ezek. xviii. 21; xxxiii. 11.

flat, the clay was placed, which the potter, having given the stone the due velocity, formed into shape with his hand." And the vessel that he made of clay—Hebrew, כֹּחֶמֶר, as clay, that is, while it was yet clay, was marred, was spoiled in the potter's hand, so that he did not think fit to go on with his design, as to the form of the vessel, but turned the same clay into a vessel of another form, as he judged best. Nothing can more strongly represent the absolute dominion God has over us than this image of the potter fashioning his clay into what form or vessel he pleased.

Verse 6. *Cannot I do with you as this potter?*—Have I not as absolute an authority and power over you? Nay, God has an infinitely clearer title to dominion over us than the potter has over the clay, for the potter only gives the clay its form; whereas we have both matter and form from God. As the work of his hands, made and preserved by him, and yet more as sinners redeemed by him, we are entirely in his hands, and at his disposal, and he has an undoubted right to do with us what he pleases. But as a being infinitely holy, just, and gracious, in all his conduct toward his intelligent, free, and immortal offspring, he acts by fixed rules of perfect equity and infinite goodness. He frequently dispenses favours, indeed, to individuals, families, and nations, in a way of sovereignty, but never punishes by arbitrary power. *Strong is his hand, and high is his right hand*, (Psa. lxxxix. 13,) but, as it there follows, *justice and judgment are the habitation of his throne*. He asserts his absolute power, and tells us what he might do; but at the same time assures us that he will act as a merciful and righteous judge.

Verses 7, 8. *At what instant I shall speak concerning a nation, &c.*—God speaks thus concerning nations and kingdoms in his word, and by his prophets and ministers. Thus he told Jeremiah, chap. i. 10, that he had set him over the nations, to root out and pull down—That is, to declare they should be rooted out and pulled down, or to make known the divine pur-

9 And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it;

10 If it do evil in my sight, that it obey not my voice, then I will repent of the good, where-with I said I would benefit them.

11 ¶ Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD; Behold, I frame evil against you, and devise a device against you: ^f return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, ^g There is no hope: but we will walk after our own devices, and we

^f Chap. xxvi. 3; Jonah iii. 10.—^g 2 Kings xxvii. 13; Chapter vii. 3; xxv. 5; xxvi. 13; xxxv. 15.—^h Chap. ii. 25.

poses concerning them. *If that nation, against whom I have pronounced, turn, &c., I will repent, &c.*—Repentance in man produces repentance in God. The threatenings of God being conditional, when they are suspended by his long-suffering and mercy, or prevented by the amendment of the persons against whom they are denounced, he is said, in Scripture, to repent; not that the phrase implies that there is any change in him, but that there is a change in us; and that his conduct toward us, provided his denunciations were not conditional, is the same as if he repented or changed his mind. But the reader is desired to see what is said on this subject, Gen. vi. 6.

Verses 9, 10. *If I shall speak concerning a nation to build and to plant*—That is, To advance and establish all the true interests of it; *if it do evil in my sight, &c.*—If it lose its piety and virtue, and become profane and vicious; *then will I repent of the good, &c.*—I will not proceed with the good work which I was performing in its behalf, but it shall be intermitted; and what favours were further designed it shall be withheld. Thus God changed his purpose concerning Eli's house, 1 Sam. ii. 30; and hurried Israel back into the wilderness, when he had brought them within sight of Canaan; and thus he rejected those *lost sheep of the house of Israel* who refused to embrace the gospel, notwithstanding the general promises he had made to that people, and even after he had sent his Son to seek and save them. In like manner neither can any particular Christians, nor Christian churches, lay any claim to God's general promise of preserving and finally saving them, any further than they keep close to that rule of faith and manners which he hath prescribed to them in the New Testament.

Verses 11, 12. *Now therefore speak to the men of Judah*—The Lord now commands his prophet to make a particular application of the more general doctrine which he had before delivered. *Thus saith the Lord, Behold, I frame evil against you*—I have a work upon the wheel, which, when finished, will effect your ruin; it is therefore your wisdom now to

A. M. 3419. will every one do the imagination of
B. C. 605. his evil heart.

13 Therefore thus saith the LORD; ^h Ask ye now among the heathen, who hath heard such things: the virgin of Israel hath done ⁱ a very horrible thing.

14 Will a man leave ⁴ the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?

15 Because my people hath forgotten ^k me,

^h Chapter ii. 10; 1 Cor. v. 1. — ⁱ Chapter v. 30. — ⁴ Or, my fathers for a rock, or, for the snow of Lebanon? shall the running waters be forsaken for the strange cold waters? — ^k Chap. ii. 13, 32; iii. 21; xiii. 25; xvii. 13.

return from your evil ways, and make your doings good. And they said, There is no hope.—Thou dost but labour in vain in talking to us. We will walk after our own devices.—We will proceed forward in our old course; and we will every one do the imagination of his evil heart.—It cannot be supposed that they would call the imaginations of their hearts evil; nor does the prophet mean that they actually expressed themselves in these words; but this was the language of their conduct. They gave evident proof that they were determined to continue in their sins.

Verses 13, 14. Ask ye now among the heathen.—Such an apostacy as you are guilty of (see verse 15) is not to be paralleled among the heathen. Compare chap. ii. 10. Who hath heard such things.—When did people ever behave toward their idols, which yet were no gods, as my people have behaved toward me? The virgin of Israel.—That people who were dedicated to me as a chaste virgin, have since corrupted themselves, and gone a whoring after idols.

Will a man leave the snow of Lebanon, &c.—“The two similitudes in this verse are evidently designed to illustrate the unnatural and absurd conduct of the Jewish nation in deserting their own God, and adopting the superstitions of a strange idolatry, in preference to the good old paths which God had ordained for them to walk in. As to the first, Lebanon, it must be observed, was the highest mountain in Israel, lying to the north of it, and having its summit almost always covered with snow; from the whiteness of which it is supposed to have derived its name.” See *Ancient Univ. Hist.* vol. i. book i. p. 570, fol. The same circumstance is also recorded by Tacitus, *Hist. lib. v. c. 6.* “Præcipuum montium Libanum erigit, mirum dictu, tantos inter ardores opacum fidumque nivibus.” If we follow the translation in our text, the sense is, It is as strange and unreasonable for men to forsake the true God for idols, as it would be for a thirsty traveller to forego the cold refreshing streams that come in his way, flowing from the melting snows of Lebanon, or the clear waters issuing from a pure spring, in order that he might drink of the stagnant waters of some muddy pool. But, it is to be observed, the words *a man*, and *which*

they have burned incense to ¹ vanity, A. M. 3419. and they have caused them to stumble B. C. 605. in their ways from the ^m ancient paths, to walk in paths, in a way not cast up;

16 To make their land ⁿ desolate, and a perpetual ^o hissing; every one that passeth thereby shall be astonished, and wag his head.

17 ^p I will scatter them ^q as with an east wind before the enemy; ^r I will show them the back, and not the face, in the day of their calamity.

¹ Chapter x. 15; xvi. 19. — ^m Chapter vi. 16. — ⁿ Chapter xix. 8; xlix. 13; l. 13. — ^o 1 Kings ix. 8; Lamentation ii. 15. Micah vi. 16. — ^p Chap. xiii. 24. — ^q Psa. xlviii. 7. — ^r Chap. ii. 27.

cometh, are not in the Hebrew, but supplied by our translators, and considerably alter the sense, which literally is, Will the snow of Lebanon cease from the rock of the field? That is, Will it cease to flow, &c. And by the rock of the field, may be meant the rocks on the level ground on the very top of Lebanon; from which the snow, being melted, flowed down into the vales at the bottom of the mountain: Or, shall the cold overflowing waters, running down, fail? The Vulgate translates the verse to exactly the same sense, “Nunquid deficiet de petra agri nix Libani; aut evelli possunt aquæ, erumpentes frigidæ, et defluentes?” And the LXX. to nearly that sense, Μη ἐκλείψουσιν ἀπὸ πέτρας μασοί, ἡ χιτῶν ἀπὸ τοῦ Λιβάνου; μη ἐκκλίνη ὕδωρ βιαίως ἀνεμῷ φερομενον; Shall the breasts (that is, the springs) fail from the rock, or snow from Lebanon? Shall water, borne along violently by the wind, turn aside? The sense of the verse seems to be, that the Jews ought no more to have failed in their adherence to the true God, and his service, than the snow on mount Lebanon, or the waters which flow from that mountain into the fields under it, ever fail; in other words, That, as the works of nature preserve their order, and fail not of answering the ends for which they were appointed; so the Jews ought not to have failed of performing their duty to, and showing forth the praises of, Him who chose them to be his peculiar people, and conferred singular privileges upon them in order to these very ends.

Verses 15–17. Because my people have forgotten me.—The fountain of living waters; have forgotten what I am in myself, and what I have been, and am still ready to be to them; have lost their knowledge of me, and their remembrance of what I have done for them; they have burned incense to vanity.—To vain idols, the products of men's vain imaginations, and serving no good purpose whatever; and they have caused them to stumble, &c.—“The worship of idols hath perverted them from following the old, beaten track, plainly set forth in the law of Moses, and in the examples of former ages; (see chap. vi. 16;) and hath engaged them in such new and untried ways of worship as will end in their ruin.”—Lowth. To make their land desolate.—Though the Jews did not practise idolatry and other sins with this view,

A. M. 3419. 18 ¶ Then said they, * Come, and
B. C. 605. let us devise devices against Jeremia-
h; * for the law shall not perish from the
priest, nor counsel from the wise, nor the word
from the prophet. Come, and let us smite him
with the tongue, and let us not give heed to
any of his words.

19 Give heed to me, O LORD, and hearken
to the voice of them that contend with me.

20 " Shall evil be recompensed for good? for
* they have digged a pit for my soul. Remem-
ber that I stood before thee to speak good
for them, and to turn away thy wrath from
them.

21 Therefore † deliver up their children to the

famine, and † pour out their blood by the force of the sword; and let their
wives be bereaved of their children, and be
widows; and let their men be put to death;
let their young men be slain by the sword in
battle.

22 Let a cry be heard from their houses, when
thou shalt bring a troop suddenly upon them:
for * they have digged a pit to take me, and hid
snares for my feet.

23 Yet, LORD, thou knowest all their counsel
against me † to slay me: * forgive not their ini-
quity, neither blot out their sin from thy sight,
but let them be overthrown before thee; deal
thus with them in the time of thine anger.

* Chap. xi. 19.—† Lev. x. 11; Mal. ii. 7; John vii. 48, 49.
* Or, for the tongue.—† Psalm cix. 4, 5.—‡ Psalm xxxv. 7;
lvii. 6; Verse 22.

† Psalm cix. 9, 10.—* Heb. pour them out.—‡ Verse 20.
† Heb. for death.—§ Psalm xxxv. 4; cix. 14; Chapter xi. 20;
xv. 15.

for they wished nothing less than the desolation of
their country; yet they acted as if they wished it,
and God had sufficiently warned them it was an ef-
fect which would follow upon their conduct. *And a
perpetual hissing*—To be hissed at perpetually by
way of insult and scorn, by those who pass by. *I
will scatter them as with an east wind, &c.*—The
east wind, being dry and blasting, is commonly used
to express the calamities of war, and such like wasting
judgments. But the words may perhaps be more
intelligibly rendered, *As the east wind the stubble,
so will I scatter them before the enemy. And I will
show them the back and not the face*—I will manifest
the same aversion from them which they have shown
from me; I will not favour but be against them. The
metaphor is taken from the custom of kings and prin-
ces, which is, to turn their backs on, or go away from,
those supplicants whose petitions they will not grant.

Verse 18. *Then said they, Come, &c.*—Namely,
after they had heard from Jeremiah what God had
ordered him to say to them concerning their destruc-
tion; for this seems to be understood. *Let us devise
devices against Jeremiah*—Let us accuse him of be-
ing a false prophet; *for the law shall not perish from
the priest, &c.*—For his threatenings plainly contra-
dict God's promises made to his people. "They seem
to have been incensed against him on much the same
ground as the Jews, in aftertimes, were against our
Saviour and his apostles. They had persuaded them-
selves, that God had intended for them a perpetual
establishment; and would accordingly provide them
with a constant succession of men, in all departments,
to preserve and maintain the general welfare; name-
ly, priests to direct in all matters of law and religion;
wise statesmen to manage their civil concerns; and
prophets to make known to them the immediate will
of God on all important and extraordinary occasions.
Upon this presumption they inferred, that Jeremiah,
who foretold the contrary, was a false prophet, and,
as such, they determined to punish him."—Blaney.
Let us smite him with the tongue—Let us calumni-

ate and disparage him, traducing him as an enemy
to his country. Let us accuse him of crimes against
the state, and by that means take away his life; then
all his prophecies will die with him. In the margin
we read, *for the tongue*, which may signify, "Let us
punish him for his malignant speeches." "But I
rather think," says Blaney, "we should render it,
Let us smite him on the tongue, that is, on the offend-
ing part; alluding to a very significant mode of in-
flicting punishment, by directing it to that particular
member which had the most immediate share in the
offence, although here it may possibly carry this ge-
neral import only, 'Let us punish him so as effectually
to silence him.'"

Verses 19–23. *Give heed to me, O Lord*—The
people had determined *not to give heed to any of
his words*, (verse 18,) nor to admit any of his com-
plaints, nor take the least notice of his grievances;
therefore he appeals to God, as an impartial judge,
that would hear both sides, as every judge ought to
do. It is a matter of comfort to faithful ministers
that, if men will not give heed to their preaching,
yet God will give heed to their praying. *And hearken
to the voice of them that contend with me*—Hear
what they have to say against me, and for them-
selves, and then make it appear that thou *sittest upon
the throne judging right. Shall evil be recompensed
for good?*—And shall it go unpunished? Wilt not
thou recompense me good for that evil? see 2 Sam.
xvi. 12. "To render good for good," says Henry,
"is human, evil for evil is brutish, good for evil is
Christian, but evil for good is devilish; it is so very
absurd and wicked a thing that we cannot think but
God will avenge it." *They have digged a pit for
my soul*—That is, They have laid snares for me as
for a wild beast; for pits are digged for wild beasts
to fall into, that so they may be taken. Therefore
the sense is, They have formed a design against my
life, and that not in a generous way, by an open as-
sault, against which I might have had an opportunity
of defending myself; but in a base, cowardly, clan-

destine way. Such was the evil they did or devised against him. But see how great the good was which he had done for them: *Remember*, he says, *that I stood before thee to speak good for them*—That is, in the execution of my prophetic office, I always interposed, with my prayers, in their behalf, to avert those judgments which, by thy command, I denounced against them. *Therefore deliver up their children, &c.*—Since they are thus incorrigible, I shall not any more intercede for them, but let those calamities of famine and sword, with which thou hast threatened them, overtake them. *Let a cry be heard from their houses, &c.*—When they are unex-

pectedly assaulted by a troop of their enemies, that come to plunder and destroy them. *Yet Lord, or, rather, For Lord, thou knowest all their counsel against me, to slay me; forgive not their iniquity, &c.*—Compare chap. xi. 20; xv. 15; Psa. lix. 5; on which passages see the notes. Although it redounds to the glory of God's justice that incorrigible sinners should meet with exemplary punishment; yet these strong imprecations are not to be considered as the effusions of an unholy zeal, but as simple prophecies, in which light, we have shown, in our commentary on the Psalms, many similar expressions occurring there are to be considered.

CHAPTER XIX.

In this chapter, (1.) Under the type of breaking a potter's vessel, Jeremiah, in the presence of the elders, priests, and people, foreshows the ruin and desolation of Judah and Jerusalem, for their sins, 1-13. (2.) He repeats the like denunciations in the court of the temple, 14, 15.

A. M. 3399. B. C. 605. **T**HUS saith the LORD, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests;

2 And go forth unto ^a the valley of the son of Hinnom, which is by the entry of ¹ the east gate, and proclaim there the words that I shall tell thee.

3 ^b And say, Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel; Behold, I will bring evil upon this

place, the which whosoever heareth, A. M. 3399. his ears shall ^c tingle. B. C. 605.

4 Because they ^d have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with ^e the blood of innocents;

5 ^f They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal, ^g which I commanded not, nor spake it, neither came it into my mind:

^a Joshua xv. 8; 2 Kings xxiii. 10; Chapter vii. 31.—¹ Heb. the sun gate.—^b Chap. xvii. 20.—^c 1 Sam. iii. 11; 2 Kings xxi. 12.

^d Deut. xxviii. 20; Isa. lxxv. 11; Chap. ii. 13, 17, 19; xv. 6; xvii. 13.—^e 2 Kings xxi. 16; Chap. ii. 34.—^f Chap. vii. 31, 32; xxxii. 35.—^g Lev. xviii. 21.

NOTES ON CHAPTER XIX.

Verses 1, 2. *Go and get a potter's earthen bottle*—The meaning of this emblem is fully explained in the subsequent verses; and indeed the whole chapter requires little more comment than a reference to the passages in the margin. *And take of the ancients of the people*—Or, take with thee some of the ancients, &c. By these, men of reputation and eminence are meant, probably such as were members of the Sanhedrim. *And of the ancients of the priests*—The heads of the four and twenty courses: see 1 Chron. xxiv. 4. Such were the most proper to be witnesses of those things which the prophet was about to say and do. *And go unto the valley of the son of Hinnom*—A most noted valley, to the east of Jerusalem; which is by the entry of the east gate—By which men entered into the temple; from whence they had a prospect of the valley of Hinnom, which lay south-east of the temple, Josh. xv. 8. The Hebrew is שַׁעַר הַחֲרִית, the gate Harsith, which some interpret, the dung gate, mentioned Neh. ii. 13;

others, the potters' gate; the potters' field being near the temple: see Zech. xi. 13.

Verses 3-5. *Say, Hear, &c., O kings of Judah*—See note on chap. xvii. 20. *Behold, I will bring evil upon this place*—That is, upon Judah and Jerusalem, so surprising and so dreadful that whosoever heareth, his ears shall tingle—The very report of it shall astonish the hearers. *Because they have estranged this place*—From me, should be supplied to make the sense clearer; the meaning, it seems, being that, by their worshipping other gods, and committing all sorts of crimes, they had caused God not to look any longer upon their city and country as his, but quite foreign from him. Or, as some interpret the expression, They had strangely abused, and alienated from their intended purposes both Jerusalem, the holy city, and the temple, God's holy house, which were designed for his honour and the support of his kingdom among men. *And have filled this place with the blood of innocents*—Of the children sacrificed to Moloch: see note on chap. ii.

A. M. 3399. 6 Therefore, behold, the days come, B. C. 605. saith the LORD, that this place shall no more be called Tophet, nor ^hThe valley of the son of Hinnom, but The valley of Slaughter.

7 And I will make void the counsel of Judah and Jerusalem in this place; ⁱ and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives: and their ^kcarcasses will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city ^ldesolate, and a hissing: every one that passeth thereby shall be astonished and hiss because of all the plagues thereof.

9 And I will cause them to eat the ^mflesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend in the siege and straitness wherewith their enemies, and they that seek their lives, shall straiten them.

^h Josh. xv. 8.—ⁱ Lev. xxvi. 17; Deut. xxviii. 25.—^k Psa. lxxix. 2; Chap. vii. 33; xvi. 4; xxxiv. 20.—^l Chap. xviii. 16; xlix. 13; i. 13.—^m Levit. xxvi. 29; Deut. xxviii. 53; Isa. ix. 20; Lam. iv. 10.

34; and Isa. xxx. 33. *They have built also, rather, they have even built the high places of Baal*—For the same sin is here expressed which was mentioned in the latter part of the foregoing verse, and the copulative particle, *vau*, is sometimes used by way of explication; *to burn their sons with fire unto Baal*—From this, as well as from some other places, it is plain that they slew and burned human victims to Baal as well as to Moloch, if these two names were not promiscuously given, as some suppose they were, to one and the same idol. *Which I commanded not, &c.*—It seems from this that there were not wanting some who maintained that human sacrifices were pleasing to God.

Verses 6–9. *Therefore, behold, the days come*—And are at no great distance; *that this place shall no more be called Tophet, &c.*—In Joshua's time it was called *The valley of the son of Hinnom*; in after ages, it had the name of *Tophet*, from the noise of drums and tabrets sounding there while children were burning. Here it is foretold that it should have a new name and be called, *The valley of Slaughter*. See note on chap. vii. 32, 33. *I will make void the counsel, &c., in this place*—They shed innocent blood in this place, and in this place God would discomfit them, and cause their blood to be shed by the hands of the Chaldeans. *And I will cause them to eat the flesh of their sons and daughters*—A terrible judgment threatened by Moses, Deut. xxviii. 53; and actually fulfilled in the siege of Jerusalem. See Lam. iv. 10.

Verses 10–13. *Then shalt thou break the bottle,*

10 ⁿThen shalt thou break the A. M. 3399 bottle in the sight of the men that B. C. 605. go with thee,

11 And shalt say unto them, Thus saith the LORD of hosts; ^o Even so will I break this people and this city, as *one* breaketh a potter's vessel, that cannot ² be made whole again: and they shall ^p bury them in Tophet, till there be no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled ^a as the place of Tophet, because of all the houses upon whose ^r roofs they have burned incense unto all the host of heaven, and ^s have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and he stood in ^t the court of the LORD's house; and said to all the people,

ⁿ Chapter li. 63, 64.—^o Psalm ii. 9; Isaiah xxx. 14; Lam. iv. 2.—² Heb. *be healed*.—^p Chapter vii. 32.—^a 2 Kings xxiii. 10.—^r 2 Kings xxiii. 12; Chapter xxxii. 29; Zeph. i. 5. ^s Chapter vii. 18.—^t 2 Chron. xx. 5.

&c.—This was intended to be a symbolical representation of the ruin threatened against them, used in order to strike the beholders more powerfully than mere words could do. Of such symbolical actions as these there are several instances in the Scriptures. *Thus saith the Lord, Even so will I break this people*—That is, as Jeremiah breaketh the bottle: *That cannot be made whole again*—That is, the ruin of Jerusalem shall be an utter ruin: no hand can repair it but his that broke it; and if they return to him, though he has torn, he will heal. In fact, Jerusalem was so utterly destroyed by the Chaldeans that there was little left standing of it. So that after their captivity they were obliged to build a new city in the place of the former. *And they shall bury them in Tophet*—These words are omitted by the LXX.; *till there be no place to bury*—Till there is no room to bury more; for the meaning is, that the whole valley of Tophet should be so filled with dead bodies, that there should be no room to lay any more there; by which is expressed the greatness of the slaughter. *And even make this city as Tophet*—A place of slaughter. *And the houses of Jerusalem shall be defiled as Tophet*—Namely, polluted with dead bodies. *Because of the houses upon whose roofs they have burned incense*—The houses of the Jews were built with flat roofs, Deut. xxii. 8, and there they dedicated altars to the host of heaven, where they could have a full view of them.

Verses 14, 15. *He stood in the court of the Lord's house*—The great court, called the outer court, Ezek. xli. 21, supposed to be the same with the new court,

A. M. 3399. 15 Thus saith the LORD of hosts,
B. C. 605. the God of Israel; Behold, I will bring
upon this city and upon all her towns all the evil

^a Chapter vii.

mentioned 2 Chron. xx. 5, as having been built since Solomon's time. *And said to all the people*—Confirming, and probably repeating to them, who had not heard it, what he had said to the ancients in the valley of Tophet. Thus saith the Lord of hosts—Who is well able to make his words good; *I will bring upon this city, and upon all her towns*—All the cities of Judah and Benjamin are meant which acknowledged Jerusalem for their metropolis, and were subordinate to her. *All the evil that I have pro-*

that I have pronounced against it, A. M. 3399.
because "they have hardened their B. C. 605.
necks, that they might not hear my words.

26; xvii. 23.

nounced against it—As if he had said, Flatter not yourselves with a conceit that God will be better to you than his word. Whatever you may suppose to the contrary, the execution of the divine threatening will fully answer the prediction, and the former will be found, by experience, to be as terrible as the latter represents it to be; *because they have hardened their necks*—And would not bend them to the yoke of God's commands; *and would not hear his words*—Would not heed and yield obedience to them.

CHAPTER XX.

We have in this chapter, which is a continuation of the foregoing, (1.) An account of Jeremiah's being beaten and imprisoned by Pashur, captain of the temple; against whom, on his release, he pronounces a terrible sentence, and also against his friends, foretelling their being carried away captives with all Judah unto Babylon, where Pashur, and all that belonged to him, should die in exile, 1-6. (2.) The prophet complains of the mockery of his enemies, and their malicious attempts to hurt him; but professes his trust, that God would still defeat their purposes and avenge his wrongs; and celebrates his deliverance with a song of praise, 7-13. (3.) He bitterly laments his being born to a life of so much sorrow and disquietude, 14-18.

A. M. 3399. NOW Pashur the son of ^aImmer
B. C. 605. the priest, who was also chief
governor in the house of the LORD, heard that

^a 1 Chron.

Jeremiah prophesied these things. A. M. 3399.
2 Then Pashur smote Jeremiah B. C. 605.
the prophet and put him in the stocks that

xxiv. 14.

NOTES ON CHAPTER XX.

Verse 1. *Pashur the son of Immer*—Pashur was not the immediate son of Immer, but of Melchiah, as is expressly mentioned 1 Chronicles ix. 12, and hereafter, chapter xxi. 1. Immer was one of his predecessors, and head of the sixteenth sacerdotal class, 1 Chron. xxiv. 14. Pashur was not high-priest, as some of the ancients have thought, but only captain, or overseer of the temple. In this capacity he had power to arrest and put in prison the false prophets, and those who caused any disturbance in the temple. This matter is further explained, by Blaney, thus: "The priests being distributed, by David, into twenty-four courses, under as many heads of families, and each of these courses officiating by turns in the temple service; the heads of each course were governors of the sanctuary; or, according to our translation, of the house of God. The meaning then will be, that these heads of the courses had not only the chief ordering of the service of the sanctuary, but were invested also with authority, at least within the precincts of the temple, to maintain peace and good order there. These persons I consider as being the same with those who in the New Testament are styled *apxiepεις*, chief priests, being next in dignity and power to the high-priest. Pashur, it seems, was the head of the course of Immer. So

that, if the course of Immer was at that time upon duty, Pashur was at the same time the acting ruler or commander in the temple. And this I conceive to be implied in the words here used, גִּיד, implying his authority to command, and נָקִיד, that he was then in the exercise of it; and by virtue of that authority he took upon him to punish Jeremiah as a disturber of the peace. I have given this officer, or magistrate," (namely, in his translation,) "the military title of commanding officer, because it was usual to consider the temple as a kind of garrison, held by high-priests under military subordination. And for this reason, no doubt, we find him called by the name of *στρατηγος τοῦ ἱεροῦ*, captain of the temple, Acts iv. 1, and v. 24, 26. In Luke xxii. 52, captains, *στρατηγοί*, are spoken of, in the plural number; which may perhaps be thus accounted for. As on the great festivals, not only the priests of the ordinary course, but the whole body of priests, were called upon to assist in the sacrifices; so on account of the multitudes that flocked to the temple at these times, the guards were also necessarily doubled, and, of course, a greater number of captains were on constant duty; and many, if not all these, came to assist in apprehending Jesus, as on a service which might be esteemed hazardous, on account of the number of his disciples."

Verse 2. *Then Pashur smote Jeremiah, &c.*—He

A. M. 3399. *were* in the high gate of Benjamin,
B. C. 605. *which was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD hath not called thy name Pashur, but ¹Magor-missabib.

4 For thus saith the LORD, Behold, I will make thee a terror to thyself, and to all thy friends: and they shall fall by the sword of their enemies, and thine eyes shall behold it: and I will give all Judah into the hand of the king of Babylon; and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover I ^bwill deliver all the strength of this city, and all the labours thereof, and all the

¹ That is, *fear round about*, Psa. xxxi. 13; Verse 10; Chap. vi. 25; xlv. 5; xlix. 29.—² 2 Kings xx. 17; xxiv. 12–16; xxv. 13, &c.; Chap. iii. 24.

thought, no doubt, that Jeremiah's speaking so plainly of the overthrow of Jerusalem; and of the miseries which should befall it, deserved that he should be arrested and put in confinement, to prevent his speaking thus freely: and accordingly he treats him as they treated, or rather, ought to have treated, the false prophets. *And put him in the stocks*—The word *הכבדות*, here translated *the stocks*, is rendered *the prison* by Houbigant, and *the house of correction* by Blaney. It occurs twice besides, namely, chap. xxix. 26, and 2 Chron. xvi. 10, in both which places it is rendered simply a *prison*, and is mentioned as a punishment due to; or inflicted on, one who assumed the character of a prophet, without a proper call, or was presumed to have behaved unbecomingly as such. The word which properly signifies *the stocks*, is *סד*: see Job xiii. 27, and xxxiii. 11. It is very natural to understand here that Pashur, having caused Jeremiah to be beaten, or scourged, ordered him into confinement afterward; from whence he released him the next day.

Verses 3–5. *Jeremiah said, The Lord hath not called*—Rather, *doth not call thy name Pashur; but Magor-missabib*—That is, *Terror on every side*, or, *Terror to all around*, as the name is explained in the next verse. God's giving him this name, signifies his changing the circumstances or condition of the person so named, agreeably to the meaning of the name given him, or that he would render him such as he called him. So when God called Abram by the new name of *Abraham*, he assigns the reason, "For a father of many nations have I made thee," Gen. xvii. 5. *I will deliver all the strength of this city*—All its wealth, the word *חֵסֶק*, here used, being frequently translated *treasures*: see Prov. xv. 6; Ezek. xxii. 25. It may also include whatever strengthened and defended it, especially the men of war; and all the labours thereof—Or, *all the workmanship thereof*; that is, all the fruit of the people's labours; all

precious things thereof, and all the ^{A. M. 3399.} treasures of the kings of Judah will ^{B. C. 605.}

I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thy house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die, and shalt be buried there, thou, and all thy friends, to whom thou hast ^oprophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was ²deceived: ^dthou art stronger than I, and hast prevailed: ^eI am in derision daily, every one mocketh me.

8 For since I spake, I cried out, ^fI cried violence and spoil; because the word of the LORD

^o Chapter xiv. 13, 14; xxviii. 15; xxix. 21.—³ Or, *enticed*.
^d Chapter i. 6, 7.—^e Lamentation iii. 14.—^f Chapter vi. 7.

their fine buildings, or whatever its artificers had erected with labour and cost; and all the precious things thereof—Whatever was valuable in the eyes of the greatest persons among them; will I give into the hands of their enemies—The Babylonians shall spoil and make a prey of them all.

Verse 7. *O Lord, thou hast deceived me, &c.*—This is a very harsh and improper translation of the prophet's words, *פָּתִיתִי וְאִפְתִּי*, which properly and literally signify, *Thou hast persuaded me, and I was persuaded*. Some, to make the sense more clear, supply a few words, and make the whole sentence stand thus; *O Lord, thou hast persuaded me to carry thy commands to thy people, and I was persuaded: thou art stronger than I, and hast prevailed*—That is, "It was sore against my will, that I undertook the prophetic office, which I would gladly have declined, chap. i. 6. But thy commands and inspiration did, in a manner, constrain me to it." The occasion of the words was this: "The prophet had met with a large share of ill usage, from an ungrateful people, in return for the faithful discharge of his prophetic office. Under these his calamitous circumstances he looks up to God, and appeals to him, the searcher of hearts, as his witness, that it was not through any ambition of his own that he had entered upon that invidious office; nor had he taken upon him, of his own accord, to reprove his countrymen: but he had done all in pure obedience to the divine command. He would gladly have declined the office, but God would not suffer him: wherefore, hereupon he says, speaking to the Almighty, *Thou hast persuaded me, &c.* The passage carries in it a lively idea of the prophet's great modesty, and profound humility, in not affecting high things or shining offices; but submitting, however, to the burden of them, in obedience to the will of God." See Waterland's *Script. Vind.*, part iii. page 84.

Verses 8, 9. *For since I spake, I cried out, I cried*

A. M. 3399. was made a reproach unto me, and
B. C. 605. a derision, daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in my heart as a ^s burning fire shut up in my bones, and I was weary with forbearing, and ^h I could not *stay*.

10 ¶ ⁱ For I heard the defaming of many, fear on every side. Report, *say they*, and we will report it. ³ All ^k my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

^s Job xxxii. 18, 19; Psa. xxxix. 3.—^h Job xxxii. 18; Acts xviii. 5.—ⁱ Psalm xxxi. 13.—³ Heb. every man of my peace.
^k Job xix. 19; Psa. xli. 9; lv. 13, 14; Luke xi. 53, 54.

violence and spoil—Or, rather, as Houbigant renders it, *For since I spake, and cried against iniquity, and denounced desolation, the word of the Lord, &c.*—Blaney's translation is nearly to the same sense: *For as often as I speak, whether I cry out against injustice or proclaim devastation, the word of Jehovah is turned against me into matter of reproach and derision continually.* The prophet means that, upon account of declaring what God had revealed to him, he was reckoned an enemy to his country, and a false prophet. *Then I said*—Namely, within myself, for he did not speak this to any one; *I will not make mention of him*—Or, of it, namely, the word of God, or the message God had appointed him to deliver; *nor speak any more in his name*—I resolved no more to declare what God had revealed to me concerning the calamities which he was about to bring on Judah and Jerusalem. *But his word was in my heart as a burning fire*—It glowed inwardly, and must have vent: I found myself so pressed in spirit, felt such a burning ardour within my breast, such an immediate and powerful impulse of the prophetic spirit constraining me to speak, that I could no more be easy without executing God's commands, than if a burning fire had been shut up in my bones. The conviction of his own mind that he ought to speak, his zeal for the glory of God, his indignation at the sins of the people, and his compassion for their souls, would not suffer him to rest, or allow him to forbear declaring God's message.

Verses 10, 11. *For I heard the defaming of many*—The slanderous, injurious reports that were raised concerning me; *fear on every side*—Hebrew, *magor-missabib*; as if he had said, The name given to Pashur would have suited me; fear, or cause for fear, was on every side of me. These words are found verbatim in the original, (Psa. xxxi. 13.) where the sense of them seems to be exactly the same as here, namely, from the slanderous reports raised upon him, he had reason to apprehend some evil design against his life, as well from treacherous friends as from open enemies. *Report, say they, &c.*—This seems to be spoken of the enemies of the

11 But ¹ the LORD is with me as a A. M. 3399.
mighty terrible one: therefore my per- B. C. 605.

secutors shall stumble, and they shall not ^m prevail; they shall be greatly ashamed; for they shall not prosper: *their* ⁿ everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that ^o triest the righteous, and seest the reins and the heart, ^p let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for ^q he hath delivered the soul of the poor from the hand of evil-doers.

¹ Chapter i. 8, 19.—^m Chap. xv. 20; xvii. 18.—ⁿ Chapter xxiii. 40.—^o Chap. xi. 20; xvii. 10.—^p Psa. liv. 7; lix. 10.
^q Psa. xxxv. 9, 10; cix. 30, 31.

prophet, exciting one another to accuse him of being in the interest of the Babylonians against his country. Blaney joins this clause with the preceding, thus: *Report ye terror all around, and we will report it: all my familiar friends watch for my halting; perhaps, say they, he may be drawn aside, so that we may prevail against him, and we may take our revenge of him. But, &c.*—The prophet, having given vent to his painful apprehensions in the preceding gloomy reflections, begins here to rise above his fears, and to encourage himself in his God. *The Lord is with me*—Is on my side, to take my part against my enemies, and to defend me from their malicious designs upon me; *as a mighty and terrible one*—Mighty to defend, support, and save me, and terrible to confound and avenge me of them! The Lord had said to him, when he first undertook the prophetic office, (chap. i. 8,) *Be not afraid of their faces: for I am with thee to deliver thee.* This promise he now recollects, and confiding in the power, love, and faithfulness of God to make it good, he concludes that though he had many enemies who pursued after his life, he should be protected, and they should fail of accomplishing their wicked purpose. *Therefore my persecutors shall stumble*—In their ways of violence, and *not prevail* against me. *They shall be greatly ashamed*—Of what they have done, or shall be brought to shame for it. *Their everlasting confusion*—That is, their ignominy and disgrace; *shall never be forgotten*—They shall not forget it themselves, but it shall be to them a constant and lasting vexation whenever they think of it; and others shall not forget it, but it shall leave upon them an indelible reproach.

Verses 12, 13. *But, O Lord, that triest the righteous*—That triest their faith and patience, in order to the farther purification of their souls, and the increase of these and all their other graces; or, who takest cognizance of them, and of every cause in which they are interested; and who dost not judge in their favour with partiality, but *searchest the reins and the heart; let me see thy vengeance on them*—See note on chap. xi. 20. *For unto thee have I opened my cause*—As to a just judge, who wilt not

A. M. 3399. 14 ¶ *Cursed be the day wherein*
B. C. 605. I was born: let not the day wherein
my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to
my father, saying, A man-child is born unto
thee; making him very glad.

16 And let that man be as the cities which
the LORD *overthrew*, and repented not: and

^r Job iii. 3; Chap. xv. 10.—^s Gen. xix. 25.—^t Ch. xviii. 22.

fail to do me justice. *Sing unto the Lord*—The prophet here rises higher, from prayer to praise. The clouds of darkness and doubt which enveloped his mind are dispersed, and his complaints silenced and turned into thanksgivings. He has now an entire confidence in that God whom (verse 7) he was distrusting, and stirs up himself to praise that name which he had almost resolved (verse 9) no more to make mention of. And it was the lively exercise of faith in the word and promise of God that made this happy change in his mind, that scattered the gloom which surrounded it, and turned his sorrow into joy. *For he hath delivered the soul of the poor, &c.*—He means especially himself, his own poor soul: he hath delivered me formerly when I was in distress, and now of late out of the hand of Pashur; and he will continue to deliver, 2 Cor. i. 10; *from the hand of evil-doers*—So that they have not yet gained, and will not be able to gain, their ends.

Verse 14. *Cursed be the day, &c.*—If the reader be surprised at this sudden change of the prophet's discourse, from joyful thanks for deliverance to bitter complaints, he must observe that the order of time is not strictly observed in the prophetic writings, nor does the discourse always go on in a regular series. Therefore, though these complaints are placed immediately following a thanksgiving, it does not follow that they were pronounced immediately after it. In the following chapters of Jeremiah, it is very evident the order of time is not kept; and it is not unlikely that these words of complaint were uttered before the foregoing, which are expressive of confidence in God and gratitude for deliverance; namely, at a time when his sense of present evils, or his prospect of those just at hand, produced in his mind the most pungent grief and the greatest perturbation. They represent, it seems, the melancholy thoughts which oppressed him while he was struggling with the malice of his enemies, and, as Lowth justly observes, are to be considered, not as expressions of indignation and malice, but rather of mourning and sorrow; or, as a lamentation written in a poetical strain, like a *Lessus*, *Nenia*, or mournful ditty, such as the mourning women used to sing, (see note on chap. ix. 17,) wherein strong poetical figures were wont to be used, and all the circumstances brought in, which were calculated to raise the passions, but which it would be extremely wrong to interpret in a strict and literal sense. The expressions here used are so similar to those in Job. iii.,

let him *hear the cry in the morning*, A. M. 3399
and the shouting at noon-tide; B. C. 605.

17 *Because he slew me not from the womb,*
or that my mother might have been my grave;
and her womb *to be* always great *with me*.

18 *Wherefore came I forth out of the womb*
to *see labour and sorrow*, that my days should
be consumed with shame?

^u Job iii. 10, 11.—^x Job iii. 20.—^y Lam. iii. 1.

that they seem to have been borrowed from thence; and the reader is referred to the notes on that chapter for our views of them. Bishop Lowth has cited other similar instances of grief, discharging itself in invectives and bitter wishes against objects equally blameless and undeserving; with those which our prophet has singled out. Among the rest is the following exclamation in David's celebrated lamentation over Saul and Jonathan, 2 Sam. i. 21, "Ye mountains of Gilboa, let there be no dew, neither rain upon you, nor fields of offering." Upon which the bishop thus descends: "All which if you were to bring to the standard of cool and dispassionate reason, what could appear more absurd? But, if you have an eye to nature, and the ordinary flow of the passions, what more genuine, more exact? The falling upon a wrong cause, instead of the right, though a fault in logic, is sometimes an excellence in poetry; because the leading principle in the former is right reason, in the latter it is passion."—*De Sacr. Poes. Heb. Prælect. 23. Let not the day, wherein my mother bare me be blessed*—Let it not be celebrated with those good wishes and expressions of joy which are wont to be used on birth-days.

Verses 15–18. *Cursed be the man, &c.*—As in the forms of rejoicing upon a birth-day they blessed every person and thing concerned in the birth, and said, *Blessed be the womb that bare thee*, and the like, and he that brought the joyful news was always rewarded, so in the forms of sorrow for the miserable they used quite the contrary expressions. *Let that man be as the cities, &c.*—Namely, Sodom and Gomorrah; let him be looked upon as a sad spectacle. *Let him hear the cry in the morning, &c.*—By these expressions he means the cries, shouts, and noises that enemies make when they break in upon a place in a hostile manner. *Because he slew me not, &c.*—Or, *because I was not slain; from the womb. Wherefore came I forth to see*—That is, to experience; *labour and sorrow*?—*Seeing* being frequently put to express any sensation. As if the prophet had said, "I speak thus in the bitterness of my soul; when I consider how much better it would have been that I had never been born, or that I had given up the ghost immediately on my birth, than to lead a life of continual sorrow and misery." These various expressions show us to what a height the tide of perturbation swelled at this time in this good man's heart, and what need we have to pray to be delivered from the power of our own passions

CHAPTER XXI.

From the first two verses of this chapter we learn that the predictions and warnings contained in it were delivered in answer to a message sent by King Zedekiah, when Nebuchadnezzar was coming to make war against him. By this circumstance, and others of a similar kind, it evidently appears that the prophecies and discourses of this book are not placed therein in the same order in which they were delivered, for there are several chapters after this which concern Jehoahaz, Jehoiakim, and Jeconiah, who all reigned before Zedekiah. We have here, (1.) The message which Zedekiah sent to the prophet, to desire him to inquire of the Lord for them, 1, 2. (2.) In answer to that message, Jeremiah, in the name of God, foretels the certain and inevitable ruin of the city, and the fruitlessness of their attempts for its preservation, 3-7. (3.) He advises the people to make the best they could of their situation, by surrendering themselves to Nebuchadnezzar in due time, 8-10. (4.) He advises the king and his family to repent of their wickedness, and execute just judgment, and not to trust to the strength of Jerusalem, which should certainly be destroyed, 11-14.

A. M. 3414. **T**HE word which came unto Jeremiah from the LORD, when King Zedekiah sent unto him ^a Pashur the son of Melchiah, and ^b Zephaniah the son of Maaseiah the priest, saying,

2. ^c Inquire, I pray thee, of the LORD for us; for Nebuchadnezzar king of Babylon maketh war against us; if so be that the LORD will deal with us according to all his wondrous works, that he may go up from us.

3. ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah:

4. Thus saith the LORD God of Israel; Behold, I will turn back the weapons of war that

are in your hands, wherewith ye fight against the king of Babylon, and against the Chaldeans, which besiege you without the walls, and ^d I will assemble them into the midst of this city.

5. And I myself will fight against you with an ^e outstretched hand and with a strong arm, even in anger, and in fury, and in great wrath.

6. And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7. And afterward, saith the LORD, ^f I will deliver Zedekiah king of Judah, and his servants, and the people, and such as are left in this city

^a Chapter xxxviii. 1.—^b 2 Kings xxv. 18; Chapter xxix. 25; xxxvii. 3.

^c Chapter xxxvii. 3, 7.—^d Isaiah xlii. 4.—^e Exodus vi. 6. ^f Chap. xxxvii. 17; xxxix. 5; lxi. 9.

NOTES ON CHAPTER XXI.

Verse 1. *The word which came to Jeremiah, when King Zedekiah sent unto him*—The occasion of Zedekiah's sending the message here mentioned to Jeremiah, has, by some commentators, been confounded with that in chap. xxxvii. "But I think," says Blaney, "they are clearly and undeniably distinct one from the other. From the reply given to that in chapter xxxvii., it is manifest that the Chaldeans, who had been besieging Jerusalem for some time had already raised the siege, and were gone to meet the Egyptian army, leaving the Jews in great hopes that they would never return again. But the terms of this message seem to imply, that the king of Babylon had but just commenced his hostilities against Judah, of which Zedekiah informs the prophet, as of a matter that might not yet have come to his certain knowledge; and desires him to intercede with God, that he would divert the storm by some such extraordinary interposition as he had been wont to manifest in favour of his people. The answer likewise takes no notice of any siege or operations past; but simply regards the future, which it is declared should end unhappily, because God would take an active part against the inhabitants of Judah, and would deliver both their city, and also the king and his people, into the hands of their merciless enemies. The time of this transaction, therefore, I conceive to be the ninth year of Zedekiah, previous to the siege of Jerusalem, which began in the tenth month of that year."

Verse 2. *Inquire, I pray thee, of the Lord for us*—As Zedekiah was not one of the best, so he was not one of the worst of the kings of Judah. Having some reverence for God, he sends the prophet to inquire of him. Or, as the word *שׁוּא*, signifies, to seek or apply to God by prayer and supplication: see Isa. lv. 6. *If so be the Lord will deal with us, &c.*—If he will show his wonderful power, in giving us a total deliverance from the hands of our enemies, the Chaldeans. If they had attended to the predictions of the prophets they would not have made this inquiry of Jeremiah; for all the things which had happened to them already, had been predicted by the prophets. But perhaps they flattered themselves that all God's threatenings would not be executed; or that they had been executed already, in great numbers of them being carried into captivity, first in the reign of Jehoiakim, and afterward in that of Jehoiachin.

Verses 4-7. *Behold, I will turn back the weapons, &c.*—Instead of doing execution upon your enemies, they shall hurt yourselves, and be the occasion of your own destruction. God will as visibly appear against you as if a miraculous wind were to drive back your own darts and arrows, and turn them upon yourselves. *And I myself will fight against you*—By the executioners of my wrath, the sword, the famine, and the pestilence. I will plainly appear on your enemies' side, by the success I will give to their arms. *And I will smite the inhabitants of this city*—I the Lord will do it, and it shall evidently appear

A. M. 3414. from the pestilence, from the sword, B. C. 590. and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword; ^s he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD; Behold, ^h I set before you the way of life, and the way of death.

9 He that ⁱ abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the

Chaldeans that besiege you, he shall, A. M. 3414. live, and ^k his life shall be unto him B. C. 590. for a prey.

10 For I have ^l set my face against this city for evil, and not for good, saith the LORD: ^m it shall be given into the hand of the king of Babylon, and he shall ⁿ burn it with fire.

11 ¶ And touching the house of the B. C. 590. king of Judah, say, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD; ^o Execute ^p judgment in the morning, and deliver him that is spoiled out of the hand of the

^s Deuteron. xxviii. 50; 2 Chron. xxvi. 17.—^h Deuteron. xxx. 19.—ⁱ Chap. xxxviii. 2, 17, 18.—^k Chap. xxxix. 18; xlv. 5. Lev. xvii. 10; Chap. xlv. 11; Amos ix. 4.

^m Chapter xxxviii. 3.—ⁿ Chapter xxxiv. 2, 22; xxxvii. 10; xxxviii. 18, 23; lii. 13.—^o Chapter xxii. 3; Zechariah vii. 9. ^p Heb. Judge.—^q Psa. ci. 8.

to be my work; *both man and beast*—Even the beasts shall perish, both those that are for food, and those that are for service in war. *They shall die of a great pestilence*—Which shall rage within the walls, while their enemies are encamped about them. Though the walls and gates of Jerusalem may for a time keep out the Chaldeans, they cannot keep out God's judgments. His arrows of pestilence can reach those that think themselves safe from other arrows. *And I will deliver Zedekiah, &c.*—The king himself, and all the people that escape the sword, famine, and pestilence, shall fall into the hands of Nebuchadnezzar and the Chaldeans. *And he shall smite them with the edge of the sword*—Zedekiah himself was not put to death, but carried to Babylon, where he died: see chap. xxiv. 5. But his sons and his great men were slain by the command of Nebuchadnezzar, 2 Kings xxv. 7, 8. "It is common in all writers to express that indefinitely which is true of the greater part of the persons concerned."—Lowth. *He shall not spare, neither have pity nor mercy*—These three synonymous terms are used by way of emphasis, to express the severe revenge the Babylonians would take of them. The inhabitants of Jerusalem must indeed have been sensible at last, that they could expect little or no mercy, since they had rebelled three times against the king of Babylon.

Ver. 8-10. *And unto this people thou shalt say, &c.*—By the civil message which the king sent to Jeremiah it appeared that both he and the people began to have respect for him; but the reply which God obliged him to make was sufficient to crush that little respect, and to exasperate them against him more than ever. *Behold, I set before you the way of life, and the way of death*—Both the law and the prophets had often set before them life and death in another sense; life, if they would obey the voice of God; death, if they should persist in disobedience, Deut. xxx. 19. But they had slighted that way of life which would have made them truly happy; to upbraid them with which the prophet here uses similar expressions, which signify, not as those of

Moses, a fair proposal, but a melancholy dilemma, advising them, of two evils, to choose the least. And that lesser evil, a shameful and wretched captivity, is all the life now left for them to propose to themselves. *He that abideth in this city*—And trusts to it to secure him; *shall die by the sword*—Without the city; or *by the famine, or pestilence* within it. *But he that goeth out, and falleth to the Chaldeans*—Giving up his vain hopes of safety in the city, and bringing his spirit down to his condition; *shall live*—God had declared it to be his purpose to give up Judea and the neighbouring countries to the dominion of the Chaldeans: so they who would comply with his declared will should have their lives spared, the rest should be destroyed as fighting against God. *And his life shall be unto him for a prey*—That is, he shall save his life with as much difficulty and hazard as a prey is taken from the mighty: he shall escape but very narrowly. Or, he shall think himself a considerable gainer by escaping with his life in so general a destruction. *For I have set my face against this city*—To lay it waste and not to protect it; *for evil*—Which shall have no good mixed with it, no mitigation, or merciful allay; and, therefore, you have no way of safety, but begging quarter of the Chaldeans, and surrendering yourselves prisoners of war. In vain did Rabshakeh persuade the Jews to do this, while they had God for them, Isa. xxxvi. 16. But it was the best course they could take now, God being against them.

Verses 11, 12. *And touching the house of the king of Judah, &c.*—The house of Zedekiah, the court, or those who were magistrates. *Hear ye the word of the Lord*—These, how great soever, are not excused from the common obligations which lie upon all to listen to and obey the revelations of the divine will. *Execute judgment in the morning*—Do it diligently, do it quickly, and do not delay to do justice upon appeals made to you, and tire out your poor petitioners as you have done. Those magistrates that would fill their places well, and do their duty, must rise early. This is so expressed because it was usual for kings and judges to sit for the administra-

A. M. 3414. oppressor, lest my fury go out like fire, B. C. 590. and burn that none can quench it, because of the evil of your doings.

13 Behold, ^a I am against thee, O ² inhabitant of the valley, and rock of the plain, saith the LORD; which say, ¹ Who shall come down

^a Ezekiel xiii. 8.—² Heb. *inhabitant*.—¹ Chapter xlix. 4.
³ Heb. *visit upon*.

tion of justice in a morning. *Lest my fury go out like fire*—Many commentators have been of opinion that this prophecy, from the 11th verse, belongs to the same subject with chapter xxii., and relates to the time of Jehoiakim. And from these words, *lest my fury, &c.*, they infer, that it was antecedent to the prophecy at the beginning of the chapter, and to that peremptory decree published against the king's house, mentioned verse 7. of this chapter. "But I cannot help thinking," says Blaney, "that this latter part is but a continuation of the same prophecy with which the chapter begins; for the house of David was still to be visited with more calamities than those which had befallen it in the days of Jehoiakim. And how peremptory soever the decree may sound, (verse 7,) we must remember the rule laid down concerning such decrees, (chap. xviii. 7, 8,) none of which, it seems, are irreversible on the condition of a change of conduct. And, though God may well be supposed to know when no such ground of reversal will take place, yet it is agreeable to the justice of his providence repeatedly to admonish sinners of the means by which his judgments may be avoided, that they may have none to blame but themselves when the threatened vengeance overtakes them."

against us? or who shall enter into our habitations? A. M. 3414. B. C. 590.

14 But I will ³ punish you according to the ^a fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof; and ¹ it shall devour all things round about it.

^a Proverbs i. 31; Isaiah iii. 10, 11.—¹ 2 Chronicles xxxvi. 19; Chap. lii. 13.

Verses 13, 14. *Behold, I am against thee, O inhabitant of the valley, and rock of the plain*—A description of Jerusalem, which was built in part upon the rocky mountain of Zion, but a great part of it was in the valley; and the higher mountains about mount Zion made that mountain itself, in comparison with them, to appear as a valley. *Which say, Who shall come down against us?*—They confided in the strength of their situation, as the Jebusites, the ancient inhabitants of the place, had formerly done. "Yet how many times," says Bishop Newton, "was Jerusalem taken, though it was a very strong place and wonderfully fortified, both by nature and art! It was taken by Shishak king of Egypt, by Nebuchadnezzar, by Antiochus Epiphanes, by Pompey, by Socius, and Herod, before its final destruction by Titus." *I will kindle a fire in the forest thereof*—The word *forest* is often metaphorically taken for a city in the prophetic writings. See chap. xxii. 7; Ezek. xx. 46; Zech. xi. 1. Or it may mean the forest of Lebanon, or their houses made of wood cut out of that forest, especially those of the royal family, or their idolatrous groves. *And it shall devour all things round about it*—And this fire shall not end in the destruction of this city, but shall totally destroy all the adjacent country.

CHAPTER XXII.

In this chapter we have, (1.) An address to the king of Judah, his servants and people, recommending an inviolable adherence to right and justice, as the only means of establishing the throne, and preventing the ruin of both prince and people, 1–9. (2.) The captivity of Shallum is declared to be irreversible, 10–12. (3.) Jehoiakim is severely reprov'd for his tyrannical oppressions, and his miserable end foretold, 13–19. (4.) His family is threatened with a continuance of the like calamities; the fall and captivity of his son Jeconiah are explicitly set forth, and the perpetual exclusion of his seed from the throne, 20–30.

A. M. 3395. **T**HUS saith the LORD; Go down to the house of the king of Judah, B. C. 609. and speak there this word,

^a Chap.

2 And say, ^a Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy ser-

xvii. 20.

NOTES ON CHAPTER XXII.

Verses 1, 2. *Thus saith the Lord*—The prophecy which follows to chap. xxiii. 9, was evidently delivered in the reign of Jehoiakim; for it speaks of his immediate predecessor as already gone into captivity, and foretels the death of Jehoiakim himself. Blaney thinks it followed immediately after what is said

in the sixth and xxth chapters to have passed in the temple precincts, from whence, as from a higher ground, he supposes the prophet is ordered to go down to the house of the king of Judah. *Hear, &c., O king of Judah*—Namely, Jehoiakim, (verse 18,) who was established upon the throne by the king of Egypt, in the place of Jehoahaz, in the year of the

A. M. 3395. vants, and thy people that enter in
B. C. 609. by these gates :

3 Thus saith the LORD ; ^b Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor : and ^c do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place.

4 For if ye do this thing indeed, ^d then shall there enter in by the gates of this house kings sitting ¹ upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

5 But if ye will not hear these words, ^e I swear by myself, saith the LORD, that this house shall become a desolation.

^b Chap. xxi. 12.—^c Verse 17.—^d Chap. xvii. 25.—¹ Heb. for David upon his throne.—^e Heb. vi. 13, 17.

world 3394, according to Archbishop Usher. *That sittest on the throne of David*—Thus the prophet puts him in mind of the promises God had made to David's family, if they would live in obedience to his will, 1 Kings viii. 25. *Thou, and thy servants, and thy people*—Thy courtiers and other officers, who attend continually on thee, comprehending likewise all the people of the city : all whom this word of the Lord concerned ; *that enter in by these gates*—Namely, the gates of the palace, whereby they went in to the king. The king was evidently at the gate of his palace, with his principal officers, when Jeremiah presented himself before him.

Verses 3-5. *Thus saith the Lord, Execute ye judgment, &c.*—That is, administer justice to all your subjects. The *stranger*, the *fatherless*, and the *widow* are particularly named, as persons who have the fewest friends, and therefore are the most exposed to the tyranny, injustice, and oppression of the great. *And do no wrong, do no violence, &c.*—Compare verse 17, where we find Jehoiakim charged with these sins. *For if ye do this thing indeed*—If ye will, not in pretence, but reality, do what is just and right to every one, and see that inferior magistrates, acting under you do so too ; *then shall there enter, &c.*—See the note on chap. xvii. 25, where, instead of the *gates of this house*, the text reads, *the gates of this city*. And the context here shows, that the prophecy is directed, not only to the king's court in particular, but likewise to the whole city of Jerusalem, one part of which was called the city of David ; and the whole looked upon as a royal city, and the place of their king's residence. *Kings sitting upon the throne of David, &c.*—There shall then be a succession of kings, and that uninterrupted, reigning in Judah, of David's line, kings who shall enjoy a perfect tranquillity, and live in great state and dignity. *But if ye will not hear these words*—That is, if ye will not so hear as to obey them. *I swear by myself, saith the Lord*—That is, I resolve absolutely upon it ; for God is not in Scripture said to swear,

6 For thus saith the LORD unto the A. M. 3395
king's house of Judah ; Thou art ^{B. C. 609.}
Gilead unto me, and the head of Lebanon :
yet surely I will make thee a wilderness, and
cities which are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons : and they shall cut down ^f thy choice cedars, ^g and cast *them* into the fire.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, ^h Wherefore hath the LORD done thus unto this great city ?

9 Then they shall answer, ⁱ Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

^f Isa. xxxvii. 24.—^g Chapter xxi. 14.—^h Deut. xxix. 24, 25 ; 1 Kings ix. 8, 9.—ⁱ 2 Kings xxii. 17 ; 2 Chron. xxxiv. 25.

unless as speaking after the manner of men, and according to the actions of men ; so that whenever this expression is employed, it is only to signify, that God would not revoke the thing spoken of, but that it should be immutable. Here, therefore, it implies that the sentence pronounced should certainly be executed, and that nothing could reverse it but the people's sincere repentance, which condition is expressed in the foregoing part of the verse. See Heb. vi. 17. *This house shall become a desolation*—This palace of the kings of Judah shall fare no better than other habitations in Jerusalem, sin as certainly effecting the ruin of the houses of princes as those of mean men.

Verses 6-9. *For thus saith the Lord unto, or, concerning, the king's house : Thou art Gilead unto me, &c. ; yet surely, &c.*—“Though thou wert never so precious in my sight, as valuable for riches and plenty as the fat pastures of Gilead, and thy buildings as beautiful for their stateliness as the tall cedars of Lebanon, yet unless thy princes and people reform, thou shalt become nothing but ruin and desolation.” Thus Lowth. But Blaney translates the verse, *Gilead art thou through me, O summit of Lebanon ; surely I will make thee a desert, cities not inhabited*. Which he interprets as follows. “Lebanon was the highest mountain in Israel, and was therefore an apt emblem of the reigning family advanced to the highest rank of dignity in the state. Gilead was the richest and most fertile part of the country. The meaning then is plainly this, By my providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing. But the same power that raised will likewise be exerted in reducing thee to the lowest state of indigence and distress.” *And I will prepare*—Hebrew, וקדשתי, *I will sanctify destroyers against thee*—That is, I will solemnly appoint and set them apart for the work of destroying thee. *And they shall cut down thy choice cedars*—Having compared the king's palace, or the city of Jerusalem, to Leba-

A. M. 3395. 10 ¶ Weep ye not for ^k the dead, B. C. 609, neither bemoan him: but weep sore for him ^l that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching ^m Shallum the son of Josiah king of Judah, which reigned instead of Josiah his father, ⁿ which went forth out of this place; He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ ^o Wo unto him that buildeth his house by unrighteousness, and his chambers by

wrong; ^p that useth his neighbour's A. M. 3395. service without wages, and giveth him B. C. 609. not for his work;

14 That saith, I will build me a wide house and ^q large chambers, and cutteth him out ^r windows; and *it is* ceiled with cedar, and painted with vermilion.

15 Shalt thou reign, because thou closest *thyself* in cedar? ^s did not thy father eat and drink, and do judgment and justice, *and then* ^t *it was* well with him?

16 He judged the cause of the poor and needy; then *it was* well with him: *was* not this to know me? saith the LORD.

^k 2 Kings xxii. 20.—^l Verse 11.—^m 1 Chronicles iii. 15; 2 Kings xxiii. 30.—ⁿ 2 Kings xxiii. 34.—^o 2 Kings xxiii. 35; Ver. 18.—^p Lev. xix. 13; Deut. xxiv. 14, 15; Mic. iii. 10; Hab.

ii. 9; James v. 4.—^q Hebrew, *through aired*.—^r Or, *my windows*.—^s 2 Kings xxiii. 25.—^t Psalm cxxviii. 2; Isaiah iii. 10.

non, verse 6, pursuing the metaphor, he threatens to destroy them and their most beautiful edifices by the Chaldean army. *And many nations—Persons of many nations; shall pass by this city, &c.*—Namely, when on their travels; *and they shall say, Wherefore hath the Lord done thus unto this great city*—They who have heard that this had been a very strong, rich, and populous city, and that it had been called the city of God, and the place of his especial residence, would be astonished to find it, through his judgments, a scene of ruin and desolation, and would inquire how such an effect came to be produced. Thus was fulfilled that threatening of Moses, Deut. xxviii. 37, that God would make the Jews an astonishment to other nations. See likewise 1 Kings ix. 8. *Then shall they answer*—Some shall answer, or they shall answer one another. The reason is so obvious that it shall be ready in every man's mouth. *Because they have forsaken the covenant of Jehovah their God; have revolted from their allegiance to him, and from the duty which they had solemnly covenanted to perform, and worshipped other gods and served them*—In contempt of him; and therefore he gave them up to this destruction.

Verse 10. *Weep ye not for the dead*—This seems to be spoken of King Josiah, killed in battle with the Egyptians: see 2 Kings xxiii. 29, 30, concerning whom the prophet here says that he was rather to be rejoiced over than lamented, since, by being taken soon out of life, he escaped the terrible evils which came upon his country. *But weep sore for him that goeth away, for he shall return no more*—Namely, Jehoahaz, who was carried captive into Egypt by Pharaoh-necho, and never more returned to his country. He is called *Shallum* in the next verse, but in all other places Jehoahaz. It seems probable that *Shallum* was his name before he ascended the throne, and that he changed it for Jehoahaz, as his brothers Eliakim and Mattaniah also assumed the names of Jehoikim and Zedekiah on the like occasion, 2 Kings xxiii. 34; xxiv. 17.

Verses 13–16. *Wo unto him that buildeth his*

house by unrighteousness, &c.—"The prophet proceeds to denounce God's judgments against Jehoikim, (see verse 18,) who, it seems, built himself a stately palace in those calamitous times, and took no care to pay the wages of the workmen; but maintained his own luxury by the oppression of those who were to live by their labour: a crying sin, and too common among the great men of the world, severely prohibited both in the Old and New Testament."—Lowth. See Deut. xxiv. 14, 15; James v. 4. *That saith, I will build me a wide house and large chambers*—Hebrew, *עליית כריות*, *chambers to the wind*; that is, exposed, or open, to wind on every side. They used to enjoy the cool air in these chambers; the windows being so placed that they might receive the wind from whatever quarter it came. *Shalt thou reign because thou closest thyself in cedar?*—Will a house, finely adorned and furnished, be a fortress and defence to thee against thy enemies, that come to deprive thee of thy kingdom? *Did not thy father eat and drink, and do justice, &c.*—Did not Josiah live, and enjoy comfort in life as well as thou dost, though he did not indulge himself in such delicacies, and had not such magnificent apartments? Did he not live in sufficient plenty, and in a state suitable to his character, and yet strictly observed justice, both in his private and public capacity, and not betake himself to such sordid methods of injustice and oppression for the support of his grandeur? He did no wrong to any of his subjects, never oppressed them, or put any hardship upon them, but was careful to preserve to all their just rights and properties. Nay, he not only did not abuse his power for the support of wrong, but used it for the maintaining of right; *he judged the cause of the poor and needy*—Was ready to hear the cause of the meanest of his subjects, and do them justice; *and then it was well with him*—The blessing of God was upon him as the reward of his justice and integrity. He was comfortable in himself, and was useful to and respected by his subjects, and prospered in all that he put his hand to. *Was*

A. M. 3395. 17 * But thine eyes and thy heart
B. C. 609. are not but for thy covetousness, and
for to shed innocent blood, and for oppression,
and for ⁴ violence, to do it.

18 Therefore thus saith the LORD concerning
Jehoiakim the son of Josiah king of Judah ;
* They shall not lament for him, *saying*, " Ah
my brother ! or, Ah sister ! they shall not la-
ment for him, *saying*, Ah lord ! or, Ah his
glory !

* Ezekiel xix. 6. — ⁴ Or, *incursion*. — ¹ Chapter xvi. 4, 6.
² 1 Kings xiii. 30.

not this to know me, saith the Lord?—Did he not
hereby make it appear, that he rightly knew, wor-
shipped, and served me, and consequently was
known and owned by me ? Observe, reader, the
right knowledge of God implies the doing our duty
to our fellow-creatures, as well as to God, particu-
larly that duty which our place and station in the
world require us to perform.

Verse 17. *But thine eyes and thy heart are not
but for thy covetousness*—They are for that, and for
nothing else. For this cause Jehoiakim is compared
to a lion, by the Prophet Ezekiel, chap. xix. 6. Ob-
serve, reader, in covetousness *the heart walks after
the eyes*, Job xxxi. 7 ; it is therefore called *the lust
of the eye*, 1 John ii. 15 : and the eyes and the heart
are then for covetousness when the aims and affec-
tions are set upon the wealth of this world ; and
when they are so the temptation is strong to fraud,
oppression, and all manner of violence and villany,
even, as it is here said, *to shed innocent blood*.

Verses 18, 19. *They shall not lament for him, say-
ing, Ah my brother ! &c.*—"The prophet here repeats
part of the funeral ditty or song which the public
mourners used to sing at funerals, (see note on chap.
ix. 17, and xx. 14, and compare 1 Kings xiii. 30,) *signifying*, that neither Jehoiakim, nor his queen or
family, should be buried with those solemn lamenta-
tions with which the memory of his predecessors,
particularly that of his father, had been honoured :
see 2 Chron. xxxv. 25. *Saying, Ah Lord ! or, Ah
his glory !*—That is, how is his glory departed and
vanished ! another burden or chorus of the funeral
song. *He shall be buried with the burial of an ass*
—None attending him to his grave, none mourning
over him. Or, the meaning is, he shall have no
burial : for the carcasses of asses are not buried.
Drawn and cast forth, &c.—The expression seems
to be taken from the custom of dogs to draw about a
carcass before they tear and devour it. Jehoiakim,
having been advanced to the kingdom by Pharaoh-
necho, king of Egypt, 2 Kings xxiii. 34, followed
the fortune of that king, and upon the conquest of
Egypt by the Chaldeans, chap. xlv. 2, after three
years' reign, was taken prisoner by Nebuchadnezzar,
and put into irons, Dan. i. 2 ; 2 Chron. xxxvi. 6. But
afterward, it seems, the king of Babylon released
him and made him a tributary king. After three

19 * He shall be * buried with the A. M. 3395.
burial of an ass, drawn and cast forth B. C. 609.
beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon, and cry ; and lift up
thy voice in Bashan, and cry from the passages :
for all thy lovers are destroyed.

21 I spake unto thee in thy ⁵ prosperity ; but
thou saidst, I will not hear. * This *hath been*
thy manner from thy youth, that thou obeyedst
not my voice.

* 2 Chron. xxxvi. 6 ; Chap. xxxvi. 30. — * Fulfilled, B. C. 599.
⁵ Heb. *prosperities*. — ⁷ Chap. ii. 7 ; iii. 25 ; vii. 23.

years' obedience, however, Jehoiakim rebelled, in
confidence of assistance from Egypt. Soon after
which Nebuchadnezzar's army overran Judea, be-
sieged Jerusalem, and probably took Jehoiakim pri-
soner in some sally that he made upon them, and
killed him, and then cast out his dead body into the
highway, denying him the common rites of burial :
see 2 Kings xxiv. 1-6. Accordingly, he is said to
have slept with his fathers, but not to have been
buried with them : see also *Joseph. Antiq.* lib. x.
cap. 7, 8.

Verse 20. *Go up to Lebanon, and cry, &c.*—The
verbs here being in the feminine gender, the city of
Jerusalem, or the land of Judea, seems to be ad-
dressed and called upon ironically to go to the tops
of the high mountains, and to the frontiers of the
country, and cry aloud for help to the neighbouring
powers, but in vain, since all those who had any in-
clination to favour her, the Egyptians in particular
were themselves disabled and crushed by the arms
of Nebuchadnezzar. *Cry from the passages*—He-
brew, מַעְבְּרֵי, *from the borders, or, rivers*, which
are the bounds of your country. For the word sig-
nifies, not only the *fords*, or *passages* of a river, but
the parts along each bank, and the confines or ex-
tremities of a country. *For all thy lovers are de-
stroyed*—Or *broken*, as נִשְׁבְּרוּ signifies : all thy for-
eign allies, whose friendship and assistance thou
hast sought, and whom thou hast courted, by com-
plying with their idolatries, are humbled.

Verse 21. *I spake unto thee in thy prosperity*—
Spake by my servants the prophets, in reproofs,
admonitions, counsels ; *but thou saidst, I will not
hear*—Didst manifest by thy conduct that thou
wouldest not obey. Such is too often the effect of
prosperity. It puffs men up with pride and high-mind-
edness, and makes them despise the word of God,
thinking themselves too wise to stand in need of
advice, and therefore they defer attending to it, till
they are in extremities, when it becomes of little or
no benefit to them. The word שְׁלוֹה, however,
which we translate *prosperity*, properly signifies
security, and may be spoken of the false security in
which the inhabitants of Judah and Jerusalem lived
in times when they were threatened with the most
grievous calamities, and which had been denounced
to them by the prophets, from the time of Hezekiah,

A. M. 3395. 22 The wind shall eat up all ^z thy
B. C. 609. pastors, and ^a thy lovers shall go into
captivity: surely then shalt thou be ashamed
and confounded for all thy wickedness.

23 O ^e inhabitant of Lebanon, that makest
thy nest in the cedars, how gracious shalt thou
be when pangs come upon thee, ^b the pain as
of a woman in travail!

24 As I live, saith the LORD, ^c though Coniah
the son of Jehoiakim king of Judah ^d were the
signet upon my right hand, yet would I pluck
thee thence;

25 ^e And I will give thee into the hand of
them that seek thy life, and into the hand of
them whose face thou fearest, even into the
hand of Nebuchadrezzar king of Babylon, and
into the hand of the Chaldeans.

^z Chapter xxiii. 1.—^a Verse 20.—^e Hebrew, *inhabitant*.
^b Chap. vi. 24.—^c 2 Kings vi. 8, 24; 1 Chron. iii. 16; Chap.
xxxvii. 1.—^d Hag. ii. 23.—^e Chap. xxxiv. 20.—^f 2 Kings
xxi. 15; 2 Chron. xxxvi. 10.

on account of the idolatries and various other acts
of wickedness of their kings and people; who never-
theless continued in their vices without any amend-
ment. *This hath been thy manner from thy youth*
—From thy being first formed into a people. See
the margin.

Verse 22. *The wind shall eat up all thy pastors*
—Thy kings, princes, priests, and false prophets, who
have presided over thy civil and religious affairs, shall
be destroyed by my judgments, as plants are blasted
by winds. God's judgments are often compared to a
scorching and blasting wind. *Thy lovers shall go*
into captivity—Thy allies shall themselves be made
captives by the Chaldeans, and shall not be able to
preserve themselves, much less to give any assist-
ance to thee.

Verse 23. O *inhabitant of Lebanon*—O thou
that inhabitest the city which for pleasantness and
delight may be compared to Lebanon. Or he al-
ludes to the stately buildings of Jerusalem, else-
where compared to the tall cedars of a forest: see
note on chap. xxi. 14. *That makest thy nest in*
the cedars—Who livest in houses built of cedars.
How gracious shalt thou be—Or rather, how humble,
or suppliant, wilt thou be, when pangs come upon
thee—Those pangs of affliction which shall sudden-
ly oppress thee, whereas before thou wast too proud
to hearken to any advice that was offered. The He-
brew, *מה נחמתי*, is rendered by Buxtorff, *quam gra-*
tulaberis tibi, *How wilt thou gratulate thyself when*
pangs, &c., understanding it as spoken ironically.

Verses 24–28. As I live, saith the Lord, though
Coniah were the signet, or, rather, the ring, upon
my right hand—By Coniah he means Jehoiachin,
whose name was Jeconiah, 1 Chron. iii. 16, (for all
Josiah's sons had two names, and so had his grand-
child Jeconiah,) here, in contempt, called Coniah;
yet would I pluck thee thence—Though he were

26 ^f And I will cast thee out, and A. M. 3395.
thy mother that bare thee, into an- B. C. 609.
other country, where ye were not born; and
there shall ye die.

27 But to the land whereunto they ^g desire to
return, thither shall they not return.

28 Is this man Coniah a despised broken idol?
is he ^h a vessel wherein *is* no pleasure? where-
fore are they cast out, he and his seed, and are
cast into a land which they know not?

29 ^b O earth, earth, earth, hear the word of
the LORD.

30 Thus saith the LORD, Write ye this man
ⁱ childless, a man *that* shall not prosper in his
days: for no man of his seed shall prosper,
^k sitting upon the throne of David, and ruling
any more in Judah.

^g Heb. *lift up their mind*, Chap. xlv. 14.—^h Psa. xxxi. 12;
Chap. xlviii. 38; Hos. viii. 8.—ⁱ Deut. xxxii. 1; Isaiah i. 2,
xxxiv. 1; Micah i. 2.—^j 1 Chronicles iii. 16, 17; Matt. i. 12.
^k Chap. xxxvi. 30.

never so near and dear to me, as dear as a signet, or
ring, which every man keeps safe, yet his wicked-
ness would make him forfeit all my favour toward
him. “The ring was anciently worn as a mark of
sovereignty. When Alexander was dying, he gave
his ring to Perdicas, thus, as it were, marking him
out for his successor.” *And I will cast thee out, and*
thy mother that bare thee—We are informed, (2
Kings xxiv. 15,) that Nebuchadnezzar carried away
Jehoiachin, that is, Jeconiah or Coniah, to Babylon,
and his mother, and his wives, &c. *Is this man*
Coniah a despised broken idol, &c.—Blaney renders
the verse more literally, thus: “A contemptible,
broken idol is this man Coniah? Or a vessel in
which none delighteth? Wherefore are they cast
forth, he and his seed, and thrown upon a land which
they knew not?” As if he had said, “Would any one
have thought that this man, who was invested with
royal dignity, should be rendered no better than a
broken image of royalty, a mere potsherd, utterly
contemptible and useless?”

Verses 29, 30. O *earth, &c.*—The word *earth*, or
land rather, as ארץ may be properly rendered; is
repeated three times by way of emphasis, to engage
the deeper attention. The prophet speaks to the
land of Judea, which he commands to write down
the following prediction, that it might be remem-
bered by them, and the truth of it be thereby made
manifest. *Write ye this man childless*—Hebrew,
יָרֵי, *solitary, deprived, destitute*. The LXX. ren-
der it εκκρηκτον ανδρατον, *an ejected, or expelled*
man; a man that shall not prosper in his days—
This latter clause seems explanatory of the former;
and that again is further explained in the following:
“For no man of his seed shall prosper, sitting upon
the throne of David, and ruling any more in Judah.”
That Jeconiah had children appears both from this
verse and verse 28; but according to this prophecy,

no man of his seed sat upon the throne of David. This seems the true exposition of this passage, which has been considered as attended with considerable difficulty. "I cannot," says Blaney, "agree with the generality of commentators, who suppose that God hereby declares it as a thing certain, and, as it were, orders it to be inserted among the public acts of his government, that Jeconiah should die absolutely childless. Other parts of Scripture positively assert him to have had children, 1 Chron. iii. 17, 18; Matt. i. 12. Both verse 28, and the subsequent part of this verse, imply that he either had, or should have, seed. But the historians and chroniclers of the times are called upon, and directed to set him down childless; not as being literally so,

but yet the same to all intents and purposes of public life, for he was to be the last of his race that should sit upon the throne of David; and his descendants were no more to figure as kings, but to be reduced to the rank and obscurity of private persons. And in this sense the prophecy was actually fulfilled; for, allowing Zerubbabel, who is called governor of Judah, (Hag. i. 1,) to have been a lineal descendant of Jeconiah, yet he could not be said to sit upon the throne of David, and reign, or rule, in Judah, seeing he was but a provincial governor, a mere servant of the king of Persia, in whom the sovereignty resided; nor were any of those persons kings who afterward reigned in Judah, even of the family of David, until the time of Christ."

CHAPTER XXIII.

In this chapter we have, (1.) Threatenings of just punishment to careless princes, or pastors of the people, 1, 2. (2.) Promises of future blessings; of the return of the Jews from captivity, and of happier times under better governors and pastors; of the glorious establishment of the Messiah's kingdom; and of the subsequent restoration of all the dispersed Israelites, to dwell once more in their own land, 3-8. (3.) Jeremiah testifies the horror he felt within him on contemplating the wickedness of the priests and prophets of Judah, and the vengeance which God was about to execute upon them, for the corruption which had been diffused through the whole land, by the influence of their evil doctrine and example, 9-15. (4.) He exhorts the people not to listen to the words of the prophets that prophesied of peace, when evil was determined, and would infallibly take place; and charges those prophets with speaking from themselves, and not from the divine commission, 16-22. (5.) God asserts his omnipresence and omniscience; and reproves the audaciousness of the false prophets, who affected to place their own idle dreams on a level with the all-powerful and efficacious word of divine revelation; declaring himself against the several species of those impostors, 23-32. (6.) He requires all sorts of persons to desist from an indecency in common use, of styling his word a burden; and threatens severely to punish those who, in defiance of this command, should continue to cast such a slur upon it, 33-40.

A. M. 3405. **W**O^a be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: ^bbehold, I

will visit upon you the evil of your doings, saith the LORD. A. M. 3405. B. C. 599.

3 And ^cI will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And I will set up ^dshepherds over them,

^a Chapter x. 21; xxii. 22; Ezekiel xxxiv. 2.—^b Exodus xxxii. 34.

^c Chap. xxxii. 37; Ezek. xxxiv. 13.—^d Chap. iii. 15; Ezek. xxxiv. 23.

NOTES ON CHAPTER XXIII.

Verse 1. *Wo be unto the pastors*—Or, as הוי is by some rendered, *Alas for the pastors!* or, *Ho the pastors!* For it may be a particle of calling, as the LXX. and Syriac represent it, and not of commination, as in our translation. The word *pastors* comprehends both civil and ecclesiastical governors: see note on chap. ii. 8. This acceptance of the word agrees with the prophet's complaint elsewhere, that their rulers, as well as their priests and prophets, were rather corrupters than reformers of the people's manners. And the Messiah himself, whose coming is foretold, verse 5, for the rectifying of these disorders, was both a king and a priest.

Verses 2-4. *Therefore thus saith the Lord against the pastors that feed my people*—That undertake

the care of my people, though they do not faithfully execute their trust. God calls them *his people, his flock, the sheep of his pasture*, with respect to the ancient covenant which he had made with their fathers. They are said to have *fed* this people, because it was their duty to have done so. *Ye have scattered my flock*—Namely, by acts of violence and oppression, driving them from their places to seek more safe and quiet abodes. Or, instead of looking after them, you have suffered them to be dispersed, and through your ill example they have gone astray to idolatry, and that, with your other sins, has brought upon them their expulsion from their own land and a general dispersion. *Behold, I will visit upon you the evil of your doings*—Will deal with you as your sins have deserved. They would not visit the flock.

A. M. 3405. which shall feed them : and they shall
B. C. 599. fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, * the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, † and shall execute judgment and justice in the earth.

6 * In his days Judah shall be saved, and

* Isa. iv. 2; xi. 1; xl. 10, 11; Chap. xxxiii. 14, 15, 16; Dan. ix. 24; Zech. iii. 8; vi. 12; John i. 45.—† Psa. lxxii. 2; Isa. xxxii. 1, 18; ix. 7.

in the way of duty, and therefore God will visit them in a way of vengeance. *And I will gather the remnant of my flock*—Though there be but a remnant of my flock, a little remnant left, that has narrowly escaped destruction, I will gather that remnant; will find them out wherever they are, and will find out ways and means to bring them back out of all countries whither I have driven them. It was the justice of God for the sins of their shepherds that dispersed them, but the mercy of God shall gather them when the shepherds that betrayed them are cut off. And being brought to their former habitations, as sheep to their folds, there they shall be fruitful, and increase in numbers. *And I will set up shepherds over them*—Who shall make it their business, not only to rule, but also to feed them, namely, with knowledge and understanding. *They shall fear no more*—As they formerly did, when they were continually exposed to the oppressions of their rulers at home, or the invasions and assaults of their enemies from abroad; but they shall be preserved in peace and safety, and none of them shall be lacking. Though the times may have been long bad with the church, it does not follow that they will be always so. Such pastors as Zerubbabel and Nehemiah, though they did not live in such pomp as Jehoiakim and Jeconiah lived in, nor made such a figure, were as great blessings to the people as the others were plagues to them. The peace and prosperity of the church are not connected with, much less do they depend upon, the pomp of her rulers.

Verses 5, 6. *I will raise unto David a righteous branch*—The house of David seemed to be quite sunk and ruined by the threatening pronounced against Jeconiah, (chap. xxii. 30,) that none of his seed should ever sit upon the throne of David: but here we have a promise which effectually secures the honour of the covenant made with David, notwithstanding that threatening; for by it his house will be raised out of its ruins to a greater lustre than ever, and shine brighter than it did even in the days of Solomon. We have not so many prophecies of Christ in this book as we had in that of the Prophet Isaiah. But here we have a very illustrious one. Of him, doubtless, the prophet here speaks, and of no other person. Even the Jewish doctors, as well as Christian interpreters, understand this as a pro-

phesy of the Messiah, who is called the branch, Isa. iv. 2, and liii. 2; and the man the branch, Zech. iii. 8. And here he is termed the righteous branch, not only because he himself was righteous, but because he makes his people righteous; and a king that shall reign and prosper—Not like kings that now were of the house of David, going backward in all their affairs, but one that shall set up a kingdom in the world, which shall be victorious over all opposition; one to whose hands the good pleasure of the Lord shall be committed, and under whose care and management it shall prosper; one who shall execute judgment and justice in the earth—All the world over, Psa. xvi. 13. The present kings of David's line were unjust and oppressive, and their affairs therefore did not prosper; but this king shall break the usurped power of Satan, institute a perfect rule of holy living, and in due time make all the world righteous. *In his days*—That is, under his dominion, when his kingdom shall be set up and established upon earth; *Judah shall be saved, &c.*—The people of God, typified by Judah and Israel, shall be saved with a spiritual and eternal salvation, a salvation from the guilt and power of sin, into the favour and image of God here, and into the kingdom of his glory hereafter. At which kingdom, till they arrive, God will be a special protection to them, their refuge and strength, and very present help in trouble; so that they shall dwell safely—Confiding in the care of their strong helper, and preserved in perfect peace. *And this is his name whereby he shall be called*—Namely, by his people, and by God; the name whereby he shall be known, and which shall at once be descriptive both of his person and office. THE LORD, Hebrew, JEHOVAH OUR RIGHTEOUSNESS—Though of the seed of David according to the flesh, he shall indeed be JEHOVAH, God in human nature, and OUR RIGHTEOUSNESS; namely, justifying us by his merits, sanctifying us by his Spirit, and directing us in every part of our duty by his doctrine and example; *the end of the law for righteousness to every one that believeth in him with a faith that worketh by love.*

Verses 7, 8. *Therefore, behold, the days come, saith the Lord*—Here the prophet proceeds to foretel one very important, although remote, consequence of God's raising up the righteous branch to David, namely, the great salvation which should thereby

* Deuteron. xxxiii. 28; Zech. xiv. 11.—† Chap. xxxii. 37. † Chapter xxxiii. 10; 1 Cor. i. 30.—† Heb. Jehovah-tsidkenu. * Chap. xvi. 14, 15.

A. M. 3405. which led the seed of the house of
B. C. 599. Israel out of the north country; ¹ and
from all countries whither I had driven them;
and they shall dwell in their own land.

9 ¶ My heart within me is broken because of
the prophets; ^m all my bones shake; I am like
a drunken man, and like a man whom wine

¹ Isaiah xliii. 5, 6; Verse 3.—^m Hab. iii. 16.—ⁿ Chapter v.
7, 8; ix. 2.

come to the Jews in the latter days of their state,
which should be so illustrious as far to outshine their
deliverance out of Egypt. *That they shall no more
say, The Lord liveth, &c.*—These words we had
before, chap. xvi. 14, 15, where see the note. But
here the passage seems to point more plainly than
it did there to the days of the Messiah, and to com-
pare, not so much the two deliverances themselves,
giving the preference to the latter, as the two states
to which the church should grow after those deliver-
ances. About four hundred and eighty years after
they were come out of Egypt, Solomon's temple
was built, 1 Kings vi. 1; and at that time that nation,
which was so wonderfully brought out of Egypt,
was gradually arrived to its height. And four hun-
dred and ninety years (seventy weeks) after they
came out of Babylon, Messiah the Prince set up the
gospel temple, which was the greatest glory of that
nation that was so wonderfully brought out of Baby-
lon: see Dan. ix. 24, 25. Now the spiritual glory
of the second period of that nation, especially as
transferred to the gospel church, is much more ad-
mirable and illustrious than all the temporal glory
of the first period of it, in the days of Solomon; for
that was no glory, compared with the glory which
excelleth. Add to this, the prophet, it seems, also
foretels a second gathering of the Jews from their
dispersions, namely, one that should take place after
the coming of the Messiah, and the ruin of their
city and country by the Romans, and therefore yet
future. Now this work of God, whenever it shall
be effected, including, as it undoubtedly will, their
conversion to Christianity, and perhaps, also, their
restoration to their own land, will assuredly appear
so wonderful as greatly to outshine every former de-
liverance wrought for that people, and therefore may
well put every other out of remembrance. St. Paul
calls this restoration of them, *life from the dead*,
(Rom. ix. 25,) meaning that it would be a miracle
as surprising as the resurrection of a multitude of
dead bodies.

Verse 9. *My heart within me is broken*—This
seems to be the beginning of a new discourse against
the false prophets, with whom afterward the priests
are joined. The first word of it in the Hebrew,
לִנְבִיאִים, is rendered by the Vulgate, *Ad prophetas*,
To the prophets, as if it were the title of the follow-
ing prophecy. In this Jeremiah describes the terror
and concern which were upon him when he con-
sidered the horrible sin of these prophets in pretending
a divine mission when they had received none, and

hath overcome, because of the LORD, A. M. 3405.
and because of the words of his ho- B. C. 599.
liness.

10 For ⁿ the land is full of adulterers; for ^o be-
cause of ² swearing the land mourneth; ^p the
pleasant places of the wilderness are dried up, and
their ³ course is evil, and their force is not right.

^o Hosea iv. 2, 3.—² Or, cursing.—^p Chapter ix. 10; xii. 4.
³ Or, violence.

in uttering as messages from God what were really
their own inventions, and in direct opposition to
every thing God had spoken. And he declares that,
upon a view of their guilt, and of the evils they
were bringing on themselves and their country,
he was in trouble and agitation, like that of a man
who had lost his reason through intoxication.

Verse 10. *For the land is full of adulterers*—Un-
der this term, which properly respects those who
violate the marriage-bed, persons offending by any
species of uncleanness are comprehended, as also
such as by fraud and falsehood circumvented others,
and tempted them to join in the commission of those
illicit actions which implied breach of faith and duty
toward God. *Because of swearing the land mourn-
eth*—By swearing here, it seems, is not only meant
false swearing, or perjury, but also profane and idle
swearing, or taking the name of God in vain. Com-
pare this verse with Hos. iv. 2. The Hebrew word,
אָלַף, signifies indifferently *swearing or cursing*.
The Jewish forms of adjuration, used in their courts
of justice for the discovery of the truth, had usually
an imprecation joined to them; and the prophet's
words here may import, that men ventured to for-
swear themselves, and incur the imprecation implied
in an oath, rather than discover the truth in cases
wherein they were called upon to be witnesses.
The land is said to *mourn* when it is afflicted with
drought, barrenness, or any other uncommon cala-
mity. And the swearing here spoken of is repre-
sented by the prophet as one of those crying sins for
which God had visited the nation with these and
other severe judgments. And the sins here men-
tioned, which abounded so much among the people,
were in a great measure owing to the bad example
and corrupt doctrine of the priests and prophets.
See verses 11–15. *The pleasant places, or the
pastures, of the wilderness*—Or, of the plain, as the
words may be properly rendered; *are dried up*—
The wrath of God is extended to all places, whether
more or less inhabited. See note on chap. xii. 4.
And their course is evil, &c.—This seems to be in-
tended of the prophets and priests, to whom this
discourse is chiefly directed, (see verses 9–11,) and
it implies that they not only erred in single acts, but
that the whole course of their actions was evil, and
particularly their power, rule, and government. For
they both made use of ill arts to establish their au-
thority over the people, and they employed it, not
for the bettering, but rather for the corrupting of
their manners.

A. M. 3405. 11 For ^a both prophet and priest are
B. C. 599. profane; yea, ^r in my house have I
found their wickedness, saith the LORD.

12 ^r Wherefore their way shall be unto them
as slippery ways in the darkness: they shall
be driven on, and fall therein: for I ^t will bring
evil upon them, *even* the year of their visitation,
saith the LORD.

13 And I have seen ⁴ folly ⁵ in the prophets
of Samaria; ^u they prophesied in Baal, and
^{*} caused my people Israel to err.

14 I have seen also in the prophets of Jeru-
salem ^a a horrible thing: ^v they commit adul-
tery, and ^w walk in lies: they ^a strengthen also

^a Chapter vi. 13; viii. 10; Zeph. iii. 4.—^r Chapter vii. 30;
xi. 15; xxxii. 34; Ezek. viii. 11; xxiii. 39.—^s Psa. xxxv. 6;
Prov. iv. 19; Chapter xiii. 16.—^t Chapter xi. 23.—^u Or, an
absurd thing.—^v Heb. unsavoury.

Verses 11, 12. *For both the prophet and the priest are profane*—The priests, by their formality and hypocrisy, profaned the ordinances of God which they were appointed to administer; and the prophets, by their lies, false doctrine, and corrupt practice, profaned the word of God, which they pretended to deliver. *Yea, in my house have I found their wickedness, saith the Lord*—Even in my temple, where they assemble under a pretence to worship and do me honour, they say and do many things contrary to my law, and are guilty of various acts of profaneness and immorality. Such profaners of things sacred were formerly Hophni and Phinehas. *Wherefore their way shall be as slippery ways*—In which they shall not walk with any steadiness, safety, or satisfaction: or they shall fail and miscarry in all their designs.

Verses 13, 14. *I have seen*—Rather, *I saw*, namely, formerly, before I cast them out of their own land; *folly*—Hebrew, תפלה, *stupidity, infatuation*. The LXX. render it, ἀνομωγὰ, *iniquities, or unlawful actions*, and the Vulgate, *fatuitatem, sottishness*; *in the prophets of Samaria*—That is, in those that belonged to the ten tribes, whose chief city was Samaria. *They prophesied in Baal*—Pretending they had their relations from Baal, they caused the people of that kingdom to err—That is, they seduced them from the worship and service of the true God to idolatry. *I have seen also in the prophets of Jerusalem a horrible thing*—Hebrew, שערור, *a thing to be detested, an abomination*. He compares the sins of the prophets of Samaria with those of the prophets of Jerusalem, and pronounces the sins of the latter to be more enormous, because they pronounced their false prophecies in the name of the true God, and pretended that he was the author of all their impostures: the wickedness of their lives also reflected great dishonour upon his name and religion. Compare chap. iii. 11. *They commit adultery*—See chap. xxix. 23. *And walk in lies*—Utter what they themselves have feigned, and call their inventions divine visions, and use all manner

the hands of evil-doers, that none doth
return from his wickedness: they are
all of them unto me as ^b Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets; Behold, I will feed them with ^c wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ^d profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: ^e they speak a vision of their own heart, and not out of the mouth of the LORD.

^b Chap. ii. 8.—^c Isaiah ix. 16.—^d Or, *filthiness*.—^e Chap. xxix. 23.—^f Verse 26.—^g Ezekiel xiii. 23.—^h Deut. xxxii. 32; Isaiah i. 9, 10.—ⁱ Chap. viii. 14; ix. 15.—^j Or, *hypocrisy*.—^k Chap. xiv. 14; Verse 21.

of deceit and fraud. *They strengthen also the hands of evil-doers*—They confirm men in their evil ways, both by their own bad example, and by promising them peace and security, notwithstanding their wicked conduct and ungodly deeds. See verse 17; and Ezek. xiii. 22. *They are all of them unto me as Sodom*—See Deut. xxxii. 32; Isa. i. 10; Ezek. xvi. 46–48.

Verse 15. *Therefore thus saith the Lord concerning the prophets*—The priests also, and all ecclesiastical guides, are included. *Behold, I will feed them with wormwood*—Will afflict them with most bitter calamities. *For from the prophets of Jerusalem is profaneness gone forth*—Or, *hypocrisy*, which seems rather to be the meaning of תנפה, the word here used. Certain it is, that this was a vice they were generally addicted to. These false prophets affected to be looked upon as pious, while they indulged themselves in various acts of wickedness; and as this could not be totally concealed, the people took example from them, and indulged themselves in vice, while they put on the garb of piety. The Jewish nation continued much in this habit even to the times of Christ, as is sufficiently evident from what is said of the Pharisees in the New Testament.

Ver. 16, 17. *Thus saith the Lord, Harken not unto the words of the prophets*—People are under no religious obligation to hear what is contrary to the revealed will of God, or to obey those who enjoin things which that does not require. *They make you vain*—Or rather, *they deceive you*, as the words may be properly rendered: or they make you trust to and undertake vain things. The inhabitants of Jerusalem were fed by these false prophets with the vain hopes of being able to drive the Babylonians from their walls, and raise the siege of the city; yea, and of shaking off the yoke of Nebuchadnezzar entirely, and being quite free for the future. *They speak a vision of their own heart*—A pretended vision which they have framed themselves. *They say still*—That is, they persist to say; *unto them that despise me*—That are destitute even of my fear,

A. M. 3405. 17 They say still unto them that
B. C. 599. despise me, The LORD hath said,
"Ye shall have peace; and they say unto every
one that walketh after the ⁸imagination of his
own heart, ¹No evil shall come upon you.

18 For ⁹who hath stood in the ⁹counsel of
the LORD, and hath perceived and heard his
word? who hath marked his word, and heard
it?

19 Behold, a ^hwhirlwind of the LORD is gone
forth in fury, even a grievous whirlwind: it
shall fall grievously upon the head of the
wicked.

20 The ⁱanger of the LORD shall not return,
until he have executed, and till he have per-

^a Chap. vi. 14; viii. 11; Ezek. xiii. 10; Zech. x. 2.—⁸ Or, stubbornness, Chapter xiii. 10.—¹ Mic. iii. 11.—⁹ Job xv. 8; 1 Cor. ii. 16.—⁹ Or, secret.—^h Chap. xxv. 32; xxx. 23.

and therefore slight my authority, and violate my commands; *The Lord hath said, Ye shall have peace*—Whereas, in truth, I have said the contrary, and have assured them, *There is no peace to the wicked*—Thus they both make me to patronise sin, and to contradict myself.

Verse 18. *For who hath stood in the counsel of the Lord?*—These are either the words of God expressing that none of these pretended prophets knew any thing of his designs, as he had not revealed them unto them, and they could not otherwise know them; or else they are to be understood as the words of these false prophets, who, among other things, told the people, that God's counsels were not to be absolutely known; and that therefore neither Jeremiah, nor the rest of the prophets, who foretold the destruction of Jerusalem, were informed more than others of what God intended to do.

Verses 19, 20. *Behold, a whirlwind of the Lord is gone forth with fury*—A severe judgment of God, that shall resemble a whirlwind for the sudden and utter destruction that it shall bring. The same word, כַּעֲרָה, is elsewhere translated a storm. It is called a whirlwind of the Lord, both to denote the greatness of it, and to signify that it should come forth from God, and be of his sending. *It shall fall grievously upon the head of the wicked*—Whatever these flattering teachers may assert to the contrary. Blaney translates the verse, *Behold, the whirlwind of Jehovah! it goeth forth hot, even a settling whirlwind*; (so he translates כַּחֲמֹל, which we render, grievous,) upon the head of the wicked it shall settle. And he observes, "The hot, scorching wind, blowing from the south, (see note on chap. iv. 11, 12,) is evidently here alluded to, that blows, not with a transient blast, but exerts a continued force upon the head of the unfortunate traveller till it has effectually destroyed him:" an emblem this of the consuming and insupportable wrath of God. *The anger of the Lord shall not return*—The prophet speaks of the judgment as of a messenger, which should not return

formed the thoughts of his heart: ^k in. A. M. 3405. the latter days ye shall consider it ^{B. C. 599.} perfectly.

21 ^lI have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had ^mstood in my counsel, and had caused my people to hear my words, then they should have ⁿturned them from their evil way, and from the evil of their doings.

23 *Am I a God at hand, saith the LORD, and not a God afar off?*

24 Can any ^ohide himself in secret places that I shall not see him? saith the LORD. ^pDo not I fill heaven and earth? saith the LORD.

ⁱ Chap. xxx. 24.—^k Gen. xlix. 1.—^l Chap. xiv. 14; xxvii. 15; xxix. 9.—^m Verse 18.—ⁿ Jer. xxv. 5.—^o Psa. cxxxix. 7; Amos ix. 2, 3.—^p 1 Kings viii. 27; Psalm cxxxix. 7.

till it had done its errand, and executed what God had resolved it should effect. *In the latter days ye shall consider, &c.*—Though you will not now believe it, but flatter yourselves with vain hopes, yet hereafter, when it shall be too late, you shall consider it perfectly, that is, when this judgment hath overtaken you, you shall fully believe and understand that God did indeed bring it upon you, for the punishment of your sins.

Verses 21, 22. *I have not sent these prophets, yet they ran*—They were always ready to bring you pleasing tidings as from me, though I had given them no commission so to do, or revealed any thing to them. *But if they had stood in my counsel*—Been made acquainted by me with my will and pleasure; and had caused my people to hear my words—And not their own conceits and inventions; then they should have turned them from their evil way—This was the design of all God's messages by his prophets, and therefore all true prophets made this their principal aim. And the giving encouragement to men to continue in their sinful courses, or in a state of carnal security, is often mentioned as a mark of a false prophet.

Verses 23, 24. *Am I a God at hand and not a God afar off?*—Do these false prophets imagine that I am only a God in some particular places, and that I cannot see or know things done privately, or at a distance from the place where they suppose me to be? Do they think to impose upon me, or vent their own dreams in my name, and I not discover them? As if either distance or secrecy could place any thing out of the reach of my power and knowledge. Atheism, or ignorance of God, is generally the foundation of a wicked life. Men think God does not see, or does not regard them and their actions, and will not call them to an account for them, and therefore they go on in their trespasses. By a God at hand, some understand, in heaven: as if he had said, Do you think my eyes are limited like yours, so that I cannot see men's practices though at a dis-

A. M. 3405. 25 I have heard what the prophets
B. C. 599. said, that prophesy lies in my name,
saying, I have dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, ⁹ as their fathers have forgotten my name for Baal.

28 The prophet ¹⁰ that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the

⁹ Judg. iii. 7; viii. 33, 34.—¹⁰ Heb. *with whom is*.—¹¹ Deut.

tance from the place of my peculiar and glorious residence? Others interpret the particle with respect to time; Am I a god of yesterday, like the idols? Am not I the Ancient of days? the eternal God, of whose majesty, omniscience, and omnipresence you ought to have been sensible? *Can any hide himself in secret places*—Can any man hide his projects or intentions, his thoughts or desires, his words or works, that I shall not see them? Surely not. No arts or concealments can hide any man's practices or even the counsels of his heart from the eye of God, nor in any respect deceive his judgment of them. Do not I fill heaven and earth, namely, by my essential presence, as well as by my universal providence? Am I not continually present, and continually active through all parts of the universe? As I am above all, so I am through all, and in all, Eph. iv. 6.

Verses 25-27. *I have heard what the prophets say, &c.*—I am perfectly acquainted with what these prophets have thought and said, though they think I take no notice of it, and so continue to act the same counterfeit part over again. *Saying, I have dreamed*—I have had a divine vision, or have received information from God in a dream. This, it appears, the false prophets often pretended, when they had received nothing of the kind. *How long shall this be in the heart of the prophets?*—How long shall I bear with them while they prophesy the deceit of their own hearts? while they utter, for prophecies, that which they have feigned or devised themselves? Will they never see what an affront they put upon me, what an abuse they put upon my people, and what judgments they are preparing for themselves? *To cause my people to forget my name by their dreams, &c.*—They act as if they designed to draw my people off from worshipping and serving me, and from all regard to my laws and ordinances and to the true prophets. Indeed, their palming upon the people counterfeit revelations, and fathering their own fancies upon divine inspiration, was the ready way to bring all religion into contempt, and make men turn atheists and infidels.

Verses 28, 29. *The prophet that hath a dream let him tell a dream*—Or, as some render it, let him

chaff to the wheat? saith the LORD. A. M. 3405.

29 *Is not my word like as a fire?* B. C. 599.

saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore behold, ¹¹ I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I am against the prophets, saith the LORD, ¹¹ that use their tongues, and say, He saith.

32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by

xviii. 20; Chap. xiv. 14, 15.—¹¹ Or, *that smooth their tongues*.

tell it as a dream. Let him lay no more stress upon it than men do upon their dreams, nor expect any more regard to be paid to it. Or, he that pretends to have a message from God, either by dream, or vision, or voice, or otherwise, let him declare it. *And he that hath my word, let him speak my word faithfully*—Let him speak it, *as truth*; so some read the clause; let him keep close to his instructions, and you will soon perceive a vast difference between the dreams which the false prophets tell, and the divine oracles which the true prophets deliver, and will easily discern which is of God and which is not. Those that have spiritual senses exercised will be able to distinguish. *For what is the chaff to the wheat*—There is as much difference between my will and their dreams, as there is between the chaff and the wheat. *Is not my word like fire?*—Quick and powerful, capable of trying men as metals are tried in a furnace, and ready to burn up that which will not bear the trial. *And like a hammer that breaks the rock in pieces*—As a hammer breaks to pieces the hardest rock, so is my word, when properly applied, able to break the hardest and most obstinate heart, and to beat down the confidence of the most hardened sinner.

Verses 30-32. *Behold, I am against the prophets that steal my words, &c.*—"That imitate the true prophets, speaking in my name, as they do, and saying, *Thus saith the Lord*, (see verse 31,) and using their words, but applying them to their own purpose: or, it may be, adding their own inventions to them." So Lowth. Others paraphrase the verse thus, "That conspire together what to say to deceive the people, and to steal what they say one from another." Or, perhaps the meaning rather is, That utter, as revelations made to themselves, things which they have learned, and, as it were, stolen from others. *That use their tongues, &c.*—*That take their own tongues*, as Blaney renders it, and say, *He* (the Lord) *hath said*. "The phrase of *taking their own tongue*," he observes, "is, I think, very easily to be understood of those who, without any inspiration, took upon them to deliver messages to the people, and pretended that they came from God." *I am against them that prophesy false dreams*—False

A. M. 3405. ^a their lightness; yet I sent them not, B. C. 599. nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest, shall ask thee, saying, What is ^a the burden of the LORD? thou shalt then say unto them, What burden? ^a I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even ¹² punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every man's word shall

be his burden; for ye have perverted A. M. 3405. the words of the living God, of the B. C. 599. LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD; Because ye say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, The burden of the LORD:

39 Therefore behold, I, even I, ^a will utterly forget you, and ^b I will forsake you, and the city that I gave you and your fathers; *and cast you out of my presence:*

40 And I will bring ^c an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

^a Zeph. iii. 4.—^t Mal. i. 1.—^u Verse 39.—¹² Hebrew,

visit upon.—^x Hos. iv. 6.—^y Verse 33.—^z Chap. xx. 11.

things, under the notion of revelations made to them in their sleep. *And cause my people to err*—To wander from the right way; *by their lies, and by their lightness*—By their groundless assertions, their folly, their rashness and inconsistency with themselves: or, by the flatteries of their preaching, soothing men up in their sins, and by the looseness and lewdness of their conversation encouraging them to persist in them. *Yet I sent them not, &c.*—They are not my messengers, nor is what they say my message. *Therefore they shall not profit this people at all*—All the profit they aim at communicating is to make the people easy, but they shall not be able to do even that; for my providences will be such as will fill them with painful apprehensions and distressing fears. Some read the clause, *They do not profit this people*, considering the words as implying more than they express, namely; that these false prophets not only did the people no good, but did them a great deal of hurt. Observe, reader, none can expect God's blessing upon their ministry who are not called and sent of God. And those that corrupt the word of God, while they pretend to preach it, are so far from edifying the church, that they do it the greatest mischief imaginable.

Verse 33. *When this people, or the prophet, &c., shall ask thee, &c.*—“The remaining part of this chapter is directed against those who called the word of God, spoken by the true prophets, a BURDEN, by way of reproach; meaning that it always portended evil, and never good;” the word נִשָּׂא, a burden, generally signifying a calamitous prophecy. See note on Isa. xlii. 1. “Ahab intended to cast the same slur on the Prophet Micaiah when he represented him as one that never prophesied good con-

cerning him, but evil, 1 Kings xxii. 8.” The false prophets, who said, *Peace, peace*, it seems, derided the true prophets, whose predictions were full of threatenings, as if God's messages were a burden which they were weary of hearing; and made a jest of these words, *The burden of the Lord*, with which God's prophets sometimes prefaced their prophecies. Upon this account God forbade the use of that expression, as in the following verses. See Lowth.

Verse 36. *For every man's word shall be his burden*—You shall be made severely to account for your loose and profane speeches, wherewith you deride and pervert the words and messages of God himself. Or, “Every man shall have most reason to regard his own word as hurtful and prejudicial to him. For the words of God were delivered with a salutary tendency, to warn sinners of the danger of their situation, and to call them to repentance. Those, therefore, who made a right use of them would have no cause to complain. But those who despised and rejected them perverted that which should have been for their wealth into an occasion of falling.”—Blaney.

Verse 39. *Therefore, behold, I will utterly forget you*—The Vulgate renders this clause, *Propterea ecce ego tolam vos portans*, *Therefore, behold, I will take you away removing you*, (taking the verb נָשָׂא, *nashah*, in the sense of נָסָא, *nasa*, as words of a like sound are often of a promiscuous signification,) which makes the sense more pertinent to the foregoing verses. ‘The LXX. interpret the clause to the same purpose, Διὰ τετοῦτο ἰδὲ ἐγὼ λαμβανῶ καὶ ράσω ὑμᾶς, &c. *Therefore, behold I take you, and cast you down, or, dash you, to the ground, and the city which I gave to you and to your fathers.*

CHAPTER XXIV.

This chapter belongs to the beginning of Zedekiah's reign, probably to the first year of it, the vision contained in it being dated from the carrying away of Jeconiah, and the people with him, into captivity, as from an event which happened but a little before. Here, under the type of good and bad figs, God represents to Jeremiah the different ways in which he would deal with the people already gone into captivity, and Zedekiah, and his subjects that were left behind; showing favour and kindness to the former in their restoration and re-establishment: but pursuing the latter with judgments unto their utter destruction, 1-10.

A. M. 3406.
B. C. 598.

THE ^aLORD showed me, and behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadnezzar ^b king of Babylon had carried away captive ^c Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, ¹ they were so bad.

^a Amos vii. 1, 4; viii. 1.—^b 2 Kings xxiv. 12, &c.; 2 Chron. xxxvi. 10.

NOTES ON CHAPTER XXIV.

Verse 1. *The Lord showed me*—Probably in a vision; and behold two baskets of figs—Such as used to be offered up for first-fruits; were set before the temple of the Lord—Hebrew, כִּיעָר, appointed, offered according to law, as Blaney renders the word; that is, they were brought and placed before the temple for an offering of first-fruits, as the law had directed. After Nebuchadnezzar had carried away captive Jeconiah—Concerning which, see 2 Kings xxiv. 11-16. This was in the eighth year of Nebuchadnezzar's reign. With the carpenters and smiths—Or, the artificers and armorers, as Blaney translates the words; the former, חֲרָשׁ, being “a general name for any handicraftsman, whether working in wood or metal;” but the latter, סָכָר, סָכָר, to shut in, or enclose, meaning properly, “the armorers who made the coats of mail which enclose the body.” And it is reasonable to presume that the king of Babylon would be solicitous to carry all these off, with intent, not to employ them in his own service, but to prevent the Jews, who were left behind, from furnishing themselves with arms in case of a revolt.”

Verse 2. *One basket had very good figs*—Dr. Shaw speaks of three sorts of figs; the first of which he calls “boccare, (being those here spoken of,) which come to maturity toward the middle or latter end of June; the second, the kermex, or summer fig, which ripens seldom before August; and the third, the winter fig. This is usually of a much longer shape, and dark complexion than the kermex, hanging and ripening upon the tree even after the leaves are shed; and, provided the winter proves temperate, is gathered as a delicious morsel in the spring.”—Shaw's *Travels*, p. 370, fol. The doctor thinks that the latter sort were those which our

3 Then said the LORD unto me, A. M. 3406.
B. C. 598.
What seest thou, Jeremiah? and I

said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge ² them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

^c Chap. xxii. 24, &c.; xxix. 2.—¹ Heb. for badness.—² Heb. the captivity.

Saviour expected to find on the fig-tree at the time of the passover in March, Matt. xxi. 19; Mark xi. 13. See Blaney.

Verses 5-7. *Thus saith the Lord God of Israel*—Here the Lord explains the parable of the good figs, the figs first ripe. These represented the pious captives who were sent first into captivity, as if they had been first ripe for ruin; but who should prove first ripe for mercy, and their captivity should help to ripen them. Among these were Daniel and his companions, and also Ezekiel. The calamities inseparable from a state of captivity were calculated to humble them, and bring them to repentance, and it seems had that good effect: while those who escaped being carried away became more and more hardened in sin. *Like these good figs so will I acknowledge them*—Namely, for my people, and will favour them accordingly. “The Jews, who were left in their own country,” says Lowth, “thought themselves better beloved of God than their brethren who were carried away captive. To check this vain confidence, God promises to show the latter particular signs of his favour in a strange land, and to show distinguishing marks of his displeasure upon the former: see chap. xxix. 17. *For I will set mine eyes upon them for good*—To order every thing for the best, that all the circumstances of the affliction may concur to the answering of the great intention of it. Accordingly we find that many of these, Daniel and his companions, for instance, found great esteem and honour during their captivity. *And I will bring them again to this land*—Some of them probably returned before the end of the captivity, some at the end of the seventy years. “They were sent abroad,” says Henry, “for improvement awhile under a severe discipline; but they shall be fetched back, when they have gone through their trial there, to their

A. M. 3406. 6 For I will set mine eyes upon
B. C. 598. them for good, and ^d I will bring them
again to this land: and ^e I will build them, and
not pull *them* down; and I will plant them,
and not pluck *them* up.

7 And I will give them ^f a heart to know me,
that I *am* the LORD: and they shall be ^g my
people, and I will be their God: for they shall
return unto me ^h with their whole heart.

8 ¶ And as the evil ⁱ figs, which cannot be
eaten, they are so evil; surely thus saith the
LORD, So will I give Zedekiah the king of Ju-

^d Chapter xli. 15; xxix. 10.—^e Chap. xxxii. 41; xxxiii. 7;
xlii. 10.—^f Deuteron. xxx. 6; Chap. xxxii. 39; Ezek. xi. 19;
xxxvi. 26, 27.—^g Ch. xxx. 22; xxxi. 33; xxxii. 38.—^h Chap.
xxix. 13.—ⁱ Chap. xxix. 17.

Father's house." And I will build them, and not
pull them down, &c.—The meaning of these meta-
phorical expressions is, I will prosper them, and
provide for them. And it may be understood, both
of the prosperous estate God would give them in the
land of their captivity, where they should both build
houses and increase their families, (see chap. xxix.
5, 6,) and also of the blessings he would confer upon
them and their posterity, after their return to their
own land, *ibid.* verse 10. And he engages to prepare
them for the temporal blessings which he designed
for them, by conferring spiritual blessings upon
them. It is this that would make their captivity for
their good: this would be both the improvement of
their affliction and their qualification for deliverance.
I will give them a heart to know me—I, who at first
commanded light to shine out of darkness, will shine
into their hearts, to give them the knowledge of my
glory; even that true and saving knowledge of me
which is eternal life; which is always productive of
faith in, and love to, me, 1 John iv. 7, 8; of obedi-
ence to my will, 1 John ii. 3, 4; and a conformity to
mine image, 2 Cor. iii. 18. They shall become ac-
quainted with me in a higher degree, and to a better
purpose, than formerly; and shall learn more of me
by my providences and grace in Babylon than they
had learned by my oracles and ordinances in Jeru-
salem. Mark well the expression, reader, *I will give
them a heart to know me*; not only the mind, but
the heart; not only the understanding and judg-
ment, but the will and affections are concerned in
the true knowledge of God, which does not consist
in mere notions and speculations, but implies the
exercise of all spiritual graces and the practice of all
divine virtues. And this knowledge is the superna-
tural gift of God, communicated by the Spirit of
wisdom and revelation, Eph. i. 17. The mere nat-
ural and unenlightened man has it not: for God and
divine things *knoweth no man but by the Spirit of
God*, 1 Cor. ii. 11, 14; see also 1 John v. 20. And
they shall be my people—I will own them for my
people as formerly, as well in the discoveries of my-
self to them, as in my acceptances of their services,
and my gracious appearance in their behalf. And

dah, and his princes, and the residue ^{A. M. 3406.}
of Jerusalem, that remain in this land, ^{B. C. 598.}
and ^k them that dwell in the land of Egypt:

9 And I will deliver them ^l to ^m be removed
into all the kingdoms of the earth for *their*
hurt, ⁿ to be a reproach and a proverb, a taunt
^o and a curse, in all places whither I shall drive
them.

10 And I will send the sword, the famine, and
the pestilence, among them, till they be con-
sumed from off the land that I gave unto them
and to their fathers.

^k Chap. xliii. 4; xlv.—^l Hebrew, for removing, or, vexation.
^m Deut. xxviii. 25, 37; 1 Kings ix. 7; 2 Chron. vii. 20; Chap.
xv. 4; xxix. 18; xxxiv. 17.—ⁿ Psa. xlv. 13, 14.—^o Chap.
xxix. 18, 22.

I will be their God—They shall have liberty to own
me for their God, both in their prayers and praises
offered to me, and their expectations from me. *For
they shall return unto me with their whole heart*—
They shall be so thoroughly changed in heart and
life that they shall make my will their rule, and my
glory their end, in all their intentions, affections, and
actions, and my service their chief and most delight-
ful business from day to day. This follows upon the
former: for they that have a heart to know God
aright will not only turn to him, but turn with their
whole heart: while those who are either lukewarm in
their services, or formal and hypocritical in their reli-
gion, may be truly said to be unacquainted with him.

Verses 8–10, *As the evil figs—so will I give Ze-
dekiah*—Or rather, *so will I make Zedekiah*, as *פֶּחַז*
should be rendered here, and as the same verb is
rendered chap. xxix. 17. And them that dwell in
the land of Egypt—Whither, it is probable, many
of the Jews had fled upon the coming, or the report
of the coming, of the king of Babylon: see chap.
xliii. 4, xlv. *I will deliver them to be removed into
all the kingdoms, &c.*—The Lord, by his prophet,
uses the words of Moses, wherewith to express those
tremendous judgments which he designed to bring
upon this wicked prince and people, as well because
the Jews had, or professed to have, great reverence
for that man of God, how little soever they had for
Jeremiah, as to let them see that what the Lord here
threatened, and soon would bring to pass, was but an
accomplishment of what he foretold by Moses should
befall them in case of their disobedience, by which
predictions they ought to have taken warning. *To
be a reproach, and a proverb, and a taunt*—To be
made a jest of and a by-word: see Dan. ix. 16. And
a curse in all places whither I shall drive them—
Men shall use this phrase as a form of execration,
“God make thee like Zedekiah, and those who re-
mained with him;” compare chap. xxix. 22. On the
contrary, to make a man a blessing, implies that his
name should be mentioned as a signal instance of
God's favour: see Gen. xlviii. 20; Zech. viii. 13.
Till they be consumed from off the land—My judg-
ments shall follow them so closely that neither they

nor any of their posterity shall ever enjoy any possession or property in their own country. This seems to be spoken of those miserable remains of the Jews

who, when the rest were carried into captivity, were, either by secreting themselves, or some other means, left in the desolated country.

CHAPTER XXV.

IN this chapter, which seems to come next in succession to chap. xxii., xxiii., (1.) The prophet reproves the Jews for their disregard of the divine calls to repentance, 1-7. (2.) He foretels their subjugation, together with that of the neighbouring nations to the king of Babylon for seventy years, and the fall of the Babylonish empire at that period, 8-14. (3.) The same is foreshown under the symbol of the cup of God's wrath, with which Jeremiah is sent, probably in a vision, unto divers nations, to make them drink of it, to their utter subversion, 15-29. (4.) The like prophecy is the third time repeated in a strain of sublime and poetic imagery, 30-38.

A. M. 3397. **T**HE word that came to Jeremiah concerning all the people of Judah^a in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

From B. C. 3^b From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, that *is* the three and twentieth year, the word of the LORD hath

come unto me, and I have spoken^{A. M. 3397.} unto you, rising early and speaking; ^{B. C. 607.} but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets,^d rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

5 They said, ^e Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers for ever and ever:

^a Chap. xxxvi. 1. — ^b Chap. i. 2. — ^c Chap. vii. 13; xi. 7, 8, 10; xiii. 10, 11; xvi. 12; xvii. 23; xviii. 12; xix. 15; xxii. 21.

^d Chapter vii. 13, 25; xxvi. 5; xxix. 19. — ^e 2 Kings xvii. 13; Chap. xviii. 11; xxxv. 15; Jonah iii. 8.

NOTES ON CHAPTER XXV.

Verse 1. *The word that came to Jeremiah in the fourth year of Jehoiakim*—It is probable this revelation was made to the prophet in the early part of that year; for the defeat of the Egyptians at Carchemish, and the subsequent taking of Jerusalem, are both placed in the same year: but from verse 9 it appears that Nebuchadnezzar had but just entered upon his expedition when the Lord sent this word to Jeremiah, and had not yet carried into execution any of those designs for which God there says he would take and send him. The reader will observe, the fourth year of Jehoiakim was seven years and some months before Jeconiah was carried into captivity, as appears from 2 Kings xxiii. 36, and xxiv. 8-15, and eighteen years before the taking of the city and the more general captivity; which shows that this prophecy was delivered at least six or seven years before that in the preceding chapter. *That was the first year of Nebuchadnezzar*—That is, according to the Jewish mode of computing his reign, from the time of his being associated with his father in the empire before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.

Verses 2, 3. *Which Jeremiah spake to all the people of Judah*—That is, the word which he spake

concerned them all, and he spake it to as many of them as he met with in any public assembly at Jerusalem or elsewhere. *From the thirteenth year of Josiah*—In which year, as we read, chap. i. 2, Jeremiah began to prophesy; Josiah reigned thirty-one years, 2 Kings xxii. 1; so that, taking in the thirteenth year, he prophesied nineteen years during the life of Josiah, to which the four years of Jehoiakim's reign being added, make the number twenty-three. These twenty-three years, says the prophet, I have been a preacher to you, and I have not been negligent in my work, but, like men that rise early in the morning to despatch their business, I have been attentive and laborious in the discharge of my prophetic office.

Verses 4-7. *And the Lord hath sent unto you all his servants, &c.*—Nor am I the only prophet whom the Lord hath sent you, and whom you have neglected and despised. God hath sent you many more, and you have despised as many as he hath sent. This contempt of the Lord's messengers is made the proximate cause of God's wrath coming upon this people, till there was no remedy, 2 Chron. xxxvi. 16. *They said, Turn ye again now, &c.*—The substance, both of their and my sermons, hath been to persuade you to abandon those sinful courses, wherein you have lived, and which you might have amended, by virtue of that grace which God did not

A. M. 3397. 6 And go not after other gods to
B. C. 607. serve them, and to worship them, and
provoke me not to anger with the works of your
hands; and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith
the LORD; that ye might ^f provoke me to anger
with the works of your hands to your own
hurt.

8 ¶ Therefore thus saith the LORD of hosts;
Because ye have not heard my words,

9 Behold, I will send and take ^g all the fami-
lies of the north, saith the LORD, and Nebu-

^f Deut. xxxii. 21; Chap. vii. 19; xxxii. 30.—^g Chap. i. 15.
^h Chapter xxvii. 6; xliii. 10; Isa. xlv. 28; xlv. 1; Chap. xl. 2.
ⁱ Chap. xviii. 16.

deny you. We have not differed in our doctrine, to
the practice of which you have also been encour-
aged, both by them and me, with an assurance from
God, that, if you obeyed it, you should enjoy this
good land which the Lord promised, and gave to you
and your fathers, and which you have now possessed
for many ages. *And go not after other gods*—
Though the Jews were guilty of many other sins,
yet their most heinous sin was idolatry, as it was a
direct renouncing of God's authority, who had, by
so many miracles of mercy, set them apart for him-
self and his own service, and had bestowed so many
signal privileges and blessings upon them. *And
provoke me not with the works of your hands*—By
worshipping, as gods, the images which your own
hands have made, or with any works which are con-
trary to my law. *And I will do you no hurt*—You
shall yet enjoy your own land and prosper. *Yet ye
have not hearkened unto me*—Ye heard me, and
other the Lord's prophets, thus speaking to you, but
you have not obeyed; *that ye might provoke me,
&c.*—As if you had disobeyed with a design to in-
cense me against you; *to your own hurt*—For the
sinful actions of men do not affect or injure me, but
are to the hurt of those who do them.

Verses 8, 9. *Therefore, because ye have not heard*
—That is, because ye have not hearkened to, nor
obeyed my words, *Behold, I will send and take all
the families of the north, &c.*—All those kings
whose territories lie northward of Judea, and par-
ticularly Nebuchadnezzar, who, in this work, shall
be my servant; *and will bring them against this
land, &c.*—I will lead, as commander in chief, them
and their armies up against this people; and I will
deprive you of all hopes of safety from your alliances
with other nations, for the king of Babylon shall first
subdue them. See 2 Kings xxiv. 7. *And will ut-
terly destroy them, and make them an astonishment*
—Will make these countries, and their inhabitants,
the objects of men's scorn and reproach. See note
on chap. xxiv. 9. *And a perpetual desolation*—It is
often observed, that the Hebrew word עולם, here
rendered *perpetual*, does not always imply eternity,
or perpetuity, in a strict sense; but is sometimes

chadrezzar the king of Babylon, ^h my A. M. 3397.
servant, and will bring them against B. C. 607.
this land, and against the inhabitants thereof,
and against all these nations round about, and
will utterly destroy them, and ⁱ make them an
astonishment, and a hissing, and perpetual deso-
lations.

10 Moreover ¹ I will take from them the
^k voice of mirth, and the voice of gladness, the
voice of the bridegroom, and the voice of the
bride, ¹ the sound of the millstones, and the
light of the candle.

¹ Heb. *I will cause to perish from them.*—^k Isa. xxiv. 7; Chap.
vii. 34; xvi. 9; Ezek. xxvi. 13; Hosea ii. 11; Rev. xviii. 23.
¹ Eccles. xii. 4.

taken for such a duration as had a remarkable period
to conclude it. Thus it is said of a servant, in a cer-
tain case, Exod. xxi. 6, *That he shall serve his
master for ever*—Which the Jews interpret as mean-
ing, "till the next jubilee." So here the sense of the
word is to be restrained to the period of seventy
years, mentioned verse 11.

Verses 10, 11. *Moreover, I will take from them the
voice of mirth, &c.*—See the note on chap. vii. 34;
xvi. 9. *The sound of the millstones and the light
of the candle*—There shall be no longer any marks
of trade carried on, even respecting the common ne-
cessaries of life, such as the grinding of corn; and
there will be no use of candles, where the inhabitants
are dispersed and destroyed; nor will there be occa-
sion for such illuminations as are usual on festival
solemnities, in the time of general desolation, verse
11. See the like expressions used, Rev. xviii. 22;
where we may observe that St. John exactly follows
the Hebrew text; whereas the LXX., in this place,
instead of *the sound of the millstones*, read σμύρον
μυρου, *the smell of ointment*. From which, and sever-
al other places of the New Testament, it appears
that the apostles and evangelists did not implicitly
follow the Greek translation, but only when they
thought it consistent with the original text. See
Lowth. Mr. Harmer has an excellent observation
on this place, which the reader will be glad to see.
"The time for grinding their corn is in the morning;
which consideration makes the prophet's selecting
the noise of millstones, and the lighting up of can-
dles, as circumstances belonging to inhabited places,
appear in a view which no commentators, that I have
examined, have taken any notice of. I am indebted
to Sir John Chardin's MS. for the knowledge of this
fact. It informs us that 'in the East they grind their
corn at break of day; and that when one goes out in
a morning, he hears everywhere the noise of the
mill, and that it is the noise that often awakens peo-
ple.' It has been commonly known that they bake
every day; and that they usually grind their corn
as they want it; but this passage informs us, that it
is the first work done in a morning, as well as that
this grinding of their mills makes a considerable

A. M. 3397. 11 And this whole land shall be a
B. C. 607. desolation, *and* an astonishment; and
these nations shall serve the king of Babylon
seventy years.

Beginning 12 ¶ And it shall come to pass,
B. C. 606. ^mwhen ²seventy years are accomplish-
ed, *that* I will ³punish the king of Babylon,
and that nation, saith the LORD, for their ini-
quity, and the land of the Chaldeans, ⁿand
will make it perpetual desolations.

^m 2 Chronicles xxxvi. 21, 22; Ezra i. 1; Chapter xxix. 10;
Daniel ix. 2.—² Beginning B. C. 606, 2 Kings xxiv. 1, ending
B. C. 536, Ezra i. 1.—³ Hebrew, *visit upon*.

noise, and attracts every ear; and as the lighting up of candles begins the evening, there is an agreeable contrast observable in these words, *I will take from thee, &c., the sound of millstones and the light of the candle. And their whole land shall be a desolation*—Gloomy shall be the silence of the morning, melancholy the shadows of the evening; no cheerful noise to animate the one, no enlivening ray to soften the gloom of the other. Desolation shall every where reign. A land may abound with habitations, and furnish an agreeable abode, where the voice of mirth is not heard; none of the songs, the music, and the dances of nuptial solemnities; but in the East, where no millstones are heard in the morning, no light seen in the evening, it must be a dreary, dismal *solitude*.—Chap. iv. obs. 4. See also chap. iii. obs. 18.

Verse 11. *These nations shall serve the king of Babylon*—That is, Nebuchadnezzar and his successors, collectively considered; *seventy years*—“This period of the nation’s servitude must be computed from the defeat of the Egyptians at Carchemish, in the same year that this prophecy was given, when Nebuchadnezzar reduced the neighbouring nations of Syria and Palestine, as well as Jerusalem, under his subjection. This was near two years before the heathen chronologers in general begin his reign, his father being still living. After his father’s death, according to Ptolemy’s canon, he reigned forty-three years; Ilverodamus, or Evil-merodach, his son two, Neriglissar four, and Nabonadius, supposed to be Belshazzar, the grandson of Nebuchadnezzar, seventeen; to which, if we add two years of Darius the Mede, who is said, Dan. ix. 1, to have been made king over the realm of the Chaldeans, we shall find the nations to have continued all that time, nearly seventy years, in subjection, more or less, to the king of Babylon. But after the accession of Cyrus, who put an end to the Babylonish monarchy, the nations could serve the king of Babylon no longer, because there was no longer a king of Babylon to serve; for the kings of Persia were never called kings of Babylon; but Babylon became itself a subject and dependant province, under a subordinate governor, and began from that instant to experience, in some degree, those divine visitations which terminated at length in what is so justly called, in the next verse,

13 And I will bring upon that land A. M. 3397
all my words which I have pronounced B. C. 607.
against it, *even* all that is written in this book,
which Jeremiah hath prophesied against all the
nations.

14 °For many nations ^pand great kings shall
^aserve themselves of them also: ^rand I will
recompense them according to their deeds, and
according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel

^a Isa. xiii. 19; xiv. 23; xxi. 1, &c.; xlvii. 1; Chap. i. 3, 13,
23, 39, 40, 45; li. 25, 26.—° Chap. i. 9; li. 27, 28.—^p Chap.
i. 41; li. 27.—⁴ Chap. xxvii. 7.—^r Chap. i. 29; li. 6, 24.

perpetual desolations.”—Blaney. See notes on chap. xxix. 10; and Ezra i. 1.

Verses 12–14. *When seventy years are accomplished, I will punish the king of Babylon*—“God often punishes the persons whom he makes instruments of his vengeance upon others for those very things which they did by his appointment, because their intention was merely to carry on their own ambitious and cruel purposes, and not at all to fulfil God’s will, or advance his glory. So that the evil they did was altogether their own, and the good that was brought out of it was to be ascribed solely to God.”—Lowth. See notes on Isa. x. 5–7. *And that nation for their iniquity*—For their pride, ambition, luxury, tyranny, and cruelty, as well as for their various idolatries, which, after Daniel’s interpretation of Nebuchadnezzar’s dreams, and the miracles wrought by the God of Israel, in favour of Shadrach and his companions, not to mention the testimony borne to the true religion by many other pious Jews, were greatly aggravated, and without all excuse. *And the land of the Chaldeans, and make it perpetual desolations*—Chaldee was not reduced to desolation immediately upon the taking of Babylon, and the conquest of the country by the Medes and Persians, but its power was then broken, and the sources of its prosperity greatly diminished, and by degrees the country was turned into a solitude. Of the steps whereby this was effected, see notes on Isa. xiii. 19–22, and chap. i. 40. *All that is written in this book, which Jeremiah hath prophesied against all nations*—Those prophecies are meant which are to be found all together from chap. xlv. to chap. li. inclusively; and which the LXX. have introduced in this place. *For many nations, &c., shall serve themselves of them also*—Namely, the nations and kings who were confederates with Cyrus. Houbigant renders the clause, *For powerful people, and mighty kings, shall reduce even those nations to servitude, and so, &c.* And Blaney to nearly the same sense, thus: *For of them, even of these, shall many nations and great kings exact service; and I will render, &c.*

Verses 15, 16. *Thus saith the Lord, Take the wine-cup of this fury, &c.*—“Those circumstances which constitute the good and evil of human life are often represented in Scripture as the ingredients of

A. M. 3397. unto me; Take the ^awine-cup of
B. C. 607. this fury at my hand, and cause all
the nations, to whom I send thee, to drink it.

16 And ^athey shall drink, and be moved, and
be mad, because of the sword that I will send
among them.

17 Then took I the cup at the LORD's hand,
and made all the nations to drink, unto whom
the LORD had sent me :

18 *To wit*, Jerusalem, and the cities of Judah,
and the kings thereof, and the princes thereof,
to make them ^aa desolation, an astonishment,
a hissing, and ^za curse; as *it is* this day;

^a Job xxi. 20; Psalm lxxv. 8; Isa. li. 17; Revelation xiv. 10.
^b Chap. li. 7; Ezek. xxiii. 34; Nah. iii. 11.—^c Verses 9, 11.
^d Chap. xxiv. 9.—^e Chap. xlv. 2, 25.—^f Verse 24.

a cup, which God, as master of a feast, mixes up, and distributes to the several guests as he thinks fit. Hence, when our Saviour asks James and John, whether they were able to *drink of the cup which he was to drink of*, he means, whether they had resolution and patience to undergo the like sufferings as his Father had allotted for him. And in the like sense he prays, *If it be possible let this cup pass from me*. Accordingly, by this image of the *wine-cup* of God's wrath, we are to understand those dreadful judgments which an incensed God was about to inflict on the objects of his displeasure. And Jeremiah the prophet, who announced them, is considered as acting the part of a cup-bearer, carrying the cup round to those who were appointed to drink of it; the effects of which were to appear in the intoxication, that is, the terror and astonishment, the confusion and desolation, that should prevail among them.—Blaney. See notes on Ps. xi. 6, and lxxv. 8; Isa. li. 21.

Verse 17. *Then took I the cup*—It is not to be imagined that Jeremiah went round in person to all the nations and kings here enumerated, with a cup of wine in his hand, but, doubtless, what is here related passed in a vision, in which it was represented to his view. This, either by writing, or by some special messenger, he communicated to the several kings and nations to which God ordered him to publish it. Or, he himself actually did what is figuratively designed, that is, he publicly announced the judgments of God severally against them, as we find in the chapters mentioned in the note on verse 13.

Verses 18–21. *To wit, Jerusalem and the cities thereof*—The Jews are mentioned first, because Jeremiah, as well as the rest of the prophets, was in the first place sent to them, and they were to have the greatest share in the judgments denounced. *As it is this day*—This clause speaks of the desolation of Judah and Jerusalem; when all that Jeremiah had foretold against them was fulfilled; and therefore must have been added either by Baruch, his amanuensis, or else by Ezra: or whoever it was that collected Jeremiah's prophecies into one volume, who,

19 ^y Pharaoh king of Egypt, and ^ahis servants, and his princes, and all
his people;

20 And all ^zthe mingled people, and all the
kings of ^athe land of Uz, ^band all the kings
of the land of the Philistines, and Ashkelon,
and Azzah, and Ekron, and ^cthe remnant of
Ashdod,

21 ^dEdom, and ^eMoab, and the children of
^fAmmon,

22 And all the kings of ^gTyrus, and all the
kings of Zidon, and the kings of the ^hisles
which are beyond the ⁱsea,

^a Job i. 1.—^b Chap. xlvii. 1, 5, 7.—^c Isa. xx. 1.—^d Chap. xlix. 7.—^e Chapter xlviii. 1.—^f Chapter xlix. 1.—^g Chap. xlvii. 4.—^h Or, region by the sea-side.—ⁱ Chap. xlix. 23.

it is likely, added the fifty-second chapter. *Pharaoh king of Egypt*—Whose army Nebuchadnezzar overcame before he took Jerusalem. *And all the mingled people*—Or, intermingled, as Blaney translates דערער, joining the expression with the preceding verse, and understanding thereby all the foreigners resident in Egypt, who had, by intermarriages, formed connections with the Egyptians. St. Jerome takes the word in the same sense. Our translators, however, seem to have understood by it a mixture of several nations, dwelling either upon the coasts of the Mediterranean, or of the Red sea. *And all the kings of the land of Uz*—This was the country of Job; but concerning its situation different opinions are entertained. It was most probably on the confines of Idumea, if not a part of it. The daughter of Edom is said to dwell in the land of Uz, Lam. iv. 21: see note on Job i. 1. Those who were leaders, or governors of different tribes or families, seem to have had the name of kings: they are now called emirs. *And all the kings of the Philistines*—The princes of the different districts, or cities, into which Philistia was divided, namely, Ashkelon and Azzah, &c. *And the remnant of Ashdod*—Or Azotus, which had been very much ruined by two sieges in which it was taken, the one by Tartan, the Assyrian general, mentioned Isa. xx. 1; the other by Psammetichus, king of Egypt, who retook it after the longest siege that had even been known in those times: Herodot. lib. ii. c. 157. The prophecy respecting the Philistines is contained in chap. xlvii. *Edom*—Or rather, *And Edom*—As the LXX. Syr. and Vul. read, with seven MSS. For the prophecies concerning Edom, Moab, and the Ammonites, see chap. xlviii. and xlix. 1–22.

Verses 22–24. *And all the kings of Tyrus and Zidon*—The nobles, or chief men of each city, seem to be meant by kings here, for neither of these cities had more than one king. *And the kings of the isles, which are beyond the sea*—Cyprus, &c., which Nebuchadnezzar subjected. Or, as the Hebrew דער דים, is rendered in the margin, *The region by the sea-side*. For that ^ais, rendered *isle* in the

A. M. 3397. 23 ¹ Dedan, and Tema, and Buz, B. C. 607. and all ² that are in the utmost corners,

24 And ³ all the kings of Arabia, and all the kings of the ¹ mingled people that dwell in the desert,

25 And all the kings of Zimri, and all the kings of ^m Elam, and all the kings of the Medes,

26 ⁿ And all the kings of the north, far and

¹ Chapter xlix. 8.—² Hebrew, cut off into corners, or, having the corners of the hair polled, Chapter ix. 26; xlix. 32.
³ 2 Chron. ix. 14.

text, does not always signify an island, properly so called, is manifest from many passages. *Dedan, and Tema, and Buz*—A person called *Dedan* was descended from Abraham by Keturah, Gen. xxv. 3. Probably he founded the city *Dedan*; which, however, in process of time, seems to have been annexed to *Edom*: see chap. xlix. 8; Ezek. xxv. 13. *Tema* was one of the sons of Ishmael, Gen. xxv. 15, and a city, or district, called after him, was situate near the mountains which separate Arabia from Chaldea.—*An. Univ. Hist.*, vol. vii. p. 230, fol. *Buz* was the brother of *Uz*, Gen. xxii. 21, and settled, most probably, in his neighbourhood. *Elihu*, the wisest of Job's friends, was a Buzite, Job xxxii. 2. *And all that are in the utmost corners*—Or, all that have the coast insulated, as Blaney translates it: see note on chap. ix. 26. These, he supposes, to be the inhabitants of the peninsula of Arabia, especially those situate toward the bottom, or narrow part of it. *And all the kings of Arabia*—"The whole country to which we give the general name of Arabia seems to have been thrown, in Scripture, into two great divisions, one of which is called properly עֲרַבָּה, *Arabah*, the other קֶדֶם, *Kedem*, according to their respective situations; *Arabah*, signifying the west, as *Kedem* does the east. Each of these had their subdivisions; the first, comprehending that which geographers have distinguished by the name of *Arabia Petrea*, and also, perhaps, those parts along the western coast of the Red sea bordering upon Egypt. The other part, called *Kedem*, comprehended *Arabia Felix*, and *Arabia Deserta*; the former of which the Scripture seems to have distinguished by the name of קְצוּצֵי פֶּתַח, *those that have their coast insulated*, mentioned in the preceding verse; and the latter in this verse, by the mingled race of those that dwell in the desert, meaning such as inhabited the great desert country, lying between Mesopotamia and Palestine. These may have been so called from the manner of inhabiting the desert promiscuously and in common, without any fixed property or abode, settling, for a time, where they found pasture, and then removing with their flocks to another place; or, from their being made up of people of different descents."—Blaney.

Verses 25, 26. *All the kings of Zimri*—Those descended from Zimran, one of Abraham's sons, by

near, one with another, and all the A. M. 3397. kingdoms of the world, which are B. C. 607.

upon the face of the earth: ² and the king of Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel; ^p Drink ye, and ^a be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you.

¹ Verse 20; Chap. xlix. 31; 1. 37; Ezek. xxx. 5.—² Chap. xlix. 34.—³ Chapter 1. 9.—⁴ Chap. li. 41.—^p Hab. ii. 16.
^a Isa. li. 21; lxiii. 6.

Keturah; all of whom he sent to settle in the east country, Gen. xxv. 2, 6. It is probable that these descendants of Zimran were the same that Pliny mentions among the inhabitants of Arabia, by the name of Zamareni. *And all the kings of Elam*—Namely, of Persia. *And all the kings of the Medes*—Who were descended from Madai, the son of Japhet. The Medes and Persians were commonly confederates and partakers of the same prosperity or adversity. *And all the kings of the north far and near*—"By the kings of the north that were near, the kings of Syria are probably meant: see chap. xlix. 23. Those that were afar off may mean the Hyrcanians and Bactrians, who are reckoned in Xenophon's *Cyropædia*, lib. i., among them that were subjected or oppressed by the king of Babylon, and perhaps others besides of the neighbouring nations that were compelled to submit to the Babylonian yoke. All these lay to the north of Judea, and at a great distance." *And all the kingdoms of the world, &c.*—It is justly observed by Blaney, that this must be understood with a limitation to that part of the continent with which the Jews had some correspondence, or acquaintance; just as *Πασα η οικουμένη* stands for the whole Roman empire, Luke ii. 1. "The ambition of a prince like Nebuchadnezzar, who aimed at universal monarchy, could not but occasion great confusion and distress, both among those who felt, and among those who dreaded, the power of his arms." *And the king of Sheshach shall drink after them*—Here the speech of Jehovah is resumed, which was broken off at the end of verse 16. That *Sheshach* means Babylon, appears clearly from chap. li. 41. "But, among the reasons that have been assigned for this name," says Blaney, "I have met with none that I think satisfactory. שָׁכַךְ, signifies to subside, and sink down; and may perhaps allude to the low situation of Babylon, which did not derive its strength from being built, like many other great cities, upon the heights of a rock, but stood upon a large flat, or plain, cowering, as it were, amidst the waters that surrounded it, and by which it was rendered in some parts inaccessible to an enemy."

Verses 27–29. *Drink ye and be drunken*—The imperative is here put for the future: see the like mode of speaking, Isa. ii. 9; vi. 9; xxxiii. 16. The cup being metaphorically put for calamity, to be drunken with

A. M. 3397. 28 And it shall be, if they refuse to
B. C. 607.

take the cup at thy hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts; Ye shall certainly drink.

29 For lo, ^aI begin to bring evil on the city ^awhich ^ais called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for ^aI will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall ^aroar from on high, and utter his voice from ^ahis holy habitation; he shall mightily roar upon ^ahis habitation; he shall give ^aa shout, as they that tread *the grapes*, against

^a Proverbs xi. 31; Chapter xlix. 12; Ezekiel ix. 6; Obadiah 16; Luke xxiii. 31; 1 Peter iv. 17.—^b Heb. upon which my name is called.—^c Daniel ix. 18, 19.—^d Ezekiel xxxviii. 21. ^e Isaiah xlii. 13; Joel iii. 16; Amos i. 2.—^f Psalm xi. 4; Chap. xvii. 12.

it, and fall, &c., must signify extreme calamity, or destruction. *If they refuse to take the cup, &c.*—“If they either do not believe thy threatenings, or disregard them, as thinking themselves sufficiently provided against any hostile invasion, thou shalt let them know that the judgments denounced against them are God’s irreversible decree,” which shall certainly be executed, and that it will be in vain for them to hope to escape the threatened ruin. *For lo, I bring evil on the city called by my name, &c.*—“Judgment often begins at the house of God, for the correction of his people, and to be a warning to others; but the heaviest strokes of it are reserved for the ungodly:” see Lowth, and chap. xlix. 12; 1 Pet. iv. 17, 18. *And should ye be utterly unpunished?*—No: if this be done in the green tree, what shall be done in the dry? If they that have some good in them, can they expect to escape that have worse evils and no good found among them? If Jerusalem be punished for learning idolatry of the nations, shall not the nations be punished of whom they learned it? No doubt they shall; for, says the Lord, *I will call for a sword upon all the inhabitants of the earth*—For they have helped to corrupt the inhabitants of Jerusalem.

Verses 30–33. *The Lord shall roar from on high*—Shall manifest his anger from heaven. God speaks by his judgments, and those, when they are very terrible, may be fitly compared to the roaring of a lion, which strikes a consternation into those that hear it. *He shall mightily roar upon his habitation*—He shall pronounce and execute a terrible judgment upon his temple, the place on earth which he hath chosen for his residence: see 1 Kings viii. 29. *He shall give a shout as they that tread the grapes*—That is, *He shall utter his voice before his army*, as Joel expresses it, chap. ii. 11. Like a leader or general, he shall encourage them to give the onset

all the inhabitants of the earth. A. M. 3397.

B. C. 607.

31 A noise shall come even to the ends of the earth; for the LORD hath ^aa controversy with the nations, ^bhe will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and ^aa great whirlwind shall be raised up from the coasts of the earth.

33 ^aAnd the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be ^alamented, ^fneither gathered, nor buried; they shall be dung upon the ground.

34 ^aHowl, ye shepherds, and cry; and

^a 1 Kings ix. 3; Psalm cxxxii. 14.—^b Isaiah xvi. 9; Chap. xlviii. 33.—^c Hosea iv. 1; Micah vi. 2.—^d Isaiah lxvi. 16; Joel iii. 2.—^e Chap. xxiii. 19; xxx. 23.—^f Isaiah lxvi. 16. ^a Chap. xvi. 4, 6.—^b Psa. lxxix. 3; Chap. viii. 2; Rev. xi. 9. ^c Chap. iv. 8; vi. 26.

upon their enemies, which is usually performed with a shout, as great as that which the treaders of grapes use at the time of the vintage. *A noise shall come to the ends of the earth*—The report of these calamities and confusions shall reach the most distant countries: *For the Lord hath a controversy with the nations*—God enters into judgment with men for their impieties, as being so many injuries to his honour, for which he demands satisfaction, Hos. iv. 1; Micah vi. 2. *He will plead with all flesh*—Namely, with fire and sword, as Isaiah expresses it, chap. lxvi. 16. *He will give the wicked to the sword*—His quarrel with men is for their wickedness, for their contempt of him, of his authority over them, and kindness to them. They have provoked him to anger, and thence comes all this destruction. *Behold, evil shall go forth from nation to nation*—As the cup of God’s wrath goes round, every nation shall have its share, and take its turn, because one doth not take warning, by the calamities of another, to repent and reform. *A great whirlwind shall be raised up, &c.*—The Chaldean army shall come like a hurricane, raised in the north, and thence carried forward with incredible fierceness and swiftness, bearing down all before it. God’s vengeance is often compared to a whirlwind, and is here said to come *from the coasts*, or sides of the earth, because Chaldea was, at that time, thought to be one of the most remote regions. *And the slain of the Lord, &c.*—Multitudes shall fall by the sword of the merciless Chaldeans, so that the dead shall be everywhere found, here termed, *the slain of the Lord*, because slain by commission from him, and sacrificed to his justice. *They shall not be lamented*—They shall fall in such great numbers that the usual funeral rites and lamentations shall not be paid them, and many of them will lie unburied.

Verses 34, 35. *Howl, ye shepherds, and cry*—The imperative is here also put for the future: see ver. 27.

A. M. 3397. wallow yourselves *in the ashes*, ye
B. C. 607. principal of the flock: for ⁷ the days
of your slaughter and of your dispersions are
accomplished; and ye shall fall like ⁸ a pleas-
ant vessel.

35 And ⁹ the shepherds shall have no way to
flee, nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and a
howling of the principal of the flock, *shall be*

⁷ Hebrew, *your days for slaughter.*—⁸ Hebrew, *a vessel of
desire.*

Shepherds are here the same with kings, princes,
or generals. In pursuance of the same metaphor,
by the *principal of the flock* are meant the great
and rich men of each nation. Though such are
wont to be the most courageous and secure, yet of
these it is foretold, that their hearts should so fail
them that they should *howl*, and *cry*, and *wallow in
ashes*. Seeing themselves utterly unable to make
head against the enemy, and seeing their country,
which they had the charge of, and for the protection
and prosperity of which they were concerned, in-
evitably ruined, they should abandon themselves to
despair, sorrow, and lamentation. *For the days of
your slaughter, &c., are accomplished.*—The time
fixed in the divine counsel for the slaughter of some,
and the dispersion of the rest, is fully come. *And
ye shall fall like a pleasant vessel.*—Ye shall be
utterly destroyed, as a crystal glass when it is dash-
ed against the ground. *The shepherds shall have
no way to flee, &c.*—The enemy will be so nume-
rous, so furious, so sedulous, and the extent of their
army so vast, that it will be impossible to avoid fall-
ing into their hands.

heard: for the LORD hath spoiled A. M. 3397.
their pasture. B. C. 607.

37 And the peaceable habitations are cut
down because of the fierce anger of the
LORD.

38 He hath forsaken ¹¹ his covert, as the lion:
for their land is ¹⁰ desolate because of the fierce-
ness of the oppressor, and because of his fierce
anger.

⁹ Heb. *flight shall perish from the shepherds, and escaping from,*
&c., Amos ii. 14.—¹¹ Psa. lxxvi. 2.—¹⁰ Heb. *a desolation.*

Verses 36-38. *A voice of the cry of the shepherds*
—Those are great calamities indeed that strike such
a terror upon great men, and put them into this
mighty consternation. *For the Lord hath spoiled
their pasture*—In which they fed their flock, and out
of which they fed themselves; the spoiling of this
makes them cry out thus. Carrying on the meta-
phor of a lion roaring, the prophet alludes to the
great fright into which shepherds are put when they
hear a roaring lion coming toward them, and find
that neither they nor their flocks can escape. *And
the peaceable habitations are cut down*—Those that
used to be quiet and not molested, who had long
dwelt in peace and safety, shall now be exposed to
all the calamities of war, and shall be thereby de-
stroyed; or, those that used to be peaceable, and not
to molest any of their neighbours, nor give provoca-
tion to any, shall yet not escape. This is one of the
direful effects of war, that even those that are most
harmless and inoffensive, often suffer hard things.
Blessed be God, there is a peaceable habitation above
for all the sons of peace, which is out of the reach of
fire and sword.

CHAPTER XXVI.

In this chapter, (1.) by God's direction, Jeremiah faithfully warns the assembled Jews that, if they did not speedily repent
and reform, their city and temple should be destroyed, 1-7. (2.) Being on this account prosecuted for his life, by the
priests and false prophets, he boldly avows the divine authority for what he had done, and his good intent in doing it, and
warns them that, if they murdered him, it would be at their peril, 8-15. (3.) By the prudence of the civil rulers he is
protected, (as Micah had been by Hezekiah,) even while King Jehoiakim murdered Urijah, who was less bold, 16-24.

A. M. 3397. IN the beginning of the reign of
B. C. 607. Jehoiakim the son of Josiah king

of Judah came this word from the A. M. 3397.
LORD, saying, B. C. 607.

NOTES ON CHAPTER XXVI.

Verse 1. *In the beginning of the reign of Jehoiakim, &c.*—The preceding chapter is dated in the
fourth year of the reign of Jehoiakim, but ascribed,
with probability, to the early part of that year. This
chapter is dated in the beginning of the same reign.
Hence it has been concluded, that this must have
preceded the former in order of time. "But the con-

clusion," says Blaney, "will not hold, if we consider
that, (chap. xxviii. 1,) the *beginning* of Zedekiah's
reign is expressly declared to mean the fourth year
and the fifth month of it. The same therefore may
be the case here," and this chapter may be allowed
to speak of events subsequent to those of the fore-
going one, though taking place immediately after
them.

A. M. 3397. 2 Thus saith the LORD; Stand in
B. C. 607.

^a the court of the LORD's house, and speak unto all the cities of Judah, which come to worship in the LORD's house, ^b all the words that I command thee to speak unto them; ^c diminish not a word:

3 ^d If so be they will hearken, and turn every man from his evil way, that I may ^e repent me of the evil, which I purpose to do unto them because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, ^f If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, ^g whom I sent unto you, both rising up early, and sending *them*; but ye have not hearkened;

6 Then will I make this house like ^h Shiloh, and will make this city ⁱ a curse to all the nations of the earth.

7 So the priests and the prophets and all the people heard Jeremiah speaking these words in the house of the LORD.

^a Chap. xix. 14.—^b Ezek. iii. 10; Matt. xxviii. 20.—^c Acts xx. 27.—^d Chap. xxxvi. 3.—^e Chap. xviii. 8; Jonah iii. 8, 9. ^f Lev. xxvi. 14; Deut. xxviii. 15.—^g Chap. vii. 13, 25; xi. 7.

Verses 2, 3: *Stand in the court of the Lord's house*—The great court where both men and women ordinarily worshipped, says Dr. Lightfoot, when they brought no sacrifice; for when they did so, they were to bring it into the inner court, otherwise called the court of Israel, or of the priests, as the same learned author has observed in his treatise concerning the temple service. *And speak unto all the cities of Judah*—Here it is evident that *ערי*, cities, are put for their inhabitants; and we may conjecture from hence, that this transaction passed at one of the great festivals, when the people of Judah were assembled, out of all their cities, to worship at Jerusalem. *All the words that I command thee*—Not in the least varying from them, either to please men or to save thyself harmless. *Diminish not a word*—Either out of fear, favour, or flattery: declare not only the truth, but the whole truth, and give them faithful warning. Thus must all God's ambassadors keep close to their instructions, and neither add to, nor diminish from, the word of the truth of the gospel, but must faithfully make known the whole counsel of God. *If so be they will hearken and turn, &c.*—Not that God was ignorant of their obstinacy, or did not foreknow that they would harden their hearts, and remain impenitent; yet it was for the glory of his justice, mercy, and holiness, to afford them both time for, and the means of, repentance. And he did give them *time*, for it was at least six years after this before the captivity of Jehoiakim, and seventeen be-

8 ¶ Now it came to pass, when A. M. 3397.
Jeremiah had made an end of speak- B. C. 607.

ing all that the LORD had commanded *him* to speak unto all the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the LORD.

10 When the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down ¹ in the entry of the new gate of the LORD's house.

11 Then spake the priests and the prophets unto the princes and to all the people, saying, ² This man is worthy to die; ³ for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the

¹ 1 Samuel iv. 10, 11; Psalm lxxviii. 60; Chapter vii. 12, 14. ² Isa. lxx. 15; Chap. xxiv. 9.—³ Or, at the door.—⁴ Heb. The judgment of death is for this man.—⁵ Chap. xxxviii. 4.

fore that of Zedekiah took place; and as for *means*, God favoured them not only with such as were ordinary, but such as were extraordinary, namely, with the ministry of this prophet.

Verse 7. *So the priests and the prophets*—Namely, the false prophets; they who pretended to be prophets, though they had received no divine commission. *And all the people*—Who were present at that time; *heard Jeremiah, &c., in the house of the Lord*—That is, "In the court before the Lord's house. The outer courts, being holy ground, and dedicated to God's worship, are called by the name of the temple. So the treasury, where Christ preached, is called the temple, (John viii. 20,) though it stood in the outer court of it. And St. Paul is said to have entered into the temple, Acts xxi. 26, &c.; that is, into the court of the temple, and the Jews to have laid hold on him there."—Lowth.

Verses 8-10. *The priests and prophets took him, &c.*—As a disturber of the government, and a discourager of the people from defending their country against the enemy, in prophesying that the temple and city of Jerusalem should become a desolation. *When the princes of Judah heard these things*—That is, the king's counsellors, or chief officers of the state, who were also members of the great court of the sanhedrim, first instituted Num. xi. 16, and revived by Jehoshaphat, 2 Chron. xix. 8. *They came and sat in the entry of the gate, &c.*—This was built by Jotham, as we read 2 Kings xiii. 35. The intelligent

A. M. 3397. princes, and to all the people, saying,
B. C. 607.

The LORD sent me to prophesy against this house and against this city all the words that ye have heard.

13 Therefore now ¹amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will ^mrepent him of the evil that he hath pronounced against you.

14 As for me, behold, ⁿI *am* in your hand: do with me ³as seemeth good and meet unto you:

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood

upon yourselves, and upon this city, A. M. 3397.
and upon the inhabitants thereof: for B. C. 607.

of a truth the LORD hath sent me unto you to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests and to the prophets; This man is not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 ° Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 ^p Micah the Morasthite prophesied in the days of Hezekiah king of B. C. 607.
Judah, and spake to all the people of Judah,

¹ Chap. vii. 3.—^m Verses 3, 19.—ⁿ Ch. xxxviii. 5.—³ Heb.

as it is good and right in your eyes.—^o Acts v. 34.—^p Mic. i. 1.

reader will observe a great similarity between the conduct of these priests and false prophets toward Jeremiah, and that of the priests, the scribes, and Pharisees toward Jesus Christ, of whom Jeremiah was a type: see particularly Mark xiv. 58; Matt. xxvi. 61.

Verses 13-16. *Amend your ways, and the Lord will repent, &c.*—It appears here again that God's determination to give up Jerusalem to destruction was conditional: see note on chap. xviii. 7-10. If the people had repented of their sins, and reformed their conduct, their ruin would have been prevented, and they would have enjoyed a continuance of peace and prosperity. *As for me, behold I am in your hand*—I have neither any power, nor can make any interest to oppose you; *do with me as seemeth good in your sight*—I am content even to lose my life, if God be pleased to permit you to take it. *But know ye for certain, &c.*—Be fully assured; *if you put me to death*—Who, as you well know, am not guilty of any crime; *ye shall surely bring innocent blood upon yourselves, and upon this city, &c.*—You may think that by killing the prophet you will defeat the accomplishment of the prophecy, but you will find yourselves wretchedly deceived: such an act will at once greatly add to your guilt, and aggravate your ruin. Their own consciences could not but tell them that if Jeremiah was (as certainly he was) sent of God to bring them this message, it was at their utmost peril if they treated him for it as a malefactor. *For of a truth the Lord hath sent me unto you, &c.*—Such is Jeremiah's justification of himself. He reduces all to this, that God had sent him; and his adversaries were able to make no reply. "If God hath sent me, you can have nothing to say against me." It is upon this that he is declared innocent in the following verse, *This man is not worthy to die*—Which was the sentence pronounced by the princes and all the people: for the people, who before were forward to condemn him, now, upon hearing his apology, were as forward to acquit him.

Verses 17-19. *Then rose up certain of the elders*—Either the princes before mentioned, or the more

intelligent men of the people, stood up, and put the assembly in mind of a former case, as is usual with us in giving judgment, the wisdom of our predecessors being a direction to us. The case referred to is that of Micah, the book of whose prophecies we have among those of the minor prophets. Was it thought strange that Jeremiah prophesied against this city and the temple? Micah did so before him, even in the reign of Hezekiah, that reign of reformation, verse 18. Micah said as publicly, as Jeremiah had now spoken to the same purpose, *Zion shall be ploughed like a field*—The buildings shall be all destroyed, so that nothing shall hinder but it may be ploughed; *Jerusalem shall become heaps*—Of ruins; *and the mountain of the house*—On which the temple is built; *shall be as the high places of the forest*—Overrun with briars and thorns. This Micah not only spoke, but wrote, and left it upon record, chap. iii. 12. *Now did Hezekiah and all Judah put him to death?*—Did the people come together in a body to accuse Micah, and demand sentence against him, as they had now done in the case of Jeremiah? Did they and their king make an act to silence him, or take away his life? No: on the contrary, they took the warning he gave them. Hezekiah, that renowned prince, set a good example before his successors; *for he feared the Lord*, as Noah, who, being warned of God of things not seen as yet, was moved with fear. *He besought the Lord*—To turn away the judgment threatened, and to be reconciled to them; and he found it was not in vain to do so; *for the Lord repented him of the evil*—Returned in mercy to them, and even sent an angel, who routed the army of the Assyrians that then threatened to destroy Jerusalem. These elders conclude, that it would be of dangerous consequence to the state if they should gratify the importunity of the priests and prophets in putting Jeremiah to death; saying, *Thus we might procure great evil against our souls*—Observe, reader, it is well to deter ourselves from sin, with the consideration of the mischief we should certainly do to ourselves by it, and the irreparable damage we should thereby bring upon our own souls.

A. M. 3397. saying, 'Thus saith the LORD of hosts ;
B. C. 607. ^a Zion shall be ploughed *like* a field,
and Jerusalem shall become heaps, and the
mountain of the house as the high places of a
forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death ? ^r did he not fear the LORD, and besought ⁴ the LORD, and the LORD ⁵ repented him of the evil which he had pronounced against them ? ^s Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city and against this land, according to all the words of Jeremiah :

^a Mic. iii. 12.—^r 2 Chron. xxxii. 26.—⁴ Heb. *the face of the LORD*.—^s Exod. xxxii. 14 ; 2 Sam. xxiv. 16.

Verses 20-23. *And there was also a man*—There are three different opinions respecting the following passage. The first ascribes it to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah, a precedent in which the speaking such words as he had spoken was adjudged treason. But against this view of the passage it is objected that such a transition of the speakers would have had some mark of distinction prefixed. Others suppose that this instance was alleged by the same persons that adduced the former, and with an intent to mark the different consequences that had ensued, and to caution the people and government against taking another step of a similar kind, and thereby adding sin to sin. As if he had said, Hezekiah, who had protected Micah, prospered ; but did Jehoiakim, who slew Urijah, prosper ? No : they all saw the contrary : one prophet had been slain already, let them not fill up the measure of national iniquity by slaying another. But Blaney thinks the least exceptionable opinion is, "that the elders concluded their speeches verse 19, and that the writer of the narrative goes on here to observe, in his own person, that notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Ahikam the son of Shaphan, which was exerted to save him."

Who prophesied against this city, &c., according to all the words of Jeremiah—The prophets of the Lord agreed in their testimony, and one would have supposed that this circumstance should have caused their word to be regarded. *And the king sought to put him to death*—Being, with his courtiers, greatly exasperated against him on account of the faithful testimony which he bore, and the true predictions of approaching judgments which God commissioned him to utter. *But when Urijah heard it, he was afraid, and fled*—In this, it seems, he was faulty,

21 And when Jehoiakim the king, ^{A. M. 3397.}
with all his mighty men, and all the ^{B. C. 607.}
princes, heard his words, the king sought to put him to death : but when Urijah heard it, he was afraid, and fled, and went into Egypt ;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king ; who slew him with the sword, and cast his dead body into the graves of the ⁵ common people.

24 Nevertheless, ^u the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

^t Acts v. 39.—⁵ Heb. *sons of the people*.—^u 2 Kings xxii. 12, 14 ; Chap. xxxix. 14.

and that through the weakness of his faith : he was too much under the power of that fear of man which brings a snare, and did not sufficiently confide in the power of God to protect him in the faithful execution of his office. *And Jehoiakim sent men into Egypt, &c.*—One would have thought Jehoiakim's malice might have been satisfied with driving him out of the country ; but they are *blood-thirsty* that *hate the upright*, Prov. xxix. 10. It was the life, the precious life, that Jehoiakim hunted after, and nothing less would satisfy him. So implacable is his revenge, that he sends a party of soldiers into Egypt, (there being a strict alliance between him and Pharaoh-nechoh,) some hundreds of miles, and they bring him back by force of arms *unto Jehoiakim, who slew him with the sword*—Some think, even with his own hands, but this appears improbable. Neither did even this satisfy the king's insatiable malice, but he loads the body of the good man with infamy, would not allow it the decent respects usually and justly paid to the remains of persons of distinction, but *cast it into the graves of the common people*—As if he had not been a prophet of the Lord. Thus Jehoiakim hoped both to ruin Urijah's reputation with the people, that no heed might be given to his predictions, and to deter others from prophesying in like manner : but in vain. Jeremiah bears the same testimony. There is no contending with the word of God. Herod thought he had gained his point when he had cut off John the Baptist's head, but found himself deceived when, soon after, he heard of Jesus Christ, and said in a fright, *This is John the Baptist ; he is risen from the dead*.

Verse 24. *Nevertheless, the hand of Ahikam, &c., was with Jeremiah*—Both he and his father Shaphan were chief ministers under Josiah, 2 Kings xxii. 12-14. And the brothers of Ahikam, Gemariah, Elasah, and Jaazaniah were considerable men in those days, with Ahikam, and members of the great council ; Jer. xxix. 3 ; Ezek. viii. 11. So Ahikam

made use of his interest with them to deliver Jeremiah from the danger that threatened him. Thus God wonderfully preserved Jeremiah, though he did not flee as Urijah did, but stood his ground. Ord-

nary ministers may use ordinary means, provided they be lawful ones, for their preservation; but they that have an extraordinary mission may expect an extraordinary protection.

CHAPTER XXVII.

Ambassadors having come to Zedekiah from the kings of Edom, Moab, and other neighbouring nations, probably to solicit him to join with them in a confederacy against the king of Babylon, Jeremiah is here ordered to put bands and yokes about his neck, and to send them afterward to the before-mentioned kings, declaring the sovereignty of Nebuchadnezzar and his successors to be of divine appointment, and promising peace and protection to such as submitted quietly, but menacing evil in case of resistance, 1-11. A like admonition is delivered to Zedekiah, advising him not to expose himself and his people to certain ruin, by listening to the suggestions of false prophets, and revolting from the service of the king of Babylon, 12-15. The priests and all the people are also warned not to give credit to the false prophets, who taught them to expect a speedy restoration of the vessels which had been carried to Babylon together with Jeconiah. Instead of which it is foretold, that the remaining vessels in the house of God, and in the king's house at Jerusalem, should be carried after the other, and should not return till the appointed period of Judah's captivity was at an end, 16-22.

A. M. 3408. **I**N the beginning of the reign of
B. C. 596. Jehoiakim the son of Josiah ^a king
of Judah came this word unto Jeremiah from
the LORD, saying,

2 Thus ¹ saith the LORD to me; Make thee
bonds and yokes, ^b and put them upon thy neck,

3 And send them to the king of Edom, and to
the king of Moab, and to the king of the Am-
monites, and to the king of Tyrus, and to the
king of Zidon, by the hand of the messengers
which come to Jerusalem unto Zedekiah king
of Judah;

^a Verses 3, 12, 19, 20; Ch. xxviii. 1.—¹ Or, *hath the LORD*
said.—^b Chap. xxviii. 10, 12; So Ezek. iv. 1; xii. 3; xxiv. 3.
² Or, *concerning their masters, saying.*

NOTES ON CHAPTER XXVII.

Verse 1. *In the beginning of the reign of Jehoiakim*—Instead of Jehoiakim here, Dr. Waterland, Houbigant, Blaney, and many others, read *Zedekiah*, because it is difficult, if not impossible, to reconcile the common reading with what follows. Lowth also, in his commentary upon the place, gives it as his opinion, that “the least forced way of solving the difficulty is, to say that *Jehoiakim* has crept into the text by the negligence of the scribes, (who might have their eyes fixed upon the beginning of the last chapter or section,) instead of *Zedekiah*. This emendation is confirmed by comparing this verse with the 3d, 12th, and 20th verses of this chapter, and with the beginning of the next. Such little verbal mistakes must be allowed by all impartial readers to have sometimes happened in transcribing the Holy Scriptures, as well as in other books, and may easily be corrected, by comparing the suspected reading with other parts of the sacred text, which admit of no difficulty or uncertainty.”

Verses 2, 3. *Make thee bonds and yokes, &c.*—The prophets were frequently ordered to foreshow future events by actions as well as by words. Thus Isaiah was commanded to go naked and barefoot, Isa. xx. 3.

4 And command them ² to say unto: A. M. 3408.
their masters, Thus saith the LORD B. C. 596.
of hosts, the God of Israel; Thus shall ye say
unto your masters;

5 ^o I have made the earth, the man and the
beast that are upon the ground, by my great
power and by my outstretched arm, and ^d have
given it unto whom it seemed meet unto me.

6, ^e And now have I given all these lands into
the hand of Nebuchadnezzar the king of Baby-
lon, ^f my servant; and ^g the beasts of the field
have I given him also to serve him.

^c Psa. cxv. 15; cxlvi. 6; Isa. xlv. 12.—^d Psa. cxv. 16; Dan.
iv. 17, 25, 32.—^e Chap. xxviii. 14.—^f Chap. xxv. 9; xlii. 10;
Ezek. xxix. 18, 20.—^g Chap. xxviii. 14; Dan. ii. 38.

Ezekiel, in like manner, was ordered to prophesy by signs, Ezek. iv. 1; xii. 3; and xxiv. 17-19. In making these yokes, putting them upon his neck, and fastening them on with bands, Jeremiah was intended to be a type both to his own people, and also to the people afterward mentioned, that they should be brought under subjection to the king of Babylon. *And send them to the king of Edom, &c.*—These nations were near to the Jews, and their princes had their ambassadors resident at Jerusalem. They were also some of those countries which God had declared that he had given into the hand of the king of Babylon: see chap. xxv. 21, 24. *By the hand of the messengers, &c.*—The business of these messengers seems to have been, to engage Zedekiah to join in a league with the nations from which they came, against the king of Babylon.

Verse 6. *I have given all these lands into the hand of Nebuchadnezzar*—“God is the sole lord and proprietor of the world; and, by virtue of his absolute sovereignty and dominion, has a right to give the kingdoms of the earth to whomsoever he pleases, Dan. iv. 17, and he exercises this authority by *changing times and seasons, by removing kings, and setting up kings*, Dan. ii. 21. *The king*

A. M. 3408. 7^h And all nations shall serve him, B. C. 596. and his son, and his son's son,ⁱ until the very time of his land come: ^k and then many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your ³ dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon :

10 ¹ For they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him,

A. M. 3408. those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein. B. C. 596.

12 ¶ I spake also to ^m Zedekiah king of Judah according to all these words, saying Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 ⁿ Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy ^o a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy ^a a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.

16 ¶ Also I spake to the priests and to all this people, saying, Thus saith the LORD;

^b 2 Chronicles xxxvii. 20.—ⁱ Chap. xxv. 12; 1. 27; Dan. v. 26.
^k Chap. xxv. 14.—³ Heb. dreams.—¹ Verse 14.

^m Chap. xxviii. 1; xxxviii. 17.—ⁿ Ezek. xviii. 31.—^o Chap. xiv. 14; xxiii. 21; xxix. 8, 9.—^a Heb. in a lie, or, lyingly.

of Babylon, my servant—One whom I have made use of as an instrument to execute my purposes in inflicting punishment on many nations: see note on chap. xxv. 9. *And the beasts of the field have I given him*—This is a hyperbolical way of speaking, to signify the most ample authority and dominion.

Verses 7, 8. *All nations shall serve him, his son, and his son's son*—His son was Evil-merodach, and his son's son Belshazzar, in whom his kingdom ended. Then the time of reckoning with his land came, when the tables were turned; and many nations and great kings—Incorporated in the empire of the Medes and Persians, served themselves of him. *The nation, &c., that will not put their neck under the yoke of the king of Babylon*—That will not submit to that servitude, represented by the yoke, mentioned verses 2, 3; *will I punish with the sword, &c.*—With one judgment after another, until they are wasted and ruined. Nebuchadnezzar was very unjust and barbarous in invading the rights and liberties of his neighbours, and forcing them into a subjection to him; yet God had just and holy ends in view in permitting it, namely, to punish those nations for their idolatry and gross immoralities. They that would not serve the God that made and preserved them, were justly made to serve their enemies that sought to ruin them.

Verses 9–11. *Hearken not ye to your prophets, nor to your diviners*—These nations, it must be observed, had their prophets as well as the Jews, or rather persons that pretended to foretel future events by consulting the stars, by dreams, and various arts

of divination; and they, to please their patrons, flattered them with assurances that they should not be brought into subjection and servitude by the king of Babylon. By these means they designed to animate them to a vigorous resistance: and though they had no ground for such an expectation, they hoped hereby to do them service. But Jeremiah here tells them, that it would prove to their destruction; for by resisting they would provoke the conqueror to deal severely with them, to remove them from their land, and to drive them out into a miserable captivity, in which they should be buried in oblivion, and perish. *But the nations that bring their neck under the yoke, &c.*—That, upon the first summons, or without making any hostile opposition, shall yield themselves subjects to the king of Babylon, shall continue in their own country and possessions, being only made tributaries to that king.

Verses 12, 13. *I spake also to Zedekiah, &c.*—What the prophet here says to Zedekiah has a particular weight in it, because he was made king of Judea by Nebuchadnezzar, and had taken an oath to be faithful to him, and never to resist his authority. *Why will ye die, thou and thy people?*—That is, why wilt thou wilfully ruin, not only thyself, but thy people, by the sword, the famine, and the pestilence? by which judgments the Lord hath declared, that all nations who will not willingly yield to the king of Babylon shall be destroyed.

Verses 16–18. *Also I spake to the priests and to all this people*—The prophet, being God's true servant, spared none, but gave faithful warning to all sorts

A. M. 3408. Hearken not to the words of your
B. C. 596.

prophets that prophesy unto you, saying, Behold, ² the vessels of the LORD's house shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, let them now make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts ^a concerning the pillars, and concerning the sea,

2 Chron. xxxvi. 7, 10; Chap. xxviii. 3; Dan. i. 2.—^a 2 Kings xxv. 13; Chap. lii. 17, 20, 21.—^b 2 Kings xxiv. 14, 15; Chap.

of persons, to take heed of being deceived by the false prophets, who undertook to foretell that the vessels of the temple, carried away in the time of Jehoiakim and his son Jeconiah, (of which we read 2 Chron. xxxvi. 7, 10,) should be brought back again to Jerusalem in a short time: see chap. xxviii. 3. *Hearken not unto them*.—Believe them not, but acquiesce in God's providence with respect to you, and be content to be subject to the king of Babylon, that so your lives may be given you for a prey. *Wherefore should this city be laid waste?*—If you do not comply with God's will in this instance, your city will certainly be destroyed, and why should you pull down such a judgment upon your own heads? *But if they be prophets, &c.*—If they be true prophets, and have any power with God, instead of foretelling the bringing back of the vessels carried away, let them apply to him in prayer to prevent the carrying away of the vessels that yet remain, whether in the house of the Lord, or in the king's house, or in Jerusalem, which can be done no other way than by pleading with God to turn away his wrath, and not proceed in inflicting those sore judgments which he is most certainly bringing upon you.

and concerning the bases; and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away ^c captive Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be ^d carried to Babylon, and there shall they be until the day that I ^e visit them, saith the LORD; then ^f will I bring them up, and restore them to this place.

xxiv. 1.—^g 2 Kings xxv. 13; 2 Chron. xxxvi. 18.—^h 2 Chron. xxxvi. 21; Chap. xxix. 10; xxxii. 5.—ⁱ Ezra i. 7; vii. 19.

Verses 19-22. *Thus saith the Lord concerning the pillars, &c.*—These were all parts of the temple, or vessels used in it: see 1 Kings vii. *And all the nobles, &c.*—Concerning the persons and things which the king of Babylon carried away, see 2 Kings xxiv. 13-15. *Yea, thus saith the Lord*—The prophet enlarges the divine threatening, and represents it as extending to all other vessels of value in the houses of the king, the nobles, or more wealthy citizens. *They shall be carried to Babylon, and there shall they be*—See an historical account of the fulfilment of this prophecy, 2 Kings xxv. 13-16; and 2 Chron. xxxvi. 18; and that they abode in Babylon till the end of the captivity, appears from Dan. v. 2, where we read of Belshazzar's sending for them, to drink wine in at his fatal feast; *until the day that I visit them*—That is, until the expiration of the time of the Jewish captivity, which was seventy years. *Then will I restore them to this place*—Of the fulfilling of which part of the prophecy we have an account Ezra i. 7-9. So punctually was Jeremiah's prophecy in this place fulfilled, and so exactly does one part of holy writ agree with another, which are irrefragable proofs of the divine authority of the sacred Scriptures.

CHAPTER XXVIII.

In the foregoing chapter Jeremiah had charged those prophets with speaking lies who foretold the speedy breaking of the yoke of the king of Babylon, and the speedy return of the vessels of the sanctuary; now here we have his contest with a particular prophet upon those heads. (1.) Hananiah, in contradiction to Jeremiah, pretends to foretell that, within two years, the Babylonish yoke should be broken, and the vessels which had been carried to Babylon by Nebuchadnezzar, together with all the captives, should within that time be restored, 1-4. (2.) Jeremiah consents to allow of Hananiah's pretensions to the character of a true prophet, in case his prediction should be accomplished, 5-9. (3.) Hananiah, in confirmation of what he had foretold, breaketh off the yoke from Jeremiah's neck, 10, 11. (4.) Jeremiah is ordered to declare, that the king of Babylon's yoke, instead of wood, should be made of iron, 12-14. (5.) He foretels the death of Hananiah within the year; and he dies accordingly two months after, 15, 17.

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B. C. 596.

AND ^ait came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, *and* in the fifth month, *that* Hananiah the son of Azur the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, I have broken ^bthe yoke of the king of Babylon.

3 ^cWithin ¹two full years will I bring again into this place all the vessels of the LORD's house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.

4 And I will bring again to this place Jeconiah the son of Jehoiakim king of Judah, with all the ²captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.

5 ¶ Then the Prophet Jeremiah said unto

^a Chapter xxvii. 1.—^b Chapter xxvii. 12.—^c Chapter xxvii. 16.

NOTES ON CHAPTER XXVIII.

Verses 1-4. *And it came to pass the same year*—Namely, the same in which the preceding prophecy was delivered; for the words manifestly refer to the time specified at the beginning of the foregoing chapter, and confirm the conjecture there made, that Jehoiakim is put there, by a mistake in the copies, for Zedekiah: see note on chap. xxvi. 1, where the fourth year of Jehoiakim's reign is termed the beginning of it. *Hananiah the son of Azur the prophet*—That is, a pretended prophet. Being of Gibeon, a city belonging to the priests, it is probable he was a priest as well as Jeremiah; *spake unto me in the house of the Lord*—Delivered publicly, and solemnly, and in the name of the Lord, what he wished to be considered as a true prediction; *in the presence of the priests and of the people*—Who probably were expecting to have some message from Heaven. In delivering this feigned prophecy, Hananiah designed to confront and contradict Jeremiah. His prediction is, that the king of Babylon's power, at least over Judah and Jerusalem, should be speedily broken; that *within two full years* the vessels of the temple should be brought back, and Jeconiah, and all the captives that were carried away with him, should return; whereas Jeremiah had foretold that the yoke of the king of Babylon should be bound on yet faster, and that the vessels and the captives should not return for seventy years.

Verses 5-9. *The Prophet Jeremiah said, Amen: the Lord do so!*—Thereby expressing his hearty concern for the good of his nation, and wishing that God would repent him of the evil wherewith he

the Prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,

6 Even the Prophet Jeremiah said, ^dAmen: the LORD do so: the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD's house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets that have been before me and before thee of old, prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 ^eThe prophet which prophesieth of peace, when the word of the prophet shall come to pass, *then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet took the

¹ Heb. two years of days.—² Heb. captivity.—^d 1 Kings i. 36.
^e Deut. xviii. 22.

had threatened them by his ministry; for such an affection had he for them, and so truly desirous was he of their welfare, that he would have been content to lie under the imputation of being a false prophet so that their ruin might have been prevented. *Nevertheless, hear thou now this word*—As if he had said, The word which I am about to speak concerns thee, and not thee alone, but all the people, therefore do thou mark it well, and let them observe it also. *The prophets that have been before me and before thee*—Namely, Joel, Amos, Hosea, Micah, Zephaniah, Nahum, Habakkuk, and others; *prophesied both against many countries and great kingdoms, &c.*—“Jeremiah offers two reasons in defence of his own prophecies, and against those of Hananiah. 1st, That many other prophets agreed with him in prophesying evil against the Jews, and other neighbouring countries; whereas Hananiah, being single in his predictions, nothing but the perfect answering of the event to them could give him the authority of a true prophet. 2d, That, considering the general corruption of the people's manners, it was highly probable that God would punish their iniquities. To this the Jews add a third explication of the words, namely, that when any prophet foretold peace and prosperity, (namely, unconditionally and absolutely, as Hananiah here did,) his prophecy must certainly be fulfilled to prove him to be a true prophet; whereas, when a prophet foretold evil, which was Jeremiah's case, the event might be suspended by the repentance of the persons concerned.”—Lowth.

Verses 10-14. *Then Hananiah took the yoke from off Jeremiah's neck*—Thus it appears that Jeremiah

A. M. 3408. ^f yoke from off the Prophet Jeremiah's neck, and brake it. B. C. 596.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD; Even so will I break the yoke of Nebuchadnezzar king of Babylon ^g from the neck of all nations within the space of two full years. And the Prophet Jeremiah went his way.

12 ¶ Then the word of the LORD came unto Jeremiah the prophet, after that Hananiah the prophet had broken the yoke from off the neck of the Prophet Jeremiah, saying,

13 Go and tell Hananiah, saying, Thus saith the LORD; Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.

14 For thus saith the LORD of hosts, the

God of Israel; ^h I have put a yoke of iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: and ⁱ I have given him the beasts of the field also.

15 ¶ Then said the Prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; The LORD hath not sent thee; but ^k thou makest this people to trust in a lie.

16 Therefore thus saith the LORD; Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught ^l rebellion ³ against the LORD.

17 So Hananiah the prophet died B. C. 596. the same year in the seventh month.

^f Chap. xxvii. 2.—^g Chap. xxvi. 7.—^h Deuteron. xxviii. 48; Chap. xxvii. 4, 7.—ⁱ Chap. xxvii. 6.

^k Chap. xxix. 31; Ezek. xiii. 22.—^l Deuteron. xiii. 5; Chap. xxix. 32.—³ Heb. revolt.

wore this yoke, agreeably to the command given him by God, as a symbol of that subjection to the king of Babylon to which he admonished the Jews and other neighbouring nations to submit, in order that they might prevent the extreme evil which would otherwise fall upon them: and this yoke Hananiah took off the prophet's neck, and broke it, by way of a symbolical sign that the Jews, and these other nations, should be freed from the Babylonian yoke within two years. *And the Prophet Jeremiah went his way*—Quietly and patiently, knowing that it would answer no good end to contend with one whose mind was heated, and in the midst of the priests and people that were violently set against him. Doubtless he expected that God would soon send a special message to Hananiah, and he would say nothing till he received it. It is often our wisdom and duty to yield to violence, to bear revilings with patience, and to retreat rather than contend. *Then the word of the Lord came unto Jeremiah*—To ratify and confirm the prophecy he had lately uttered; saying; *Go and tell Hananiah, Thou hast broken the yokes of wood, &c.*—Which were light and easy; but thou shalt make for them yokes of iron—Such as no human strength can break; that is, thou shalt bring a heavier and more grievous yoke upon them

than they otherwise would have had, by persuading them not to submit to Nebuchadnezzar.

Verses 15–17. *Then said Jeremiah, Hear now, Hananiah*—Jeremiah, being a second time confirmed in the truth of what he had foretold, and having likewise a special revelation relating to this false prophet, comes and calls him by his name, and tells him his doom, that he should die within a year, because he had taught rebellion against the Lord—Had taught people to believe and trust to what was false, contradicting God's will revealed by Jeremiah, and encouraging and exciting the people to hold out against Nebuchadnezzar, and not quietly to yield to this dispensation of God. "Thus, as Hananiah had limited the accomplishment of his prophecy to the space of two years, to gain credit with the people by such a punctual prediction, so Jeremiah confines the trial of his veracity to a much shorter time, and the event, exactly answering to the prediction, evidently showed the falsehood of Hananiah's pretences."—Lowth. *So Hananiah died the same year in the seventh month*—Two months after he had uttered this false prophecy, as appeareth from verse 1. So dangerous a thing it is for those who speak in the name of God to teach people contrary to his revealed will!

CHAPTER XXIX.

In the preceding chapter we had Jeremiah's contest with a false prophet, face to face; here is another, carried on by letters. In the letter which Jeremiah wrote to the captives in Babylon, 1–3, (1.) He directs them how to make their captivity as easy as they could, 4–7. (2.) He cautions them to give no credit to their false prophets, who promised them a speedy relief, 8, 9. (3.) He assures them that, after seventy years, the Lord would mercifully restore them to their own land, 10–14. (4.) He foretels that those Jews who remained in Canaan should, after manifold grievous disasters, be brought captives to Babylon, 15–19. (5.) He foretels the ruin of two false prophets at Babylon, who, by their bad example and flattering seductions, encouraged them to wickedness, 20–23. In resentment, Shemaiah, a false prophet at Babylon, wrote to the priests at Jerusalem, to persecute Jeremiah as a villain or madman, 22–29: and thereby drew upon himself and family a prediction of ruin by Jeremiah, 30–32.

A. M. 3406.
B. C. 598.

NOW these are the words of the letter that Jeremias the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon;

2 (After that ^a Jeconiah the king, and the queen, and the ¹ eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem;)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

^a 2 Kings xxiv. 12, &c.; Chapter xxxii. 26; xviii. 4.

NOTES ON CHAPTER XXIX.

Verse 1. *Now these are the words of the letter*—Hebrew, דברי הכתר, *the words of the book, or writing*, as both the LXX. and the Vulgate translate it. Although this title announces but one, Blaney gives it as his opinion that this chapter undeniably contains the substance of two writings sent at different times, which, he says, "is evident from comparing verse 28 with verses 4, 5, and that the distinction between them is at the end of verse 20. For in the first the prophet exhorts the captives to accommodate themselves to their present circumstances, under an assurance that their captivity would last to the end of seventy years; after which period, and not before, God would visit and restore them. And to prevent their listening to any false suggestions that might flatter them with hopes of a speedier return, he informs them of what would happen to their brethren that were left behind at Jerusalem, for whom a harder fate was reserved than for those that had been carried away. After this, finding, as it should seem, upon the return of the messengers, the little credit the first message had met with, he sends a second to the same persons, denouncing the divine judgments against three of their false prophets, by whose influence chiefly the people had been prevented from hearkening to his good advice." The time when one or both of these written declarations of the divine will was sent to Babylon is not known, but it is thought to have been at the beginning of Zedekiah's reign. By the *residue of the elders*, Lowth thinks that the remnant of the members of the Sanhedrim is intended, who were carried away captive in the third year of Jehoiakim's reign, (Dan. i. 3,) or in Jeconiah's captivity, (see 2 Kings xxiv. 14,) many of whom might die by the hardships they suffered in their transportation. These, being persons of authority, were more likely to influence the rest of the people, and induce them to hearken to the prophet's advice. Houbigant, however, not content with this interpretation, renders it, *Unto the principal elders*. Instead

A. M. 3406.
B. C. 598.

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon;

5 ^b Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them;

6 Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

¹ Or, chamberlains.—^b Verse 28.—^c Ezra vi. 10; 1 Tim. ii. 2.

of prophets, here the LXX. read *ψευδοπροφητας*, *false prophets*: but the Chaldee understands by the word the scribes or doctors of the law; while others again think that Ezekiel, (carried away with Jeconiah,) Daniel, and other prophets of the captivity, may be meant.

Verses 2, 3. *After that Jeconiah and the queen, &c.*—By the queen is meant Jeconiah's mother: see 2 Kings xxiv. 12–15, where an account is given of this captivity. *And the eunuchs*—Or court-officers, as Dr. Waterland renders it; and the *princes of Judah and Jerusalem*—Men of authority and influence among the people. *By the hand of Elasah, &c.*—Zedekiah having some occasion to send two messengers to Babylon, Jeremiah, knowing that as there were false prophets at Jerusalem who fed the people with hopes of a speedy return, so there were some with them in Babylon, writes and sends the following prophecy by these two messengers, to quiet the people's minds, disturbed by these false prophets, and excited to vain hopes, for which there was no ground at all.

Verses 4–7. *Thus saith the Lord, Build ye houses, and plant gardens, &c.*—It appears by the advice which the prophet here gives, that many of the captive Jews neglected to cultivate and plant the places allotted to them about Babylon; because they were not willing to bestow cost and pains for the advantage of others; since they flattered themselves that they were soon to return into Judea: and therefore Jeremiah here admonishes them that their continuance in their captivity would be long enough for them their sons and their grandsons, to enjoy the fruit of their labours there; and that, therefore, if they regarded their own ease and accommodation, they should set about making the places of their captivity as convenient and agreeable to them as they could. *And seek the peace of the city, &c.*—Pray and desire, and do all that lies in your power, that Babylon may enjoy peace, and remain in safety, because you yourselves must be partakers of its prosperity or adversity, as it is appointed by God for you to remain: there

A. M. 3406. 8 ¶ For thus saith the LORD of
B. C. 598. hosts, the God of Israel; Let not your
prophets and your diviners, that be in the midst
of you, ^ddeceive you, neither hearken to your
dreams which ye cause to be dreamed.

9 ° For they prophesy ²falsely unto you in
my name: I have not sent them, saith the
LORD.

B. C. 598. 10 ¶ For thus saith the LORD, That
after ^fseventy years be accomplished
at Babylon I will visit you, and perform my
good word toward you, in causing you to return
to this place.

11 For I know the thoughts that I think to-
ward you, saith the LORD, thoughts of peace,

^d Chap. xiv. 14; xxiii. 21; xxvii. 14, 15; Eph. v. 6. — ^e Verse
31. — ^g Heb. in a lie. — ^f 2 Chron. xxxvi. 24, 22; Ezra i. 1;
Ch. xxv. 12; xxvii. 22; Dan. ix. 2. — ^h Heb. end and expectation.

seventy years. The word *peace* here, as elsewhere,
signifies safety and plenty of all things. Observe here,
reader, it is the duty of all private persons to sub-
mit to the government that protects them, and to
pray for the prosperity of it: see Ezra vi. 10; 1 Tim.
ii. 1, 2. And if the governing powers are persecu-
tors or enemies to the truth, it must be left to God to
execute upon them the judgments he has denounced
against tyrants and oppressors; which judgments the
Jews expected that God would execute upon Baby-
lon in due time, Psa. cxxxvii. 8, 9.

Verse 8. *For thus saith the Lord of hosts*—The
prophet continues to speak by the authority of God;
Let not your prophets, &c., deceive you—Suffer not
yourselves to be deluded by them. While we have
the word of God, by which to try the spirits, it is our
own fault if we be deceived; for by it we may be di-
rected. *Neither hearken to your dreams which ye
cause to be dreamed*—The LXX. render this clause,
καὶ μὴ ἀκούετε εἰς τὰ ἐνυπνια ὁπσον, α ὑμεῖς ἐνυπνιαζόμενοι,
*hearken not, or attend not, to your dreams which
you dream*. Thus also the Vulgate. Blaney, how-
ever, prefers translating the words, *Neither hearken
ye to your dealers in dreams, whom ye cause to
dream*; observing, "These dreamers might be said
to be made, or encouraged, to dream, by the easy
credit given to their impostures, and the reputation
and respect they thereby acquired." Some have
thought it probable that those who interpreted
dreams (which sort of people abounded in Babylon)
used to interpret all the dreams of Jews, on which
they were consulted, to signify their speedy return
to their own country; as they knew that this was
what the Jews earnestly wished for, and would be
glad to hear, and consequently be induced to consult
these interpreters the more frequently; who therein
found their profit.

Verses 10–14. *After seventy years be accomplish-
ed at Babylon*—Hebrews, לפי כלאות שבעים שנה,
literally, *At the mouth of the accomplishment of
seventy years*. "And as the mouth of a river, me-

and not of evil, to give you an ³ex- A. M. 3406.
pected end. B. C. 598.

12 Then shall ye ²call upon me, and ye
shall go and pray unto me, and I will hearken
unto you.

13 And ^bye shall seek me, and find me,
when ye shall search for me ⁱwith all your
heart.

14 And ^kI will be found of you, saith the
LORD: and I will turn away your captivity,
and ^lI will gather you from all the nations,
and from all the places whither I have driven
you, saith the LORD; and I will bring you
again into the place whence I caused you to be
carried away captive.

^g Dan. ix. 3. — ^h Lev. xxvii. 39, 40; Deut. xxx. 1. — ⁱ Chap.
xxiv. 7. — ^k Deut. iv. 7; Psalm xxxii. 6; xlv. 1; Isaiah lv. 6.
^l Chap. xxiii. 3, 8; xxx. 3; xxxii. 37.

taphorically, denotes the extremity of its course,
where it discharges its waters into the sea; so, by a
farther metaphor drawn from hence, לפ seems to
denote being at the full end of a certain period or
limited course of time, where it is just going to lose
itself in, and mix with, the ocean of eternity. Here
therefore we are to understand that, 'at the very in-
stant of, or immediately upon, the completion of
seventy years,' the restoration of the Jews should
take place."—Blaney. These seventy years of the
captivity, it appears, are to be computed from the
fourth year of Jehoiakim, which, in the Scripture
account, is the first year of Nebuchadnezzar's reign:
see note on chap. xxv. 1. *I will visit you and per-
form my good word*—My promise, in causing,
rather, of causing you to return, &c.—There were
but few, comparatively speaking, of those captives
that returned in person into their own country,
Ezra iii. 12. Therefore, this promise was chiefly
fulfilled in their posterity; and it is common in
Scripture to speak of blessings bestowed upon the
children, as if they had been actually fulfilled to their
progenitors. *For I know the thoughts that I think
toward you*—And God's works agree exactly with his
thoughts; for he doeth all things according to the
counsel of his own will. *Thoughts of peace, or
good, and not of evil*—Even that which seems evil
is designed for good, and will at last appear to have
actually wrought for good: to give you an expected
end—Hebrew, אחרית וקוה, literally, *to give you
an end and expectation*, or, as Blaney translates it,
to make your latter end even an object of hope:
see chap. xxxi. 17. *Then shall ye call upon me*—
That is, when you place your hope in me only, and
that with assurance, and not wavering; and *I will
hearken unto you*—A sure token of God's favour
chap. xxxiii. 3, as his rejecting men, and casting
them off, is expressed by his hiding his face and re-
fusing to hear their prayers, chap. xiv. 12; Lam. iii.
8, 41. *And ye shall seek me and find me*—According
to my promises made Lev. xxvi. 40–45; Deut. xxx.

A. M. 3406. 15 ¶ Because ye have said, The LORD hath raised us up prophets in Babylon;

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold, I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword, with the famine, and with the pestilence, and

will deliver them to be removed to all the kingdoms of the earth, to be

a curse, and an astonishment, and a hissing, and a reproach, among all the nations whither I have driven them:

19 Because they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending them; but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:

21 Thus saith the LORD of hosts, the God of

^m Chapter xxiv. 10.—ⁿ Chap. xxiv. 8.—^o Deut. xxviii. 25; 2 Chron. xxix. 8; Chap. xv. 4; xxiv. 9; xxxiv. 17.

⁴ Hebrew, for a curse.—^p Chapter xxvi. 6; Chapter xlii. 18. ^q Chap. xxv. 4; xxxii. 33.

2, 3; Psa. xxxii. 6. *When ye shall search for me with all your heart*—Observe, reader, in seeking God, we must search for him, that we may find him; must search for directions in seeking him, &c., for encouragements to our faith and hope: we must continue, and take pains in seeking him, namely, in seeking his favour, his image, and communion with him; and this we must do *with our heart*—That is, in sincerity and uprightness, and with all our heart, that is with vigour and fervency, putting forth all that is within us in prayer: and those who thus seek God shall find him, and know, by experience, that he is their bountiful rewarder, Heb. xi. 6, for he never said to such, *Seek ye me in vain*.

Verse 15. *Because ye have said, &c.*—The LXX. have transposed this verse, and placed it “where,” says Blaney, “it undoubtedly ought to stand,” immediately before verse 21; “this emendation,” says he, “I have adopted, as by it a due order and connection are restored, both in the place from whence the verse is removed, and in that to which it is transferred, a sufficient proof of its authenticity.” *The Lord hath raised us up prophets in Babylon*—This is meant of the false prophets who foretold nothing but peace and prosperity. The reader will easily observe how properly this sentence, as Blaney has just observed, would follow verse 20, and precede verse 21, and how well it would connect with both.

Verses 16–19. *Thus saith the Lord of the king and all the people, &c.*—See chap. xxiv. 8–10; *that dwell in this city*—Namely, the city of Jerusalem, which is the city spoken of. *I will make them like vile figs*—Rather like sour figs, that cannot be eaten.—The meaning is, I will deal with them as men deal with bad figs. They have made themselves vile and hateful, and I will use them accordingly. This refers to the vision, chap. xxiv., and the prophecy which we had there upon it. *And I will deliver them to be a curse, &c.*—A more severe punishment is denounced upon these than upon those of the two former captivities; because though warned by the example of Jehoiakim and Jeconiah, who suffered heavily for their perfidy, they yet again, a third

time, broke the faith which they had pledged to the king of Babylon in the name of God, and despised all the admonitions and counsels of God by Jeremiah, as is observed in the next verse.

Verses 20–23. *Hear all ye of the captivity whom I have sent, &c.*—These phrases, *I have sent, I have driven, &c.*, should be well observed by us. There is no evil or punishment in cities or nations, but, whoever be the instruments in bringing it on, God is the author of it. *Thus saith the Lord of Ahab and of Zedekiah*—Of these two persons we read no more in holy writ. That they pretended to be prophets, and to reveal God’s will, although he had not called them to any such office, nor had made known his will to them, and that therefore they had abused God’s name, we learn in this verse, and that they came to a miserable end we find in verse 22. *He shall slay them before your eyes*—As persons that disturbed the minds of the Jews, his subjects, and made them unwilling to submit to his government, by giving them hopes of a speedy deliverance from under it: see verses 7, 8. *And of them shall be taken up a curse*—That is, an imprecation shall be used, namely, *The Lord make thee like Zedekiah, &c.*, or, May thou meet with punishment similar to that which these persons met with. *Whom the king of Babylon roasted in the fire*—Casting persons into the fire was a punishment used in that country, as appears from the history of Shadrach and his companions, Dan. iii. There was likewise in use a way of roasting persons by a gentle fire, to make them die by a more lingering death, such as Antiochus practised upon the seven brethren, 2 Mac. vii. 5. The word here properly denotes this sort of punishment. *Because they have committed villany in Israel, &c.*—The Jewish rabbins, as Grotius here observes, have a traditionary notion, that these were the two elders who attempted the chastity of Susannah; the story of which they think to be true in part, though not altogether such as it is represented in the Greek. Some translate the words, *Because they had committed villany, or, evil in Israel, and had committed adultery, &c.*, understanding them

A. M. 3406. Israel, of Ahab the son of Kolaiah, B. C. 598. and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name; Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon; and he shall slay them before your eyes;

22 ² And of them shall be taken up a curse by all the captivity of Judah which are in Babylon, saying, The LORD make thee like Zedekiah and like Ahab, ^a whom the king of Babylon roasted in the fire;

23 Because ^a they have committed villany in Israel, and have committed adultery with their neighbours' wives, and have spoken lying words in my name, which I have not commanded them; even I know, and am a witness, saith the LORD.

24 ¶ Thus shalt thou also speak to Shemaiah the ^b Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, ^a and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be

^a officers in the house of the LORD, A. M. 3406. for every man that is ^a mad, and B. C. 598. maketh himself a prophet, that thou shouldst ^a put him in prison, and in the stocks.

27 Now therefore why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us in Babylon, saying, This captivity is long: ^a build ye houses, and dwell in them; and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite; Because that Shemaiah hath prophesied unto you, ^b and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD; Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he behold the good that I will do for my people, saith the LORD; ^c because he hath taught ^d rebellion against the LORD.

^a Gen. xlviii. 20; Isa. lxxv. 15.—^b Dan. iii. 6.—^c Ch. xxiii. 14.
^a Or, dreamer.—^b 2 Kings xxv. 18; Ch. xxi. 1.—^c Ch. xx. 1.

^a 2 Kings ix. 11; Acts xxvi. 24.—^b Chap. xx. 2.—^c Verse 5.
^b Chap. xxviii. 15.—^c Chap. xxviii. 16.—^d Heb. revolt.

as assigning the cause why Nebuchadnezzar had roasted these persons alive, namely, because they had committed adultery, it being a custom among some of the eastern nations, and they suppose also among the Babylonians, to punish that crime in the most severe manner.

Verses 24–28. *Thus shalt thou speak to Shemaiah the Nehelamite*—Or, the dreamer, as the word *הנהלמי* is rendered in the margin: see verse 8. The termination, however, rather shows it to be a word expressing Shemaiah's family or country, and we find such a place as *Helam* mentioned, 2 Sam. x. 16, 17. The prophet, it seems, was commanded to send this message to Shemaiah after the messengers who delivered the forementioned writing to the captives at Babylon were returned home, who brought along with them Shemaiah's letter, mentioned in the following verse. *Because thou hast sent letters to Zephaniah*, (see chap. xxi. 1,) *saying, The Lord hath made thee priest*—Shemaiah directs his letter to Zephaniah in the first place, as being next in order to the high-priest, and therefore called the *second priest*, chap. lii. 24, and tells him that God has appointed him to supply the place of the high-priest, being probably absent at that time, who was either Azariah, or Seraiah his son. But who then, it may be asked, was Jehoiada? "Perhaps," says Blaney,

"he was one that had been superseded in his office of second priest, for being remiss in his duty; and therefore Zephaniah may have been here reminded of him, by way of intimation that, as they had been both appointed for the same purposes, so Zephaniah might expect the same fate as his predecessor, if he copied the example of his negligence. The second priest officiated as substitute of the high-priest, in case of absence or indisposition, and perhaps was always invested with subordinate authority." *That ye should be officers, &c., for every man that is mad, &c.*—The prophets and inspired persons were often accused of madness, or of being possessed with an evil spirit, by their enemies. See the margin. *For therefore, rather, because, he sent unto us in Babylon*—See verse 5.

Verse 32. *He shall not have a man to dwell among his people, &c.*—None of his posterity shall remain to see my people restored to their own land again. See verse 11. *Because he hath taught rebellion*—Or, *prevarication*, as Blaney translates *סרר*, observing, "It properly signifies a declining, or turning aside from the straight path, the path of truth and right. Here, and chap. xxviii. 16, it means the presumption of uttering, as a revelation from God, what the man who uttered it knew to be not so."

CHAPTER XXX.

This and the following chapter contain general promises of God's mercy to the Jews, and assurances that he would never forget the covenant which he had made with their fathers. These promises were partly fulfilled in their restoration under Cyrus, but were more fully to be accomplished in the times of the Messiah, and by the gracious terms of that new covenant which he would establish with the spiritual Israel. In this chapter, (1.) After a short preface, in which the prophet is commanded to commit to writing the matters revealed to him, it is promised that Israel and Judah should be delivered from captivity, and restored to their own land, though they were now in great distress and terror, 1-7; and though their enemies were very strong, 8, 9. (2.) They are encouraged to confide in the divine assurances of restoration and protection; though other nations should be utterly destroyed, 10, 11; though all means of relief should long appear as cut off; though God had justly punished them; and though their case seemed utterly desperate, 12-17. (3.) It is promised that after their restoration they should have a happy settlement; their cities and temples should be rebuilt, 18; their numbers increased, and their religious ordinances observed, 19, 20; their government established, especially in the hands of Christ, and God's covenant with them renewed, 21, 22; and their enemies destroyed, 23, 24.

A. M. 3410.
B. C. 594.

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For lo, the days come, saith the LORD, that ^a I will bring again the captivity of my people Israel and Judah, saith the LORD: ^b and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these are the words that the LORD

^a Verse 18; Chap. xxxii. 44; Ezek. xxxix. 25; Amos ix. 14, 15.
^b Chap. xvi. 15.—¹ Or, there is fear and not peace.

NOTES ON CHAPTER XXX.

Verse 1. *The word that came to Jeremiah, &c.*—“There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery, but it may not unreasonably be presumed to have followed immediately after the preceding one, in which the restoration of the people from their Babylonish captivity is in direct terms foretold. From hence the transition was natural and easy to the more glorious and general restoration that was to take place in a more distant period, and was designed for the ultimate object of the national hopes and expectations. Both events are frequently thus connected together in the prophetic writings, and perhaps with this design, that when that which was nearest at hand should be accomplished, it might afford the strongest and most satisfactory evidence that the latter, how remote soever its period, would, in like manner, be brought about by the interposition of Providence, in its due season.”—Blaney.

Verses 2, 3. *Thus speaketh the Lord, Write thee all the words that I have spoken, &c.*—The following words contain a promise of the restoration of God's people. These God commands to be committed to writing for the use of posterity, to be a support to the Jews, an encouragement to them to trust in God, and a proof of his prescience and overruling providence when the event foretold should be brought about. *I will bring again the captivity of my people Israel and Judah*—The people that returned from Babylon were only, or at least chiefly, the peo-

spake concerning Israel, and con- A. M. 3410.
cerning Judah. B. C. 594.

5 For thus saith the LORD; We have heard a voice of trembling, ¹ of fear, and not of peace.

6 Ask ye now, and see whether ² a man doth travail with child? wherefore do I see every man with his hands on his loins, ³ as a woman in travail, and all faces are turned into paleness?

7 ^d Alas! for that day is great, ^e so that none

² Heb. a male.—³ Chapter iv. 31; vi. 24.—^d Joel ii. 11, 31; Amos v. 18; Zeph. i. 14, &c.—^e Dan. xii. 1.

ple of Judah, who had been carried away captive by Nebuchadnezzar; but here it is foretold, that not the captivity of Judah only should be restored, but that of Israel also, or of those ten tribes that were carried away before by Shalmaneser, king of Assyria; and who still remain in their several dispersions, having never returned, at least in a national capacity; but the terms of this prophecy entitle us to expect, not an obscure and partial, but a complete and universal, restoration, when God will manifest himself, as formerly, the God and patron of all the families of Israel, not of a few only. The reunion also of Judah and Israel, after their restoration, seems to be here clearly foretold.

Verses 4-7. *And these are the words that the Lord spake*—And which God ordered to be written: and those promises, which were written by his order, are as truly his word as the ten commandments, which were written with his finger. *We have heard a voice of trembling*—Such a one as discovers great fears and apprehensions of impending evils. *Ask ye now and see, &c.*—Make diligent inquiry, and ask every one, whether they ever knew or heard of any such thing as a man's travelling with child? *Wherefore then do I see every man with his hands on his loins*—As if he were going to bring forth, and felt all the pains of a woman in travail? *Alas! for that day is great*—The word *day* in Scripture often comprehends a succession of time, in which a whole series of events is transacted: so it here contains the whole time of the siege and taking of Jerusalem, the

A. M. 3410. *is like it: it is even the time of*
B. C. 594. *Jacob's trouble, but he shall be saved*
out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:*

9 But they shall serve the LORD their God, and ^fDavid their king, whom I will ^graise up unto them.

^f Isaiah lv. 3, 4; Ezekiel xxxiv. 23; xxxvii. 24; Hosea iii. 5.
^g Luke i. 69; Acts ii. 30; xiii. 23.

destruction of the city and temple, and the carrying away of the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, *the great and terrible day of the Lord.*

Verses 8, 9. *It shall come to pass in that day*—In the day when Jacob shall be saved out of all his troubles, verse 7. The phrase *that day* often denotes an extraordinary or remarkable time for some signal events of Providence: see Isa. iv. 2. *That I will break his yoke from off thy neck*—This promise was in part fulfilled when Cyrus set the Jews free from the Babylonish yoke, and gave them liberty to return to their own country. *And strangers shall no more serve themselves of him*—In this latter part of the sentence the Jewish state, or rather that of Israel and Judah, is spoken of in the third person, *him*; in the foregoing part in the second person, *thy neck*. *But they shall serve the Lord their God*—They shall live in subjection and obedience to the one living and true God, and to *David their king*—That is, the Messiah, who is often called by the name of David in the prophets, as the person in whom all the promises made to David were to be fulfilled. See the margin. Here it is promised that, after this restoration, the Jews and Israelites “should no more fall under the dominion of foreigners, but be governed by princes and magistrates of their own nation, independent of any but God and David their king. But this was not the case with the Jews that returned from Babylon. They then indeed had a leader, Zerubbabel, one of their own nation, and also of the family of David. But both the nation and their leader continued still in a state of vassalage and the most servile dependance upon the Persian monarchy. And when the Grecian monarchy succeeded, they changed their masters only, but not their condition; till, at length, under the Asmonæan princes, they had, for a while, an independent government of their own, but without any title to the name of David. At last they fell under the Roman yoke, since which time their situation has been such as not to afford the least ground to pretend that the promised restoration has yet taken place. It remains, therefore, to be brought about, in future, under the reign of the Messiah, emphatically distinguished by the name of David; when every particular circumstance predict-

10 ¶ Therefore ^hfear thou not, O ^{A. M. 3410.}
^{B. C. 594.} my servant Jacob, saith the LORD; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed ⁱfrom the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I, *am* with thee, saith the LORD, to save thee: ^kthough I make a full end of all nations whither I have scattered thee, ^lyet will I not make a full end of thee: but I will cor-

^h Isa. xli. 13; xliii. 5; xliv. 2; Chap. xlv. 27, 28.—ⁱ Chap. iii. 18.—^k Amos ix. 8.—^l Chap. iv. 27.

ed concerning it will, no doubt, be verified by a distinct and unequivocal accomplishment.”—Blaney. *Whom I will raise up unto them*—An expression elsewhere used by the holy writers when they speak of the coming of Christ. See the margin. Hence this prophecy must be considered as implying the conversion of the Jews to the Christian faith, God, according to his promises, having constituted Christ the Prince and the Saviour to whom every knee must bow, and whom every tongue must confess.

Verses 10, 11. *Fear thou not, O my servant Jacob*—As if God had utterly forsaken thee or cast thee off. See the margin. *For, lo, I will save thee from afar*—I will restore you from your captivity, though you should be dispersed into the most distant countries. And though this be not accomplished in the Jews of the present age, it shall be made good to their posterity, who are beloved for their fathers' sake, as St. Paul speaks, Rom. xi. 28. *And Jacob shall be in rest and quiet, &c.*—Shall enjoy peace and safety. *Though I make a full end of all nations whither I have scattered thee*—Such as the Assyrians, Chaldeans, Egyptians; *yet will I not make a full end of thee*—The Jews to this day continue a remarkable monument of the truth and immutability of God's promises. Where now are all the nations which carried them into captivity, and trod them under foot? All, all are perished; their kingdoms overturned, their laws and languages abolished, their very names, as nations, extinct; not the least footsteps remaining of their having ever been a people: for God had determined to make *a full end of them*. But the people of the Jews, though carried into captivity, slain by the sword, destroyed by pestilence and famine, and every other method of destruction, do yet remain a people: under all the revolutions and changes of kingdoms, languages, and people, they still exist unmixed; and, though for their heinous sins they are scattered abroad among all nations, they still preserve their name, language, and most of their ancient ceremonies and customs, for God has promised not to make *a full end of them*. *But I will correct thee in measure*—Or, according to judgment, *למשפט* signifies, that is, with discretion, not more than thou deservest, nay, not more than thou canst well bear. God's afflicting his people is in a way of correction, and that correction is always moderated,

A. M. 3410. rect thee. ^m in measure, and will not
B. C. 594. leave thee altogether unpunished.

12 For thus saith the LORD, ⁿ Thy bruise is incurable, and thy wound is grievous.

13 *There is* none to plead thy cause, ³ that thou mayest be bound up: ^o thou hast no healing medicines.

14 ^p All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound ^q of an enemy, with the chastisement ^r of a cruel one, for the multitude of thine iniquity; ^s because thy sins were increased.

15 Why ^t criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee.

^m Psalm vi. 1; Isaiah xxvii. 8; Chapter x. 24; xlvii. 28.
ⁿ 2 Chron. xxxvi. 16; Chap. xv. 18.—³ Heb. for binding up, or, pressing.—^o Chap. viii. 22.—^p Lam. i. 2.—^q Job xiii. 24; xvi. 9; xix. 11.

and always proceeds from love. *And will not leave thee altogether unpunished*—As thou art ready to think I should do because of thy relation to me. Observe, reader, a profession of religion, though never so plausible, will be far from securing to us impunity in sin. God is no respecter of persons, but will show his hatred of sin wherever he finds it, and he always hates it most in those that are nearest to him.

Verses 12–15. *Thy bruise is incurable*—In all human appearance. The state that the Jews should be in would be so miserable that it would be incurable from any hand except that of God. *There is none to plead thy cause*—There is none that, by the reformation of their lives, or their intercessions with God, endeavour to avert his displeasure. Or, as the words may be rendered, *There is none to judge thy cause*, none that knows the true nature of thy malady, or what medicines are proper to be applied to it. Their calamitous state is compared to a distempered body; (see verse 17, and chap. viii. 22; Isa. i. 5, 6;) and the false prophets, instead of applying proper remedies, have healed thy wound slightly. Or the words may mean, *There is none to intercede for thee with thy victors and oppressors. All thy lovers have forgotten thee*—All the nations whose alliance they had solicited, and whose idolatries they had imitated, and who had professed much friendship for them, had neglected and forgotten them, and desired no farther connection with them. *They seek thee not*—Seek not thy welfare, but abandon thee to ruin. *For I have wounded thee with the wound of an enemy, &c.*—Thy iniquities have provoked me to punish thee with that severity which appears like cruelty, and as if I had declared myself an utter enemy to thee. *Why criest thou for thine affliction?*—Why shouldst thou expostulate with me, as if I had dealt unjustly with thee, whereas, if thy condition seem desperate, it is owing to thine own iniquities, which

16 Therefore all they that devour ^{A. M. 3410.} thee ^{B. C. 594.} shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 ^r For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they call thee an Outcast, saying, This is Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, Behold, ^v I will bring again the captivity of Jacob's tents, and ^z have mercy on his dwelling-places; and the city shall be builded upon her own ⁴ heap, and the palace shall remain after the manner thereof.

^r Job xxx. 21.—^s Chap. v. 6.—^t Chap. xv. 18.—^u Exod. xxxiii. 22; Isaiah xxxiii. 1; xli. 11; Chap. x. 25.—^x Chapter xxxiii. 6.—^y Verse 3; Chap. xxxiii. 7, 11.—^z Psa. cii. 13.
⁴ Or, little hill.

have still been increased with new aggravations of guilt.

Verses 16, 17. *Therefore*—Or rather, yet surely, as לכן should be rendered; (see note on chap. xvi. 14;) *all they that devour thee shall be devoured*—The Egyptians, Philistines, Midianites, Ammonites, Edomites, Syrians, Assyrians, Chaldeans, and others, who have afflicted and oppressed you, shall be extirpated, while you shall be restored and re-established. See note on verse 11. Though God chastises his own people with severity, according to the nature and quality of their faults, yet he does it so as never utterly to destroy them. The Assyrians, who afflicted Israel and Judah, were so destroyed by the Babylonians, Medes, and Persians, that mention is no more made of their empire. The monarchy of the Chaldeans, who destroyed Jerusalem, and carried the Jews into captivity, was overthrown by the Persians, and never recovered itself. The empires of the Persians and Egyptians were destroyed by Alexander. The Grecian, or Syro-Macedonian kingdom, which, especially under Antiochus Epiphanes, cruelly persecuted them, was destroyed by the Romans. And the Roman empire, powerful as it was, after being made the instrument of bringing greater calamities on the Jewish nation than they had ever suffered from any other power, was broken to pieces by the incursions of the northern nations on the one hand, and by the Saracens and Turks on the other. But the Jewish people, who have repeatedly appeared to be almost destroyed and annihilated in their dispersions, have reappeared, and sprung up again, as it were, from their ashes, and become as numerous and powerful as before.

Verses 18–22. *Behold, I will bring again the captivity of Jacob's tents*—The expression alludes to the ancient custom of dwelling in tents. This promise was, in some degree, fulfilled under Zerubbabel. *And the city shall be builded upon her own heap*—

A. M. 3410. . 19 And ^a out of them shall proceed B. C. 594. thanksgiving and the voice of them that make merry: ^b and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 Their children also shall be ^c as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

21 And their nobles shall be of themselves, ^d and their governor shall proceed from the midst of them; and I will ^e cause him to draw near, and he shall approach unto me: for who

^a Isa. xxxv. 10; li. 11; Chap. xxxi. 4, 12, 13; xxxiii. 10, 11. ^b Zech. x. 8.—^c Isa. i. 26.—^d Gen. xlix. 10.—^e Numbers xvi. 5.

Upon her ruins, which were cleared away, that new houses might be built. *And the palace shall remain*—Rather, the palace shall be inhabited; *after the manner thereof*—By ארמון, here rendered *palace*, Dr. Waterland and some others understand the temple, and render the clause, *The temple shall stand, or, abide after the manner thereof. Their children also, and their congregation, &c.*—Their church and commonwealth shall be restored to their former state. Or rather, *His children and his congregation*, as Blaney translates it; that is, Jacob's children and congregation, the pronouns both in this and the following verse being in the singular number. *And their nobles shall be of themselves*—Hebrew, מכון אדיר, literally, *his prince*, or, *his mighty one*, shall be of him. *And his governor shall proceed from the midst of him*—Some understand this of Zerubbabel, who, by the permission of Cyrus, had the government over the Jews whom he led into Judea to rebuild Jerusalem and the temple. Others interpret it of the Messiah, who, they think, is plainly marked out by the two names of *Prince*, or *Mighty One*, and *Governor*, in this verse. Thus the Targum understands it. *I will cause him to draw near, &c.*—Says the Lord; that is, “he shall have a near attendance upon me; for I will make him a priest as well as a king,” according to the prophecy in Psa. cx. 4. *For who is this that engaged his heart, &c.*—Who is there so entirely devoted to my service as the Messiah? The words in the original, כי דוא זה, *who is this, &c.*, have the emphasis which cannot be expressed in another language, and are spoken by way of admiration. See Lowth. Blaney translates the verse, “And his prince shall be of his own race, and his governor shall go forth out of the midst of him; and I will draw him that he may come near unto me; for who is he that hath set his heart to draw near unto me? saith Jehovah.” *Ye shall be my people, &c.*—You shall continually adhere to my religion and worship, and I will take you into my favour, and under my protection.

is this that engaged his heart to ap- A. M. 3410. proach unto me? saith the LORD. B. C. 594.

22 And ye shall be ^f my people, and I will be your God.

23 ¶ Behold, the ^g whirlwind of the LORD goeth forth with fury, a ^h continuing whirlwind: it shall ⁱ fall with pain upon the head of the wicked.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of *his* heart: ^j in the latter days ye shall consider it.

^f Chap. xxiv. 7; xxxi. 1, 33; xxxii. 38; Ezek. xi. 20; xxxvi. 28; xxxvii. 27.—^g Chapter xxxiii. 19, 20; xxv. 32.—^h Heb. cutting.—ⁱ Or, remain.—^j Gen. xlix. 1.

who is this, &c., have the emphasis which cannot be expressed in another language, and are spoken by way of admiration. See Lowth. Blaney translates the verse, “And his prince shall be of his own race, and his governor shall go forth out of the midst of him; and I will draw him that he may come near unto me; for who is he that hath set his heart to draw near unto me? saith Jehovah.” *Ye shall be my people, &c.*—You shall continually adhere to my religion and worship, and I will take you into my favour, and under my protection.

Verses 23, 24. *Behold, the whirlwind of the Lord goeth forth with fury*—Rather, *with anger*, the word *fury* being manifestly improper when applied to God. These two verses occur with some slight variations, chap. xxxiii. 19, 20, where see the note. *In the latter days ye shall consider it*—*The latter days* here may signify the time to come; but they commonly imply the times of the gospel, that being the last dispensation, and what should continue till the end of the world. Thus understood, the words import, “When all these evils are come upon you, which God has threatened for your disobedience, and particularly for your heinous crime of rejecting the Messiah, and you have found the denunciations verified in the several captivities you have undergone, then you will understand the import of this and several other prophecies, and the event will perfectly instruct you in their meaning.”—Lowth.

CHAPTER XXXI.

This chapter contains the second and third parts of the prophecy begun in the preceding chapter, embellished with a variety of beautiful scenes and images. (1.) God here announces the renewal of his ancient love for Israel, and promises them a speedy restoration of their privileges and happiness, 1-5. (2.) Watchmen, or heralds, are represented as proclaiming on mount Ephraim the arrival of the joyful day; summoning the people to reassemble once more in Zion; and promulging, by special command, the glad tidings of salvation which God had accomplished for them, 6, 7. (3.) God himself declares his readiness to conduct home the remnant of Israel, to compassionate and relieve their infirmities, and to provide them with all necessary accommodations by the way, 8, 9. (4.) The news is carried into distant lands; and the nations are summoned to attend to the display of God's power and

goodness in rescuing his people from their stronger enemies, and supplying them with all good things, 10-14. (5,) Rachel, bewailing the loss of her children, is comforted, and assured her sorrow for them shall be at an end, 15-17. And Ephraim, lamenting his past disobedience and obstinacy, acknowledging that he had been justly chastised, and praying earnestly to be converted, is accepted as a child, and brought home again, 18-20. (6,) The virgin of Israel is exhorted to hasten the preparations for her return, and encouraged with the prospect of having a signal miracle wrought in her favour, 21, 22. (7,) The vision closes with a promise that the divine blessing should again rest upon the land of Judah, and that God's people should once more dwell there, cultivating it according to the simplicity of ancient institutions, and fully discharged from every want, 23-26. (8,) Several gracious promises are annexed by way of appendix to the vision: That God would be as diligent to restore as he had ever been to destroy them; and would not any more visit the offences of the fathers upon the children, 27-30. That he would make with them a better covenant than he had made with their forefathers, 31-34. That they should continue his people by an ordinance as firm and lasting as that of the heavens, 35-37; and that Jerusalem should again be built, enlarged in its extent, and secure from future desolation, 38-40.

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AT^a the same time, saith the LORD,
b will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when c I went to cause him to rest.

^a Chapter xxx. 24.—^b Chapter xxx. 22.—^c Num. x. 33; Deut. i. 33; Psa. xc. 11; Isaiah lixiii. 14.—¹ Heb. from afar.
⁴ Mal. i. 2.

NOTES ON CHAPTER XXXI.

Verse 1. *At the same time, saith the Lord—* Namely, in the latter days, mentioned chap. xxx. 24. *I will be the God of all the families of Israel—* Not of the two tribes only, but of all the tribes; not of the house of Aaron only and the families of Levi, but of all the families. *And they shall be my people—* I will favour them, and do them good, and they shall be subject to, and shall worship and obey me. "This second part of the prophecy," says Calmet, "principally respects the return of the ten tribes. And I have shown, in a particular dissertation, that not only Judah, Benjamin, and Levi, but also the twelve tribes returned into their own country." Doubtless, many individuals of the ten tribes returned with the Jews from Babylon, having been incorporated among them in the several places where they were settled; yet this seems to have been only a very partial accomplishment of this prophecy, which, as Blaney observes, "points out circumstances that certainly were not fulfilled at the return of the Jews from the Babylonish captivity, nor have hitherto had their completion." But, in the latter days, when the fullness of the Gentiles are brought in, *all Israel shall be saved*; for, as Isaiah and St. Paul testify, *there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob.* Isa. lix. 19; Rom. xi. 26-29. See note on chap. xxx. 10.

Verse 2. *The people that were left of the sword—* That sword of Pharaoh with which he cut off the male children as soon as they were born, and that sword with which he threatened to cut them off when he pursued them to the Red sea. *Found grace in the wilderness—* Though in the wilderness, where they seemed to be lost and forgotten, as these latter Jews and Israelites were now in a strange land, yet they found grace in God's sight, were owned, and

3 The LORD hath appeared ¹ of old unto me, saying, Yea, ^d I have loved thee with ^e an everlasting love: therefore ² with loving-kindness have I ^f drawn thee.

4 Again ^g I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy ^h tabrets, ³ and shalt go

^a Romans xi. 28, 29.—² Or, have I extended loving-kindness unto thee.—^f Hosea xi. 4.—^g Chap. xxxiii. 7.—^h Exod. xv. 20; Judg. xi. 34; Psa. cxlix. 3.—³ Or, timbrels.

highly honoured by him, and blessed with wonderful instances of his peculiar favour. *And he went to cause them to rest—* Went before them in a pillar of cloud, to mark out the places for them where they should pitch their tents, and conducted them to the land that he had provided for them. And after such evidences of his kindness to them, why should they doubt of the continuance of his favours?

Verses 3, 4. *The Lord hath appeared of old unto me—* The prophet here personifies the Jewish nation, the people spoken of in the foregoing verse, who are introduced as calling to mind how God, in times of old, had manifested himself to the fathers of their nation, and appeared for their deliverance. *Yea, I have loved thee with an everlasting love—* These are evidently the words of God addressed to Zion or Jerusalem. As if he had said, The mercies I promised you, as a nation, when I made a covenant with your fathers, shall never fail. My love was not a temporary love, manifested merely to a single generation, but it is an everlasting love, and will continue through all generations. *Therefore with loving-kindness have I drawn thee—* I have shown my benignity toward you, by taking all opportunities of doing you good, and preventing you, by acts of grace and goodness, to draw you to myself, as your God, from all the idols to which you had turned aside. I have ever dealt graciously with them who fear me, and who hope in my mercy, and will always continue so to do. *Again I will build thee, O virgin of Israel—* "Thy inhabitants shall be again restored to thee, who shall rebuild their cities and habitations that lay desolate during the time of their captivity." Perhaps the Jews have the title of *virgin of Israel* bestowed upon them to imply that, in consequence of their repentance and reformation, "they should be washed from the stains of their

A. M. 3410. forth in the dances of them that
B. C. 594. make merry.

5 ⁱThou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall ⁴eat them as common things.

6 For there shall be a day, that the watchmen upon the mount Ephraim shall cry, ^kArise ye, and let us go up to Zion unto the LORD our God.

ⁱ Isaiah lrv. 21; Amos ix. 14.—⁴Heb. profane them, Deut. xx. 6; xxviii. 30.

former idolatries, so often compared to whoredom in the Scriptures.ⁿ—Lowth. *Thou shalt again be adorned with thy tabrets*—"All the signs, both of religious and civil joy, shall be restored to thee." That it was usual for the women of Israel to go forth with tabrets and dancing in times of public rejoicing and prosperity, see Exod. xv. 20; Judges xi. 34; 1 Sam. xviii. 16. These times were now to be renewed.

Verse 5. *Thou shalt yet plant vines*—Building and planting are commonly joined together; *upon the mountains of Samaria*—Samaria, being the metropolis of the ten tribes, seems to be put for the kingdom of Israel, as it is distinct from that of Judah. According to which interpretation the mountains of Samaria are equivalent to the mountains of Israel, and therefore the words imply; that the deliverance here spoken of should extend to Israel as well as Judah. *The planters shall plant, and shall eat them as common things*—After they have planted them they shall eat the fruits thereof, according to the promise contained in the parallel texts, (Isa. lrv. 21; Amos ix. 14,) whereas, God had threatened as a curse, that, in case of their disobedience, when they had planted their vines, another should eat the fruit, Deut. xxviii. 30. The verb *הָלַל*, translated, *eat them as common things*, alludes to the law that forbade the fruit of any young trees to be eaten till the fifth year of their bearing. For the first three years they were to be considered as in a state of uncircumcision or uncleanness. In the fourth year the fruit was holy to the Lord. But after that time it became free for the owner's use, Lev. xix. 23–25. See also Deut. xx. 6; and xxviii. 30; where the same verb is used for eating of the fruit of a plantation without restraint. Here, therefore, a promise is given directly opposite to the above-mentioned threat, namely, That the persons who planted the vineyards on the hills of Samaria should not be compelled to give up the fruit of their labours to others, but should themselves remain in the land, and enjoy the produce of their plantations unmolested.

Verses 6, 7. *For there shall be a day, that the watchmen shall cry*—By the watchmen are meant God's prophets, or the ministers of his word, giving notice of his dispensations, and calling upon men to act suitably under them. The first reference may be to the leaders and teachers of the Jews, returning from Babylon, or to the general summons through-

7 For thus saith the LORD; ¹Sing A. M. 3410.
with gladness for Jacob, and shout B. C. 594.
among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

8 Behold, I will bring them ^mfrom the north country, and ⁿgather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that tra-

¹ Isa. ii. 3; Mic. iv. 2.—¹ Isa. xii. 5, 6.—^m Chap. iii. 12, 18; xxiii. 8.—ⁿ Ezek. xx. 34, 41; xxxiv. 13.

out all the ten tribes, for which Ephraim is put, to repair to Jerusalem, and join themselves to the true church, from which they had been so long separated; but, doubtless, in the full completion of the prophecy, by watchmen the preachers of the gospel are to be understood. The phrase, *crying upon mount Ephraim*, alludes to the custom of persons that had to publish any proclamation ascending to the top of some high hill, from whence their voice might be heard a great way off. See Judges ix. 7; 2 Chron. xiii. 4; Isa. xl. 9. The phrase, *Arise ye, let us go up to Zion, &c.*, alludes to the Jewish custom of going in companies to Jerusalem at their three annual festivals. *For thus saith the Lord, Sing with gladness, &c.*—When ye see some dawning of these blessed times, express your joy for the restoration of Jacob's posterity in the most public manner that can be; and shout among the chief of the nations—Namely, among the most potent nations from whence you are to be gathered. Or, persons belonging to the chief nations of the earth are here called upon to congratulate the Israelites on their restoration to their own land, and their conversion to the church of God, as Moses predicted, Deut. xxxii. 43, and the apostle exhorts, Rom. xv. 10, *Rejoice, ye Gentiles, with his people*; for when the promises made to the fathers are accomplished, *the Gentiles shall glorify God for his mercy; as it is written, For this cause will I confess to thee among the Gentiles, and sing unto thy name*, Rom. xv. 8. *Publish ye, praise ye, and say, O Lord, save thy people*—Publish these good tidings with the highest expressions of praise and glory to God; and likewise pray that he, who hath begun so glorious a work, would proceed and complete it.

Verses 8, 9. *Behold, I will bring them from the north country*—Here God himself undertakes to conduct home the remnant of his people from the countries through which they had been scattered; and the promise relates to the ten tribes, as well as to those of Judah and Benjamin; for Assyria and Media, whither they were removed, lay north of Judea as well as Babylon. And the following words speak of a general restoration of this people from their several dispersions; and with them the blind and the lame, &c.—God will compassionate their infirmities, and will conduct them with all imaginable care and tenderness, and furnish the feeble and indigent of them with suitable accommodations. The prophet

A. M. 3410. vaileth with child together : a great
B. C. 594. company shall return thither.

9 ° They shall come with weeping, and with
supplications will I lead them ; I will cause
them to walk ^p by the rivers of waters in a
straight way, wherein they shall not stumble :
for I am a father to Israel, and Ephraim is my
^q firstborn.

10 ¶ Hear the word of the LORD, O ye na-

° Psalm cxxvi. 5, 6 ; Chap. l. 4.—^s Or, *favours*, Zech. xii. 10.
^p Isa. xxxv. 8 ; xliii. 19 ; xlix. 10, 11.—^q Exod. iv. 22.

alludes to the care and compassion which God manifested in conducting his people, of all ages and conditions, through the wilderness, compared to the care with which a parent or nurse carries a tender child, Deut. i. 31. See also Isa. xl. 11, and xlix. 10. *They shall come with weeping*—The LXX. translate the words, *Εν κλαυθμῳ ἐξηλθόν, και ἐν παρακλησει ἀναξω αὐτες, they went forth with weeping, but with comfort will I bring them back ;* which sense agrees exactly with the words of Ps. cxxxvi. 5, 6, which was composed upon occasion of the return from captivity, *He that sows in tears shall reap in joy : he that goeth forth weeping, shall come again with rejoicing.* Our translation, however, is much more agreeable to the original words, and is also confirmed by chap. iii. 21, where we read, *A voice was heard, weeping and supplications of the children of Israel ;* the prophet speaking upon the same subject, and in the same words here used. See also chap. l. 4, where it is said, *The children of Israel and Judah shall come together, going and weeping, and seek the Lord their God.* All which words imply, that the Jews and Israelites, at the time of their general restoration, shall have their joy tempered with tears of repentance for their former miscarriages ; which is more fully expressed Zech. xii. 10, where God promises to *pour upon them the spirit of grace and supplication. I will cause them to walk by the rivers of waters*—So that they shall not be afflicted with thirst, or the want of any accommodation in their journey. The words allude to God's miraculously supplying the Israelites with water in the wilderness. See notes on Isa. xxxv. 6, 7, and xli. 17, 18, and xlix. 10. *In a straight way wherein they shall not stumble*—This phrase is an allusion to God's leading the Israelites through the Red sea, and afterward in the wilderness. See Isa. lxiii. 13, and xlii. 16. *For I am a father to Israel*—The remembrance of former connections is here mentioned as the motive of God's returning favour to Israel. *And Ephraim is my firstborn*—Ephraim is often, as here, equivalent to *Israel*, especially when *Israel* denotes the ten tribes as distinct from Judah. He is termed the first-born among the tribes of Israel ; because the birth-right which Reuben had forfeited was conferred upon the two sons of Joseph, of whom Ephraim had the precedence. "The reader will observe, that all this was but imperfectly verified in the return of the Jews from Babylon, but was fully made good in

tions, and declare *it* in the isles afar
off, and say, He that scattered Israel
^r will gather him, and keep him, as a shepherd
doth his flock.

11 For ^s the LORD hath redeemed Jacob, and
ransomed him ^t from the hand of *him that was*
stronger than he.

12 Therefore they shall come and sing m
^u the height of Zion, and shall flow together to

^r Isa. xl. 11 ; Ezek. xxxiv. 12, 13, 14.—^s Isa. xlv. 23 ; xlviii.
20.—^t Isa. xlix. 24, 25.—^u Ezek. xvii. 23 ; xq. 40.

those who were made partakers of the gospel of Christ, in the miracles, in the preaching of the apostles, in the free grace and pardoning mercy of the Redeemer."

Verses 10, 11. *Hear the word of the Lord, O ye nations, &c.*—This apostrophe, or turning to the heathen nations, was, as it were, the prelude of calling them to the knowledge of the true God. This *calling* of them was certainly never effected by the Jews in the way and to the degree it was by the apostles of Christ and their disciples, who gained thousands more to Christianity than ever the Jews did to Judaism. Here the prophet calls upon the Gentiles, not the Jews, to hear the word of the Lord, and to proclaim or make it known ; and the event has proved that he did not do this but by the direction of the Divine Spirit, since the Gentiles were far more ready to hear and obey the word of God by Christ, and to receive his divine doctrine, and propagate it, than the Jews were. *Declare it in the isles afar off*—The Jews, as we have repeatedly seen, called all the countries *islands* to which they went by sea. *He that scattered Israel, &c.*—He that caused Israel to be carried away captive into various countries, and dispersed them over the face of the earth, *will gather them into one body or people*, Isa. xi. 12 ; xxvii. 12 ; liv. 7. *And keep him as a shepherd does his flock*—As God's care over his people is often compared to that of a shepherd, so the office of the Messiah is described under the same character, Isa. xl. 11, and particularly with respect to the Jews, after their conversion and restoration. *For the Lord hath redeemed Jacob, &c., from him that was stronger than he*—From those who by subtlety and power conquered him, and detained him captive ; an emblem of that redemption which Christ obtains for us by vanquishing the devil, called *the strong one*, Matt. xii. 29.

Verses 12–14. *They shall sing in the height of Zion*—By *the height of Zion* is meant the temple, built upon a hill adjoining to mount Zion, and it is here to be taken metaphorically, as it frequently is in the writings of the prophets, for the church, which is compared, by Christ, to *a city set on a hill*, as being remarkable for the excellence of its laws and institutions, and the piety and virtue of its genuine members. *And shall flow to the goodness of the Lord, &c.*—Spiritual blessings are here, as elsewhere, described under the emblems of fruitfulness and

A. M. 3410. * the goodness of the LORD, for
B. C. 594. wheat, and for wine, and for oil, and
for the young of the flock and of the herd: and
their soul shall be as a ^v watered garden; ^z and
they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance,
both young men and old together: for I will
turn their mourning into joy, and will com-
fort them, and make them rejoice from their
sorrow.

14 And I will satiate the soul of the priests
with fatness, and my people shall be satisfied
with my goodness, saith the LORD.

* Hos. iii. 5. — ^v Isaiah lviii. 11. — ^z Isaiah xxxv. 10; lxx. 19;
Revelation xxi. 4.

plenty. *And their soul shall be as a watered garden*—Refreshed and fertilized by the truth and grace of God. *And they shall not sorrow any more at all*—Hebrew, ולא יסופו לראבב עוד, *They shall not add, or, continue, yet to grieve.* The LXX. render it, ου περιεσπονσιν επι, *They shall not hunger any more;* and so the Vulgate. *Then shall the virgin rejoice, &c., both young men and old*—There shall be signs of a universal joy, in which all ages shall unanimously join. The expressions in the next verse allude to that plentiful provision that was made for the temporal support of the priests under the law, which is here put metaphorically for that plenitude of blessings which are to be enjoyed under the gospel.

Verses 15–17. *Thus saith the Lord; A voice, &c.*—Here “the scene of this prophecy changes, and two new personages are successively introduced, in order to diversify the subject, and to impress it more strongly on the mind of the reader. The first is Rachel, who in these verses is represented as just rising from the grave, and bitterly bewailing the loss of her children, for whom she looks about in vain, but none are to be seen. Her tears are dried up, and she is consoled with the assurance that they are not lost for ever, but shall in time be brought back to their ancient borders.” The passage is strongly figurative, but not difficult of interpretation, as the reader will perceive by what follows: *A voice was heard in Ramah*—Ramah was a city of Benjamin, (see Judg. xix. 13,) near which Rachel, the mother of Joseph and Benjamin, was buried. She is here, in a beautiful figure of poetry, represented as come forth out of her grave, and, as chief mourner on so sad an occasion, lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. In this way the prophet sets forth the lamentations, in and about Jerusalem, at the time of the several captivities mentioned chap. lli. 15, 28–30. The evangelist indeed applies these words to Herod’s massacre of the infants at Bethlehem and its environs, Matt. ii. 17, 18. But the context here plainly shows, that this massacre could not have been the

15 ¶ Thus saith the LORD; ^a A voice was heard in ^b Ramah, lamenta-
tion, and bitter weeping; Rachel weeping for
her children refused to be comforted for her
children, because ^c they were not.

16 Thus saith the LORD; Refrain thy voice
from weeping, and thine eyes from tears: for
thy work shall be rewarded, saith the LORD;
and ^d they shall come again from the land of the
enemy.

17 And there is hope in thine end, saith the
LORD, that thy children shall come again to
their own border.

^a Matthew ii. 17, 18. — ^b Josh. xviii. 25. — ^c Genesis xlii. 13.
^d Verses 4, 5; Ezra i. 5; Hos. i. 11.

direct and immediate object of the prophecy, (see the following note,) but the prophet’s words so well suited the occasion that the evangelist, with great propriety, observes their congruity therewith. He must however be understood just as if he had said, The circumstances of this affair were such that the words of Jeremiah, though spoken with a different view, may well be accommodated to this event. And this is as much as can be allowed with respect to several passages of the New Testament, where the words of the Old Testament were said to be fulfilled. See Matt. ii. 16; Acts i. 16–20, &c.; and Blaney. It is observable, that the Vulgate and Chaldee understand the word, רמה, *ramah*, not as a proper name, but as an appellative, and translate it, *in excelso, on high, or, aloud*; according to which the sense will be, *A voice is heard on high, or aloud, lamentations, weepings; of Rachel bewailing her children, and refusing to be comforted concerning them, because they are not. Refrain thy voice from weeping, and thine eyes from tears*—Set bounds to thy sorrow, repress and moderate thy inordinate and excessive grief; *for thy work shall be rewarded*—That is, it will appear thou hast not brought forth children in vain, nor shalt thou be deprived of the satisfaction of seeing the welfare of thy children, which is the parent’s reward for her pain in bringing them into the world, and her care and attention in providing for their support and education; *for they shall come again from the land of the enemy.* Thus the text interprets itself. But if the massacre at Bethlehem had been primarily designed here, with what propriety could it have been said, how could it have been affirmed, that they should return from the land of the enemy, or, as in the next verse, *should come again to their own border*? The words יש תקוה לאחריהן, rendered here, *There is hope in thine end*, may be translated, *There is hope, or expectation, to thy posterity*; that is, though these of the present age do not experience a return from captivity, yet their posterity shall enjoy that blessing. This promise was particularly fulfilled with respect to the tribe of Benjamin, as well as that of Judah, in their return under Cyrus. See Ezra i. 5.

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18 ¶ I have surely heard Ephraim bemoaning himself *thus*; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: ° turn thou me, and I shall be turned; for thou art the LORD my God.

19 Surely † after that I was turned, I repented; and after that I was instructed, I smote

* Lam. v. 21.—† Deut. xxx. 2.—‡ Deut. xxxii. 36; Isa. lxiii.

Verse 18. *I have surely heard Ephraim, &c.*—Here, still further to diversify the subject, and give it the greater force, the other personage referred to in the preceding note is introduced. Ephraim, representing the ten tribes, is brought forward, lamenting his past undutifulness with great contrition and penitence, and professing an earnest desire of amendment. And “these symptoms of returning duty are no sooner discerned in him than God acknowledges him once more as a darling child, and resolves to receive him with mercy.” The passage is intended to show the change necessary to be wrought in the hearts of the Israelites, in order to their obtaining this restoration from captivity, according to the conditional promises made of old to this people. See Lev. xxvi. 40, 41. Previously to his conferring this great benefit upon them, God must hear them *bemoaning themselves*, or bewailing their miserable state, and the sins which had brought them into it, acknowledging that the chastisements which they had suffered had not been more or greater than their sins had justly merited, and praying earnestly for mercy and deliverance. *Thou hast chastised me, and I was chastised*—Or, *instructed by thy discipline*, as אָמַר may be properly rendered. *As a bullock unaccustomed to the yoke*—Whereas before I was as an untamed bullock, or heifer, that is not to be managed but by stripes and corrections. *Turn thou me, and I shall be turned*—Do thou turn my heart by thy preventing and renewing grace, and then I shall be effectually reformed, Lam. v. 21. “Sometimes the Scripture ascribes the whole work of man’s conversion to God, because his grace is the first and principal cause of it. But yet, to make it effectual, man’s concurrence is necessary, as appears particularly from chap. li. 9, where God says, *We would have healed Babylon, and she is not healed*; that is, God did what was requisite on his part for her conversion, but she refused to comply with his call. To the same purpose he speaks to Jerusalem, (Ezek. xxiv. 13,) *I have purged thee, and thou wast not purged.*”

Verse 19. *Surely after that I was turned, I repented*—After I was enlightened and impressed with a due sense of my duty, and of the many deviations from it of which I had been guilty, and after my will was subjected to the will of God, I straightway became a true penitent, and expressed my repentance by all the outward and inward signs of an unfeigned sorrow for, and hatred to, my past conduct. *And after that I was instructed*—Re-

upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is Ephraim my dear son? is he a pleasant child?* for since I spake against him, I do earnestly remember him still: ‡ therefore my bowels are troubled for him; † I will surely have mercy upon him, saith the LORD.

15; Hos. xi. 8.—° Heb. sound.—† Isa. lvii. 18; Hos. xiv. 4.

specting my sin and folly, in forsaking the fountain of living waters for the broken cisterns that could hold no water; I smote upon my thigh—Through the most poignant grief and concern, and with indignation against myself. *I was ashamed, yea, even confounded*—At my own stupidity and frowardness, and could neither with any confidence look up to God, nor with any comfort reflect upon myself; *because I did bear the reproach of my youth*—The burden of my former sins lay heavy upon my mind, and I became sensible that all the calamities and reproaches I had undergone were the due deserts of my offences. Ephraim smote upon his thigh, as the publican upon his breast. We find, both in the Holy Scriptures, and other ancient records, smiting on the thigh mentioned as an expression of great surprise and concern. Thus God commands Ezekiel to cry and howl, on account of the sword that should be upon his people, and to smite upon his thigh. We find the same custom noticed by Homer, *Iliad* xvi. l. 124.

—ανταρ Αχιλλεως

Μηρω πληξαμενος Πατροκλην προσειπεν.

Divine Achilles view’d the rising flames,
And smote his thigh, and thus aloud exclaims,
Arm, arm, Patroclus! POPE.

It is also noticed by Xenophon, Cicero, and others. The meaning is, when Ephraim was made sensible of his sinfulness he showed marks of real contrition.

Verse 20. *Is Ephraim my dear son? Is he, &c.*—These questions are designed to be answered in the affirmative, as appears from the inference, *therefore my bowels are moved for him*. It seems that, to suit the idiom of our language, and fully to express the sense of the original, the particle *not* ought to have been supplied, and the clause to have been read, *Is not Ephraim my dear son? Is he not a pleasant child?* That is, is he not one that I have set my affections on, as a parent does upon a child in whom he delights? Thus Dr. Waterland, Lowth, and many others interpret the words. Houbigant, however, defends the common reading, and thinks that God means to deny that Ephraim was his son, in order to show him that his bowels were moved toward him solely through free mercy, and not on account of any merits or deservings of his people. *For since I spake against him*—Or, *of him*, as the same phrase in the original is translated chap. xlviii. 27. *I do earnestly remember him still*—Ever since I have so severely reprov’d and chastised him, my

A. M. 3410. 21 Set thee up way-marks, make
B. C. 594. thee high heaps: ⁱ set thy heart to-
ward the highway, *even the way which thou*
wentest: turn again, O virgin of Israel, turn
again to these thy cities.

ⁱ Chap. i. 5.—^k Chap. ii. 18, 23, 36.

thoughts toward him have been thoughts of peace. I have a fatherly kindness and affection for him. *Therefore my bowels are troubled for him—Or, yearn over him*, as Joseph's bowels yearned toward his brethren, even when he spake roughly to them. Observe, reader, when God afflicts his people, yet he does not forget them; when he casts them out of their land, yet he does not cast them out of his sight; nor out of his mind. Even then, when God is speaking against us, yet he is acting for us, and designing our good in all; and this is our comfort in our affliction, that the Lord thinketh upon us, though we have forgotten him. When Israel's afflictions extorted a penitent confession and submission, it is said, (Judg. x. 16,) *his soul was grieved for the misery of Israel*: for he always afflicts with the greatest tenderness. It was his compassion that mitigated Ephraim's punishment, (Hos. xi. 8, 9,) *My heart is turned within me, &c.*, and now the same compassion accepted Ephraim's repentance, and induced God to say, *I will surely have mercy upon him*.

Verse 21. *Set thee up way-marks*—"These words are a call to Israel to prepare for their return. The word צִיָּב, rendered *way-marks*, means *stone pillars*, and תְּמוֹדִים, translated *heaps*, from הָכָר, a *palm-tree*, probably signifies *tall-poles*, like *palm-trees*, or, perhaps, made of palm-trees; both set up in the roads, at certain distances, for the traveller's direction, and extremely necessary for those who had to pass wild and spacious deserts."—Blaney. *Set thy heart toward the way which thou wentest*—Mind well the way that the Assyrians and Babylonians carried thee captive, for thou shalt return the same way. *Turn again*—That is, Return to thine own country; *O virgin of Israel*—See note on verse 14. *Turn again to these thy cities*—The expression is doubled for the greater certainty of the event.

Verse 22. *How long wilt thou go about*—Or, go out of the right way, or follow thine own imaginations, *O thou backsliding daughter*—Thou that didst formerly revolt from thy sovereign Lord, and decline from his worship and service, going after idols, and seeking help from foreign nations, instead of applying to him for it; and who now seemest to loiter when God calls thee to return homeward out of a strange country. The expression is often used of Israel, or the ten tribes: see chap. iii. 6-12: and of Judah and Israel together, *ibid.*, verses 14, 22; both being comprehended under the title of the *virgin of Israel*, in the foregoing verse. *For the Lord hath created, or doth create, a new thing in the earth, a woman shall compass a man*—It is difficult to say, with any certainty, what this obscure passage means. Several ancient Jews expounded it of the Messiah, and most Christian interpreters understand it of the miraculous conception of the child

22 ¶ How long wilt thou ^k go A. M. 3410.
about, O thou ⁱ backsliding daugh- B. C. 594.
ter? for the LORD hath created a new thing
in the earth, A woman shall compass a
man.

ⁱ Chap. iii. 6, 8, 11, 12, 14, 22.

Jesus in the womb of the virgin. "Taking the words in this sense they properly import," as Lowth justly observes, "a new creation, and such as is the immediate work of God. And that such a prophecy concerning the conception of Christ may not be thought to come in here abruptly, it is to be observed, that as the coming of the Messiah is the foundation of the promises, both of the first and second covenant; so it contains the most powerful arguments to persuade men to obedience: and the covenant, of which Christ was to be the Mediator is plainly foretold and described in the 31st and three following verses of this chapter." Blaney, however, thinks the original words, נָקְבָה וְנָבַר, cannot by any construction be brought to imply any such thing as the miraculous conception above mentioned. "Admitting," he says, "that the word תְּסוּבָה may signify *shall encompass*, or, *comprehend in the womb*, and that נָבַר, instead of *an adult*, or, *strong man*, (which the word generally means,) may also signify *a male child*; yet the words, all taken together, still import no more than that *a woman shall conceive, or contain, a male child*: but this is nothing new or extraordinary, and therefore I presume it not the sense intended." Being of opinion that the word, which we translate *compass*, or *encompass*, may signify *to cause to turn about*, or *repulse*, he renders the clause, "A woman shall put to the rout a strong man," judging it to be a proverbial form of speech, denoting, "The weaker shall prevail over the stronger," an expression equivalent to, *one shall chase a thousand*. Now this, says he, it must be confessed, is in itself new and unusual and contrary to the ordinary course of nature; and accordingly it is ascribed to the interposing power of God, who is said therein to create a new thing, or, in other words, to work a miracle. Interpreting the passage in this sense, he explains its connection with the context as follows: "The virgin of Israel is exhorted not to turn aside, or decline the invitation given her to return, as she might, perhaps, be disposed to do through dread of the power of enemies, who would oppose her deliverance. For her encouragement she is told, that she had no reason to be apprehensive of the superior strength of any enemies, since God would work a miracle in her favour, and enable her, though apparently weak, to overcome and prevail against all their opposition." By an interpretation nearly allied to this, many understand the passage as being a promise that the Jewish Church in its time, and afterward the gospel church, should prevail over all its enemies; though comparing the fewness and weakness of the church's members with the multitude of her enemies, and the greatness of their power, it seemed as strange a thing as for a woman to prevail against a strong and mighty man.

A. M. 3410. B. C. 594. 23 Thus saith the LORD of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; ^m The LORD bless thee, O habitation of justice, and ⁿ mountain of holiness.

24 And there shall dwell in Judah itself, and ^o in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD,

A. M. 3410. B. C. 594. that ^p I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have ^q watched over them, ^r to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, ^s to build and to plant, saith the LORD.

29 ¶ ^t In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 ^u But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

^m Psa. cxxii. 5, 6, 7, 8; Isa. i. 26.—ⁿ Zech. viii. 3.—^o Chap. xxxiii. 12, 13.—^p Ezekiel xxxvi. 9, 10, 11; Hosea ii. 23;

Zech. x. 9.—^q Chapter xlv. 27.—^r Chapter i. 10; xviii. 7. ^s Chap. xxiv. 6.—^t Ezek. xviii. 2, 3.—^u Gal. vi. 5, 7.

Verses 23-25. *Thus saith the Lord of hosts, the God of Israel*—These prophecies of the restoration of the Jews are ordinarily prefaced with these two attributes of God, the one of which asserts his power to do the thing promised; the other, his goodness to his people; *as yet, or, yet again, they shall use this speech in the land of Judah, and in the cities thereof, &c.*—Three things the prophet here foretels, 1st, That the cities which had formerly been the habitations of unjust, cruel, and bloody men, should become the habitations of men who should do justice to all. 2d, That the city which stood upon mount Zion, and had formerly been a habitation of idolaters and other unholy persons, should become a place in which men should, in a due and holy manner, worship and serve the true God. 3d, That they should be so famous, both for justice and holiness, that men would take notice of it, and wish they might be blessed on that account: so that as they had, for their sins, been made a curse and proverb, so, upon their reformation, they should be for a blessing. *And there shall dwell in Judah, &c., husbandmen*—This verse is not only intended to express that the country should be inhabited, as well as the cities, after their return from captivity, but to set forth their peaceable and happy state at that time, *For I have satiated, or, I will satiate, the weary soul*—I will comfort them after their sorrows and afflictions, and will give them abundance of ease and plenty.

Verse 26. *Upon this I awaked, &c.*—These words afford a plain proof that the preceding revelations had been made to the prophet in a dream, or vision. *And my sleep was sweet unto me*—The vision which I had seen was so agreeable to me that it gave me as great satisfaction and comfort as men usually feel when they have been refreshed with an undisturbed and sweet sleep.

Verses 27, 28. *I will sow the house of Israel*—Under the captivity the land lay desolate, without man and beast, chap. xxxiii. 12; but here it is promised that it should be again inhabited and replenished with both. *And like as I have watched over them*

to pluck up, &c.—I will show the same care and diligence in restoring them as I have formerly done in destroying them, according to the promise made to them upon their repentance and reformation. See chap. xviii. 7-10.

Verses 29, 30. *They shall say no more, The fathers have eaten a sour grape, &c.*—"God had often declared that he would visit the sins of the fathers upon the children, and had particularly threatened to execute judgment upon the present generation for the idolatries and other sins of their forefathers. See note on Exod. xx. 5, and chap. xv. 4. This gave occasion to the proverb mentioned in this verse, which they that were in captivity applied to their own case, as if the miseries they endured were chiefly owing to their fathers' sins: see Lam. v. 7; Ezek. xviii. 2; but when this judgment should be removed, then there would be no further occasion to use this proverb, as Ezekiel there speaks." *But every one shall die for his own iniquity, &c.*—These national judgments ceasing, every one shall suffer only for his own faults. "This promise," says Lowth, "will be remarkably verified when God shall cease to visit upon the Jewish nation that imprecation which they laid upon themselves by the crucifixion of Christ, *his blood be upon us, and upon our children.*" It was the opinion of Bishop Warburton, that the punishment of children for the iniquity of their parents, was to supply the want of the sanction of a future state, which he supposed was very obscurely, if at all, revealed under the Mosaic dispensation. "For," says he, "while a future state was kept hid from the Jews there was an absolute need of such a law to restrain the more daring spirits by working upon their instincts. But when a doctrine was brought to light which held them up, and continued them after death, the objects of divine justice, it had then no further use, and was therefore reasonably to be abolished, with the rest of the Jewish laws peculiar to the Mosaic dispensation." But it may be inquired here, Do not children still suffer for the sins of their parents in the only sense in which they ever did, namely, in all na-

A. M. 3410. 31 ¶ Behold, the ^x days come, saith
B. C. 594. the LORD, that I will make a new
covenant with the house of Israel, and with the
house of Judah :

32 Not according to the covenant that I made
with their fathers, in the day *that* ^y I took them
by the hand to bring them out of the land of
Egypt ; which my covenant they ^z brake, ⁷ al-
though I was a husband unto them, saith the
LORD :

^x Chap. xxxii. 40 ; xxxiii. 14 ; Ezek. xxxvii. 26 ; Heb viii. 8-
12 ; x. 16, 17. — ^y Deut. i. 31. — ⁷ Or, *should I have continued
a husband unto them ?* — ^z Chap. xxxii. 40.

tional calamities, and in that poverty and reproach,
and those bodily afflictions, which the vices of their
parents entail upon them ?

Verses 31, 32. *Behold, the days come, saith the
Lord*—The latter days, or the times of the gospel,
are here intended, as is evident from the apostle's
applying the following promises to those times, and
quoting this whole passage as a summary of the
covenant of grace, Hebrews viii. 8-10. *I will
make a new covenant with the house of Israel and
the house of Judah*—The benefits of this covenant
were first offered to the Jews ; as being the comple-
tion of that covenant which God had made with
their fathers, Acts iii. 26, and xiii. 46 ; but those
benefits were actually conferred only on the spiri-
tual seed of Abraham, or the imitators of Abraham's
faith, the true *Israel of God*, on whom *peace is and
shall be*, Gal. vi. 16, and with whom only this new
covenant is made. In other words, *Israel* and
Judah stand here for the true people or church of
God, especially the gospel church : and the cove-
nant here promised to be made with them is said to
be *new*, not because it was so as to the substance of
it, for it was made with Abraham, Gen. xvii. 7, and
with the Israelites, Deut. xxvi. 17, 18 ; but, upon
many other accounts, especially the following :—1st,
It was new, considered as a *testament*, confirmed
by the actual death of the testator, which did not
take place till gospel times. 2d, It was revealed
after a new manner, more fully and particularly,
plainly and clearly. 3d, It contained no such mix-
ture of temporal promises as when first made with
the Jews. 4th, The ceremonial law was no part of
it, as it was to the Jews, who were obliged to ap-
prove themselves God's people, by a strict observ-
ance thereof. 5th, The publication of it was ex-
tended to the Gentiles as well as the Jews, which
was not the case with the Mosaic covenant. 6th,
The influences of the Divine Spirit, attending the
publication of it, are conferred more largely under
this than under the old covenant, distributing
to believers a greater measure and variety of
gifts and graces, to enable them to comply with
the terms, and fulfil the demands of it. *Not ac-
cording to the covenant made with their fathers*
—Differing from it in the circumstances above men-
tioned, and in others declared afterward : *in the*

33 ^z But this *shall* be the covenant A. M. 3410.
that I will make with the house of B. C. 594.
Israel ; After those days, saith the LORD, ^a I
will put my law in their inward parts, and
write it in their hearts ; ^b and will be their God,
and they shall be my people.

34 And they shall teach no more every man
his neighbour, and every man his brother, say-
ing, Know the LORD : for ^c they shall all
know me, from the least of them unto the

^a Psalm xl. 8 ; Ezekiel xi. 19, 20 ; xxxvi. 26, 27 ; 2 Cor. iii. 3.
^b Chap. xxiv. 7 ; xxxii. 38. — ^c Isa. liv. 13 ; John vi. 45 ; 1 Cor.
ii. 10 ; 1 John ii. 26.

day when I took them by the hand, &c.—The cove-
nant which God made with the Jews, when they
came out of the land of Egypt, was on his part the
law which he gave them from Sinai, with the pro-
mises annexed ; on their part, (which made it a for-
mal covenant,) their promise of obedience to it.
This covenant God says he made with them when
they were a weak and ignorant people, the care of
whom he took upon himself, and led them as a parent
leads his feeble child by the hand. *Which my cove-
nant they brake*—This covenant they are said to have
broken, not because of every defect, or failure in
their obedience, for in that sense, through the gen-
eral depravity and weakness of human nature, they
could not but break it ; (see Rom. iii. 20 ; Gal. iii. 10,
11 ;) but because of their gross and wilful sins often
repeated and continued in without repentance, and
more especially by their idolatry, compared to
whoredom, which broke the marriage covenant be-
tween God and them, and caused him to divorce
them, and to say, *Lo Ammi, You are not my people :
Although I was a husband to them*—This their
covenant-breaking was aggravated by God's kind-
ness to them and care of them, who, as he stood re-
lated to them in the character of a husband, so he
had always manifested to them such love as is but
faintly shadowed forth by that of the most affection-
ate husband to his wife, and had given them no
temptation to go a whoring from him.

Verses 33, 34. *This shall be the covenant that I
will make with the house of Israel*—That is, with
those who are Israelites indeed, in *whom is no guile*,
John i. 47, who are *Jews inwardly*, Rom. ii. 29, by
the circumcision of the heart and spirit, spoken of
and promised by God, Deut. xxx. 6. *I will put my
law in their inward parts, &c.*—In the times of the
gospel God's law is not abrogated and made void ;
for Christ came *not to destroy the law, but to fulfil
it* : but it is written in the hearts of God's true Is-
rael by the finger of his Spirit ; and they become
obedient to it from their secret approbation of it as
holy, just, and good, and from the delight they take
in it *after the inward man*. But it may be asked,
How was this peculiar to this new covenant ? Did
not God of old write his law on the hearts of his
people ? Did not David and others, the servants of
God, of whom we read in the Old Testament, serve

A. M. 3410. greatest of them, saith the LORD :
B. C. 594. for ^d I will forgive their iniquity, and
I will remember their sin no more.

35 ¶ Thus saith the LORD, ^e which giveth
the sun for a light by day, and the ordinances
of the moon and of the stars for a light by
night, which divideth ^f the sea when the
waves thereof roar; ^g The LORD of hosts is
his name :

36 ^h If those ordinances depart from before
me, saith the LORD, then the seed of Israel also

shall cease from being a nation be- A. M. 3410
fore me for ever. B. C. 594.

37 Thus saith the LORD; ⁱ If heaven above
can be measured, and the foundations of the
earth searched out beneath, I will also cast off
all the seed of Israel for all that they have done,
saith the LORD.

38 ¶ Behold, the days come, saith the LORD,
that the city shall be built to the LORD ^k from
the tower of Hananeel unto the gate of the
corner.

^d Chap. xxxiii. 8; 1. 20; Mic. vii. 18; Acts x. 43; xiii. 39;
Romans xi. 27.—^e Genesis i. 16; Psalm lxxii. 5, 17; lxxxix.
2, 36, 37; cxix. 89.

^f Isa. li. 15.—^g Chap. x. 16.—^h Psalm cxlviii. 6; Isa. liv.
9, 10; Chap. xxxiii. 20.—ⁱ Chap. xxxiii. 22.—^k Neh. iii. 1;
Zech. xiv. 10.

God, out of a principle of love and delight in his law? We must answer, Undoubtedly they did, and the law of God was, in a measure, written in their hearts; but this was not through the virtue of the Mosaic dispensation, but through the grace of this new covenant, revealed and communicated, though but obscurely and partially, even under that dispensation. The principal design of the prophet here is evidently to express the difference between the law and the gospel: the law shows man his duty, the gospel brings the grace of regeneration, by which the heart of man is changed, and he is enabled to do his duty. All who, during the time of the Mosaic dispensation, attained salvation, were saved by virtue of this new covenant; but this was not then evidently exhibited; neither was the renewing grace of God so generally and largely given as it has been under the gospel. *And they shall teach no more every man his neighbour*—This must not be so interpreted as if under the gospel there should be no more need of ministerial teaching, for Christ himself sent out his apostles to preach; nor yet as if there should be no further need of brethren in Christ teaching one another, for the contrary is commanded, Col. iii. 16. This expression only signifies the great increase of divine knowledge, especially of the knowledge of the being and attributes of the one living and true God, and of the relations in which he is pleased to stand to his people, which is the knowledge here chiefly intended. *For they shall all know me, from the least unto the greatest*—Even the least of them, who have an interest in this new covenant, and are ingrafted into the good olive, and partake of the fatness of the root, even babes in Christ, and much more they who have arrived at the measure of the stature of his fulness; shall all savingly know me, and have eternal life in and by that knowledge. *For I will forgive their iniquity, &c.*—Here God represents the free pardon of all their sins as being the root and foundation of this grace, and of all the privileges and blessings of this new covenant.

Verses 35–37. *Thus saith the Lord, who giveth the sun for a light by day*—All the acts here mentioned are such as manifest the divine, almighty power of him who is the Lord of all the hosts of the

creation: *Which divideth, or, who did divide, the sea*—Namely, as the words are generally interpreted, the Red sea, to give the Israelites passage. The original words, however, רִגַּע הַיָּם, which occur Isa. li. 15, where they are translated as here, are by Bishop Lowth rendered, *who stilleth the sea*, a sense which accords better with the words immediately following, *when the waves thereof roar*—That is, even when the waves are most tumultuous, and roar most dreadfully, he, with infinite ease, quiets them, and produces a perfect calm. In this sense the same word is interpreted verse 2 of this chapter, and also chap. l. 34. *If these ordinances*—Hebrew, חֻקֵּי, *these appointments* respecting the heavenly bodies and their motions and uses; *depart from before me*—Be altered or suspended in their operations; *then shall the seed of Israel cease from being a nation, &c.*—Thus God makes the continuance of the laws of nature a pledge of the continuance of Israel as a people. The prediction implies, 1st, That God would preserve a remnant of them in the country to which they were led captive, and would restore them to their own land; 2d, That there should be another remnant of them, at the beginning of the gospel, called οἱ σωθέντες, *the saved*, (Acts ii. 47,) who, by embracing the faith of Christ, should escape those terrible judgments that should be inflicted upon the main body of that nation; and 3d, That Providence would still preserve them in a body distinct from all other people in the world, in order to their conversion in God's due time. To this place St. Paul, speaking of the conversion of the Jews in the latter times, seems to refer when he says, *The gifts and calling of God [to the Jews] are without repentance*, Rom. xi. 29. *If heaven above can be measured, &c.*—If the height and extent thereof can be ascertained by men, which is impossible, *I will also cast off all the seed of Israel, &c.*—That is, I will never cast them all off—a promise which the apostle, (Rom. xi. 1, 2,) proves to have been made good by God, notwithstanding the rejection of the great body of that people.

Verses 38–40. *Behold, the days come, that the city shall be built to the Lord*—Or, *for the Lord*, namely, for his use and service. Blaney renders it, *Under the direction of the Lord, from the tower of Hananeel, &c.*—Here follows a description of the cir-

A. M. 3410. 39 And ¹the measuring line shall
B. C. 594. yet go forth over against it upon the
hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies,
and of the ashes, and all the fields unto the

¹ Ezek. xl. 8; Zech. ii. 1.—^m 2 Chron. xxiii. 15;

cumference of a new city to be built on the site of Jerusalem; but that it does not mean the city which was rebuilt after the return of the Jews from the Babylonish captivity is evident from two principal circumstances; first, because the limits are here extended farther, so as to include a greater space than was contained within the walls at that time; and secondly, it is here said, that it should never be razed or destroyed any more. This new city, therefore, must be referred to those after-times when the general restoration of Israel is appointed to take place." Thus Blaney, with whom many other commentators agree. That this prophecy "was not fulfilled," says Dr. Dodd; "from the return out of Babylon to the days of Christ, we are assured from sacred history; where we read that mount *Goath*, or *Golgotha*, (which word in Hebrew signifies the *heap of Gotha*,) was situated without Jerusalem. The same may be said of the *valley of dead bodies and of the ashes*," namely, the valley of Hinnom, so described, from its having been made a common burying place, and a receptacle for the rubbish and filth of the city. "As

brook of Kidron, ^munto the corner A. M. 3410.
of the horse-gate toward the east, B. C. 594.

ⁿ shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever.

Nehemiah iii. 28.—ⁿ Joel iii. 17.

to Gareb we know nothing certain. We may also add, that the last clause of this chapter, *it shall not be plucked up, &c., any more for ever*, cannot refer to the Jerusalem which was rebuilt after the captivity, and which was plucked up and thrown down by the Romans. We must necessarily recur, therefore, either to some future building of that city, or to the church of Christ, against which we are assured *the gates of hell shall never prevail*," and which is elsewhere called the city of God, and the new Jerusalem. Taking the passage in this mystical sense, as a description of the church, in its most enlarged and perfect state, in the latter days, we can be at no loss to explain the clause in the last verse which expresses that all parts of the city, even the valley of Hinnom, and *all the fields, unto the brook Kidron, &c., shall be holy unto the Lord*. For, undoubtedly, at this time the church shall be thoroughly purged from all corruption, both with regard to the doctrine taught in it, and the principles and practices of its members, who shall all be both well instructed in divine things, and truly holy in their hearts and lives.

CHAPTER XXXII.

In this chapter, which has no connection with the preceding, we have an account, (1.) Of Jeremiah's imprisonment for foretelling the destruction of Jerusalem and the captivity of King Zedekiah, 1-5. (2.) Of an order he received from God to purchase a field in Anathoth, and of his executing the order in due form, and delivering the writings to Baruch to be kept safely, in token of God's purposing to restore the rights of possession in the land, 6-15. (3.) In a prayer he acknowledges God's infinite greatness and power, and the wonders of his goodness to Israel, with the ungrateful and contumacious behaviour of that people, which had brought the present calamities upon them; and concludes with an humble representation of the desperate circumstances of his country, notwithstanding that he had been commanded to make the foregoing purchase, 16-25. (4.) In reply, God asserts his own all-sufficiency; and then goes on to avow his resolution to give up the city to be taken and burned by the Chaldeans, because of the many and great provocations which had been given him, 26-35. (5.) He promises, however, in time to reassemble his people, and bring them back to their own land, to enter into covenant with them anew, and to promote their welfare; so that the land, though given up to desolation at present, should flourish again, and possessions be once more bought and sold, as in former times, 36-44.

A. M. 3415. THE word that came to Jeremiah
B. C. 589. from the LORD ^ain the tenth
year of Zedekiah king of Judah, which was
the eighteenth year of Nebuchadnezzar.

^a 2 Kings xxv. 1, 2; Jer. xxxix. 1.

NOTES ON CHAPTER XXXII.

Verse 1. *The word that came to Jeremiah*—As the date of the following transaction and prophecy is here stated to have been in the tenth year of Zedekiah's reign, while the Chaldeans invested the city,

2 For then the king of Babylon's A. M. 3415.
army besieged Jerusalem: and Jere- B. C. 589.
miah the prophet was shut up ^bin the court of the
prison, which was in the king of Judah's house.

^b Neh. iii. 25; Ch. xxxiii. 1; xxxvii. 21; xxxviii. 6; xxxix. 14.

and Jeremiah was confined in the court of the prison, it must have been after the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time. Jeremiah at the beginning, it seems, of the siege foretold to Zedekiah

A. M. 3415. 3 For Zedekiah king of Judah had
B. C. 589. shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And Zedekiah king of Judah ^d shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be ^e until I visit him, saith the

^c Chap. xxxiv. 2.—^d Chap. xxxiv. 3; xxxviii. 18, 23; xxxix. 5; lii. 9.

that the city should be taken, and the king sent captive to Babylon, chap. xxxiv. 1, 7. The king, or his princes rather, irritated at his freedom, put him in prison, or, at least, in the court of the prison, which was in the palace. And it was in this place that the transaction here recorded happened. As Nebuchadnezzar came to besiege Jerusalem in the ninth year of Zedekiah, it is probable Jeremiah had now been confined a year or more in prison. The siege, it may be observed, lasted from the tenth month of that year to the fourth month of the eleventh year of that king's reign.

Verses 3-5. *Jeremiah was shut up in the court of the prison*—He was afterward put in the dungeon, chap. xxxvii. 16; and xxxviii. 6. But now he was not under so severe a restraint. Compare verses 26 and 28 of that chapter. *For Zedekiah had shut him up, saying, Wherefore dost thou prophesy and say, &c.*—This refers to the prophecy recorded chap. xxxiv. 2, &c., the particulars there mentioned being, in order of time, before the passages related in this chapter. We nowhere read that Zedekiah himself immediately commanded Jeremiah to be imprisoned: he seems rather to have been favourable to him, and to have been averse to his confinement; but God accounts princes to do that which their ministers or subordinate magistrates do with their connivance, or without their prohibition. *Behold, I will give this city, &c., and Zedekiah shall not escape*—Jeremiah prophesies that both the city and the court should fall into the hands of the king of Babylon: for God, whose city it was, in a peculiar manner would put it out of his protection, and give it into their hands; that, though Zedekiah should attempt to make his escape, he should be overtaken, and brought as a prisoner into Nebuchadnezzar's presence, to his great confusion and terror, he having made himself particularly obnoxious to him by breaking his faith with him; that he should hear the king of Babylon pronounce his doom, and see with what fury and indignation he should look upon him, *his eyes*, as it is expressed, *beholding* Nebuchadnezzar's eyes. He further prophesies that Zedekiah should be carried to Babylon, and continue a miserable captive there

LORD: ^f though ye fight with the Chaldeans, ye shall not prosper. A. M. 3415 B. C. 589.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy thee my field that is in Anathoth: for the ^g right of redemption is thine to buy it.

8 So Hanameel mine uncle's son came to me in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the country of Benjamin: for the right of in-

^e Chap. xxvii. 22.—^f Chap. xxi. 4; xxxiii. 5.—^g Lev. xxv. 24, 32; Ruth iv. 4.

until God should visit him—That is, till God should put an end to his life by a natural death, as Nebuchadnezzar had long before put an end to every comfort of his life by putting out his eyes. And, lastly, he foretels that all their attempts to force the besiegers from their trenches would be ineffectual; for though they should fight with the Chaldeans, they should not prosper. For prophesying thus, that is, for bearing testimony to the truth, and giving them faithful warning of impending judgments, he is imprisoned.

Verses 6-8. *The word of the Lord came unto me*—"Jeremiah, after having just informed us why he was put in prison, returns to his design, and tells us that God had advised him, probably in a dream or vision, that Hanameel, his cousin, should come to him with the offer of a field in Anathoth; the right of redeeming whereof was in him. Jeremiah might have given up his right, as not being in a situation to make the purchase; but, understanding from the revelation of the Lord, that this affair had a mystical reference, and that he ought to accept the offer of his cousin, he purchased the field, as is afterward related, with the full process and meaning of the affair."—Dodd. The field, being in Anathoth, near Jerusalem, was consequently at this time actually in the possession of the Chaldean army. And the design of God in directing Jeremiah to purchase it was to signify, that though Jerusalem was now besieged, and the whole country was likely to be laid waste, yet the time should come when houses, and fields, and vineyards should be again possessed in that land, verse 15. As God appointed Jeremiah to confirm his predictions of the approaching destruction of Jerusalem by his own practice in living unmarried, so he now appointed him to confirm his predictions of the future restoration of Jerusalem by his own practice in purchasing this field. The Roman historian, Florus, relates, as a great instance of the bravery of the Roman citizens, that in the time of the second Punic war, when Hannibal besieged Rome, and was very near making himself master of it, a field, on which part of his army lay, being offered for sale at that time, was presently purchased, in a

A. M. 3415. heritance is thine, and the redemption
B. C. 589. is thine; buy it for thyself. Then I
knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel mine
uncle's son; that *was* in Anathoth, and ^bweighed
him the money, *even* ¹seventeen shekels of
silver.

10 And I ²subscribed the evidence, and sealed
it, and took witnesses, and weighed *him* the
money in the balances.

11 So I took the evidence of the purchase,
both that which was sealed *according* to the
law and custom, and that which was open:

12 And I gave the evidence of the purchase
unto ¹Baruch the son of Neriah, the son of
Maaseiah, in the sight of Hanameel mine
uncle's son, and in the presence of the ²wit-
nesses that subscribed the book of the purchase,
before all the Jews that sat in the court of the
prison.

13 ¶ And I charged Baruch before them,
saying,

14 Thus saith the LORD of hosts, the God of
Israel; Take these evidences, this evidence of

the purchase, both which is sealed, A. M. 3415.
and this evidence which is open; and B. C. 589.
put them in an earthen vessel, that they may
continue many days.

15 For thus saith the LORD of hosts, the God
of Israel; Houses and fields and vineyards
¹shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence
of the purchase unto Baruch the son of Neriah,
I prayed unto the LORD, saying,

17 Ah Lord God! behold, ^mthou hast made
the heaven and the earth by thy great power
and stretched-out arm, and ⁿthere is nothing
³too hard for thee:

18 Thou showest ^oloving-kindness unto thou-
sands, and recompensest the iniquity of the
fathers into the bosom of their children after
them: the Great, ^pthe Mighty God, ^qthe
LORD of hosts, is his name;

19 ^rGreat in counsel, and mighty in ⁴work:
for thine ^seyes are open upon all the ways of
the sons of men; ^tto give every one accord-
ing to his ways, and according to the fruit of
his doings:

^a Gen. xxiii. 16; Zech. xi. 12.—¹ Or, seven shekels and ten pieces of silver.—² Heb. wrote in the book.—¹ Chap. xxxvi. 4.
⁴ Isa. viii. 2.—¹ Ver. 37, 43.—^m 2 Kings xix. 15.—ⁿ Gen. xviii. 14; Verse 27; Luke i. 37.

³ Or, hid from thee.—^o Exodus xx. 6; xxxiv. 7; Deut. v. 9.
10.—^p Isaiah ix. 6.—^q Chap. x. 16.—^r Isaiah xxviii. 29.
⁴ Heb. doing.—^s Job xxxiv. 21; Psa. xxxiii. 13; Prov. v. 21,
Chap. xvi. 17.—^t Chap. xvii. 10.

firm belief that the Roman valour would raise the
siege, lib. ii. cap. 6. And have not we much more
reason to venture our all upon the word of God, and
to embark in Zion's interests, which will undoubt-
edly be the prevailing interests at last?

Verse 9. *I weighed him the money*—In ancient
times all money was paid by weight, a custom still
used in several countries; *even seventeen shekels of
silver*—A sum which, in our money, is not much
above forty shillings; a small price for a field or
piece of ground. It must be considered, however,
“that the quantity of land is uncertain, and that
the circumstances of the times must have greatly
tended to lessen the value of land. The field in
question was at the time of the purchase in the en-
emy's possession; and the purchaser well knew that
he or his heirs had no chance of entering upon it till
after the expiration of the seventy years' captivity.
Besides, the seller, it is likely, was in the immediate
want of the money, and could get no one else to pur-
chase in the precarious situation things were in. He
might therefore be glad to take what the prophet,
who, doubtless, was not rich, was able to give, and who
would not have thought of making the purchase at
any rate had he not acted under the divine direction
for a special purpose.”—Blaney.

Verses 10–14. *I subscribed the evidence, and sealed
it*—I wrote down an account of the transaction in a
book. The method it appears then in use among

the Jews when any purchase was made was, that
the purchaser, as well as those who sold, testified his
consent by some writing signed before witnesses.
*I took the evidence, both that which was sealed and
that which was open*—The open, or unsealed writing,
was either a copy of the sealed one, or else a certifi-
cate of the witnesses, in whose presence the deed of
purchase was signed and sealed. *I gave the evidence
of the purchase unto Baruch*—“Baruch was a scribe
by profession, and it may be concluded that the at-
tendance of such a one, skilled in the forms of law,
was necessary on those occasions, both to draw up
the writings and to officiate in the character of a
notary public. And to his custody, as being a public
officer, the custody of the title-deeds was intrusted.”
*I charged Baruch, to put them in an earthen
vessel*—To preserve them from fire and moisture.
It was common with the ancients to put their writings
into earthen vessels. Origen found at Jericho a
version of the Scriptures hid in an earthen pot.
That they may continue many days—When hid
under ground for greater security, to be produced
when the land should be rehhabited.

Verses 16–22. *When I had delivered the evidence,
I prayed unto the Lord*—What he prayed for we
learn in the following verses: by which it appears
that he was not without some doubts and perplexi-
ties in this business. And though he yielded a
ready and absolute obedience to God's command,

A. M. 3415. 20 Which hast set signs and won-
B. C. 589. ders in the land of Egypt, *even* unto

this day, and in Israel, and among *other* men; and hast made thee ^aa name, as at this day;

21 And ^xhast brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, which thou didst swear to their fathers to give them, ^ya land flowing with milk and honey;

23 And they came in, and possessed it; but ^zthey obeyed not thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do; therefore

^a Exod. ix. 16; 1 Chron. xvii. 21; Isa. lxiii. 12; Dan. ix. 15.
^x Exod. vi. 6; 2 Sam. vii. 23; 1 Chron. xvii. 21; Psa. cxxvi. 11, 12.—^y Exod. iii. 8, 17; Chap. xi. 5.

yet he prays for a clearer revelation of his meaning in the matter. *Saying, Ah Lord God! &c.*—He begins his prayer with an acknowledgment of God's infinite power, made manifest in his works, both of creation and providence, whereby he shows himself wonderful in his mercies, and terrible in his judgments. It is observable that God himself makes use of these instances to confirm his people's faith in his ability to do whatever he pleases, chap. xxvii. 5. And the servants of God are often represented in holy writ as giving God such names and titles, and ascribing to him such attributes, as were calculated to strengthen their faith in prayer. *And there is nothing too hard for thee*—Hebrew, *לֹא יִפְּלֵא מִכָּךְ*, *too wonderful for thee*, or, *hidden from thee*, as some render the clause: that is, out of the reach of thy wisdom and power to bring to pass. *Thou shovest loving-kindness unto thousands, and recompensest, &c.*—This name God gave himself, Exod. xxxiv. 7; Deut. v. 9, 10, where see the notes; and concerning the latter clause, the note on chap. xxxi. 29, 30. *The great, the mighty God, the Lord of hosts*—The God of infinite majesty, of boundless power, and of universal dominion, and therefore worthy of all adoration and praise, of all reverence and fear, of all subjection and obedience. *Great in counsel, and mighty in work*—Who art infinitely wise in ordering all events, and powerful in putting thy decrees in execution. *Thine eyes are open upon all the ways, &c.*—Beholding the evil and the good, and that not as an unconcerned spectator, but as an observing judge; *to give every one according to his ways*—To reward or punish men according to their actions, and the principles from which they proceed. *Who hast set signs and wonders in the land of Egypt*—Who didst wonders of justice in the land of Egypt, which remain, if not in the marks, yet in the memorials of them, *unto this day. And in Israel*—And wroughtest wonders of mercy in Israel, bringing them out of Egypt through the Red sea, raining

thou hast caused all this evil to come upon them: A. M. 3415. B. C. 589.

24 Behold the ^bmounts, they are come unto the city to take it; and the city ^ais given into the hand of the Chaldeans, that fight against it, because of ^bthe sword, and of the famine, and of the pestilence: and what thou hast spoken is come to pass; and behold, thou seest it.

25 And thou hast said unto me, O Lord God, Buy thee the field for money, and take witnesses; ^cfor ^cthe city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the ^dGod of all

^a Neh. ix. 26; Chap. xi. 8; Dan. ix. 10-14.—^b Or, *engines of shot*, Chap. xxxiii. 4.—^c Verses 25, 36.—^d Chap. xiv. 12.
^e Or, *through*.—^c Verse 24.—^d Num. xvi. 22.

down manna upon them, and quails from heaven, and fetching water out of the rock for them; and among other men—And hast also done many wondrous works in other places, by which thou hast made thyself a glorious name.

Verses 23-25. *And they came in and possessed it*—In the former two verses he acknowledges God's goodness to Israel, here he owns his truth and faithfulness in bringing them into the land which he had promised them. *But they obeyed not thy voice*—Having borne testimony to God's power, wisdom, and faithfulness, he comes now to own his justice, confessing that this people for whom he had done so much, had very ill requited him. *They have done nothing at all that thou commandedst them, &c.*—They have not only broken some particular laws, but thy whole law. *Therefore thou hast caused all this evil, &c.*—Therefore thou art righteous in bringing these judgments upon them. *Behold the mounts*—The ramparts raised against the walls for placing battering engines on, and engines to cast weapons against the defenders, or for the purpose of making a general assault and taking the city. *And the city is given*—Is ready to be given; *into the hand of the Chaldeans, because of the sword, &c.*—Such is the havoc that the sword, the famine, and the pestilence make among the people, that they cannot make head against the besiegers, but must be overcome by them. *And thou hast said unto me, Buy thee the field for money*—In this posture of affairs, when the city, and the country round about it, are in the power of the enemy, thou hast commanded me to make this purchase, which I have no prospect of ever enjoying. As if he had said, Lord! expound thy meaning to me, why thou shouldst set me to make purchases for thine enemies to possess.

Verses 26-35. *Then came the word of the Lord unto Jeremiah*—To this difficulty of Jeremiah, between what was commanded him, and the prospect of its being, not only useless, but disadvantageous to

A. M. 3415. flesh : * is there any thing too hard
B. C. 589. for me ?

28 Therefore thus saith the LORD ; Behold, ^f I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it :

29 And the Chaldeans, that fight against this city, shall come and ^g set fire on this city, and burn it with the houses, ^h upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel and the children of Judah ⁱ have only done evil before me from their youth : for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For this city hath been to me as ^j a provocation of mine anger and of my fury from

the day that they built it even unto ^k A. M. 3415.
this day ; ^l that I should remove it ^m B. C. 589.
from before my face,

32 Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, ⁿ they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have turned unto me the ^o back,^m and not the face : though I taught them, ^p rising up early and teaching ^q them, yet they have not hearkened to receive instruction.

34 But they ^r set their abominations in the house which is called by my name, to defile it.

35 And they built the high places of Baal, which ^s are in the valley of the son of Hinnom, to ^t cause their sons and their daughters to pass through ^u the fire unto ^v Molech ; ^w which I com-

* Verse 17.—^f Verse 3.—^g Chap. xxi. 10 ; xxxvii. 8, 10 ;
lii. 13.—^h Chap. xix. 13.—ⁱ Chap. ii. 7 ; iii. 25 ; vii. 22-26 ;
xxii. 21 ; Ezek. xx. 28.—^j Heb. *for my anger*.—^k 2 Kings
xxiii. 27, xxiv. 3.

^l Isa. i. 4, 6 ; Dan. ix. 8.—^m Heb. *neck*.—ⁿ Chap. ii. 27 ;
vii. 24.—^o Chap. vii. 13.—^p Chap. vii. 30 ; xxiii. 11 ; Ezek.
viii. 5, 6.—^q Chapter vii. 31 ; xix. 5.—^r Leviticus xviii. 21 ;
1 Kings xi. 33.—^s Chap. vii. 31.

him, the Lord answered, *Behold, I am the God of all flesh*—Of all men : *is anything too hard for me ?*—The difficulties which thou thinkest are not to be surmounted are not difficulties to me, who can do all things, and have the lives and actions of men wholly at my disposal. *Therefore, thus saith the Lord*—The Lord now proceeds to confirm again the predictions so frequently given, concerning both the destruction and the restoration of Jerusalem ; and to explain more fully the reasons of his conduct toward the Jews and Israelites. *The Chaldeans, that fight against this city shall burn it*—Thou judgest right : this city shall be taken, and that by this very army of Chaldeans which now besieges it ; who shall destroy it by fire ; *with the houses, upon whose roofs they have offered incense, &c.*—As if he had said, In the execution of my vengeance I shall not act by absolute power, but as a just and righteous judge, vindicating the honour of my violated laws. For they have polluted their houses by idolatrous worship upon the roofs of them, openly and publicly, in contempt of my authority, and defiance of my justice. *For the children of Israel and Judah have only done evil before me, &c.*—If they had offended me only by some particular acts of sin, or by omitting their duty in only some few instances, or but for a short time, I might have been thought to act with severity toward them ; but from the time they first began to be a nation they have only provoked me to anger with the works of their hands—Passing from one course of sin, and from one species of idolatry, to another. *For this city hath been a provocation of mine anger, &c.*—The conduct of its inhabitants has been generally and long provoking : they began betimes, and have

continued in the commission of the most daring wickedness from age to age. *From the day that they built it*—Or, *that it was built*, the verb personal being often used for the impersonal. Solomon completed the building of Jerusalem, having greatly enlarged and beautified it with the temple and other stately buildings, and he afterward greatly defiled it by idolatry, the sin here spoken of. See 1 Kings xi. 7, compared with 2 Kings xxiii. 13. And, except in David's time, the worship of God could hardly be said to be preserved pure through the entire reign of any one king. *That I should remove it from before my face*—As if they had pursued these idolatrous practices on purpose to provoke me to destroy the city, and to cast its inhabitants out of it. As nothing can be more easy than for people to keep close to the divine rule, as to external acts of worship, so nothing is more provoking to God than their not doing so. And yet nothing has been more rarely done in any nation ; as if men had set themselves to bid defiance to a jealous God. *Because of all the evil of the children of Israel*—Still God makes their destruction to be of themselves, provoking him to that wrath which he executed upon them. *They, their kings, their princes, &c.*—The whole head was sick, the whole heart faint. All orders of men were so corrupted that there was no hope of their reformation or amendment. *They have turned unto me the back and not the face*—They have behaved themselves contemptuously toward me, like men who, when they are admonished or instructed, instead of looking toward those who instruct or admonish them, turn their backs upon them : see note on chap. ii. 27. *Though I taught them, rising up early, &c.*—Their sin would not have been so great

A. M. 3415. manded them not, neither came it
B. C. 589. into my mind, that they should do
this abomination, to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD,
the God of Israel, concerning this city, whereof
ye say, ^aIt shall be delivered into the hand of
the king of Babylon by the sword, and by the
famine, and by the pestilence;

37 Behold, I will. ^tgather them out of all
countries, whither I have driven them in mine
anger, and in my fury, and in great wrath;
and I will bring them again unto this place,
and I will cause them ^uto dwell safely.

38 And they shall be ^xmy people, and I will
be their God:

39 And I will ^ygive them one heart and one

^a Verse 24.—^t Deuteron. xxx. 3; Chap. xxiii. 3; xxix. 14; xxxi. 10; Ezekiel xxvii. 21.—^u Chapter xxiii. 6; xxxiii. 16.
^x Chap. xxiv. 7; xxx. 22; xxxi. 33.—^y Chap. xxiv. 7; Ezek. xi. 19, 20.

and heinous if I, by my prophets, had not so continually instructed and reprov'd them; and they as stubbornly refused to hearken to the instruction, and to be amended by the reproofs. *They set their abominations*—Their idols, which, above all things, the jealous God abhors; *in the house which is called by my name*—That is, in the temple, which was ordinarily called *the house of the Lord*. This they did under some of the idolatrous kings. *And they build the high places of Baal, &c.*—See the notes on chap. xix. 5, 6, where all the clauses of this verse are explained.

Verses 36–39. *Now therefore, &c.*—In this and the following verses God returns an answer to the prophet's expostulation, verse 25. Or the words may be thus translated, *But now, notwithstanding, [all this,] thus saith the Lord; concerning this city, whereof ye say, It shall be delivered into the hand, &c.*—Many of the Jews now began to see that the Chaldeans would certainly take the city, and they became as much dispirited as before they were full of courage. *By the sword and by the famine, &c.*—The famine and pestilence, as well as the sword, seemed to fight for the king of Babylon, by the great havoc they made of the besieged, which rendered the taking of the city so much easier. *Behold, I will gather them out of all countries, &c.*—See notes on chap. xxiii. 3, 8, and xxix. 14. *I will bring them again, &c., and cause them to dwell safely*—Though the city shall be taken, and the people shall go into captivity, yet they shall not be utterly lost, for I will gather them again, and they shall dwell here in quietness and safety as formerly. It is justly observed, however, by St. Jerome, in his notes on the place, that this promise, taken in its full extent, was not made good to those that returned from captivity, because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours, as appears from the history of the Mac-

way, that they may fear me ⁹for ever, A. M. 3415.
for the good of them, and of their ^{B. C. 589.}
children after them:

40 And ^zI will make an everlasting covenant with them, that I will not turn away
¹⁰from them; to do them good; but ^aI will put
my fear in their hearts, that they shall not depart from me.

41 Yea, ^bI will rejoice over them to do them
good, and ^cI will plant them in this land ¹¹as-
suredly with my whole heart and with my
whole soul.

42 For thus saith the LORD; ^dLike as I have
brought all this great evil upon this people, so
will I bring upon them all the good that I have
promised them.

⁹ Heb. *all days*.—^z Isaiah lv. 3; Chap. xxxi. 31.—¹⁰ Heb. *from after them*.—^a Chap. xxxi. 33.—^b Deut. xxx. 9; Zeph. iii. 17.—^c Chap. xxiv. 6; xxxi. 28; Amos ix. 15.—¹¹ Heb. *in truth, or, stability*.—^d Chap. xxxi. 28.

cabees; and were finally subdued and destroyed by the Romans. *And they shall be my people, &c.*—See note on chap. xxiv. 7, and xxx. 22. *And I will give them one heart and one way*—When the ten tribes set up a distinct kingdom from that of Judah, they stood divided, not only in their civil interests, but also in respect to their religious worship. These distinctions, God here says, he would entirely abolish, so that Israel and Judah should be united, and become one nation and one church, living under the same civil government, and using the same forms of divine worship, equally acknowledging and serving the one living and true God. *That they may fear me for ever*—That they may worship and obey me in truth, as a people that have a real reverence for and fear of offending me; *for the good of them and of their children*—Which will be for the great advantage and happiness of them and their posterity as long as they shall continue so to do. This promise, in its full sense, will not be accomplished till the general conversion of Judah and Israel to Christianity, and their restoration and reunion in the latter days. See notes on chap. iii. 18, and xxx. 3.

Verses 40–44. *And I will make an everlasting covenant with them*—The Jewish covenant, even with respect to the ceremonial ordinances contained in it, is sometimes called an *everlasting covenant*: see Gen. xvii. 13; Lev. xxiv. 8; Isa. xxiv. 5; because those ordinances were to continue for a long succession of ages; but when this expression is applied to the gospel covenant, there is a peculiar emphasis contained in it, implying that it should never be abolished, or give way to any other dispensation. *That I will not turn away from them to do them good*—This clause manifestly shows, that this promise relates to those Jews and Israelites that should embrace the gospel, and become *Jews inwardly, and Israelites indeed*; for, as to others, God did turn away from doing them good, when their city was

A. M. 3415. 43 And ^e fields shall be bought in
B. C. 589. this land, ^f whereof ye say, *It is desolate*
without man or beast; it is given into
the hand of the Chaldeans.

44 Men shall buy fields for money, and subscribe evidences, and seal *them*, and take wit-

^e Verse 15.—^f Chap. xxxiii. 10.

taken by Titus, and so many myriads of them perished by the sword, famine, and pestilence. *But I will put my fear into their hearts*—My Spirit shall beget in them a true reverence for, and genuine, loving fear of me, producing obedience to my laws, subjection to my authority, and perseverance in my ways, so that they shall not depart from me. Some justly infer from this declaration, that when once the body of the Jews shall be converted, they shall never again apostatize from God. *Yea, I will rejoice over them to do them good*—I will not only do them good, but will take pleasure therein. *And I will plant them, &c., assuredly, with my whole heart*—With a true and lasting affection. *Like as I have brought all this great evil, &c.*—They shall find me as true to my promises as to my threatenings. See chap.

nesses in ^e the land of Benjamin, and A. M. 3415.
in the places about Jerusalem, and in B. C. 589.
the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for ^h I will cause their captivity to return, saith the LORD.

^e Chap. xvii. 26.—^h Chap. xxxiii. 7, 11, 26.

xxx. 28. *And fields shall be bought in this land, &c.*—So that it was not without good reason that I sent Hanameel unto thee, verse 8. It was to assure thee that, though at present the Chaldeans shall prevail against Jerusalem, and the Jews shall be carried into captivity, and shall neither buy nor sell here, yet fields shall be bought here again. Men shall buy and sell, and seal evidences in all parts of this land, whereof you say, in despair, *It is desolate without man or beast*—Having no hope of the land being ever inhabited by your nation again. *For I will cause their captivity to return, saith the Lord*—The return of their captivity under Cyrus shall be an earnest of those greater blessings which I will bestow upon them at their general restoration.

CHAPTER XXXIII.

This chapter contains a prophecy, which, though applicable, in some parts, to the restoration of the Jews from Babylon, cannot, however, be so applied upon the whole, for reasons already touched upon in the notes on chap. xxx. and xxxi. (1.) God here reveals his gracious purpose of healing the wounds of Jerusalem, restoring the captivity both of Israel and Judah, forgiving their sins, and distinguishing them with such blessings as to strike the astonished nations with fear and trembling, 1-9. (2.) He foretels that the land, whose desolation they deplored, should again flourish with multitudes both of men and cattle, 10-13. (3.) He confirms his former promise of establishing a kingdom of righteousness in a branch of the house of David, and rendering it perpetual, together with the priesthood of the sons of Levi, 14-18. (4.) He declares his covenant, in this respect, with David and the Levites, to be as sure as the covenant of day and night, 19-22. And, (5.) To remove the reproach of having cast off those families whom he had once distinguished by his choice, he renews his protestations of infallibly restoring the seed of Jacob, and of appointing the seed of David to rule over them for ever, 23-26.

A. M. 3415. **M**OREOVER the word of the
B. C. 589. LORD came unto Jeremiah the second time, while he was yet ^a shut up in the court of the prison, saying,

^a Chap. xxxii. 2, 3.—^b Isa. xxxvii. 26.—^c Or, JEHOVAH.

NOTES ON CHAPTER XXXIII.

Verse 1. *The word of the Lord came unto Jeremiah the second time*—See note on chap. xxxii. 2. Jeremiah being forced out of the temple, God follows him to the prison, and there reveals his mind to him once and again. The wickedness of the Jews in persecuting the prophet could not make God's promises of no effect respecting mercy to be shown to the people after the captivity; which promises, though made before, are here confirmed a second time.

2 Thus saith the LORD the ^b maker A. M. 3415.
thereof, the LORD that formed it, to B. C. 589.
establish it; ¹ The ^c LORD is his name:

3 ^d Call unto me, and I will answer thee, and

^e Exod. xv. 3; Amos v. 8; ix. 6.—^d Psa. xci. 15; Ch. xxix. 12.

Verse 2. *Thus saith the Lord, the maker thereof*—That is, as many interpreters understand it, of the city of Jerusalem, a figure of that church spoken of before: see chap. xxxii. 36, 44, compared with the 4th, 6th, and 9th verses of this chapter. Blaney, however, renders the clause, *Thus saith Jehovah the doer of it, Jehovah the framer of it, who also disposeth it*, considering the pronoun *it* as referring to the thing which God here says he is about to do.

Verse 3. *Call unto me, and I will answer thee*—An expression manifesting God's favour and loving

A. M. 3415. show thee great and ² mighty things,
B. C. 589. which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by ^o the mounts, and by the sword;

5 ^f They come to fight with the Chaldeans, but it is to fill them with the dead bodies of men, whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face from this city.

6 Behold, ^g I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

^a Or, *hidden*, Isa. xlviii. 6.—^e Chap. xxxii. 24.—^f Chapter xxxii. 5.—^g Chapter xxx. 17.—^h Chapter xxx. 3; xxxii. 44; Verse 11.—ⁱ Isa. i. 26; Chap. xxiv. 6; xxx. 20; xxxi. 4, 28;

kindness; that he was ready to comply with the first intimations of his servant's desires. Compare chap. xxix. 12. God, by thus directing his discourse to Jeremiah, not only signified his kindness toward him, but likewise the affection he still bore to his people, for whom this prophet so earnestly interceded, and whose welfare he had so much at heart. *And show thee great and mighty things*—That is, give thee a clear and full prospect of them. Hebrew, גְּדוּלוֹת וְכִזְיוֹת, *great and abstruse*, or, *hidden things*, as some render the words; *which thou knowest not*—And canst not know without further revelation, meaning, probably, not only what related to the return of the Jews from the Babylonish captivity, but likewise the blessings to be conferred upon them in the times of the Messiah.

Verses 4, 5. *Thus saith the Lord concerning the houses of this city*—Not excepting those of the kings of Judah, thrown down by the mounts—Namely, by the battering engines placed upon the mounts, which were raised against the walls of the city; *and by the sword*—By the violence of war. The Hebrew word generally rendered sword may mean any instrument of iron, and particularly such as were used in demolishing any building. It is rendered a *mattock* by our translators, 2 Chron. xxiv. 6, and *axes*, Ezek. xxvi. 9. *They come to fight with the Chaldeans*—Most interpreters understand this as spoken of the Jews sallying forth against the Chaldeans, to beat them off from the siege, which they attempted to do in vain, and to their own destruction, only thus filling the houses of Jerusalem with the dead bodies of their men, who died of the wounds received from the Chaldeans in making those sallies. And the verse is thought to come in by way of parenthesis, between the fourth and sixth, to show that at present God would not prosper any efforts that were made for the defence of the city, though he would restore it hereafter to its former splendour.

Verses 6–8. *Behold, I will bring it health and cure*—The latter part of this verse expounds the

7 And ^h I will cause the captivity A. M. 3415
of Judah and the captivity of Israel B. C. 589
to return, and will build them, ⁱ as at the first.

8 And I will ^k cleanse them from all their iniquity, whereby they have sinned against me; and I will ^l pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 ^m And it shall be to me a name of joy, a praise, and an honour, before all the nations of the earth, which shall hear all the good that I do unto them: and they shall ⁿ fear and tremble for all the goodness and for all the prosperity that I procure unto it.

xlii. 10.—^k Ezek. xxxvi. 25; Zech. xiii. 1; Heb. ix. 13, 14. ^l Chap. xxxi. 34; Mic. vii. 18.—^m Isa. lxii. 7; Chap. xlii. 11. ⁿ Isaiah lx. 5.

former, for, by *health and cure*, the prophet means *peace and truth*, or, *stability*. Blaney renders it, *I will make it*, namely, the city or state *perfectly sound and whole*. The disturbed and calamitous state of the nation being compared to wounds and sickness, (see chap. viii. 21, 22, and xxx. 17,) the restoring of it to a peaceful and prosperous state is fitly called its health and cure. *And will build them as at the first*—When they, by repentance, do their first works, God will, by their restoration, manifest toward them his ancient mercies and loving-kindnesses. He will not only cause their captivity to return, as is expressed, in plain words, in the former clause, but will re-establish them in the possession of their civil and religious privileges, and hereby promote both their virtue and happiness. *And I will cleanse them from all their iniquity*—I will make them pious and holy, as well as virtuous and happy; *and I will pardon all their iniquities*—Will not impute their past sins any longer to them as I have done, but will remit the further punishments to which for sin they were liable.

Verse 9. *And it shall be to me a praise and an honour*—Jerusalem thus rebuilt, and Judah thus re-established, shall be to my glory before all the nations. In other words, it is foretold here that God's especial providence over the Jews, in restoring their city and temple, and re-establishing them in their own land, should be taken notice of by the heathen world, and should cause them to give glory to that God whom the Jews worshipped: see Ezra i. 2, and vi. 12. Or, as the words may imply, *This renewed nation shall be as much a reputation to religion as formerly they were a reproach to it*. This promise, however, has been much more signally fulfilled in the Christian Church, to which the heathen resorted, as to the seat and temple of truth, than it has yet been in the Jewish. *And they shall fear and tremble for the goodness that I do unto it*—These surprising effects of my goodness shall produce an astonishment like that which arises from fear. Or,

A. M. 3415. 10 ¶ Thus saith the LORD; Again
B. C. 589. there shall be heard in this place,
° which ye say *shall be* desolate without man
and without beast, *even* in the cities of Judah,
and in the streets of Jerusalem, that are desolate,
without man, and without inhabitant, and without beast,

11 The.^p voice of joy, and the voice of gladness,
the voice of the bridegroom, and the voice of the bride,
the voice of them that shall say, ^a Praise the LORD of hosts:
for the LORD is good; for his mercy *endureth* for ever: *and* of them
that shall bring ^t the sacrifices of praise into the house of the LORD.
For ^a I will cause to return the captivity of the land,
as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts; ^t Again in this place,
which is desolate without man

and without beast, and in all the cities thereof, shall be a habitation of shepherds causing *their* flocks to lie down.

13 ^u In the cities of the mountains, in the cities of the vale,
and in the cities of the south, and in the land of Benjamin,
and in the places about Jerusalem, and in the cities of Judah,
shall the flocks ^x pass again under the hands of him that telleth *them*,
saith the LORD.

14 ^y Behold, the days come, saith the LORD, that ^z I will perform that good thing which I have promised unto the house of Israel and to the house of Judah.

15 ¶ In those days, and at that time, will I cause the ^a Branch of righteousness to grow up unto David;
and he shall execute judgment and righteousness in the land.

16 ^b In those days shall Judah be saved, and

^o Chap. xxxii. 43.—^p Chap. vii. 34; xvi. 9; xxv. 10; Rev. xviii. 23.—^q 1 Chron. xvi. 8, 34; 2 Chron. v. 13; vii. 3; Ezra iii. 11; Psa. cxxxvi. 1; Isa. xii. 4.—^r Lev. vii. 12; Psa. cvii. 22; cxvi. 17.

^a Verse 7.—^t Isa. lxx. 10; Chap. xxxi. 24; 1. 19.—^u Chap. xvii. 26; xxxii. 44.—^x Levit. xxvii. 32.—^y Chapter xxiii. 5; xxxi. 27, 31.—^z Chap. xxix. 10.—^a Isa. iv. 2; xi. 1; Chap. xxiii. 5.—^b Chap. xxiii. 6.

the meaning is, They shall fear to engage against a nation so beloved and favoured by me, Exod. xv. 14-16.

Verses 10, 11. *Again there shall be heard in this place which ye say shall be desolate*—See note on chap. xxxii. 43; the voice of joy and the voice of gladness—The contrary to what takes place in the times of captivity and desolation. *The voice of them that shall say, Praise ye the Lord, for the Lord is good, &c.*—We read, (Ezra iii. 11,) that those who returned from captivity used this very hymn. *And of them that shall bring the sacrifice of praise into the house of the Lord*—Such as was wont to be offered upon any great deliverance. See Lev. vii. 12; Psa. cvii. 22, and cxvi. 17. The Hebrew מְבַאֵם, תוֹרָה, is literally, of them that bring praise, or, thanksgiving, there being nothing for the word sacrifice. This, however, is called by St. Paul, *the sacrifice of praise, even the fruit of our lips*, (Heb. xiii. 15,) to distinguish it from the oblations commanded by the law, which consisted of the fruits of the ground, or of the flock and herd. The sum of this verse is, that those who were carried into captivity should return, and, upon their return, should be in their former state as to civil transactions, marrying and giving in marriage; and, as to religion, should publicly praise the Lord with holy and spiritual joy, as they had been wont to do in the best and most prosperous times of their commonwealth, which was fulfilled, as we see, Neh. xii. 27-40.

Verses 12, 13. *Again in this place shall be a habitation for shepherds, &c.*—See chap. i. 19; Isa. lxx. 10. In those places which were desolate, without man and beast, there should be flocks and herds of sheep and goats, which the shepherds should take care of as in former times. *And in the cities of Ju-*

dah shall the flocks pass again under the hands of him that telleth them—Namely, so as to keep account of them, as they were wont to do, both morning and evening in those countries. Virgil alludes to the same custom, when he says, *Ecl. iii., Bisque die numerant ambo pecus, alter et hædos; Twice each day they count my goats and sheep.* See Lev. xxvii. 32, where חֲשַׁבַת חֶשֶׁבֶת, *passing under the rod*, means their being numbered, the shepherds striking every sheep with his rod, or crook, as it passed out of the fold, and so counting them; and the expression here made use of, עַל יַד מוֹנֶה, *under the hand of him that numbers them*, seems to signify the same thing.

Verses 14-16. *Behold, the days come that I will perform that good thing, &c.*—The Lord's word is not *yea* and *nay*: he cannot lie, or repent. There shall come a time when he will verify every good word which he hath spoken to, or concerning, his people. *In those days will I cause the Branch of righteousness to grow up to David*—The kings they had hitherto had of the line of David were most of them unrighteous men; but God here promises that after the captivity they should have a branch of David that would execute judgment and righteousness in the land, for the protection and government of those that feared him. If this passage point at all to Zerubbabel, who was a good man, a descendant of David, and, though not a king, a ruler of the Jews, after their return from Babylon, and who governed with equity and not as Jehoiakim had done; yet it can only refer to him as a type of the Messiah, the branch out of the stem of Jesse, Isa. xi. 1; *the branch of the Lord* that was to be *beautiful and glorious*, Isa. iv. 2; and the *righteous branch* that was to be *raised up unto David*, as he is described chap. xxiii

A. M. 3415. Jerusalem shall dwell safely; and
B. C. 589. *this is the name* wherewith she shall
be called, ³The LORD our Righteousness.

17 ¶ For thus saith the LORD; ⁴David shall
never ^cwant a man to sit upon the throne of the
house of Israel;

18 Neither shall the priests the Levites want
a man before me to ^doffer burnt-offerings, and
to kindle meat-offerings, and to do sacrifice con-
tinually.

³ Heb. *Jehovah-tsidkenu*.—⁴ Heb. *There shall not be cut off*
from David.—² Samuel vii. 16; 1 Kings ii. 4; Psa. lxxxix.
29, 36; Luke i. 32, 33.

5, a passage exactly similar to this, and undoubtedly
meant of the same person. 'See the notes on these
passages. *In those days shall Judah be saved, &c.*—
If a temporal salvation be here at all intended, it
must be, not that which the Jews enjoyed for a short
season under the government of Zerubbabel, a de-
liverance and protection from, or security against
their enemies, which was very imperfect, and fre-
quently interrupted; but that more perfect salva-
tion, peace, and prosperity, which they shall enjoy
in the latter days, after their conversion to Christian-
ity, and restoration to their own land, according to
the predictions contained in this and the three pre-
ceding chapters. But a spiritual and eternal salva-
tion undoubtedly is chiefly intended here, as well as
in the parallel passage, chap. xxiii. 6. *And this is*
the name wherewith ye shall be called, The Lord
our righteousness—According to this reading it is
here foretold, that the name which properly belongs
to the Messiah shall be given to Jerusalem, that is,
to the church; "to signify," says Lowth, "that it is
in a peculiar manner dedicated to him, he having
chosen it for the place of his residence, (see Ezek.
xlviii. 35,) and that all the righteousness of the faith-
ful, both their justification and sanctification, is de-
rived from him. This seems," adds he, "to be the
genuine sense of the words, as may appear to any
that will compare the original phrase here, *יקרא לה*,
with Isa. lxii. 4, 12, where it is said of Zion, *Thou*
shalt be called Hephzibah, or, my delight is in her,
and sought out, a city not forsaken. Nor is there
any greater impropriety in giving the name Jeho-
vah to a city, than in calling an altar *Jehovah-nissi*,
that is, *Jehovah my banner*, (Exod. xvii. 15,) and *Je-*
hovah-shalom, Jehovah peace, (Judg. vi. 24,) in to-
ken that the Lord was the author of those mercies
of which the said altars were designed to be monu-
ments. So the servants of God are described as
having his name written upon their foreheads, Rev.
iii. 12; xiv. 1; but several interpreters, particularly
Huetius, and our learned Bishop Pearson, (in his
Exposition of the Creed, p. 165,) render the words
thus: *He that shall call her* [to be his peculiar peo-
ple] *is the Lord our righteousness*." Thus also Dr.
Waterland and others. But Blaney, who renders
the last clause of chap. xxiii. 6, *This is the name by*
which Jehovah shall call him, OUR RIGHTEOUSNESS,

19 ¶ And the word of the LORD A. M. 3415.
came unto Jeremiah, saying, B. C. 589.

20 Thus saith the LORD; ^eIf ye can break
my covenant of the day, and my covenant of
the night, and that there should not be day and
night in their season;

21 *Then* may also ^fmy covenant be broken
with David, my servant, that he should not have
a son to reign upon his throne; and with the
Levites the priests, my ministers.

^d Romans. xii. 1; xv. 16; 1 Peter ii. 5, 9; Revelation i. 6.
^e Psalm lxxxix. 37; Isaiah liv. 9; Chapter xxxi. 36; Verse 25.
^f Psalm lxxxix. 34.

translates this, *And this is he whom Jehovah shall*
call OUR RIGHTEOUSNESS, judging that the *ה* in *לה*,
rendered *her*, is not the feminine pronoun affix, but
the masculine, after the Chaldee form.

Verses 17, 18. *For thus saith the Lord, David*
shall never want a man, &c.—It is very evident
that the prophecies in these verses were not fulfilled
in the Jews after the Babylonish captivity; for, from
that time to the coming of Christ, David was without
a successor of his family sitting upon the throne of
Judah or Israel. Nor have they been fulfilled in
them since, for, from the destruction of Jerusalem
by the Romans to the present time, they have nei-
ther had a king nor a regular priesthood belonging
to their nation. There can therefore be no doubt
that Jeremiah here foretels the kingdom of the Mes-
siah, and the priesthood, or ministry rather, to be
established by him, by which a *pure* and spiritual
oblation should be *offered in every place* where a
church should be formed for him, (see Mal. i. 11,) and
not at Jerusalem and in Judea only. "As the
Jewish priesthood, in the family of Aaron, is ex-
tinct, and hath been exercised neither in Jerusalem
nor in any other place for seventeen centuries, it
follows," says Calmet, "that these promises can re-
spect only the eternal priesthood of Jesus Christ,
exercised by himself, and by his ministers, in the
Christian Church from the beginning, and which
shall continue to the end of time." Nor is it un-
usual for God in the Old Testament to express pro-
mises relating to, and to be fulfilled under, the gos-
pel, by terms proper to the Old Testament. See
Isa. xix. 19; lvi. 7; lxvi. 23. And as the prophets
often describe the Christian worship by representa-
tions taken from the temple service, so the apostles
prove the rights and privileges belonging to the
ministers of the gospel from the prerogatives given
to the Jewish priesthood. See Rom. xv. 16; 1 Cor.
ix. 13, 14.

Verses 20, 21. *If you can break my covenant of*
the day and of the night—Called the ordinances of
the day and night, chap. xxxi. 35, 36. *Then may*
also my covenant be broken with David and with
the Levites—A promise this, that the kingdom of
Christ and a Christian ministry shall continue in the
church to the end of time. And as *his kingdom*
shall have no end, (Luke i. 32, 33,) the words may

A. M. 3415. 22 As ^a the host of heaven cannot
B. C. 589. be numbered, neither the sand of the
sea measured: so will I multiply the seed of
David, my servant, and the Levites that minister unto me.

23 ¶ Moreover the word of the LORD came to
Jeremiah, saying,

24 Considerest thou not what this people
have spoken, saying, ^b The two families which
the LORD hath chosen, he hath even cast them
off? thus they have despised my people, that

^a Gen. xiii. 16; xv. 5; xxii. 17; Chap. xxxi. 37.—^b Verses
21, 22.—^c Verse 20; Gen. viii. 22.

also be construed as extending to the eternal state, in which, as Christ shall reign in glory for ever, so his saints shall be priests unto God, and reign for ever with him.

Verse 22. *As the host of heaven cannot be numbered, &c.*—The former promise respected the stability, this the enlargement of the church, the members of which are here termed *the seed of David*, as they are elsewhere often called *the seed of Abraham*, being the imitators of the faith of Abraham and David. Or they may be termed *the seed of David*, because they are the seed of Christ, who is sometimes called David in the writings of the prophets; (see chap. xxx. 9,) and whose seed and whose Levites are multiplied in the multiplying of Christians and of faithful ministers under the gospel, which are the blessings here promised.

Verses 24–26. *The two families which the Lord hath chosen*—“It is plain from verse 26,” says Blaney, “that the two families here meant are those of Jacob and David, though some have supposed the two kingdoms of Israel and Judah, others the royal and sacerdotal families of David and Levi, to be intended.” *He hath even cast them off*—The words are spoken by those unbelieving Jews who thought God would never restore them to their former condition, nor give them again a king of the seed of David, thus indirectly accusing him of a breach of

they should be no more a nation before them. A. M. 3415.
B. C. 589.

25 Thus saith the LORD; If ⁱ my covenant be not with day and night, and if I have not ^k appointed the ordinances of heaven and earth;

26 ^l Then will I cast away the seed of Jacob, and David my servant, so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for ^m I will cause their captivity to return, and have mercy on them.

^k Psalm lxxiv. 16, 17; civ. 19; Chap. xxxi. 35, 36.—^l Chap. xxxi. 37.—^m Verses 7, 11; Ezra ii. 1.

promise. *Thus they have despised my people, &c.*—Thus, saith God, they have spoken in a reproachful and degrading manner of my people, as if they should never be a nation again, having rulers of themselves and a ministry. *If my covenant be not with day and night, &c.*—If I have not appointed the vicissitudes of day and night, and of summer and winter, upon which the seasons of the year and the fruitfulness of the earth depend; *then will I cast away the seed of Jacob*—Then will I finally, and for ever, abandon the body of the Jews and Israelites; *and David my servant*—Namely, the seed of David, all persons lineally descended from him, so that none of them shall ever hereafter reign over Israel and Judah. The sum of these verses is plainly this, that a restoration of them to their own land should as certainly succeed their captivity as the day succeeds the night, or summer follows winter. God had as certainly ordained the one as the other, and would as certainly have mercy on his people as he would certainly continue the revolutions of the heavenly bodies. And in showing this mercy he would take care that one of the seed of David should be their ruler: which has been, and still more fully shall be, fulfilled in the Messiah, who shall always as certainly govern his church, whether consisting of converted Jews or Gentiles, as there will always be a church on earth to be governed.

CHAPTER XXXIV.

In this chapter we have two distinct prophecies. The first, dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of Lachish, and Azekah, announces to Zedekiah the taking and burning of Jerusalem, and his own captivity, peaceful death, and honourable interment, 1–7. The second prophecy, delivered after the Chaldeans had broken off the siege and were gone to meet the Egyptian army, coming to the relief of Jerusalem, reproaches the people of Judah for their perfidious and inhuman behaviour to their brethren, whom they had released from bondage according to the law; but on thinking all danger from the enemy over, had compelled to resume their former servitude. For this God threatens to let loose upon them at once the sword, the pestilence, and the famine; and to deliver them up to the vexations of the Chaldeans, their cruel enemies, who should return, take, and burn their city, and reduce their country to a solitary waste, 8–22.

A. M. 3415.
B. C. 589.

THE word which came unto Jeremiah from the LORD; ^a when Nebuchadnezzar king of Babylon, and all his army, and ^b all the kingdoms of the earth ¹ of his dominion, and all the people fought against Jerusalem, and against all the cities thereof, saying,

2 Thus saith the LORD, the God of Israel; Go and speak to Zedekiah king of Judah, and tell him, Thus saith the LORD; Behold, ^c I will give this city into the hand of the king of Babylon, and ^d he shall burn it with fire:

3 And ^e thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; and thine eyes shall behold the eyes of the king of Babylon, and ² he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

^a 2 Kings xxv. 1, &c.; Chap. xxxix. 1; lli. 4.—^b Chap. i. 15.
^c Heb. the dominion of his hand.—^d Chap. xxi. 10; xxxii. 3, 29.
^e Chap. xxxii. 29; Verse 22.—^f Chap. xxxii. 4.

NOTES ON CHAPTER XXXIV.

Verse 1. *The word which came unto Jeremiah from the Lord, when Nebuchadnezzar, &c., fought against Jerusalem*—The siege was begun in the ninth year of Zedekiah, the tenth month and tenth day of the month, which answers to the latter end of our December. See chap. lli. 4. Blaney thinks the prophet received this revelation a month or two after the siege was begun, or toward the latter end of Zedekiah's ninth year; namely, during the interval between the raising the siege of Jerusalem by Nebuchadnezzar and his return to that city, after having repulsed the king of Egypt, who was coming to the succour of Zedekiah, chap. xxxvii. 5. Jeremiah, it appears, was not at this time in prison: see verses 4, 14, 15, of that chapter. *And against all the cities thereof*—The lesser cities of Judea, which were subject to Jerusalem, as their metropolis, called elsewhere the daughters of Judah by way of distinction from the mother city.

Verses 2-5. *Behold, I will give this city into the hand of the king of Babylon, and thou shalt not escape, &c.*—This prophecy, which threatened the king in particular, as well as the city and nation in general, so much displeased Zedekiah that he shut up Jeremiah in prison. See notes on chap. xxxii. 2-5, where the same things are related that occur here. *But thou shalt die in peace*—Namely, by a natural death. The king of Babylon took him, killed his sons before his eyes, then put out his eyes, and bound him with chains, (chap. xxxix. 7,) but did not put him to death, as we here learn. *With the burning of thy fathers, &c., so shall they burn odours for thee*—It was customary among the Jews, at the funerals of their kings, especially of those whose memories they honoured, to prepare a bed of spices, of which they made a perfume by burning them, and

A. M. 3415.
B. C. 589.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

5 But thou shalt die in peace: and with ^f the burnings of thy fathers, the former kings which were before thee, ^g so shall they burn odours for thee; and ^h they will lament thee, saying, Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah: for ⁱ these defenced cities remained of the cities of Judah.

^a Heb. his mouth shall speak to thy mouth.—^b 2 Chron. xvi. 14; xxi. 19.—^c Dan. ii. 46.—^d Chap. xxii. 18.—^e 2 Kings xviii. 13; xix. 8; 2 Chron. xi. 5, 9.

therein to deposit the body of the deceased prince: see 2 Chron. xvi. 14, and xxi. 19. *And they will lament thee, saying, Ah lord!*—In these, and the foregoing words, God promises Zedekiah an honourable interment, and suitable to his quality; a favour he did not vouchsafe to Jehoikim, chap. xxii. 18.

Verse 7. *When the king of Babylon fought against Lachish and against Azekah*—See 2 Kings xviii. 13; xix. 8. These two cities were not far from Jerusalem, and had been fortified by Rehoboam, for the defence of his kingdom, 2 Chron. xi. 9. *After that Zedekiah had made a covenant with the people to proclaim liberty, &c.*—By the law of Moses, (Exod. xxi. 2; Deut. xv. 12,) the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but King Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men who were set free in the service of the war, engaged the people in a covenant to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated, by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons. Archbishop Usher computes the ninth year of Zedekiah's reign to have been the sabbatical year, and supposes that, on this account, the covenant of general release was entered into at the beginning of that year. But the sabbatical year, which was every seventh year from that in which the Israelites entered into the possession of the land of Canaan, had nothing at all to do with the release of servants. In the year of sabbath they were only restrained from sowing their ground, and pruning

A. M. 3415. 8 ¶ *This is the word that came*
 B. C. 599. unto Jeremiah from the LORD, after
 that the King Zedekiah had made a covenant
 with all the people which *were* at Jerusalem, to
 proclaim ^k liberty unto them ;

9 ¹ That every man should let his man-ser-
 vant, and every man his maid-servant, *being*
 a Hebrew or a Hebrewess, go free ; ^m that none
 should serve himself of them, *to wit*, of a Jew
 his brother.

10 Now when all the princes, and all the peo-
 ple which had entered into the covenant, heard
 that every one should let his man-servant, and
 every one his maid-servant, go free, that none
 should serve themselves of them any more, then
 they obeyed, and let *them* go.

11 But ⁿ afterward they turned, and caused
 the servants and the handmaids, whom they

A. M. 3415.
 B. C. 599. had let go free, to return, and brought
 them into subjection for servants and
 for handmaids.

12 ¶ Therefore the word of the LORD came
 to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel ;
 I made a covenant with your fathers in the day
 that I brought them forth out of the land of
 Egypt, out of the house of bond-men, saying,

14 At the end of ^o seven years, let ye go every
 man his brother a Hebrew, which ³ hath been
 sold unto thee ; and when he hath served thee
 six years, thou shalt let him go free from thee ;
 but your fathers hearkened not unto me, neither
 inclined their ear.

15 And ye were ⁴ now turned, and had done
 right in my sight, in proclaiming liberty every
 man to his neighbour ; and ye had ^p made a

* Exodus xxi. 2 ; Leviticus xxv. 10 ; Verse 14.—¹ Neh. v. 11.
^m Lev. xxv. 39-46.—ⁿ Verse 21 ; Chap. xxxvii. 5.

^o Exod. xxi. 2 ; xxiii. 10 ; Deut. xv. 12.—³ Or, *hath sold him-*
self.—⁴ Heb. *to-day*.—^p 2 Kings xxiii. 3 ; Neh. x. 29.

their vineyards. But every seventh year, from the
 beginning of their service, the Hebrew bond-slaves
 were to be discharged. Six years were they to
 serve, and in the seventh they were to go out free.
 Only the fiftieth year, or year of jubilee, was also to
 be a time of general release, Lev. xxv. 39-41. But,
 that the sabbatical year was so, I see not the least
 reason to conclude, but quite the contrary.—Blaney.

Verses 10, 11. *Now when all the princes, &c.,*
heard—This verse is better translated by Blaney and
 others thus, *And all the princes hearkened, or, con-*
sented, and all the people who entered into covenant to
let every one his bondman, and every one his bond-
woman go free, and not to exact service of them any
more, they hearkened, I say, *and let them go*. That
 is, they conformed to the obligations of the cove-
 nant, which they had entered into at the instigation
 of their prince. *But afterward they turned, and*
brought them into subjection, &c.—Namely, upon
 the advance of the Egyptian army, which caused
 Nebuchadnezzar to raise the siege of Jerusalem.
 When they thought themselves safe from their ene-
 mies, as if they had also got out of God's hand, they
 repented of their repentance, and returned to their
 old oppressions. Now this was not only a contempt
 of the divine law, as if it were of no force at all, but
 they might either keep it or break it as they thought
 fit ; but it was a contempt of the covenant which
 they had, in a very solemn manner, (see verses 18-
 20,) made with him, and of that wrath which they
 had imprecated upon themselves in case they should
 break that covenant. It was jesting with God Al-
 mighty, as if he could be imposed on by fallacious
 promises, which, when they had gained their point,
 they would think themselves no longer obliged by.
It was lying to God with their mouths, and flatter-
ing him with their tongues. It was likewise a con-
 tempt of the judgments of God, and setting them at

defiance ; as if when once the course of them was
 stopped a little, and interrupted, they would never
 proceed again, nor be revived : whereas, reprieves
 are so far from being pardons, that if they be abused
 thus, and sinners take encouragement from them to
 return to sin, they are but preparatives for heavier
 strokes of divine vengeance.

Verses 13, 14. *I made a covenant with your fa-*
thers, saying, At the end of seven years—This is the
 literal translation of *בְּסוֹף שְׁנָה שְׁנָה* ; but the im-
 port of the phrase is, *in the course of the seventh*
year ; or, within the term of seven years, as Dr.
 Waterland renders it. “The seventh year was the
 year of release, (Deut. xv. 9,) consequently servants
 were to continue in service but six years, and at the
 beginning of the seventh were to be let go free ; *ibid.*
verse 12. And the words mean no more, as appears
 by a like form of speech, Deut. xiv. 28, where it is
 said, *At the end of three years thou shalt bring forth*
all the tithe of thy increase that year : which is to
 be explained by chap. xxvi. 12, where every *third*
year is called the year of tithing. So Christ is said
 to rise again *after three days*, Mark viii. 31, which
 is elsewhere explained by his rising the *third day*.
But your fathers hearkened not unto me—Their
 worldly profit swaying more with them than God's
 command. It appears from hence, that the law, re-
 quiring them to let their servants go free after six
 years' service, had been violated by the Jews for ages
 before the captivity, as the law respecting the sab-
 batical year had also been. The consequence was,
 that the servants had, by long disuse, lost the benefit
 of the gracious provision which God, in his law, had
 made for them, for this trespass of them and their
 fathers God now justly delivered them into servitude
 to strangers.

Verses 15-17. *And ye were now turned*—That is, re-
 formed in this particular ; *and had done right in my*

A. M. 3415. covenant before me ^a in the house
B. C. 589.

^a which is called by my name :

16 But ye turned and ^r polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD ; Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour : ^s behold, I proclaim a liberty for you, saith the LORD, ^t to the sword, to the pestilence, and to the famine ; and I will make you

^a Chapter vii. 10.—^s Hebrew, *whereupon my name is called*.
^r Exodus xx. 7 ; Leviticus xix. 12.—^t Matt. vii. 2 ; Gal. vi. 7 ; James ii. 13.

sight—In proclaiming liberty to your servants. *And ye had made a covenant before me*—Had entered into solemn engagements in my presence and temple to that purpose. This was probably such a covenant as Josiah and all the people had made formerly, (2 Kings xxiii. 2, 3,) whereby they obliged themselves to serve God, and obey his laws in general, and this concerning giving freedom to their servants in particular. *But ye turned*—Declined from these good beginnings ; and *polluted my name*—That is, profaned it, in swearing, or solemnly promising in and by it, to do that which you have not done. Certainly, whoever uses the name of God, by way of sanction to his promises, that the greater confidence may be placed in them, and afterward does not perform them, profanes or pollutes the name of God. *Therefore, behold I proclaim liberty for you to the sword, &c.*—I now declare that I give free commission and liberty to my sore judgments, the sword, the famine, and the pestilence, to invade and destroy multitudes of you. See chap. xxxii. 24, 36. The expressions here used import, that these calamities come upon men by direction and commission from God, as the executioners of his justice. *And to be removed into all the kingdoms of the earth*—Those of you who escape destruction shall be dispersed through different nations, where you shall learn by experience how great are the hardships and miseries attendant on a state of servitude. See note on chap. xxiv. 9.

Verse 18. *When they cut the calf in twain, and passed between the parts*—In order to ratify the covenant, they killed a calf, or young bullock, which they cut in two, and placing the two parts at some distance from each other, they passed between them ; signifying by this rite that they consented to be served in the like manner, in case they violated their part of the covenant. We learn from the Holy Scriptures, and from heathen authors, that the same or similar ceremonies were in use in making and ratifying covenants and treaties in ancient times. In this way Abraham's covenant with God was con-

⁶ to be ^u removed into all the king- A. M. 3415.
doms of the earth. B. C. 589.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, when ^x they cut the calf in twain, and passed between the parts thereof,

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf ;

20 I will even give them into the hand of their enemies, and into the hand of them that seek their life : and their ^y dead bodies

^t Chapter xxxii. 24, 36.—⁶ Heb. *for a removing*.—^u Deut. xxviii. 25, 64 ; Chap. xxix. 18.—^x Gen. xv. 10, 17.—^y Chap. vii. 33 ; xvi. 4 ; xix. 7.

firmed, Gen. xv. 10. And, according to Livy, lib. i. cap. 24 ; and lib. xxi. cap. 45, rites of a similar kind were in use among the old Romans ; as we find from Homer they were also among the Greeks. Thus he tells us, when they had entered into a solemn agreement with the Trojans to put an end to the war, by the single combat of Paris and Menelaus, at the pouring out of their wine upon their sacrifice, they made the following imprecation upon those who should not observe their part of the treaty, *Iliad*, iii. 1, 298.

Οπισθεροι προτεροι υπερ ορκια πημηνειαν,
Ωδε σφ' εγκεφαλος χαμαδις ρεοι, ως οδε οινος.

“So may their blood who first the league confound,
Shed, like this wine, distain the thirsty ground.”

POPE.

Verses 19-22. *The princes of Judah, &c.*, (see chap. xxix. 2,) *the eunuchs*—The officers belonging to the court ; *the priests and all the people which passed between the parts of the calf*—Assenting to the solemn and awful imprecation, Let us in like manner be cut in pieces if we do not perform what we now promise. *I will even give them into the hand of their enemies, &c.*—God does not here threaten all the Jews, but those only who had first made, and then broken, this solemn covenant, and thereby falsified their engagements, and dealt treacherously with him. The king and nobles, and great courtiers, as well as the people, he would give into the hand of their enemies, who sought, not their wealth only, or their service, but their lives : and who should obtain what they sought ; and, not content therewith, should leave their dead bodies lying unburied upon the face of the earth, a loathsome spectacle to all mankind, and an easy prey to the fowls of the heaven and the beasts of the earth. Thus doth the Lord execute justice, without respect of persons, on all that do wickedly, and who will neither be won by his mercies, nor be brought to obey him by a dread of his wrath. *Behold, I will command, and cause them to return to this city*—Name-

A. M. 3415. shall be for meat unto the fowls of
B. C. 589. the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the

^a Chapter xxxvii. 5, 11.—^a Chap. xxxvii. 8, 10.—^b Chapter

ly, the king of Babylon's army, which had departed for a season, having gone to meet the army of the king of Egypt. I will put it into their hearts to return, saith the Lord, to the siege, and they shall leave it no more till they have taken the city, and burned it with fire, and made the whole country desolate. The motions of armies are under the government of Divine Providence, they are all at God's command; when he bids them come they come, and they shall certainly effect what he hath determined to be done. When we come to chapter xxxix. we shall read of the fulfilment of this prophecy. Observe here, reader, 1st, As an humble confidence in God is a hopeful presage of approaching deliverance, so security in

king of Babylon's army, ² which are A. M. 3415.
gone up from you. B. C. 589.

22 ^a Behold, I will command, saith the LORD, and cause them to return to this city; and they shall fight against it, ^b and take it, and burn it with fire: and ^c I will make the cities of Judah a desolation without an inhabitant.

xxxviii. 3; xxxix. 1, 2, 8; lii. 7, 13.—^c Chap. ix. 11; xlii. 2, 6.

sin is a sad omen of approaching destruction. 2d, When judgments are removed from a people before they have done their work, and leave them unhumiliated and unreformed, they do but retreat to come on again with so much the greater force; for when God judges he will overcome. 3d, It is just with God to disappoint those expectations of mercy which his providence had excited, when we disappoint those expectations of duty which our professions, pretensions, and fair promises had given cause for. If we repent of the good we had promised, God will repent of the good he had purposed. *The froward are an abomination to the Lord. With the froward he will show himself froward.*

CHAPTER XXXV.

In this chapter, (1.) The prophet sets before the Jews, as an aggravation of their disobedience to God, the obedience of the family of the Rechabites to the commands which were left them by Jonadab, their ancestor, and shows how they persevered in that obedience, and would not be induced to decline from it, 1–11. (2.) With this he aggravates the disobedience of the Jews to God, and upbraids them with their contempt of his precepts, 12–15. (3.) He foretels, that the judgments of God would fall upon them for this disobedience, 16, 17. (4.) He assures the Rechabites of the blessing of God, because of their dutiful behaviour to their father, 18, 19.

A. M. 3398. **T**HE word which came to Jeremiah
B. C. 606. from the LORD, in the days of
Jehoiakim the son of Josiah king of Judah,
saying,

2 Go unto the house of the ^a Rechabites, and speak unto them, and bring them into the house of the LORD, into one of ^b the chambers, and give them wine to drink.

^a 2 Kings x. 15; 1 Chron. ii. 55.

NOTES ON CHAPTER XXXV.

Verse 1. *The word which came unto Jeremiah in the days of Jehoiakim, &c.*—Here we have another evidence that the prophecies of this book are not placed in that order wherein they were delivered, for all the intermediate prophecies from chap. xxvi. belong clearly to the reign of Zedekiah; and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with chap. xlv., which is closely connected with the latter of these two chapters. This may most probably be referred to the fourth year of Jehoiakim's reign, when Nebuchadnezzar, having beaten the

3 Then I took Jaazaniah the son A. M. 3398.
of Jeremiah, the son of Habaziniab, B. C. 606.
and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD, into the chamber of the sons of Hanan, the son of Igdaliah, a man of God, which was by the chamber of the princes, which was

^b 1 Kings vi. 5.

king of Egypt's army at Euphrates, (see chap. xlvii. 2.) marched toward Syria and Palestine, to recover those provinces again which the king of Egypt had conquered, in which expedition he laid siege to Jerusalem.

Verses 2–4. *Go to the house of the Rechabites*—“The Rechabites, as may be collected from verse 7, were not of the children of Israel, but strangers of another race that dwelt among them. From 1 Chron. ii. 55, they appear to have been *Kenites*, a people originally settled in that part of Arabia Petrea which was called the land of Midian. At what time Rechab lived, who gave his name to the family, is not

A. M. 3398. above the chamber of Maaseiah the
B. C. 606. son of Shallum, ° the keeper of the
1 door :

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.

6 But they said, We will drink no wine : for ° Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye, nor your sons for ever :

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any : but all your days ye shall dwell in tents ; ° that ye may live many days in the land where ye be strangers.

° 2 Kings xii. 9 ; xxv. 18 ; 1 Chron. ix. 18, 19. —¹ Heb. threshold,

certain, nor whether he was the immediate father, or remote ancestor of Jonadab ; for the word *son* often denotes nothing more than a lineal descendant. But it is most likely that the Jonadab here spoken of, as having dictated a rule of living to the Rechabites, was the same person of whom mention is made 2 Kings x. 15. For that this latter was a man of considerable eminence is manifest from the respect shown him by Jehu ; and his being taken along with that prince to witness his zeal for the honour of the true God, shows him to have been a man of right and religious principles. The institutions he left with his posterity bespeak a principal concern for the purity of their morals, which he might rightly suppose would be less liable to be corrupted whilst they adhered to the simplicity of their ancient usages, than if they adopted the refinements of modern luxury. He, therefore, enjoined them not only to abstain from the use of wine, but to live as the patriarchs did of old, and as many of their countrymen, the Scenite Arabs, continue to do at this day, without any fixed habitations or possessions, far from the society of cities, in the open country, feeding their flocks, and maintaining themselves by the produce of them."—Blaney. *And bring them into the house of the Lord*—Into one of the chambers adjoining to the temple. By this it appears that the Rechabites were not idolaters, for it was not lawful for such persons to come within the precincts of the temple. *I brought them into the chamber of the sons of Hanan*—The chambers adjoining to the temple, of which there were several, were for the use of the priests and Levites, during the time of their ministrations. They were also used as repositories for laying up the holy vestments, and vessels, and whatever stores were necessary for the daily sacrifices, and the other parts of the temple service. *The son of Igdaliah, a man of God*—That is, as this name usually imports, a prophet, or one who had been employed upon a divine commission. *Which was by the chamber of the princes*—The chamber where the princes, or the members of the sanhedrim, or great council, used to

8 Thus have we obeyed the voice A. M. 3398.
of Jonadab the son of Rechab our B. C. 606.
father in all that he hath charged us, to drink no wine all our days ; we, our wives, our sons, nor our daughters ;

9 Nor to build houses for us to dwell in : neither have we vineyard, nor field, nor seed :

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for

or, vessel.—^d 2 Kings x. 15.—° Exod. xx. 12 ; Eph. vi. 2, 3.

assemble. *Above the chamber of Maaseiah, the keeper of the door*—That is, one of the keepers ; for there were several Levites appointed to that office, both to open and shut the gates of the temple in due time, and likewise to attend at them all day, for preventing any thing that might happen to the prejudice of the purity, or safety of that holy place. Some of these officers had likewise the custody of the holy vessels.

Verses 5-7. *I set before the sons of the Rechabites pots full of wine, &c.*—In obedience to God's command, (verse 2,) and that the prophet might have full proof of their fixed resolution to adhere to the injunction of their progenitor Jonadab, which no temptation could prevail with them to violate. *But they said, We will drink no wine*—They peremptorily refused, and all agreed in the refusal. The prophet knew very well they would refuse, and therefore when they did so, urged them no further. *For Jonadab, our father, commanded us, saying, Ye shall drink no wine*—Concerning the probable reasons of this command, and of those in the following verse, see note on verse 2.

Verses 8-11. *Thus have we obeyed the voice of Jonadab our father*—We have conformed ourselves to his injunctions, and governed our lives by them, during the space of nearly three hundred years. *But when Nebuchadrezzar came, &c., we said, Come, let us go to Jerusalem*—The Rechabites appear to have retired within the walls of Jerusalem upon the hostile approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim. Calmet, indeed, supposes it was not till the latter end of Jehoiakim's reign that the Rechabites were driven into the city for shelter, grounding his opinion upon its being said in this verse, that they entered it for fear of the army of the Chaldeans, and of the army of the Syrians, and comparing this with 2 Kings xxiv. 2, where the Lord is said to have sent bands of the Chaldees, and bands of the Syrians, against Judah to destroy it. "But this reasoning," says Blaney, "will not hold, for, 1st, Nebuchadnezzar might have

A. M. 3398. fear of the army of the Syrians : so
B. C. 606. we dwell at Jerusalem.

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; but ye hearkened not unto me.

15 I have sent also unto you all my servants the prophets, rising up early and send-

ing them, saying, ^k Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers; but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:

17 Therefore thus saith the LORD God of hosts, the God of Israel; Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them; ^l because I have spoken unto them, but they have not heard; and

^f Chap. xxxii. 33.—^g 2 Chron. xxxvi. 15.—^h Chap. vii. 13; xxv. 3.—ⁱ Chap. vii. 25; xxv. 4.

^k Chap. xviii. 11; xxv. 5, 6.—^l Proverbs i. 24; Isa. lxx. 12; lxxi. 4; Chap. vii. 13.

been, and most probably was, joined by the Syrians in his first expedition against Jerusalem, after the defeat of the Egyptians at Carchemish, which brought on the submission of Syria. And, 2d, Nebuchadnezzar does not appear to have come in person a second time, at least till after Jehoiakim was taken prisoner, and his generals had closely invested Jerusalem." *So we dwell at Jerusalem*—Having retired to Jerusalem upon the Chaldean invasion, they were forced to continue there during the siege of the place. In such an extraordinary case, they did not think themselves obliged to a strict observance of the injunction of Jonadab respecting dwelling in tents, because all human laws admit of an equitable construction, and may be superseded in cases of necessity, or when the observance of them is attended with such great inconveniences as the lawgiver himself, if he could have foreseen them, would probably have excepted.

Verses 12-16. *Then came the word of the Lord unto Jeremiah*—As the trial of the constancy of the Rechabites was only intended for a sign, so now we have the application of it made by God himself. *Tell the men of Judah, Will ye not receive instruction? &c.*—Will nothing enlighten or affect you? Will nothing prevail to make you sensible of your sin and duty? You see how obedient the Rechabites are to their father's commandment; but you have not hearkened unto me—Though it might have been more reasonably expected that my people should have obeyed me, than that the sons of Jonadab should have obeyed him. Thus the Rechabites' observance of their father's charge to them is made use of by God as an aggravation of the disobedience of the Jews to him: and the aggravation was certainly very high. For, 1st, The Rechabites were obedient to one that was but a man like themselves,

and had only the wisdom and power of a man, and was only the father of their flesh; but the Jews were disobedient to the infinite and eternal God, that had an absolute authority over them, as the father of their spirits. 2d, Jonadab was long since dead, and was ignorant of his posterity, and could neither take cognizance of their disobedience to his orders, nor give any correction for it; but God lives for ever to see how his laws are observed, and is in readiness to punish all disobedience. 3d, The Rechabites were probably seldom or never put in mind of their obligations to their progenitor; but God often sent his prophets to his people, to remind them of, and excite to, their duty to him, yet they would not comply with it. This is insisted on here as a great aggravation of their disobedience, verses 14, 15. 4th, Jonadab had not conferred, nor could confer, any such favours on his seed as God had bestowed on his people, nor had laid them under any such obligations, from duty and interest, to obey him, as God had laid Israel and Judah under to observe his laws. 5th, God did not oblige his people to so much hardship, and to such instances of self-denial and mortification, as Jonadab enjoined to his seed, and yet Jonadab's orders were obeyed, and God's were not.

Verse 17. *Therefore thus saith the Lord, Behold, &c.*—Because they have not obeyed the precepts of my word, I will therefore perform the threatenings of it. *I will bring upon Judah, &c.*—Namely, by the Chaldean army; *all the evil that I have pronounced against them*—Both in the law and in the prophets; *because I have spoken unto them, and called unto them*—Tried all ways and means to convince and reduce them; spoken by my word, called by my providence, and both in order to the same end; and yet all to no purpose: they have not heard nor answered.

A. M. 3398. I have called unto them, but they
B. C. 606. have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept

^a Heb. *There shall not a man be cut off from Jonadab*

Verses 18, 19. *Jeremiah said unto the house of the Rechabites, &c.*—Mercy is here promised to the family of the Rechabites for their steady and unanimous adherence to the laws of their house. Though it was only for the shaming of Israel that their constancy was tried, yet, being unshaken, God takes occasion from it to tell them that he had blessings in reserve for them. *Jonadab shall not want a man to stand before me for ever*—"The meaning of this promise," says Blaney, "in its full extent, seems to be, not only that the race of Jonadab should never

all his precepts, and done according A. M. 3398.
unto all that he hath commanded you : B. C. 606.

19 Therefore thus saith the LORD of hosts, the God of Israel; ² Jonadab the son of Rechab shall not want a man to ^m stand before me for ever.

the son of Rechab to stand, &c.—^m Chap. xv. 19.

fail or be extinct, but that some of the family should ever be found among the worshippers of the true God. For to stand in the presence of a prince, implies an attendance, in some degree, upon his person and service. So the queen of Sheba, speaking of Solomon's court, says, *Happy are thy men, happy are these thy servants, which stand continually before thee*, 1 Kings x. 8; and therefore, *to stand before God*, must denote at least the privilege of treading his courts, and of worshipping him among the train of his chosen servants and people."

CHAPTER XXXVI.

In this chapter we have an account of another expedient tried, but tried in vain, to awaken and reform this heedless and refractory people. (1.) By divine appointment a roll of a book is provided, and Jeremiah causes Baruch to write therein all his preceding prophecies, 1-4. (2.) Baruch, by Jeremiah's order, reads this roll to all the people publicly on a fast day, 5-10. (3.) The princes are informed of it, and send for Baruch, who reads the roll before them, at the contents of which they are greatly alarmed, and advise Jeremiah and Baruch to hide themselves, 11-19. (4.) They acquaint the king with these things, who sends for the roll, and having heard a part of it read, he cuts it in pieces and burns it, 20-26. (5.) God commands Jeremiah to write it anew, and to denounce the judgments of God against King Jehoiakim, 27-31. (6.) Baruch writes a new copy, with additions, 32.

A. M. 3398. **A**ND it came to pass in the fourth
B. C. 606. year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the LORD, saying,

2 Take thee a ^a roll of a book, and ^b write

^a Isa. viii. 1; Ezek. ii. 9; Zech. v. 1.—^b Chap. xxx. 2.

therein all the words that I have A. M. 3398.
spoken unto thee against Israel, and B. C. 606.
against Judah, and against ^c all the nations, from the day I spake unto thee, from the days of ^d Josiah, even unto this day.

^c Chap. xxv. 15.—^d Chap. xxv. 3.

NOTES ON CHAPTER XXXVI.

Verse 1. *And it came to pass, &c.*—Jeremiah here inserts a history of some things which related to, or had a connection with, his prophecies; (as we find Isaiah did with regard to his;) and, accordingly, we are here informed how they came to be written, namely, by the express order of God, that they might stand upon record before the things foretold came to pass; so that there might be no room to say he had never prophesied such and such things, or that the prophecies were made after the things they pretended to foretel had happened. *In the fourth year of Jehoiakim this word came unto Jeremiah*—It is uncertain whether what is related in this chapter happened during the siege of Jerusalem by Nebuchadnezzar, (for the city was besieged in the fourth year of Jehoiakim, 2 Kings xxiv. 1, 2,) or after the siege,

when Jehoiakim was escaped from the hand of Nebuchadnezzar. It seems probable from what follows, particularly from verse 9, that it happened at or near the end of the fourth year, when Nebuchadnezzar was retired. For Jeremiah says nothing of the siege, and he orders Baruch to read his prophecies before an assembly of the people who had come to Jerusalem out of their cities, verse 6, which certainly implies that Jerusalem was not then in a state of siege. See Calmet.

Verse 2. *Take thee a roll of a book*—Compare Isa. viii. 1; Ezek. ii. 9; Zech. v. 1. The ancient manner of writing was upon long scrolls of parchment, which they afterward rolled upon sticks. On these words it is remarked by Harmer, (vol. iv. chap. 7, obs. 122,) "Many things were rolled up, much in the shape of an ancient Jewish manuscript, which

A. M. 3398. 3 * It may be that the house of
B. C. 606.

Judah will hear all the evil which I purpose to do unto them; that they may ^freturn every man from his evil way; that I may forgive their iniquity and their sin.

4 Then Jeremiah ^gcalled Baruch the son of Neriah: and ^hBaruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

^e Verse 7; Chapter xxvi. 3.—^f Chap. xviii. 8; Jonah iii. 8.
^g Chap. xxxii. 12.

yet were not fit to write upon; the words then in this, and some other similar cases, may be understood to mean, Take thee a roll, or volume, fit to be made a book of, fit to be written on." *And write therein all the words that I have spoken against Israel and Judah*—Jeremiah prophesied against Israel as well as against Judah, chap. ii. 4; iii. 12, 14; xxiii. 13; xxxii. 30. The kingdom of Israel was indeed destroyed by Shalmaneser, before the time of Jeremiah; but yet the prophet was ordered to reprove their sins, both to make the justice of God appear in punishing them so severely, and withal to warn the Jews by their example. Besides, there were some remains of these tribes still left, who joined themselves to the tribe of Judah. *And against all the nations*—See chap. xxv. 15, 16. *From the day I spake unto thee, from the days of Josiah*—Namely, all the revelations which he had had from God for twenty-two years last past; for he began to prophesy in the thirteenth year of Josiah, who reigned thirty-one years, so that he prophesied eighteen years during Josiah's life, and this was the fourth year of the reign of Jehoiakim, his successor. God would have his prophecies recorded, that there might be a memorial of them, that so the truth of them might appear when God should bring them to pass; the time of which now drew near.

Verse 3. *It may be that the house of Judah will hear, &c.*—That is, will hearken, and lay to heart, *all the evil, &c., that they may return, &c.*—Blaney translates the verse, "Peradventure the house of Judah may hear all the evil which I purpose to do unto them, so as to return every one from his evil way, and I may forgive their iniquity and their sin." See the like expression, verse 7; chap. xxvi. 3; Ezek. xii. 3; Am. v. 15; in which places God is introduced as speaking after the manner of men, and using such methods as, in human probability, might be most likely to prevail: compare chap. viii. 6. These, and expressions of the like kind, sufficiently indicate that God's foreknowledge of future events lays no restraint on the will of man, nor takes away the liberty of human actions. *That I may forgive their iniquity and their sin*—Forgiveness of sin in Scripture sometimes signifies the acquitting of a sinner from the obligation sin had laid him under to eternal death; sometimes the remission of a temporal punishment: it may here be understood as comprehending both, though it is probable the latter is principally intended.

5 And Jeremiah commanded Baruch, saying, *I am shut up, I cannot go into the house of the LORD:*

6 Therefore go thou and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORD's house upon ⁱthe fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities.

^h Chapter xlv. 1.—ⁱ Leviticus xvi. 29; xxiii. 27–32; Acts xxvii. 9.

Verse 4. *Then Jeremiah called Baruch*—Baruch was the most faithful disciple of this prophet: he served him as long as he lived in the capacity of his secretary, and never left him till his death. *And Baruch wrote from the mouth of Jeremiah all the words, &c.*—We need not ask how Jeremiah could remember all the prophecies that he had prophesied, for twenty-two years before, considering who it was that commanded him to put them in writing. God undoubtedly brought them to his remembrance, otherwise it would have been impossible for him to have recollected them all. The Spirit of God dictated to Jeremiah, and he to Baruch.

Verses 5, 6. *Jeremiah commanded Baruch, saying, I am shut up*—It is not said, that "he was shut up in prison" at this time: but barely that *he was shut up*, or *confined*, as עָצוּר signifies, that is, under some such confinement, or restraint, as precluded his going to the house of the Lord. *Therefore go thou and read in the roll, &c., upon the fasting day*—Not the day of the yearly fast, mentioned Lev. xxiii. 27, but on a day appointed for a national fast, of which we read more, verse 9, proclaimed by Jehoiakim, probably to avert the calamity hanging over them from the Chaldeans, or from the drought. And it was undoubtedly because of the concourse of people which the prophet knew would then be in the temple that he chose that day, when some would be present from all parts of Judah. It was the opinion, indeed, of Archbishop Usher and Dean Prideaux, that the roll was twice read by Baruch in the temple, and that the first reading was on the tenth day of the seventh month, being the great day of atonement, in the fourth year of King Jehoiakim. "But this," says Blaney, "I am persuaded is a mistake; and that the reasons urged by the latter of those two learned men, in support of this hypothesis, are by no means conclusive. I see no good reason for concluding that the roll was read publicly in the temple more than once; nor does Josephus, who speaks of its being read in the ninth month of the fifth year, (*Antiquities*, lib. x. cap. 6.) give the least hint of its having been read before; if it had been, I think we might naturally expect to be informed how it was received by those who heard it the first time, as well as by those who heard it the second. From the utter silence on this head, the contrary may be presumed, and we may fairly conjecture the case to have been pretty nearly as follows. Toward the

A. M. 3398. 7 ^k It may be ¹ they will present
B. C. 606. their supplication before the LORD,
and will return every one from his evil way:
for great *is* the anger and the fury that the
LORD hath pronounced against this people.

8 And Baruch the son of Neriah did accord-
ing to all that Jeremiah the prophet command-
ed him, reading in the book the words of the
LORD in the LORD's house.

B. C. 606. 9 And it came to pass in the fifth
year of Jehoiakim the son of Josiah
king of Judah, in the ninth month, *that*
they proclaimed a fast before the LORD to all
the people in Jerusalem, and to all the peo-
ple that came from the cities of Judah unto
Jerusalem.

10 Then read Baruch in the book the words
of Jeremiah in the house of the LORD, in the
chamber of Gemariah the son of Shaphan the

scribe, in the higher court, at the A. M. 3398.
²entry¹ of the new gate of the LORD's B. C. 606.
house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah,
the son of Shaphan, had heard out of the book
all the words of the LORD,

12 Then he went down into the king's house,
into the scribe's chamber: and lo, all the
princes sat there, *even* Elishama the scribe, and
Delaiah the son of Shemaiah, and Elnathan
the son of Achbor, and Gemariah the son of
Shaphan, and Zedekiah the son of Hananiah,
and all the princes.

13 Then Michaiah declared unto them all the
words that he had heard, when Baruch read the
book in the ears of the people.

14 Therefore all the princes sent Jehudi the
son of Nethaniah, the son of Shelemiah, the
son of Cushi, unto Baruch, saying, Take in thy

^k Verse 3.—¹ Heb. *their supplication shall fall*.

² Or, *door*.—¹ Chap. xxvi. 10.

latter end of Jehoiakim's fourth year, after Nebuchadnezzar had replaced him on the throne, and had left the city, it is possible that both king and people, freed from former apprehensions, began again to indulge their wicked inclinations; and therefore Jeremiah was ordered to lay before them at once all the evils that still threatened them, and from which nothing but speedy repentance could protect them. In consequence of this charge, he caused Baruch to write a collection of all his prophecies, and to have them in readiness to read at a fit opportunity. Perhaps the collection was not fully completed before the fifth year was already begun; but the season pitched on, as most convenient for reading this tremendous publication, was the day on which the people should assemble to deplore, before God, the calamity with which he had visited them just twelve months before. Accordingly, at that time Baruch read openly in the temple what he had written, and the immediate consequences of such reading are here related at large."

Verses 7, 8. *It may be they will present their supplications*—Hebrew, *הכל התחנן לפני יהוה*, *peradventure they may prostrate themselves in supplication before Jehovah*; or, more literally, *their supplication may fall before Jehovah*, which, undoubtedly, says Blaney, "respects the humble posture of the supplicant in presenting it;" see note on verse 3. In the subsequent part of the verse, the words *anger* and *fury* (or, *wrath*, as *החמה*, should rather be rendered) are put by a metonymy for the effects of them, namely, the heavy judgments which, in consequence thereof, Jehovah had denounced against this people. We learn from this verse that prayer and reformation are the most likely means that can be used to turn away God's wrath when it is ready to fall upon a sinful nation.

Verses 9, 10. *In the fifth year, &c., they proclaimed a fast*—"It was customary among the Jews to proclaim anniversary fasts upon certain days, in memory of some great calamities which had befallen them at that time. Of this kind were the fasts of the fourth, fifth, seventh, and tenth months; mentioned Zech. vii. 5, and viii. 19; the first instituted in remembrance of the city's being taken by Nebuchadnezzar; the second in memory of the temple's being burned in that month; the third for the murder of Gedaliah; the fourth in memory of the siege which then began. *Then read Baruch the words of Jeremiah, in the house of the Lord*—It has been before observed, that by *the house of the Lord* is meant all that is included within the sacred precincts of the temple; not only the sanctuary, or house properly so called, but all the out-buildings, and the courts around, both the inner court of the priests, and the outer court, which was open to all the people. *In the chamber of Gemariah the scribe*—This chamber was undoubtedly in the great outer court, either close to, or over the gateway of the eastern gate; so that if he read, as is supposed, from a window, or balcony, he would be heard by the concourse of people that came flocking into the court through that gate: see chap. xxvi. 10.

Verses 11–15. *When Michaiah, the son of Shaphan, had heard, &c.*—Shaphan's family were all great men at court: see note on chap. xxvi. 24; *he went down into the king's house, &c.*—It is uncertain whether this Michaiah went to make this relation to the princes, who sat in the secretary's chamber, as a piece of news only, or out of a malicious design to accuse the prophet and Baruch, as persons guilty of a seditious practice, in what they had done. *Then Michaiah declared unto them all the words that he had heard*—That is, the substance of all the words, &c.; for none can imagine that a

A. M. 3398. hand the roll wherein thou hast read
B. C. 606.

in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears.

16 Now it came to pass, when they had heard all the words, they were afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his

^m Amos

hearer could remember every word. *Therefore all the princes sent Jehudi, &c.*—That is, all the princes who at that time sat there in council sent a messenger with a command to Baruch to appear before them, and to bring the roll which he had read in the ears of the people. *And they said, Sit down now and read it.* So Baruch read it—The courage of Baruch is admirable; he was now before the council, in the king's house; the substance of the prophecies was, to threaten heavy judgments to the king, and court, and all the people; and the king, as appears by all history, was of a vindictive spirit, and a persecutor of God's prophets; and yet Baruch is not afraid, but reads the prophecy in their ears.

Verses 16-19. *When they heard all the words*—It is hardly to be imagined that all these counsellors would sit still till they had heard all the prophecies read which Jeremiah had uttered for the last twenty-two years; but *all* signifies many, or, the substance of all his prophecies. *They were afraid both one and other*—That is, they were all of them afraid. The judgments denounced were so terrible as to make the ears of them that heard them tingle. Jeremiah had now been above twenty years a prophet to this people, and doubtless had been in great esteem for eighteen years of that time, while Josiah was alive, and they could not but observe that his prophecies had been often accomplished. They were, therefore, it seems, afraid that they should see these fulfilled also. *And they asked Baruch, saying, Tell us now, How didst thou write all these words?*—This seemed a reasonable question, considering they were the substance of what he had been prophesying for so many years. The matter seemed strange to the princes, the prophets not being used to study and write their discourses, but to preach them extempore. *Baruch answered, He pronounced all these words, and I wrote them, &c.*—This could not but add to the princes' fear that these prophecies would be accomplished, for they must needs conceive that, without a special

mouth, and I wrote *them* with ink in the book. A. M. 3398. B. C. 606.

19 Then said the princes unto Baruch, Go hide thee, thou and Jeremiah, and let no man know where ye be.

20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in ^m the winter-house in the ninth month: and *there was a fire*

iii. 15.

influence of God, it would have been a thing impossible that Jeremiah should have called to mind all that he had spoken at sundry times for so many years. *Then said the princes unto Baruch, Go hide thee, thou and Jeremiah*—They thought it their duty to acquaint the king with the matter, and yet were unwilling that Jeremiah and Baruch should feel the effects of his displeasure.

Verse 20. *And they went in to the king into the court*—"They were before, it is said, verse 12, in the king's house, that is, in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court. But, from what is here said, there was an interior body of building for the king's personal residence, ranged, as is the fashion of the great houses of the East at this day, round an open court, or quadrangle, and containing apartments separately appropriated for summer and winter use."—Blaney. *But they laid up the roll, &c.*—They were obliged by their office, as counsellors to the king, to acquaint him with what they heard, which might be prejudicial to him and his nation; and indeed this was the very end for which God commanded the enrolling of these prophecies, that both the king and his counsellors, together with all the people, might take notice of them; but they did not carry the book with them, but laid it up in the secretary's chamber.

Verse 22. *Now the king sat in the winter-house*—The princes and great men had distinct houses, or apartments, fitted for the several seasons of the year, Am. iii. 15. *In the ninth month*—Which answers to the latter end of our November and part of December. *And there was a fire on the hearth burning before him*—Hebrew, *אֵת הָאֵשׁ לִפְנֵי מְבַעֵר*, *et focus coram ipso ardebat*, Buxtorff: literally, *And a hearth, or, fire-pan was burning before him*. Thus the LXX., *καὶ εὐχάρα πυρὸς κατὰ πρόσωπον αὐτοῦ*; and a pan of fire before him. To the same purpose the Vulgate, *et posita erat arula coram eo*

A. M. 3399. on the hearth burning before him. B. C. 606.

23 And it came to pass, *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

24 Yet they were not afraid, nor ^arent their garments, *neither* the king, nor any of his servants that heard all these words.

^a 2 Kings xxii. 11; Isa. xxxvi. 22; xxxvii. 1.

plena prunis, *There was set before him a little altar, or fire-pan, full of burning coals.* The reason of this phraseology we have in the account which Lightfoot gives us from Maimonides, namely, that chimneys were not admitted at Jerusalem by reason of the smoke. And Mr. Harmer tells us, (chap. iii. obs. 24,) that Sir John Chardin, in his MS. notes, supposes that the fire which was burning before Jehoiakim was a *pan of coals*; and cites a passage from him, which says, in French, "This was just as persons of quality warm themselves in winter in Persia, and particularly in Media, and wherever there is no want of wood. The manner in which they sit will not allow them to be near a chimney: in these places, therefore, of the East, they have great brasiers of lighted coals." Harmer likewise informs us, that "the fires used at Aleppo, in the lodging rooms, are of charcoal in *pans*; and that pans of coals are the fires which are often made use of in winter in Egypt." It may be observed further here, that this description of Jehoiakim sitting in his winter-house, in the ninth month, with a pan of fire before him, answers to Dr. Russel's account; who says, that the most delicate in those countries make no fires till the end of November. How long they continue the use of them he does not say; but we learn from other sources, that in Judea they are continued far into the spring: see John xviii. 18.

Verse 23. *When Jehudi had read three or four leaves*—Hebrew, דלתות, *rolls, or scrolls*, for their books, as we have observed, consisted of several pieces of parchment rolled upon each other. Dr. Waterland renders the word *columns*, and Blaney, *sections*, observing that to render it *leaves*, "seems rather to carry an eye to the books of modern times, than to suit that ancient mode of writing." The word primarily signifies *doors, that open and shut*, and therefore is properly enough put for distinct and separate rolls, or parts of those prophecies which, being delivered at different times, and having a relation to different subjects, have each a proper beginning and ending of its own. Houbigant reads, *pages*, which he says, "were the same with those now found in the parchments called, 'The Volumes of the Synagogue,' in which the parchments are not sewed one beneath another; for if this were the case, the volume would only have one page, whose beginning would be at the top, and its end at the

25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26 But the king commanded Jerahmeel the son ³ of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them.

³ Or, of the king.

bottom of the parchment; but the parchments are sewed one to another on their sides, and are read by unfolding the volume either to the right or left; so that there are as many pages as there are parchments." *He cut it with a penknife*—Hebrew, כַּתֵּף, *the knife of the scribe*. It seems the implements for writing were lying on the table before the king, ready for the scribe's or secretary's use, in case there was any call for writing orders, or despatches. Among these was the knife he used, either for cutting the pen when necessary, or for making erasures. *And cast into the fire until all the roll was consumed*—Not considering or not regarding its containing a revelation of the will of God, and a divine message to him in particular: a piece this of as daring impiety as a man could easily be guilty of, and a most impudent affront to the God of heaven!

Verse 24. *Yet they were not afraid*—No, not those princes that trembled at the word when they heard it the first time, verse 16. The fear with which they were then seized quickly wore off, or else they durst not discover it in the king's presence, who showed no concern himself. *Nor rent their garments*—A custom observed among the Jews at the hearing of any dreadful news; *neither the king nor any of his servants that heard all these words*—How different was the spirit of this king and his courtiers from that of his father Josiah, who, when he heard the words of the law read to him by Shaphan the scribe, both rent his clothes and wept before the Lord in the deepest humiliation and distress, persuaded that great was the wrath about to be poured upon the nation; and yet the parts of the law read to him were certainly neither so particular, nor so immediately adapted to the present state of affairs in the country as the contents of this roll were.

Verses 25, 26. *Nevertheless, Elnathan, Delaiah, and Gemariah had made intercession, &c.*—These three princes appear to have had a greater dread of God upon their hearts than the rest, for, so far as they durst, they interposed and besought the king not to burn the roll; but he would not hearken to their advice; so far from it that he gives orders to apprehend both Jeremiah and Baruch. *But the Lord hid them*—God by his providence kept them both out of their hands, directing them to such a place of recess as the king's messengers could not find out.

A. M. 3399. 27 ¶ Then the word of the LORD
B. C. 605. came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD, of Jehoi-

° Chap. xxii. 30.—° Chap. xxii. 19.

Verses 27-29. *Then the word of the Lord came to Jeremiah, &c.*—Jeremiah now receives orders to write in another roll the same words that were written in that which Jehoiakim had burned. Observe well, reader, though the attempts of hell against the word of God are very daring, yet not one tittle of it shall fall to the ground; nor shall the unbelief of man make the truth of God of none effect. Its enemies may prevail to burn many of the Bibles which contain it, yet they cannot abolish the word of God; they can neither extirpate it, nor defeat the accomplishment of it. *And thou shalt say to Jehoiakim*—Or, *of Jehoiakim*; as *by* is translated, verse 30; for this command seems to have been given to Jeremiah during the time of his confinement. *Thou hast burned this roll, saying, Why, &c.*—We learn here what was the cause of the king's anger; Jeremiah had prophesied, that the king of Babylon should come and take Jerusalem, and lay the country waste, which was fulfilled within six years after this, and more fully still in eighteen years.

Verses 30, 31. *He shall have none to sit on the throne of David*—That is, none that shall be king any considerable time; Jeconiah, his son, was set up, but kept his throne only three months, and left none to succeed him in a direct line. *And his dead body shall be cast out*—See note on chap. xxii. 19. *And I will punish him and his seed, &c.*—Even his seed and his servants shall fare the worse for their relation to him: for they shall be punished, not in-

akim king of Judah; ° He shall have none to sit upon the throne of David: A. M. 3399.
B. C. 605. and his dead body shall be ° cast out in the day to the heat, and in the night to the frost.

31 And I will ° punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.

32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many, like words.

° Heb. visit upon, Chap. xxiii. 34.—° Heb. as they.

deed for his iniquity, but the sooner for their own. And as to the people, God threatens that they should feel what they were not willing to hear, *even all the evil which God by his prophet had pronounced against them.* Though the roll, the copy of the divine decree, was burned, the original remained, which should again be copied out after another manner in bloody characters. There is no escaping God's judgments by striving against them. *Who ever hardened his heart against God and prospered?*

Verse 32. *Then took Jeremiah another roll*—Here we are shown, that wicked men gain nothing by opposing themselves to the revealed will of God, how ungrateful soever it may be to them, but the addition of guilt to their souls, and the increase of divine wrath; God's counsels shall stand, and what he speaks shall most certainly be accomplished. Here is another roll written, with additional threatenings, confirming what God had before said. *There were added unto them, besides, many like words*—Blaney translates the clause, *And there was a further addition made unto them of many words of the same sort.* "From hence we may infer," says Lowth, "that God's Spirit did not always endite the very form of words which the holy writers have set down, but, directing them in general to express his sense in proper words, left the manner of expression to themselves. From whence proceeds that variety of style which we may observe in the Scriptures, suitable to the different genius and education of the writers."

CHAPTER XXXVII.

In this chapter we have, (1.) Certain preliminary facts related, tending to fix the time and occasion of Zechariah's second message to Jeremiah, 1-5. (2.) God suggests an answer, foretelling the retreat of the Egyptians, and the return of the Chaldean army, who should take and burn Jerusalem, 6-10. (3.) During the absence of the Chaldeans, Jeremiah,

attempting to quit the city and retire to his own country possessions, is seized upon for a deserter, and thrown into a dungeon, 11–15. (4.) The king sends for and consults him; and, being entreated by the prophet not to remand him to his former prison, is prevailed upon to change the place, and to abate the rigour, of his confinement, 16–21.

A. M. 3405.
B. C. 599.

AND King ^a Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadrezzar, king of Babylon, made king in the land of Judah.

2 ^b But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake ¹ by the Prophet Jeremiah.

B. C. 599. 3 And Zedekiah the king sent Jehucal the son of Shelemiah, and ^c Zephaniah the son of Maaseiah the priest to the Prophet Jeremiah, saying, Pray now unto the LORD our God for us.

4 Now Jeremiah came in and went out among the people: for they had not put him into prison.

5 Then ^d Pharaoh's army was come forth out

^a 2 Kings xxiv. 17; 2 Chronicles xxxvi. 10; Chap. xxii. 24.
^b 2 Chron. xxxvi. 12; 14.—¹ Heb. *by the hand of the prophet*.
^c Chap. xxi. 1, 2; xxix. 25; lii. 24.

NOTES ON CHAPTER XXXVII.

Verses 1, 2. *Zedekiah, whom Nebuchadrezzar made king*—See 2 Kings xxiv. 17; 2 Chron. xxxvi. 10, where is related the history of Zedekiah's succession. He was but a tributary king, having taken an oath of homage to the king of Babylon. He was a feeble and irresolute prince, and although not so bad as many of his predecessors, yet he had but little true piety or virtue. *Neither he nor his servants, &c., did hearken unto the words of the Lord*—Though they saw in his predecessor the fatal consequences of contemning the word of God, and though it had already begun to be fulfilled, yet they did not take warning, nor give any more heed to it than others had done before them.

Verses 3–5. *Zedekiah sent Jehucal the son of Shelemiah*—This man came in the place of Pashur, who, together with Zephaniah, brought the former message from Zedekiah; *saying, Pray now unto the Lord our God for us*—Wicked men of all ranks are desirous, in their distresses, of the prayers of those whose counsels and admonitions they never regard while they are in prosperity, which is a plain evidence of their acting contrary to the convictions of their own consciences. *Now Jeremiah came in and went out among the people*—That is, he was not yet put in prison as he afterward was: see verse 15; chap. xxxii. 2. Jerusalem also, for the present, was at liberty, for *Pharaoh's army was come forth out of Egypt, &c.*—“Zedekiah, contrary to the oath that he had given to Nebuchadrezzar, made an alliance with the king of Egypt, and contracted with him for assistance against the king of Babylon; whereupon the

of Egypt: ^e and when the Chaldeans ^{A. M. 3414.} that besieged Jerusalem heard tidings ^{B. C. 590.} of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the Prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel; Thus shall ye say to the king of Judah, ^f that sent you unto me to inquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.

8 ^g And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD; Deceive not ² yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 ^h For though ye had smitten the whole army of the Chaldeans that fight against you,

^d 2 Kings xxiv. 7; Ezekiel xvii. 15.—^e Verse 11; Chapter xxxiv. 21.—^f Chapter xxi. 2.—^g Chap. xxxiv. 22.—^h Heb. *souls*.—^h Chap. xxi. 4, 5.

king of Egypt sent an army to his relief: see Ezek. xvii. 15; which obliged the Chaldeans to raise the siege of Jerusalem, that they might go and fight this army.”—Lowth. During this time, it seems, it was that Zedekiah sent to desire the prophet to pray for them.

Verses 7–10. *Pharaoh's army, which is come forth to help you, shall return*—They shall be discomfited by the Chaldeans, and forced to retreat without affording you any assistance: see 2 Kings xxiv. 7. *And the Chaldeans shall come again*—They shall return, renew the siege, and prosecute it with more vigour than ever. *And take it and burn it with fire*—The sentence passed upon Jerusalem shall be executed, and they shall be the executioners: see chap. xxxiv. 22. *Deceive not yourselves, &c.*—In vain did the Jews rejoice in Pharaoh's coming to help them: in vain did they flatter themselves that the army of the Chaldeans would be routed; for, (as God was against them,) had this even been the case, had they smitten, as God here tells them, the whole army of the Chaldeans, so that *there remained but wounded men among them*, yet would they have been sufficient to have taken and laid low the proud city of Jerusalem. *For, when God will take away, who shall rescue?*—In vain, therefore, if God be our enemy, is all our power and policy; in vain do we endeavour to strengthen ourselves by riches and great friends, and to build our nest on high; for we can never be safe, but in the favour, and under the protection of the Almighty. And we may observe further, that whatever instruments God has determined to make use of, in any service for him, whe-

A. M. 3415. and there remained *but* ³ wounded
B. C. 589. men among them, *yet* should they
rise up every man in his tent, and burn this
city with fire.

11 ¶ ¹ And it came to pass, that when the
army of the Chaldeans was ⁴ broken up from
Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah went forth out of Jeru-
salem to go into the land of Benjamin, ⁵ to
separate himself thence in the midst of the
people.

13 And when he was in the gate of Benja-
min, a captain of the ward *was* there, whose

³ Heb. *thrust through*.—¹ Verse 5.—⁴ Heb. *made to ascend*.
⁵ Or, to slip away from thence in the midst of the people.

ther of mercy or judgment, they shall accomplish
that for which they are designed, whatever incapacity
they may lie under, or be reduced to.

Verse 12. *Then Jeremiah went forth, &c., to go
into the land of Benjamin*—Jeremiah, having no fur-
ther revelation from God to communicate, and know-
ing the city would soon be taken, resolves to go to
his own country to Anathoth. *To separate himself
thence, &c.*—The Hebrew, לחלק כשם בתוך העם,
is rendered by Houbigant, "That he might have
there a possession for himself with the people;" by
Dr. Waterland, "To take rents from thence," &c.;
and by Blaney, "To receive a portion thereof among
the people." "This," says the last-mentioned critic,
"seems a more natural interpretation of the
words, than to understand them, as our translators
seem to have done, of the prophet's *withdrawing
himself, or slipping away*, (as it is expressed in the
margin,) for fear of being shut up again in the city,
on the renewal of the blockade. For the case ap-
pears to have been this, Jeremiah had been cut off
from his patrimony in the land of Benjamin, by the
Chaldeans having been masters there. But, upon
their retreat, he meant to return, with a view of
coming in for a share of the produce of the land
with the rest of his neighbours. For that he was
likely to want some means for his support is evident
from his having been obliged to be subsisted in pri-
son afterward upon a public allowance."

Verses 13, 14. *When he was in the gate of Ben-
jamin*—The gate leading toward the country of
Benjamin; *Irijah, the son of Hananiah*—Probably
of that Hananiah whose death Jeremiah had fore-
told, ch. xxviii. 17; *took Jeremiah the prophet*—Ap-
prehended him as one who was about to desert the
city, and fall off to the Chaldeans; the ground of
which accusation was the prophet's having foretold
that the Chaldeans should take the city, and exhorted
the Jews to submit to them. *Then said Jeremi-
ah, It is false*—Though, as the Lord's prophet,
he had faithfully revealed his will, and foretold the
calamity that was about to come upon the nation, by
means of the Chaldeans, this did not prove that he
took their part, for at the same time he gave advice

A. M. 3415. name *was* Irijah, the son of Shele-
B. C. 589. miah, the son of Hananiah; and he
took Jeremiah the prophet, saying, Thou fallest
away to the Chaldeans.

14 Then said Jeremiah, *It is* ⁶ false; I fall
not away to the Chaldeans. But he hearkened
not to him; so Irijah took Jeremiah, and
brought him to the princes.

15 Wherefore the princes were wroth with
Jeremiah, and smote him, ^k and put him in pri-
son in the house of Jonathan the scribe: for
they had made that the prison.

16 ¶ When Jeremiah was entered into ^l the

⁶ Heb. *falsehood, or, a lie*.—^k Chap. xxxviii. 26.—^l Chapter
xxxviii. 6.

both to the king and people how they might, in some
measure at least, escape the judgments he had de-
nounced against them; nor had he now any design
to flee to the Chaldeans; so far from it, that, when
the city was taken, and the captain of the guard gave
him his choice, either to go along with him to Baby-
lon, or to go back to Gedaliah, whom the king of
Babylon had left as deputy governor in Judea, he
chose rather to go and live under Gedaliah's govern-
ment in a poor condition, than to enjoy protection
and plenty in an idolatrous country. *But he hear-
kened not unto him*—The captain of the ward would
not believe him, but carried him before the princes.

Verse 15. *Wherefore the princes were wroth*—
These princes seem to have been much more hostile
to the prophet than those that were in the time of
Jehoiakim, (see chap. xxxvi. 19.) for they proceed
here merely upon the captain's information, and,
treating him as guilty, without any proof, cruelly
cause him to be beaten, though entirely innocent,
and put into a most miserable dungeon. *In the
house of Jonathan the scribe*—"There is nothing
extraordinary," says Blaney, "in making the dwell-
ing-house of a great man a prison, according to
either the ancient or modern manners of the East:
see Gen. xxxix. 20; even in the royal palace itself
we find there was a prison, chap. xxxii. 2." Mr.
Harmer (chap. viii. obs. 37) quotes the following pas-
sage from a MS. of Sir John Chardin:—"The east-
ern prisons are not public buildings erected for that
purpose; but a part of the house in which their cri-
minal judges dwell. As the governor and provost
of a town, or the captain of the watch, imprison
such as are accused in their own houses, they set
apart a canton of them for that purpose, when they
are put into these offices, and choose for the jailer
the most proper person they can find of their domes-
tics." Thus Mr. Harmer thinks that Jonathan's
house became a prison in consequence of his being
a royal scribe, or, as we should term him, secretary
of state.

Verse 16. *When Jeremiah was entered into the
dungeon*—Hebrew אל בית הכור, *into the house of
the pit, ditch, or lake; and into the cabins*—Or,

A. M. 3415. dungeon, and into the ⁷cabins, and
B. C. 589. Jeremiah had remained there many
days;

17 Then Zedekiah the king sent, and took him out: and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto King Zedekiah, What have I offended against thee, or

⁷ Or, cells.

cells, as החניות signifies. "From comparing this place with chap. xxxviii. 6, it seems likely that this dungeon was a deep pit, sunk perpendicularly like a well, in the middle court or quadrangle, around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. Hence also it may be, that the same word here rendered *dungeon* is frequently put for *the grave*; the ancient repositories of the dead being often constructed with niches, in the same manner in which the bodies were placed, separately. Accordingly we read, Isa. xiv. 15, *Yet thou shalt be brought down to the grave, to the sides of the pit*, אל ירכתי בור. How long Jeremiah was forced to remain in this miserable place is not said, but it seems from ver. 19, that it was until the Chaldean army was returned to the siege.

Verse 17. *Then Zedekiah the king sent and took him out*—When the vain hopes with which they had fed themselves, and on the ground of which they had re-enslaved their servants, were all vanished away, then they were in a greater consternation than ever: and then the king sent, in all haste, for the prophet, to see if he could give him any hope of their deliverance. When the Chaldeans were withdrawn, he only sent to desire the prophet to pray for him, but now, the city being again invested, he sent for him to consult him: thus gracious will men be when pangs come upon them! *He asked him secretly in his house*—Being ashamed to be seen in his company: *Is there any word from the Lord?*—That is, Hath God revealed any thing to thee concerning what will be the issue of the return of the Chaldean army to the siege of the city? Canst thou give us any hopes that they will again retire? What need had Zedekiah to make this inquiry, when God, by this prophet, had so often revealed his will to him in this matter? Observe, reader, those that will not hearken to God's admonitions when they are in prosperity, would be glad of his consolations when they are in adversity; and expect that his ministers should then speak words of peace to them. But how can they expect it? what have they to do with peace? *Jeremiah said, There is, for thou shalt be delivered into the hand of the king of Babylon—*

against thy servants, or against this people, that ye have put me in prison? A. M. 3115
B. C. 589.

19 Where *are* now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore, hear now, I pray thee, O my lord the king: ⁸let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

⁸ Heb. let my supplication fall.

Here we have an instance of that freedom and firmness of mind which belong to them who truly live in the fear of God, and put their trust in him. Jeremiah's life and comfort are in Zedekiah's hands, and he has now an important petition to present to him; and yet, having this opportunity, he tells him plainly that there is a word from the Lord, but no word of comfort to him, or his people; but that destruction awaits them: see the difference between his spirit and that of Zedekiah. Though a king, Zedekiah dares not run the risk of offending his courtiers, who were his subjects and servants, while the prophet dares denounce the king's ruin to himself, not knowing but such integrity might cost him his life. If he had consulted with flesh and blood, he would have given the king a plausible answer, and not have told him the worst at this time, especially as he had so often told it him before. But Jeremiah was one that had obtained mercy of the Lord to be faithful, and would not, to obtain mercy of man, be unfaithful either to God, or to his prince, or to his people; he therefore tells him the truth, and the whole truth, which to know would be a kindness to the king, in order that, being forewarned of the approaching calamity, he might be the better prepared for it.

Verses 18-21. *Moreover Jeremiah said, What have I offended against thee*—What law have I broken? What injury have I done to thee, or thy people, or government, *that ye have put me in prison*—Have put me into the pit or dungeon, as a malefactor of the worst kind? *Where are now your prophets*—That is, your false prophets? Surely the event has now convinced you, how much they have deceived you: for you see the siege renewed, and the city in imminent danger of being taken. Here we see Jeremiah's confinement in the dungeon had not broken his spirit, or diminished either his zeal or courage in delivering God's message: he still speaks with the greatest boldness, and as one having authority. No doubt he would have been willing, had God called him to it, to seal his testimony with his blood: nevertheless, having so fair an opportunity to obtain relief, he thought it his duty to embrace it, and therefore, with great humility and submissiveness, and in a most respectful manner, presents his supplication, not indeed for an entire deliverance from restraint, which, however, it would

A. M. 3415. 21 Then Zedekiah the king com-
B. C. 589. manded that they should commit
Jeremiah ^m into the court of the prison, and
that they should give him daily a piece of

^m Chap. xxxii. 2; xxxviii. 13, 28.

not have been unreasonable to ask; but for a less cruel treatment. *Then Zedekiah commanded that they should commit Jeremiah into the court of the prison—A more agreeable place of confinement; and that they should give him daily a piece of bread, &c.—Namely, out of the public stock, (for the prison was within the precincts of the court,) in order that he might not die for want. Until all the bread of*

bread out of the bakers' street, ⁿ until A. M. 3415.
all the bread in the city were spent. B. C. 589.
Thus Jeremiah remained in the court of the prison.

ⁿ Chap. xxxviii. 9; lii. 6.

the city was spent—Till the famine forced the city to surrender, chap. lii. 6. This was the king's first order, but afterward it was reversed, by the importunity of the princes and great men, chap. xxxviii. 6, when Jeremiah was again thrown into the dungeon. Though after that he was released from that place, and returned to his former confinement, ibid. verse 28.

CHAPTER XXXVIII.

This chapter contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem.

(1.) *The princes of Judah, offended with Jeremiah for repeating to the people, who visited him in the court of the prison, the message he was charged with, chap. xxi. 9, 10, caused him to be cast into a deep and miry dungeon, 1-6. (2.) Ebed-melech obtains an order from the king, and takes him out of it, 7-13. (3.) The king consults with him in private; he seeks to persuade the king to give himself up to the king of Babylon's officers, as the only means of safety to himself, and of preserving the city from destruction, 14-23. (4.) The king assures to him his life, but requires him not to divulge the secret of his conference to the princes, who inquire about it, but receive an evasive answer; and Jeremiah remains in the court of the prison, 24-28.*

A. M. 3415. **T**HEN Shephatiah the son of Mat-
B. C. 589. tan, and Gedaliah the son of
Pashur, and ^a Jucal the son of Shelemiah, and
^b Pashur the son of Malchiah, ^c heard the words
that Jeremiah had spoken unto all the people,
saying,

2 Thus saith the LORD, ^d He that remaineth
in this city shall die by the sword, by the fam-
ine, and by the pestilence: but he that goeth
forth to the Chaldeans shall live; for he shall
have his life for a prey, and shall live.

^a Chapter xxxvii. 3. — ^b Chapter xxi. 1. — ^c Chapter xxi. 8.
^d Chapter xxi. 9.

NOTES ON CHAPTER XXXVIII.

Verse 1. *Then Shephatiah, &c.*—Here are four of the great men, counsellors or chief officers to Zedekiah, named, of whom we have no further mention in holy writ; nor do they deserve to have much inquiry made after them. Some of them were sent by Zedekiah to Jeremiah to inquire concerning the event of the siege, chap. xxxvii. 3, and xxi. 1-9. "The answer which Jeremiah returned by them to the king, he afterward published to the people; which was the occasion of the new troubles recorded in this chapter."—Lowth. The fact seems to have been, that, as he was now removed into a little freer air than he had been in, his friends, or such as had a desire to see him, came to him, and being inquisitive concerning the issue of the siege, he could not but

3 Thus saith the LORD, ^e This city A. M. 3415.
shall surely be given into the hand B. C. 589.
of the king of Babylon's army, which shall
take it.

4 Therefore the princes said unto the king,
We beseech thee, ^f let this man be put to death:
for thus he weakeneth the hands of the men of
war that remain in this city, and the hands of
all the people, in speaking such words unto
them; for this man seeketh not the ^g welfare of
this people, but the hurt.

^e Chapter xxi. 10; xxxii. 3. — ^f Chapter xxvi. 11. — ^g Heb.
peace.

tell them what he knew of the mind of God, and advise them the best way he could for their safety. Some of them, it is likely, went to these princes, and informed them of what they had heard from the prophet.

Verses 2-5. *Thus saith the Lord, He that goeth forth to the Chaldeans shall live*—This had been the constant tenor of this prophet's prophecies. The crime of which he was now accused, seems to lie in this, that in such a time of danger he should repeat this prophecy, and also advise the people to leave the city, and go out to the Chaldeans, telling them that if they did so, though the city would be lost, yet they should save their lives, which might induce some to desert their posts. This they interpret to be not seeking the welfare of the people, but their hurt; though, indeed, their welfare was

A. M. 3415. B. C. 589. 5 Then Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do any thing against you.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire.

5 Chap. xxxvii. 21.—2 Or, of the king.

that alone which he sought, knowing that there was no other way for them to save their lives, but by submitting to the Chaldeans. The great men, however, did not believe it; for they would not form their judgments on the revelations which God had been pleased to make of his will, but were determined to judge of their safety from what they wished. Hence, for any one not to be of their opinion was to be an enemy to the state. *Therefore the princes said unto the king—See chap. xxxvi. 12, 21; We beseech thee, let this man be put to death—His crime deserves no less a punishment; for he weakeneth the hands of the men of war—*By making them despair of success. *Then the king said, Behold he is in your hand—*At your disposal; I give him up into your power. Though Zedekiah was convinced that Jeremiah was a prophet sent of God, yet he had not courage to own this conviction, but weakly yielded to the violence of his persecutors. *For the king is not he that can do anything against you—*He speaks as one who did not dare, in such difficult times, to contradict the great men about him. Blaney renders the clause, "For the king can carry no point in competition with you;" observing, "The king evidently speaks this in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection. But his prerogative, he tells them, was likely to avail but little when opposed by their obstinate and repeated importunities. The power was in reality theirs and not his."

Verse 6. *Then they took Jeremiah and cast him into the dungeon of Malchiah—*A place of much the same nature with that mentioned chap. xxxvii. 16, but in another prison. *And they let down Jeremiah with cords—*It seems there was no passage into this dungeon by stairs, and, as it was deep, they were obliged to let him down in this manner. *So Jeremiah sunk in the mire—*Which was in the bottom of this pit. Josephus asserts that he sunk up to his neck in it, and adds, that their intention in putting him into so foul a place was, that he might perish in it, *Antiq.*, lib. ix. cap. 10. It has been thought by some, that during his abode in this loathsome place he composed the melancholy meditations contained in the third chapter of his Lamentations; but this seems highly improbable.

A. M. 3415. B. C. 589. 7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dun-

h Chap. xxxix. 16.

Verses 7-9. *Now when Ebed-melech the Ethiopian—Or Cushite, as the Hebrew is.* His country seems to be mentioned to let us know that this prophet of the Lord found more kindness from a stranger, who was a native heathen, than from his own countrymen; *one of the eunuchs which was in the king's house—*That is, one of the court officers. It is probable that the princes had put Jeremiah into this miserable place privately, but by some means the report of what they had done providentially reached this officer's ears. *The king then sitting in the gate of Benjamin—*Namely, to hear the complaints of the people, and to administer justice; the courts for that purpose being usually held in the gates of the city. *Ebed-melech went forth and spake to the king—*The zeal as well as courage of this good officer was very remarkable. He did not stay till the king returned to his house, but went to him as he was sitting in the gate administering justice, where doubtless he was not alone, but was probably attended by some of those very princes who had thrown Jeremiah into the dungeon: Ebed-melech, however, was not afraid of them, but complains openly to the king of their cruelty to Jeremiah, *saying, My lord the king, these men have done evil in all that they have done to Jeremiah—*They deal unjustly with him, for he had not deserved any punishment at all, and they deal barbarously with him, so as they used not to deal with the vilest malefactors. *And he is like to die—*Hebrew, ויָמָוֶה תַּחְתִּי, *he will die upon the spot; for hunger, for there is no bread—*That is, as some interpret the clause, "There was no need for those who desired his death to put him into so filthy and loathsome a place; since, if he had continued in the court of the prison, he must have died through the famine which threatens the city. The words, however, are more literally rendered, *When there is no longer any bread in the city.* Ebed-melech supposed with reason that when the bread failed, Jeremiah must perish with hunger in the dungeon; for he would be of course neglected, and not have it in his power to make those shifts for subsistence which persons at liberty might avail themselves of. Such was the compassion which the stranger had for the Lord's prophet, whom his own countrymen would have destroyed! And God, who put these sentiments of pity and benevolence into Ebed-melech's heart, afterward recompensed him by delivering him

A. M. 3415. geon; and ³ he is like to die for
B. C. 589. hunger in the place where he is: for
there is no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men ⁴ with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm-holes under

³ Heb. *he will die.*—⁴ Heb. *in thy hand.*—¹ Verse 6.

from death when the city was taken, chap. xxxix. 15, 16. But how remarkable it is, that in the whole city of Jerusalem no person was found, save this Ethiopian, to appear publicly, as the friend and advocate of the prophet in his distress! This is the justice of God vindicated in giving up this people into the hands of their enemies, when there was not a single person of their nation willing to hazard his life or character in the cause of God, to save the life of one who had been known among them for a true prophet between twenty and thirty years.

Verses 10–13. *Then the king commanded, &c.*—The king, who a little while ago durst do nothing against the princes, has now his heart wonderfully and suddenly changed, and will have Jeremiah released in defiance of them; ordering no fewer than thirty men, and those probably of the life-guard, to be employed in fetching him out of the dungeon, lest the princes should raise a party to oppose it. *So Ebed-melech took the men*—He lost no time, but immediately went about this good work, and used as much tenderness as despatch in accomplishing it; going into the king's house and fetching thence old soft rags and pieces of cloth, to be put under the prophet's arm-holes, to prevent the cords, wherewith he was to be drawn up, from hurting him. This circumstance, trivial as it may appear, is here particularly noticed and recorded to the honour of this pious Gentile; for God is not unrighteous to forget any work or labour of love which is shown to his people or ministers; no, nor any circumstance thereof, Heb. vi. 10. Observe, reader, those that are in distress should not only be relieved, but relieved with compassion and marks of respect, all which things will be remembered, and will be found to a good account, in the day of final recompense.

Verse 14. *Then Zedekiah sent, &c.*—Here we have an account of the honour which the king did the prophet after he was fetched out of the dungeon: he sent for him to advise with him privately what measures it would be best to take in the present calamitous state of public affairs. The interview took

the cords. And Jeremiah did so. A. M. 3415.
B. C. 589. 13 ¹ So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained ² in the court of the prison.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ³ third entry that is in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, As the LORD liveth, ¹ that

* Chap. xxxvii. 21.—² Or, *principal.*—¹ Isa. lvii. 16.

place in the third entry in, or leading toward, or adjoining to, the house of the Lord. Dr. Lightfoot explains this of the third passage or gate which lay between the king's palace, where the prison was, and the temple, whither the king now retreated for fear of the Chaldean army. *And the king said, I will ask thee a thing*—Hebrew, שאל אנ דבר, *I am asking thee a word*, namely, of prediction, counsel, or comfort, *a word from the Lord*, chap. xxxvii. 17. Whatever word thou hast for me, *hide it not from me*—Let me know the worst. He had been plainly told what would be the issue of the measures they were pursuing; but, like Balaam, he asks again, in hopes to get a more pleasing answer; as if God, who is in one mind, were altogether such a one as himself, who was in many minds.

Verse 15. *Then Jeremiah said, If I declare it unto thee, wilt thou not surely put me to death?*—“The prophet had so much experience of the unsteadiness of the king's temper, of his backwardness in following good counsel, and want of courage to stand by those that durst advise him well, that he might, with good reason, resolve not to venture his life to serve a man that was in a manner incapable of being directed. And although God had showed him what would be the effect of his advice, if it were followed, (verse 17,) yet it doth not appear that he had commanded him to make this known to Zedekiah.”—Lowth. *And if I give thee counsel, wilt thou not hearken unto me?*—Rather, *wilt thou hearken unto me?* Which is undoubtedly the sense intended, unless we translate the words, as some do, without an interrogation, *thou wilt not hearken unto me.* So Jeremiah might well conclude from the king's former behaviour, for he had often been advised by him, but would never take his advice, and the prophet knew the same would be the case still, that the king would be overruled by a corrupt court and his own aversion to change his state as a king to the state of a prisoner.

Verse 16. *The king sware, As the Lord liveth, that made this soul*—That is, who gave me my life and thee thine, and who, as he is the author, so he is the

A. M. 3415. made us this soul, I will not put thee
B. C. 589. to death, neither will I give thee into
the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel; If thou wilt assuredly ^mgo forth ⁿunto the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live and thy house.

18 But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and ^othou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they ^pmock me.

20 But Jeremiah said, They shall not deliver

^m 2 Kings xxiv. 12.—ⁿ Chapter xxxix. 3.—^o Chap. xxxii. 4; xxxiv. 3; Verse 23.—^p 1 Sam. xxxi. 4.

preserver, of our life and being: who may uphold or take them away as and when he pleases. *I will not put thee to death, &c.*—Zedekiah says nothing to the prophet as to obeying his counsel, but he gives him the security of his oath that he would neither himself slay him, by giving an immediate command from himself for his being slain, nor surrender him up into the hands of those princes who, he perceived, sought his life.

Verses 17, 18. *Then said Jeremiah, Thus saith the Lord*—Here we have the good advice which Jeremiah gave him, with the reasons why the king ought to take it; reasons drawn, not from any prudence or politics of his own, but in the name of the Lord, the God of hosts, and God of Israel. *If thou wilt assuredly go forth unto the king of Babylon's princes*—Those mentioned chap. xxxix. 3, and submit thyself to them; then thy soul shall live—That is, thou shalt live; and this city shall not be burned, &c.—Thou shalt save the city from destruction by fire, and thy wives and children from suffering a violent death. It must be observed that Nebuchadnezzar was not now in person at the siege of Jerusalem, but at Riblah in Syria, chap. xxxix. 5, 9. His army was commanded by his generals; and it is to them, here termed *princes*, that Jeremiah counsels Zedekiah to go forth, and through them to submit himself to the king, by whom he had been established on the throne. *But if thou wilt not go forth, &c.*—As he had before used exhortations and promises, so here he uses warnings and threatenings to prevail with the king to take that course by which alone he could preserve Jerusalem, and himself, and family from ruin.

Verses 19, 20. *Zedekiah said, I am afraid of the Jews, &c.*—The sense seems to be, that he was afraid lest the Chaldeans, when he had given him-

thee. Obey, I beseech thee, the voice ^{A. M. 3415.} of the LORD, which I speak unto ^{B. C. 589.} thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this is the word that the LORD hath showed me.

22 And behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, ⁶Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

23 So they shall bring out all thy wives and ^athy children to the Chaldeans: and ^rthou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon, and ⁷thou shalt cause this city to be burned with fire.

⁶ Heb. Men of thy peace.—^a Chap. xxxix. 6; xli. 10.—^r Verse 18.—⁷ Heb. thou shalt burn, &c.

self up to them, should deliver him into the hands of those Jews who had fallen to them, and they should insult over and deride him, as being obliged at last to do what he had blamed, and, if he had been able, would have punished them for doing. Thus the Vulgate, *Solicitus sum propter Judæos, qui transfugerint ad Chaldaeos: ne forte tradar in manus eorum et illudant mihi.* He was conscious he had acted a base part in violating the oath of homage and fidelity which he had given to the king of Babylon, and that he was considered by many of the Jews, especially by those who had gone over to the Chaldeans, as having ruined his country by his impolitic measures. Thus he was more concerned for his honour than for his life, and the lives of his wives and children, and the safety of the whole city. And thus often great persons are more patient of death than of reproach and dishonour. *But Jeremiah said, They shall not deliver thee*—The Chaldeans will not do so base an act, but deal with thee as with a prince. God foresees all possible events, and what would be the consequence of the several counsels men propose to themselves. *Obey, I beseech thee, the voice of the Lord: so it shall be well with thee*—Let not thy fears, therefore, respecting the treatment thou wilt meet with, be a temptation to thee to disobey the command of God: for if thou doest as thou art advised to do, *thou shalt live*—Though not in that splendour in which thou now livest, yet in a much more comfortable state than if the city be taken by storm.

Verses 21-23. *But if thou refuse, this is the word that the Lord hath showed me*—Namely, what follows in the next two verses. *Behold, all the women that are left in the king of Judah's house*—The king's wives, his daughters, and the other women that belong to the king's court and family, shall be-

A. M. 3415. 24 ¶ Then said Zedekiah unto
B. C. 589. Jeremiah, Let no man know of these
words, and thou shalt not die.

25 But if the princes hear that I have talked
with thee, and they come unto thee, and say
unto thee, Declare unto us now what thou
hast said unto the king, hide it not from us,
and we will not put thee to death; also what
the king said unto thee: -

26 Then thou shalt say unto them, ^a I pre-
sented my supplications before the king, that

^a Chap. xxxvii. 20.—^t Chap. xxxvii. 15.—^s Heb. they

come a prey to the chief officers of the king of Babylon's army. *And those women shall say, Thy friends have set thee on, &c.*—They shall tell thee that, for these thy calamities, thou mayest thank thy hearkening to thy priests and false prophets; (called in the Hebrew *the men of his peace*, because they soothed up the king with the promises of peace;) in other words, those very women shall then reproach thee for having suffered thyself to be ensnared by the ill advice of thy friends, and brought under insuperable difficulties. They will say to thee, *Thy feet are sunk in the mire*—Thou art plunged into calamities from which thou canst not extricate thyself. *And they are turned away back*—Even thy friends, by following whose counsel thou art brought into these snares and troubles, forsake thee in thy distress, every one shifting for himself. And thus shall a greater evil come upon thee than that which thou fearest, and the fear of which makes the unwilling to comply with the will of God concerning thee. *So shall they bring out all thy wives, &c.*—The prophet partly repeats and partly enlarges on the argument advanced in the former verse, with a view to prevail on the king to surrender himself to the Chaldeans. He urges, that if he would not do it, not only himself but his wives and children also would fall into his enemies' hands, and that their reflection upon him, for the misery he had brought upon them and his country, would be no small aggravation of his affliction.

Verses 24-27. *Then said Zedekiah, Let no man know of these words, &c.*—Keep what has passed between us secret, and I will keep my promise to thee of preserving thy life. These words sufficient-

he would not cause me to return ^t to A. M. 3415.
Jonathan's house, to die there. B. C. 589.

27 Then came all the princes unto Jeremiah, and asked him: and he told them according to all these words that the king had commanded. So ^s they left off speaking with him; for the matter was not perceived.

28 So ^u Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

were silent from him.—^u Chap. xxxvii. 21; xxxix. 14.

ly show that Zedekiah stood in fear of his courtiers. This is the righteous judgment of God, that those who will not sanctify the Lord of hosts in their hearts, and make him their fear, shall fear men, whom to fear is to be in a state of ignoble and miserable bondage. *But if the princes hear, &c.*—It was hardly possible that Zedekiah should have this private discourse with Jeremiah, but some or other of his courtiers should come to the knowledge of it. But here we see in what a state of miserable subjection this poor prince was to them, in that he could discourse to nobody, but they must come and inquire what he had said. *Thou shalt say, I presented my supplication, &c.*—Jeremiah had been formerly kept prisoner in Jonathan's house, chap. xxxvii. 15. But the last time he was imprisoned was in the dungeon of Hammelech, verse 6 of this chapter: a place which, perhaps, might at this time be put to some other use. *Then came all the princes to Jeremiah*—As the king suspected, so it came to pass: his private discourse with the prophet transpired, and all the princes then at court came and inquired of Jeremiah what was the substance of it. *And he told them according to all that the king had commanded*—He told them part of the truth, but not all, concealing from them the advice which he had given to the king, with relation to the questions he had proposed to him. For a man is not bound in all cases to discover the whole truth, particularly to those who have no right to the knowledge of it, which, in this case, these princes had not. *So the matter was not perceived*—The princes never got to know what was the principal subject of the king's conference with the prophet.

CHAPTER XXXIX.

This chapter contains an account, (1.) Of the taking of Jerusalem by the Chaldean army, after eighteen months siege, 1-3. (2.) Of the flight of Zedekiah, and the particulars of his punishment, after he was taken and brought before the king of Babylon, 4-7. (3.) Of the burning of the city, and removal of the people, a few of the poor only excepted, 8-10. (4.) Of the release of Jeremiah, and the kindness wherewith he was treated, in consequence of a special charge from Nebuchadnezzar, 11-14. (5.) The piety of Ebed-melech is rewarded with a promise of personal safety amidst the ensuing public calamities, 15-18.

A. M. 3416. B. C. 588. **I**N the ^aninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

B. C. 588. **2** And in the eleventh year of Zedekiah, in the fourth month, the ninth day of the month, the city was broken up.

3 ^bAnd all the princes of the king of Babylon came in, and sat in the middle gate, even Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ ^cAnd it came to pass, that when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls: and he went out the way of the plain.

5 But the Chaldeans' army pursued after them, and ^dovertook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadrezzar king of Babylon to ^eRiblah in the land of Hamath, where he ^fgave judgment upon him.

6 Then the king of Babylon slew ^{A. M. 3416.} the sons of Zedekiah in Riblah before ^{B. C. 588.} his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover ^fhe put out Zedekiah's eyes, and bound him ²with chains, to carry him to Babylon.

8 ¶ ^gAnd the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

9 ^hThen Nebuzar-adan the ³captain ⁴of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields ⁵at the same time.

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah ⁶to Nebuzar-adan the captain of the guard, saying,

12 Take him, and ⁷look well to him, and do him no harm; but do unto him even as he shall say unto thee.

^a 2 Kings xv. 1-4; Chapter lii. 4-7. — ^b Chapter xxxviii. 17. ^c 2 Kings xxv. 4; Chap. lii. 7, &c. — ^d Chap. xxxii. 4; xxxviii. 18, 23. — ^e 2 Kings xxiii. 33. — ^f Heb. spake with him judgments, Chap. iv. 12. — ^g Ezekiel xii. 13, compared with Chap. xxxii. 4. — ^h Heb. with two brazen chains, or, fetters.

¹ 2 Kings xxv. 9; Chapter xxxviii. 18; lii. 13. — ² 2 Kings xxv. 11; Chapter lii. 15. — ³ Or, chief marshal. — ⁴ Heb. chief of the executioners, or slaughtermen, and so verses 10, 11; Gen. xxxvii. 26. — ⁵ Hebrew, in that day. — ⁶ Heb. by the hand of. — ⁷ Heb. set thine eyes upon him.

NOTES ON CHAPTER XXXIX.

Verses 1-3. *In the ninth year of Zedekiah, &c.*—See notes on 2 Kings xxv. 1-4. *And all the princes of the king of Babylon came in, and sat in the middle gate*—Or, *the gate of the centre*, as Blaney translates it, observing, “The city of Jerusalem stood upon two hills, Zion to the south, and Acra to the north, with a deep valley between them. *The gate of the centre*, as the term seems plainly to import, was a gate of communication in the middle of the valley between the two parts of the city, sometimes called *the higher and the lower city*. The Chaldeans entered the city on the north side by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart of the city, they became thereby masters at will of the whole. Zedekiah, with his troops, perceiving this, fled out of the opposite gate on the south side.” *Even Nergal-sharezer, Samgar-nebo, &c.*—It was customary among the Chaldeans to give the names of their idols, as an additional title or mark of honour, to persons of distinction: see note on Isa. xxxix. 1. *Nergal* was the name of an idol worshipped by the *Cuthites*, 2 Kings xvii. 30. *Nebo* was a *Babylonish deity*, Isa. xlv. 1.

Verses 4-10. *They fled by the gate betwixt the two walls*—Betwixt the wall and the outworks, or

betwixt the old wall of the city and the new one which Hezekiah built, of which mention is made 2 Chron. xxxii. 5. See note on 2 Kings xxv. 4. Blaney thinks it probable that between these two walls there might be a private postern through which the king and his followers might slip out unperceived by the besiegers, who surrounded the city, and undoubtedly kept a strict watch on the principal gates. *The Chaldean army pursued, &c.*—For an illustration of this and the five following verses, see notes on 2 Kings xxv. 5-12.

Verses 11, 12. *Now Nebuchadrezzar gave charge concerning Jeremiah*—He had undoubtedly been informed of the advice which Jeremiah had given, both to the king and people, to submit themselves to his authority: which advice, if it had been taken, would have prevented the charge and labour of so long a siege, and the bloodshed that attended it. *Saying, Take him and look well to him*—Through this order of the king of Babylon, God fulfilled his promise made chap. xv. 11, *I will cause the enemy to treat thee well in the day of evil*. Jeremiah had been faithful to his God as a prophet, and now God approves himself faithful to him, and the promise he had made him. Now he is comforted, according to the time wherein he had been afflicted, and sees many fall on each hand while he is safe. *The false*

A. M. 3416. 13 So Nebuzar-adan the captain of
B. C. 588. the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, ¹ and took Jeremiah out of the court of the prison, and committed him ² unto Gedaliah the son of ¹ Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to ^m Ebed-melech the Ethi-

opian, saying, Thus saith the LORD A. M. 3416.
of hosts, the God of Israel; Behold, B. C. 588.
ⁿ I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD: and thou shalt not be given into the hand of the men of whom thou art afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but ^o thy life shall be for a prey unto thee: ^p because thou hast put thy trust in me, saith the LORD.

¹ Chapter xxxviii. 28. — ^k Chapter xl. 5. — ^l Chapter xxvi. 24.
^m Chap. xxxviii. 7, 12.

ⁿ Daniel ix. 12. — ^o Chap. xxi. 9; xlv. 5. — ^p 1 Chron. v. 20;
Psa. xxxvii. 40.

prophets fell by those judgments which they affirmed would never come, (chap. xiv. 15,) which made their misery the more terrible to them. The true prophet escaped those judgments which he said would come, and that made his escape the more comfortable to him. The same persons who were the instruments of punishing the persecutors, were the instruments of relieving the persecuted; and Jeremiah did not the less prize his deliverance, because it came by the hand of the king of Babylon, but saw thereby more of the hand of God in it.

Verses 13; 14. *Nebuzar-adan sent and took Jeremiah out of the court of the prison*—Where he was when the city was taken, chap. xxxviii. 28; and committed him unto Gedaliah—Namely, after he had been carried out of Jerusalem with the rest of the captives as far as Ramah: see chap. xl. 1-5. Observe here, reader, a king of Israel and his princes put the Lord's prophet in prison, and a heathen king and his princes took him out! God's people and ministers have often met with fairer and kinder treatment among strangers and infidels than among those who call themselves of the holy city. St.

Paul found more favour and justice with King Agrippa than with Ananias the high-priest. But we shall meet with a more full account of Jeremiah's release, and of the kind treatment he received from the Chaldeans, in the next chapter.

Verses 15-18. *The word of the Lord came to Jeremiah when he was in the court of the prison*—These words give us to understand that this and the next three verses respect a matter which took place before the things related in the preceding part of this chapter, namely, the kindness which Ebed-melech showed to Jeremiah in his distress. Here God commissions his prophet to promise him a recompense for that kindness. He had relieved a prophet in the name of a prophet, and he is here assured he shall receive a prophet's reward. This message was delivered to him immediately after he had shown that mercy to Jeremiah; but it is mentioned here after the taking of the city, to show that, as God was kind to Jeremiah at that time, so he was to Ebed-melech for his sake; and it was a special favour to both, as they no doubt accounted it, that they were not involved in the common calamities.

CHAPTER XL.

In this, and the four following chapters, we have an account of the fate of those few Jews that were left in Canaan, after their brethren were carried into captivity to Babylon. And it is a very mournful story. For, though at first there was some prospect of their doing well, they soon appeared to be as obstinate in sin as ever, unhumiliated and unreformed, till, all the rest of the judgments threatened, Deut. xxviii., being executed upon them, that which completes the threatenings there mentioned, recorded in the last verse of that dreadful chapter, was also accomplished. The Lord shall bring thee into Egypt again. In this chapter we have, (1.) A more particular account of Jeremiah's discharge, and his settlement with Gedaliah, whom Nebuchadnezzar had made governor of the poor Jews, 1-6. (2.) The great resort of the fugitive Jews from the neighbouring countries to Gedaliah, and their agreeable condition with him, 7-12. (3.) Gedaliah is informed of a treacherous design formed against his life by Ishmael, a Jewish prince, instigated by the king of the Ammonites, but does not credit the information, 13-16.

A. M. 3416.
B. C. 588.

THE word that came to Jeremiah from the LORD, ^a after that Nebuzar-adan the captain of the guard had let him go from Ramah, when he had taken him being bound in ¹ chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and ^b said unto him, The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: ^c because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which ² were upon thy hand. ^d If it seem good unto thee to come with me into Babylon, come; and ³ I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, ^e all the land is before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he*

^a Chapter xxxix. 14.—¹ Or, *manacles*.—^b Chapter i. 7.
^c Deut. xxix. 24, 25; Dan. ix. 11.—² Or, *are upon thy hand*.
^d Chap. xxxix. 12.—³ Heb. *I will set mine eye upon thee*.

NOTES ON CHAPTER XL.

Verse 1. *The word which came to Jeremiah, &c.*—This relates to the prophecy recorded chap. xlii. 7, which was occasioned by the story that here follows concerning Ishmael's conspiracy against Gedaliah. After that Nebuzar-adan had let him go from Ramah—After Jeremiah was taken out of the court of the prison, he was carried, probably by mistake, expressly contrary to Nebuchadnezzar's orders, among the other prisoners to Ramah, a city in the tribe of Benjamin near Gibeon. Here, it seems, the mistake was discovered, and the prophet was discharged by the special order of the court.

Verses 2-4. *The captain of the guard said, The Lord thy God hath pronounced this evil, &c.*—Although each of the Gentile or heathen nations worshipped its peculiar god or gods, yet they did not reject or deny the gods of other nations; and therefore the captain of the guard speaks here to Jeremiah of Jehovah as his God, and the God of the Jews, and attributes all the calamities which had befallen this people to the indignation of this their God against them, because they had not obeyed and served him as they ought to have done. This seems a much more probable interpretation of Nebuzar-adan's words than to understand them as expressive of his faith in the living and true God, of whom it is likely he knew little or nothing. *And now, behold, I loose thee this day, &c.*—This captain of the guard, like a faithful servant, remembers his prince's orders about the prophet, and offers to him greater

said, Go back also to Gedaliah the son of Ahikam the son of Shaphan,

A. M. 3416.
B. C. 588.

^f whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 ^g Then went Jeremiah unto Gedaliah the son of Ahikam to ^h Mizpah; and dwelt with him among the people that were left in the land.

7 ⁱ Now when all the captains of the forces which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of ^k the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, ¹ even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of

^e Gen. xx. 15.—^f 2 Kings xxv. 22.—^g Chapter xxxix. 14.
^h Judges xx. 1; 1 Sam. vii. 5, 6; 1 Kings xv. 22.—ⁱ 2 Kings xxv. 23.—^k Chapter xxxix. 10.—¹ Chap. xli. 1.

favour than to any of the other prisoners. With respect to them, he uses the power which conquest had given him over them, and they must go whither the king of Babylon pleased to send them; but he gives Jeremiah liberty to choose whether he would go along with him to Babylon, or stay in his own country, assuring him that if he would go to Babylon he would take particular care of him.

Verses 5, 6. *Now while he was not yet gone back*—Hebrew, *וְעַד שֶׁלֹּא יָשׁוּב*, *while he would not yet return, he said, &c.*—The prophet seems to have been in doubt at first what course to take. The Chaldee reads the clause, *If thou wilt not abide [here] go back to Gedaliah*, understanding the verb *יָשׁוּב* as if it were derived from *יָשַׁב*, *to abide*, words of a like sound having often a promiscuous signification. This Gedaliah was a person of considerable interest and authority. *So the captain of the guard gave him victuals and a reward*—It was by the particular order of Nebuchadnezzar that the prophet was used in this kind manner. *Then went Jeremiah unto Gedaliah to Mizpah*—A town in the confines of Judah and Benjamin, where Gedaliah fixed his residence, being a place of note in the times of the judges, and afterward rebuilt by King Asa. See the margin.

Verses 7-10. *Now when all the captains of the forces heard, &c., they came to Gedaliah*—By the taking of Jerusalem the Chaldeans made a complete conquest of Judea; whereupon that part of the Jewish army which had escaped destruction dis

A. M. 3416. Ephai the Netophathite, and Jeza-
B. C. 588. niah the son of a Maachathite, they
and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah, ⁴to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer-fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to

the land of Judah, to Gedaliah, unto A. M. 3416.
Mizpah, and gathered wine and B. C. 588.
summer-fruits very much.

13 ¶ Moreover, Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah.

14 And said unto him, Dost thou certainly know that ^mBaalis the king of the Ammonites hath sent Ishmael the son of Nethaniah, ⁵to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, Thou shalt not do this thing: for thou speakest falsely of Ishmael.

⁴ Heb. to stand before, Deut. i. 38.

^m Chap. xli. 10.—⁵ Heb. to strike thee in soul?

persed themselves into several parts of the country. *And Gedaliah sware unto them*—They might reasonably suspect that the Chaldeans would have a jealous eye upon any conflux of people to Jerusalem, especially military men, and therefore might be somewhat suspicious of him, who was the Chaldean deputy governor; the securing them from fears on that account was the cause of Gedaliah's giving them this voluntary oath; *saying, Fear not to serve the Chaldeans*—The same advice Jeremiah had formerly given to the Jews, chap. xxvii. 11. *As for me, I will dwell at Mizpah, to serve the Chaldeans*—I keep my residence here, a place upon the frontiers, that I may be ready to obey any orders that the king of Babylon sends me by his servants. *But ye, gather ye wine, and summer-fruits, and oil*—But do you live in the country, and gather such fruits as the country affords, and do not fear being spoiled of them; but do as ye used to do in the times of the greatest peace and security. *Wine and oil* are here put by a metonymy for *grapes and olives*. It was now about the month of August, which was the proper season for gathering in the summer-fruits in that country.

Verses 11, 12. *Likewise when all the Jews that were in Moab, &c.*—Probably, upon the king of Babylon's first invading Judea, many fled, and more as he proceeded in his conquests, overrunning the country; and it is likely, at the taking of the city, many escaped and fled into different countries, as they had opportunity, or judged this or that country would be the safest place of refuge. Some, therefore, fled to Moab, some to Ammon, some to Edom,

and some to other countries; but when they heard that the king of Babylon had appointed a governor over the country of their own nation and religion, they returned, and, there being few people left in the land, which was of itself wonderfully fruitful, they gathered a great quantity of grapes and other summer-fruits, such as it produced.

Verses 13–16. *Johanan the son of Kareah came to Gedaliah, &c.*—They had been with him before, verses 8, 9, but now they come to discover to him a conspiracy formed against his life. *And said, Dost thou certainly know, &c.*—Or, rather, *Dost thou not know, &c.*; (which is evidently the sense intended,) *that the king of the Ammonites hath sent Ishmael to slay thee?*—The king of the Ammonites had concerted this matter with Ishmael, with a design to make the Jews, who still remained in their own country, his vassals: see chap. xli. 10. *But Gedaliah believed them not*—Not being credulous, or of a suspicious temper. *Then Johanan spake to Gedaliah secretly*—Finding that Gedaliah took little notice of what he had spoken to him in the presence of the other captains, he goes to him secretly, and offers him his service to prevent the stroke designed against him, suggesting to him, that if he did not value his own life, yet he ought to consider in what a destitute condition the people would be, in case he should be cut off: they were at present but a small remnant, and if that calamity should happen, even this remnant would also perish. *But Gedaliah said, Thou shalt not do this thing, for thou speakest falsely of Ishmael*—Gedaliah shows in this instance more of that charity that *thinks no evil*, than of that

prudence and discretion which became a chief magistrate. He ought to have been particularly on his guard against one, concerning whose mischievous designs he had received such information; but, alas!

he placed too great confidence in the fidelity of those about him, and this proved ruinous, both to himself and to the poor people whom he was appointed to govern and protect.

CHAPTER XLI.

The black cloud that appeared to be gathering in the foregoing chapter here bursts in a dreadful storm. (1.) Gedaliah, and all the Jews that were with him, are barbarously slain by Ishmael, and a pit is filled with their dead bodies, 1-3, 9. (2.) Eighty devout men who were going to bewail the ruins of Jerusalem and the temple are drawn in by Ishmael, and all, except ten, are likewise murdered, 4-8. (3.) The people that escape the sword are taken prisoners by Ishmael, and carried off toward the country of the Ammonites, 10. (5.) By the courage and conduct of Johanan, though the death of the slain is not revenged, yet the prisoners are recovered, and he, now becoming their commander in chief, designs to carry them into the land of Egypt, to avoid the resentment of the Chaldeans, 11-18.

A. M. 3416.
B. C. 588. **N**OW it came to pass in the seventh month, ^a that Ishmael the son of Nethaniah the son of Elishama, of the seed royal, and the princes of the king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah; and there they did eat bread together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and ^b smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governor over the land.

3 Ishmael also slew all the Jews, A. M. 3416.
B. C. 588. that were with him, even with Gedaliah, at Mizpah, and the Chaldeans that were found there, and the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew it,

5 That there came certain from Shechem, from Shiloh, and from Samaria, even fourscore men, ^c having their beards shaven; and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to ^d the house of the LORD.

^a 2 Kings xxv. 25; Chap. xl. 6, 8. — ^b 2 Kings xxv. 25.

^c Lev. xix. 27, 28; Deut. xiv. 1; Isa. xv. 2. — ^d 2 Kings xxv. 9; 1 Sam. i. 7.

NOTES ON CHAPTER XLI.

Verse 1. *Now, in the seventh month*—Answering partly to our September, and partly to October; two months after the taking of Jerusalem. The murder of Gedaliah gave occasion to the fasts of the seventh month, which the Jews observed after their return from captivity, Zech. vii. 5, 8, 19. *Ishmael the son of Nethaniah*—The same Ishmael that came to Gedaliah, chap. xl. 8, 9, and to whom he swore protection; *of the seed royal*—Being of the family of David, he supposed he had a greater right to the government than Gedaliah, and therefore seems to have borne him a grudge: on which account he was the fitter instrument for the king of the Ammonites to make use of; *and the princes of the king, even ten men with him*—Some of the chief officers of state belonging to Zedekiah. These, undoubtedly, brought a great number of others with them in their retinue, or else they could not have made such a destruction as they did.

Verses 3, 4. *Ishmael also slew all the Jews and the men of war*—That is, all that joined in opposing him, and in assisting Gedaliah: for several of the commanders, as well as the greater part of the people, were still left alive, as appears by the sequel of the story. *And on the second day after, &c., no man knew it*—That is, no man who lived at any considerable distance from Mizpah, for Ishmael undoubtedly

used every means in his power to keep this slaughter secret, lest the news of it should reach the ears of some of the Chaldean commanders, and so he should be prevented from making his escape.

Verse 5. *There came fourscore men, having their beards shaven, &c.*—“These were tokens of great mourning, by which these persons expressed their grief for the destruction of Jerusalem and the temple. Such expressions of sorrow were forbidden to be used at funeral obsequies, Lev. xix. 27, 28; but might be lawfully used upon other mournful occasions. *With offerings and incense to bring them to the house of the Lord*—Some understand this as if devout persons brought their oblations to the place where the altar formerly stood, which they looked upon as consecrated ground; a custom, they think, countenanced by the words of Baruch, chap. i. 10, where the exiles at Babylon are supposed to send money to buy offerings for the altar of the Lord, after that Jerusalem was taken and burned. Others by the house of the Lord understand an altar or place of worship erected by Gedaliah at Mizpah; in imitation of that which was formerly set up there by Samuel, which place continued to be a *proseucha*, or place of worship, in after times, as appears from 1 Mac. iii. 46. There were many such sanctuaries or places of worship, both in Judea and elsewhere, among the Jewish dispersions.”—Lowth.

A. M. 3416. 6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them,¹ weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, and cast them into the midst of the pit, he, and the men that were with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and slew them not among their brethren.

A. M. 3416. 9 Now the pit wherein Ishmael had cast all the dead bodies of the men, whom he had slain² because³ of Gedaliah, was it⁴ which Asa the king had made for fear of Baasha king of Israel: and Ishmael the son of Nethaniah filled it with them that were slain.

10 Then Ishmael carried away captive all the residue of the people that were in Mizpah,⁵ even the king's daughters, and all the people that remained in Mizpah,⁶ whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to⁷ the Ammonites.

¹ Heb. in going and weeping.—² Or, near Gedaliah.—³ Heb. by the hand, or, by the side of Gedaliah.

⁴ 1 Kings xv. 22; 2 Chron. xvi. 6.—⁵ Chap. xliii. 6.—⁶ Chap. xl. 7.—⁷ Chap. xl. 14.

Verses 6-8. *And Ishmael went forth to meet them, weeping all along as he went*—As if he sympathized with them, and bewailed, as they did, the desolations of Jerusalem. He appears to have been a complete hypocrite. *As he met them he said, Come to Gedaliah*—He invites them to the new governor for protection, as if he had been one of his courtiers and friends, and by these arts conceals his bloody design against them. *And when they came into the midst of the city*—Whence they could not easily escape; *Ishmael slew them*—Though they had given him no provocation, and indeed, as it seems, were entire strangers to him. And, no doubt, he took the offerings they had brought, and converted them to his own use: for he that did not hesitate to commit such a murder certainly would not scruple to commit sacrilege. *And cast them into the midst of the pit*—The words, and cast them, are not in the Hebrew, which is literally, *slew them in the midst of the pit*. So also the LXX., εσφαξεν αὐτοὺς εἰς τὸ φρεαρ. The Complutensian edition, however, supplies καὶ ἐνεβαλεν, and cast them, which accords with the reading of the Syriac. The Vulgate renders the clause, interfecit eos Ismael circa medium lacu: *Ishmael slew them about the middle of the lake, or, pool*; and Blaney reads, *Ishmael massacred them at the pit*. *He and the men that were with him*—Hired, it seems, to assist him in this bloody work. *But ten men were found that said, Slay us not, for we have treasures, &c.*—He slew seventy of them, but the remaining ten pleading for their lives, and urging that they had estates in the country of corn, oil, and honey, his covetousness prevailed over his cruelty, and he spared their lives, to become master of their property.

Verse 9. *Now the pit was it which Asa had made, &c.*—The word בור, here and elsewhere rendered pit, frequently signifies, a cistern, basin, or, reservoir; a large place made for receiving rain-water; which seems to be the meaning of the word here. This pit, or reservoir, Asa, who built and fortified

Mizpah, at the time he was at war with Baasha king of Israel, caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article as water in case of a siege. Reservoirs of this kind were much in use in Palestine, as Jerome tells us, in his commentary upon Amos iv. 7, 8. And Josephus testifies the advantage of them to the besieged when he tells us that, when Masada was reduced to the greatest distress for want of water, it was relieved by a fall of rain in the night, which filled all the reservoirs, *Antiq. lib. xiv. cap. 14*. Each private family seems also to have had one of these reservoirs for its own use. *Drink ye every one the waters of his own cistern*, בורו, his pit, or, reservoir, says Rabshakeh to the people of Jerusalem, Isa. xxxvi. 16.

Verses 10-13. *Ishmael carried away captive all the residue of the people*—All that he did not slay: see note on verse 3; and among the rest Zedekiah's daughters, who had been left to the care of Gedaliah, when his sons were slain. These, it seems, being recovered by Johanan, were taken with him into Egypt, where they perished among the other Jews. *And Ishmael departed to go over to the Ammonites*—Probably intending to make a present of the captives he was taking with him, to Baalis king of Ammon, by whom he had been instigated to the murder of Gedaliah. *But when Johanan, and all the captains heard, &c.*—It would have been well if Johanan, when he gave information to Gedaliah of Ishmael's treasonable design, had stayed with him; for he and his captains, and their forces, might have been a life-guard to him, and a terror to Ishmael, and so have prevented the mischief, without the effusion of blood. *They took all the men, and went to fight with Ishmael*—Upon receiving notice of the murders he had committed, and which way he had gone, they pursued him, and found him by the great waters that are in Gibeon—Called the pool of Gibeon, of which we read 2 Sam. ii. 13. *Now when all the people which were with Ishmael*—Namely, the poor cap-

A. M. 3416.
B. C. 588.

11 ¶ But when Johanan the son of Kareah, and all ^k the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by ^l the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped

^k Chap. xl. 7, 8, 13.—^l 2 Sam. ii. 13.

tives whom he was taking into the land of the Ammonites; *saw Johanan, &c., they were glad*—As they might well be, to see a probability of escaping out of the hands of the bloody man who had slain so many of their brethren: and they presently found an opportunity to wheel about, and come over to Johanan and his captains, Ishmael not attempting to detain them, but readily quitting his prey to save his life.

Verses 16–18. *Then took Johanan and the captains, all the remnant of the people, &c.*—It would have been a happy thing, if Johanan, when he had rescued the captives, would have sat quietly down with them, in the land of Judah, and governed them peaceably as Gedaliah did; but, instead of that, he is for leading them into the land of Egypt, as Ishmael would have led them into the land of the Ammonites; so that, though he got the command of them in a better way than Ishmael did, yet he did not use it much better. Gedaliah, who was of a meek and quiet spirit, was a great blessing to them; but Johanan, who was of a fierce and restless disposition, seems to have been permitted to get the command of them for their hurt, and to complete their ruin,

from Johanan with eight men, and <sup>A. M. 3416.
B. C. 588.</sup> went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after *that* he had slain Gedaliah the son of Ahikam, *even* mighty men of war, and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of ^m Chimham, which is by Bethle-hem, to go to enter into Egypt.

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, ⁿ whom the king of Babylon made governor in the land.

^m 2 Sam. xix. 37, 38.—ⁿ Chapter xl. 5.

even after they were, as they thought, redeemed. Thus did God still walk contrary to them, and thus did evil still pursue this sinful people. *And they departed and dwelt in the habitation of Chimham*—The same parcel of ground, probably, that David gave to Chimham, the son of Barzillai: see 2 Sam. xix. 38–40. Here Johanan made his headquarters, steering his course toward Egypt, either from a personal affection to that country, or an ancient national confidence in the Egyptians for help in distress. *Because of the Chaldeans*—As the person, whom Nebuchadnezzar had made governor in the land, was slain, it was not unreasonable for them to think that Nebuchadnezzar would consider the murder of him as an affront done to himself; and though Johanan had no hand in that villainous act, yet he did not know, but the king of Babylon, being unacquainted with all the parties among the Jews, might look upon all that remained in the country as guilty, and might revenge the murder of his deputy governor upon them all. He therefore chooses for them a habitation, from whence they might, in a short time, go down into Egypt, which was Johanan's design, as we shall read in the next chapter.

CHAPTER XLII.

In this chapter, (1.) Johanan and the other captains of the poor Jews in Canaan solicit Jeremiah to pray for God's direction, respecting the course they should take, solemnly engaging to follow it, 1–6. (2.) By God's order Jeremiah encourages them to remain in Judea, assuring them that there only they would be safe and prosperous, 7–12. (3.) He dissuades them from going to Egypt, as what would ruin them, 13–18. (4.) He admonishes them that their dissimulation, in thus consulting God, when they were determined to follow their own will, would be punished with destruction by the sword, famine, and pestilence, 19–22.

A. M. 3416. **THEN** all the captains of the forces, B. C. 588. ^a and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ¹ Let, we beseech thee, our supplications be accepted before thee, and ^b pray for us unto the LORD thy God, *even* for all this remnant; (for we are left *but* ^c a few of many, as thine eyes do behold us:)

3 That the LORD thy God may show us ^d the way wherein we may walk, and the thing that we may do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words; and it shall come to pass, *that* ^e whatsoever thing the LORD shall answer you, I will declare *it* unto you, I will ^f keep nothing back from you.

5 Then they said to Jeremiah, ^g The LORD be a true and faithful witness between us, if

we do not even according to all things ^{A. M. 3416.} for the which the LORD thy God shall ^{B. C. 588.} send thee to us.

6 Whether *it* be good, or whether *it* be evil, we will obey the voice of the LORD our God, to whom we send thee; ^h that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land, then ⁱ will I build you, and not pull *you* down, and I will plant you, and not pluck *you* up: for I ^k repent me of the evil that I have done unto you.

^a Chapter xl. 8, 13.; xli. 11.—¹ Or, *Let our supplication fall before thee.*—^b 1 Sam. vii. 8; xii. 19; Isa. xxxvii. 4; James v. 16.—^c Lev. xxvi. 22.—^d Ezra viii. 21.

^e 1 Kings xxii. 14.—^f 1 Sam. iii. 18; Acts xx. 20.—^g Gen. xxxi. 50.—^h Deut. vi. 3; Chapter vii. 23.—ⁱ Chap. xxiv. 6; xxxi. 28; xxxiii. 7.—^k Deut. xxxii. 36; Chap. xviii. 8.

NOTES ON CHAPTER XLII.

Verses 1-3. *Then all the captains, and all the people*—That is, both those captains, and many of the people; *came near and said unto Jeremiah*—Who was probably carried away with the other captives by Ishmael, and rescued by Johanan; *Let, we beseech thee, our supplications be accepted before thee*—Thus these men, though wretched hypocrites, yet address the prophet with great respect and reverence, and in words which implied that they thought themselves unworthy to be permitted to ask any favour of him. Probably the evidence they had had so lately of his being a true prophet of the Lord, by the accomplishment of all that he had foretold against both the city and temple, might in some measure occasion their showing him such respect. *And pray for us, that the Lord may show us the way wherein we may walk*—"It is the constant method of hypocrites to pretend an absolute submission to the will of God till that will is found to run counter to their inclinations or interest."—Lowth.

Verses 4-6. *Then Jeremiah said, I have heard you, &c.*—That is, I will do for you what you desire. *I will pray unto the Lord your God*—They called the Lord Jeremiah's God: here Jeremiah calls him *their God*, both to remind them of God's relation to them, and of their duty toward him. *And whatsoever thing the Lord shall answer, I will declare*—I will be faithful in giving you an account of what God shall reveal to me to be his will concerning you. *Then they said, The Lord be a true and faithful witness, &c.*—The words of this and the following

verse imply a perfect oath, the form of which lies in appealing to God as a witness of the sincerity of the hearts of those that swear, for a security to those to whom the oath is given: which also includes a secret challenging of God to take vengeance upon those that give that security, if they should not act according to their promise. The thing these men promise is, that they would perfectly obey God's will, whether agreeable or disagreeable to them. And they further declare they were convinced that their prosperity and happiness entirely depended upon their complying with God's will, adding, *That it may be well with us, &c.*

Verses 7-10. *And it came to pass after ten days*—Thus long they were held in suspense, perhaps to punish them for their hypocrisy, or to show that Jeremiah did not speak of himself nor what he would; for he could not speak when he would, but was obliged to wait for instructions; *the word of the Lord came unto Jeremiah*—Namely, the word mentioned, chap. xl. 1, to which the contents of the last two chapters, and the preceding part of this, are but an historical preface. *Then called he Johanan, and all the captains, &c.*—What the Lord had revealed to him he declared publicly, both to the captains and to all the people, to those in the lowest as well as to those in the highest station; and that fully and faithfully as he had received it. *Thus saith the Lord, the God of Israel*—If Jeremiah had been desired to direct them by his own prudence, probably he could not have determined what to advise them to, the case being certainly difficult: but what he has

A. M. 3416. 11 Be not afraid of the king of
B. C. 588. Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: ¹ for I am with you, to save you, and to deliver you from his hand.

12 And ^m I will show mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 But if ⁿ ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread: and there will we dwell:

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel; If ye ^o wholly set ^p your faces to enter into Egypt, and go to sojourn there;

¹ Isa. xliii. 5; Rom. viii. 31.—^m Psa. cvi. 45, 46.—ⁿ Chap. xlv. 16.—^o Deut. xvii. 16; Chap. xlv. 12, 13, 14.—^p Luke ix. 51.—^q Ezek. xi. 8.—² Heb. shall cleave after you.

to advise is, that which the Lord God of Israel, to whom they had sent him, directed to be said. *If ye will still abide in this land*—That is, If you will give up all thoughts of going into the land of Egypt, and abide where you are, or in any part of Judea under subjection to, and in the protection of, the king of Babylon, into whose power I have given you; then will I build you, &c.—Then will I see to your security and prosperity, and make you a happy people, *For I repent me of the evil, &c.*—I am satisfied with the punishment which your nation hath undergone, and now, if you do not destroy yourselves by new acts of disobedience, I will change the course of my providence toward you. God is said in Scripture to repent when he alters the outward methods of his providence toward any people or individual: see note on Gen. vi. 6.

Verses 11, 12. *Be not afraid of the king of Babylon*—As if he had said, I know what you are afraid of; you fear lest the king of Babylon should send a force against you and utterly root you out, because one of your nation hath murdered his viceroy Gedaliah; but suffer not your passion of fear to rise too high on this account, and make you flee into Egypt. *For I am with you to save you*—For you shall have my presence with you, to deliver and preserve you, so that Nebuchadnezzar shall have neither inclination nor power to do you any harm. *I will show mercies unto you that he may have mercy, &c.*—We are beholden to God for all the compassion and kindness which we meet with from men; though we may receive good from their hands, it is God who inclines their hearts to do it. *And cause you to return to your own land*—The mercy which God here promises

16 Then it shall come to pass, that ² the sword, ^a which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, ² shall follow close after you there in Egypt; and there ye shall die.

17 ³ So shall it be with all the men that set their faces to go into Egypt to sojourn there; they shall die ^r by the sword, by the famine, and by the pestilence: and ^s none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been ^t poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ^u ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more.

² Heb. so shall all the men be.—^r Chap. xxiv. 10; Verse 22. ^a Chapter xlv. 14, 23.—^s Chap. vii. 20.—^t Chap. xviii. 16; xxiv. 9; xxvi. 6; xxix. 18, 22; xlv. 12; Zech. viii. 13.

these men is, that the king of Babylon should give them liberty to go every one to his own inheritance; for at present they were banished by their own fears from their own houses and estates, though not from their own country.

Verses 13–18. *But if ye say, We will not dwell in this land, neither obey*—Hebrew, *לבלתי שמוע*, so as not to obey. If they did not continue in their own land, they disobeyed the voice of the Lord. *Saying, No; we will go into the land of Egypt, where we shall see no war, &c.*—Their great sin was unbelief: they would not take the promise of God as a security to them for a quiet and peaceable abode, and a supply of all their wants, in Judea: but they resolved to go into Egypt, where they expected to have a greater certainty of peace and plenty. Therefore the Lord declares by his prophet, that the evils which they feared in Canaan should overtake them with double violence in Egypt, namely, both the sword and famine, by which they should die, and that they should be an execration and an astonishment, a curse and a reproach, (verse 18,) as God had threatened to make the inhabitants of Jerusalem, chap. xxiv. 9, and xxix. 18, where see the notes. *And ye shall see this place no more*—And in this, saith God, will I deal worse with you than with those who were carried captive to Babylon; many of them shall return, after the time fixed for the duration of their captivity is expired, but you shall return into this land no more. There was this aggravation in the sin of those Jews to whom God was now speaking by his prophet, that they had lately seen his words, by the same prophet, fully verified; yet would not take warning, but ran into the same sin of unbelief.

A. M. 3416. B. C. 588. 19 ¶ The LORD hath said concerning you, O ye remnant of Judah; * Go ye not into Egypt: know certainly that I have *admonished you this day.

20 For ^s ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, ^y Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do it.

* Deut. xvii. 16.—⁴ Heb. testified against you.—⁵ Or, ye have used deceit against your souls.

Verse 19. *The Lord hath said, Go ye not into Egypt*—The good prophet, knowing how much it concerned this people to believe and obey the message God had sent to them by him, repeats again what he had urged before, assuring them it was by the command of the Lord that he said it. *Know certainly that I have admonished you this day*—Hebrew, הֵעִידָתִי בָנְכֶם, have testified to you, or, admonished you before witnesses. "God commanded the Jews, by Moses, not to have any commerce with Egypt, that they might not practise the idolatrous customs of that country, (Lev. xviii. 3,) with whose idolatries they had been defiled during their sojourning there. Afterward he often reproved them by his prophets for making alliances with Egypt. And there were particular reasons, at this time, for so severe a prohibition, as the words here and in the context import, namely, because the Jews either learned several of their idolatrous practices from the Egyptians, or, at least were confirmed in those evil customs by their example. Besides, it was the rival kingdom that contended for empire with the Babylonians; and so the Jews going into Egypt for protection was, in effect, refusing to submit themselves to the king of Babylon, to whom God had decreed the government of Judea and all the neighbouring countries, chap. xxvii. 6."—Lowth.

Verses 20–22. *For ye dissembled in your hearts*—Hebrew, הִתְחַמֵּתִי, have used deceit. They acted

21 And now I have this day declared *it* to you; but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly that ^z ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire ⁶ to go and to sojourn.

^y Verse 2.—^z Verse 17; Ezekiel vi. 11.—⁶ Or, to go to sojourn.

deceitfully, either toward God, calling him to bear witness to their sincerity in a matter in which they were not sincere; or toward the prophet, sending him to inquire of God for them, and promising to act according as God should direct, when they never intended it; or, toward their own souls, as the margin reads it. Thus Blaney, *Surely ye have practised deceit against your own souls*, following the Masoretic reading of the margin, confirmed by twenty-two MSS. and five editions. The LXX. read οτι επονηρενσασθε εν ψυχαις υμων; for you have acted wickedly in your souls, and the Vulgate, because you have deceived your souls. *Now I have this day declared it to you*—I went, according to your desire, to inquire of God for you; he revealed his will to me respecting you, and now I have as faithfully told you what it is. *But ye have not obeyed, &c.*—Or, will not obey. If it be asked how Jeremiah knew they would not obey God's will in this instance, inasmuch as they had not yet declared their minds to him, it must be answered, God had made their intentions known to him. *Now therefore know certainly that ye shall die by the sword, &c.*—You think to avoid death by going to Egypt to sojourn for a little time, but you shall perish there, and that by those very deaths which, by going thither, you seek to avoid. Observe, reader, we must expect disappointment, misery, and ruin to follow actions done in disobedience to the revealed will of God

CHAPTER XLIII.

Here, (1.) Johanan and his companions, pretending that Jeremiah's faithful admonitions were not of God, but from Baruch, disregard them, and go to Egypt, taking the prophet along with them, 1–7. (2.) God sends them another message, importing, that the Chaldeans should quickly pursue them into Egypt, and ravage that country, 8–13.

A. M. 3416. B. C. 588. AND it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God

* Chap.

NOTES ON CHAPTER XLIII.

Verses 2, 3. *Then spake Azariah, the son of Hoshaiiah*—Called Jazaniah, chap. xlii. 1. We may

had sent him to them, even all these words, A. M. 3416. B. C. 588.

2 * Then spake Azariah the son of Hoshaiiah, and Johanan the son of Kareah, and all

xlii. 1.

observe many like instances in the books of Kings and Chronicles, of the same persons being called by two different names. *And all the proud men*—They

A. M. 3416. the proud men, saying unto Jeremiah,
B. C. 588.

Thou speakest falsely: the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took ^b all the remnant of Judah, that were returned from all nations,

^b Chap. xl. 11, 12.—^c Chap. xli. 10.—^d Ch. xxxix. 10; xl. 7.

who refused to obey Almighty God when his commands crossed their own inclinations. *Saying unto Jeremiah, The Lord hath not spoken by thee*—The constant method of hypocrites and infidels, who pretend they are not satisfied of the truth of divine revelation, when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites. *But Baruch the son of Neriah setteth thee on against us*—They would not directly accuse Jeremiah of partiality toward, or confederacy with, the Chaldeans, as his enemies had done formerly, (chap. xxxvii. 13,) but they lay the blame upon Baruch, whom they knew to be an intimate companion of Jeremiah's, and to have been kindly used by the Chaldeans upon Jeremiah's account.—Lowth.

Verses 4-7. *So Johanan and all the captains, &c., obeyed not, &c.*—That is, they resolved not to obey the message God had sent them by Jeremiah; but took all the remnant of Judah that were returned, &c.—The resolution which they had formed they presently put in practice. Though Jeremiah and Baruch, and probably many of the people, were not willing to go along with them, yet these rebellious captains forced them to go; so that the prophet and his pious friends were now a kind of prisoners to their own countrymen. *So they came into the land of Egypt*—Their great inclination to go into Egypt arose, as has been intimated, from a supposition that they should be safer there from the Babylonians, who, they thought, might injure them at any time while they stayed in Judea; but would not venture to attack Egypt, on account of its strongly fortified cities, which commanded the passes into the country, and the various channels of the Nile, which were great obstructions to the march of an army. *Thus they came even to Tahpanhes*—One of the principal cities of Egypt, and a place of residence for their kings. The word is contracted to *Hanes*, Isa. xxx. 4, and joined with *Zaan*, the chief city of the kingdom. *Tahpanhes* gave a name to a queen of Egypt, (1 Kings xi. 19,) and is supposed by many to be the same city which was afterward called

whither they had been driven, to A. M. 3416.
dwelt in the land of Judah; B. C. 588.

6 *Even* men, and women, and children, ^a and the king's daughters, ^d and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD: thus came they *even* to ^e Tahpanhes.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which is at

^a Chap. ii. 16; xlv. 1; called *Hanes*, Isa. xxx. 4.

Daphnæ Pelusiaca. In this behaviour of the Jews we have an instance of great impiety joined to hypocrisy. They had promised with an oath to follow the advice of the prophet; but, because his counsel was not agreeable to their inclinations, they went down into Egypt, and even charged the prophet with speaking falsely in the name of the Lord. In these Jews we see a picture of those persons who, upon some occasions, express their zeal and good intentions, but reject the most wholesome counsels when those counsels thwart their passions, and are in opposition to what they have secretly purposed. With respect to Jeremiah, it may be observed, God suffered him to be carried to Egypt, that he might there denounce the ruin of the Egyptians as well as of the Jews, who had put their trust in them. Wherever the wicked are, the hand of God finds them out; and those who think, by disobeying him, to avoid the evils which they dread, and to that end make use of unlawful means, fall by those very means into the evils they expect to shun, and are confounded in their hope.

Verses 8, 9. *Then came the word of the Lord to Jeremiah in Tahpanhes*—Jeremiah was now among idolatrous Egyptians and treacherous Israelites, yet here the word of the Lord came to him, and he prophesied. God can visit his people with his grace, and the revelations of his mind and will, wherever they are; and when his ministers are bound, his word is not bound. When Jeremiah went into the land of Egypt, not out of choice, but by constraint, God withdrew not his wonted favour from him. And what he received of the Lord he delivered to the people. Wherever we are, we must endeavour to do good; for that is our business in this world. *Saying, Take great stones in thy hand*—Such as are used as foundation-stones; and *hide them in the clay in the brick-kiln*—Or furnace. The Vulgate reads, *in crypta, quæ est sub muro lateritio, in the hollow place, or vault, which is under the brick wall*; and the LXX., *ἐν τριπόρῳ*, in the place before the gate which is at the entry of Pharaoh's house—

A. M. 3416. the entry of Pharaoh's house in
B. C. 588. Tahpanhes, in the sight of the men
of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 ^g And when he cometh, he shall smite the land of Egypt, and deliver ^h such as are for death to death; and such as are for captivity

^f Chap. xxv. 9; xxvii. 6; Ezek. xxix. 18, 20. — ^g Chap. xlv. 13; xlvii. 13. — ^h Chap. xv. 2; Zech. xi. 9.

Which, however, might be a great way from the palace itself; the courts of great kings being almost equal to a city, for extent, in ancient times: particularly the palace of Babylon was four miles in compass, according to Diodorus Siculus: *in the sight of the men of Judah*—Hebrew, *אנשים יהודים*, literally, of men Jews; which signifies indefinitely some of that nation; not as in our present translation, which seems to imply, that the presence of all the Jewish emigrants was required; for in that case the reading would at least have been, with the definite article prefixed, *האנשים היהודים*, the men the Jews. see Blaney. Jeremiah was not ordered to place these stones thus in the presence of the Egyptians, who were unacquainted with his prophetic character, but in the sight of the Jews to whom he was sent; at least some of them, who might attest what they had seen to others; in order that, since he could not prevent their going into Egypt, he might bring them to repent of their going.

Verses 10, 11. *And say, Thus saith the Lord, I will send Nebuchadrezzar, &c.*—God now commands his prophet to expound to the Jews the design of the order given him in the preceding verse. The stones hid in the clay, at the entry of Pharaoh's house, were intended to be a sign that the king of Babylon should make himself master of that royal city, and set his throne in that very place. This minute circumstance is particularly foretold, that, when it was accomplished, they might be put in mind of the prophecy, and confirmed in their belief of the extent and certainty of the divine prescience; to which the smallest and most contingent events are evident. God calls Nebuchadnezzar his servant, because in this instance he should execute God's will, accomplish his purposes, and be instrumental in carrying on his designs. *And when he cometh, he shall smite the land of Egypt*—Though Egypt has always been a warlike nation, it shall not be able to withstand the king of Babylon; but whom he will he shall slay, and in what way he pleases; and de-

to captivity; and such as are for the sword to the sword. A. M. 3416. B. C. 588.

12 And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.

13 He shall break also the images of Bethshemesh, that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

ⁱ Chap. xlv. 25. — ¹ Heb. statues, or standing images. — ² Or the house of the sun.

live such as are for death to death—See note on chap. xv. 2. Death here signifies the pestilence which the prophet foretels would overspread the country of Egypt by reason of the famine occasioned by sieges and other ravages of war.

Verses 12, 13. *And I will kindle a fire in the houses of the gods of Egypt*—I will cause the temples of the gods of Egypt to be set on fire, and their images to be consumed, or carried away, as being neither able to save their worshippers nor themselves. God here speaks of himself as the prime mover, or principal agent in this business, no doubt with a design to inculcate this necessary and important lesson, that in the punishing of idolatrous or ungodly nations both the plan is his, and the power of carrying it into execution, whatever instruments he may choose to employ as the subordinate ministers of his providence. *And he shall array himself with the land of Egypt*—That is, he shall clothe, or enrich himself and his army with the spoils and plunder of the country: or he shall add Egypt to his dominions, and possess himself of the riches of it, with as much ease as the shepherd puts on his garment. So calamities, when they surround men on every side, are compared to a garment, Psa. cix. 19. "The expression shows," says Rollin, "the prodigious ease with which all the power and riches of a kingdom are carried away, when God appoints the revolution." *And he shall go forth from thence in peace*—None daring or attempting to resist him, or give him any molestation. *He shall also break the images of Bethshemesh*—Or, the house of the sun, as the word signifies. The LXX. render the clause, *καὶ συντρίψει στήλας Ἡλιοπολεως*, He shall break in pieces the pillars of Heliopolis, that is, the city of the sun, where, as we learn from Herodotus, lib. ii. c. 59, the Egyptians celebrated a grand festival annually, in honour of the sun, that had a temple there. But *בית שמש*, the house of the sun, seems rather to mean the temple itself, in which the images of their deity were erected.

CHAPTER XLIV.

We have in this chapter, (1.) *A most awakening sermon delivered by Jeremiah to the Jews in Egypt, to reprove them for their obstinate continuance in idolatry, notwithstanding the warnings given them, both by the word and rod of God, and to threaten the judgments of God against them for it, 1-14.* (2.) *The impudent and impious contempt which the people put upon this admonition, and their declared resolution to persist in their idolatries, in despite both of God and his prophet, 15-19.* (3.) *The sentence passed upon them for their obstinacy; that they should all be cut off, and perish in Egypt, except a very small number: as a token and earnest of which, the king of Egypt should shortly fall into the hands of the king of Babylon, and be unable any longer to protect them, 20-30.*

A. M. 3417.
B. C. 587.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of Egypt, which dwell at ^a Migdol, and at ^b Tahpanhes, and at ^c Noph, and in the country of Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel; Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they are ^d a desolation, and no man dwelleth therein;

3 Because of their wickedness which they

^a Exod. xiv. 2; Chap. xlv. 14.—^b Chap. xliii. 7.—^c Isaiah xix. 13.—^d Chap. ix. 11; xxxiv. 22.

NOTES ON CHAPTER XLIV.

Verse 1. *The word which came to Jeremiah*—The patience and goodness of God to this remnant of his ancient people are very remarkable; he leaves them not even in their rebellion, but commissions his prophet, whom he had before sent to forbid their going into this idolatrous country, to try if in Egypt they could be brought to repentance and reformation; *concerning all the Jews which dwelt at Migdol, and at Tahpanhes, &c.*—They were now dispersed into divers parts of the country, and Jeremiah is sent with a message from God to them, which he delivered, either by going about from place to place to them; or when he had many of them together in Pathros, as is mentioned verse 15. We find a place termed Migdol, mentioned Exod. xiv. 2, as situate near the Red sea. "But I do not take this," says Blaney, "to be here intended. Migdol properly signifies a tower, and may, in all probability, have been a name given to different cities in Egypt where there was a distinguished object of that kind. The city of Magdulus is mentioned by Herodotus, Hecatæus, and others, and placed by Antoninus at the entrance of Egypt from Palestine, about twelve miles from Pelusium. This was too far distant from the Red sea to be in the route of the Israelites; but its situation in the neighbourhood of Tahpanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the Migdol here spoken of. For then, as Bochart observes, we shall find the four places mentioned exactly in the order of their respective distances from that country; 1st, Migdol, or Magdulus; 2d, Tahpanhes, or Daphnæ; 3d, Noph, or Memphis; and lastly, the district of Pathros, or Thebais." Near Memphis stands one of the pyramids which are yet remaining.

Verses 2-5. *Ye have seen all the evil that I have*

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have committed to provoke me to anger, in that they went ^e to burn incense, and to ^f serve other gods, whom they knew not, neither they, ye, nor your fathers.

4 Howbeit, ^g I sent unto you all my servants the prophets, rising early and sending them, saying, O, do not this abominable thing that I hate.

5 But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods.

^e Chap. xix. 4.—^f Deut. xiii. 6; xxxii. 17.—^g 2 Chronicles xxxvi. 15; Chap. vii. 25; xxv. 4; xxvi. 5; xxix. 19.

brought on Jerusalem—He refers to the late destruction of it by the king of Babylon: this remnant of the people was a brand plucked out of the burning, and their eyes had been witnesses of the desolations which God had wrought. *Because of their wickedness, &c.*—As they were eye-witnesses of the effect, so nothing but their unbelief made them strangers to the cause of the divine wrath manifested against them; for God, by his prophets, had continually assured them that the grand cause was their departure from him, the one living and true God, and forsaking his worship for that of idols. *To serve other gods, whom they knew not*—The sin of their various idolatries was aggravated by this, that they were as much strangers to the idols as to the people with whom they joined in the worship of them, neither they nor any of their fathers having had any proof that these idols had ever done, or were able to do, any thing for their worshippers: compare Deut. xiii. 6, and xxxii. 17. These idols are opposed to the true God, called elsewhere *the God of their fathers*, who had made himself known to them by so many wonderful works and so many instances of his favour and benignity; and had promised to show the same favour to their posterity, if they continued steadfast in their obedience. *I sent, &c., saying, O! do not this abominable thing that I hate*—God had given them numberless admonitions and warnings by his prophets, that idolatry in all the species and instances of it was a sin which he hated above all others, and would very dreadfully punish, yet they would not hear so as to yield obedience to him; but still persisted in the commission of this most abominable and absurd iniquity. The Hebrew, אל נא תעש, may be properly rendered, *Do not, I pray you*, this abominable thing which I hate. Thus the Vulgate, *Nolite, oro, facere verbum abo-*

A. M. 3417. 6 Wherefore ^h my fury and mine
B. C. 587. anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel; Wherefore commit ye *this* great evil ⁱ against your souls, to cut off from you man and woman, child and suckling, ^j out of Judah, to leave you none to remain;

8 In that ye ^k provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whether ye be gone to dwell, that ye might cut yourselves off, and that ye might be ^l a curse and a reproach among all the nations of the earth?

9 Have ye forgotten the ^m wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wicked-

^h Chap. xlii. 18.—ⁱ Num. xvi. 38; Chap. vii. 19.—^j Heb. out of the midst of Judah.—^k Chap. xxv. 6, 7.—^l Chap. xlii. 18; Verse 12.—^m Heb. wickednesses, or, punishments, &c.

minationis hujuscemodi. Be unwilling, I beseech you, to practise a thing so abominable. The language is as pathetic as it is emphatical.

Verses 6, 7. *Wherefore my fury, &c., was poured forth, &c.*—As if he had said, For these very reasons, their idolatry and contempt of my word by my prophets, the very sins you are now committing, I gave Judah and Jerusalem into the hand of the king of Babylon, and they are, as you see this day, waste and desolate. *Wherefore commit ye this great evil? &c.*—What sort of prudence is it that influences you to do such actions as these, by which you cannot injure God, but yourselves only? You are now but a few of many; what love can you have for your country while you take courses which will certainly tend to the utter extirpation of those few, so that there shall be none remaining of all the Jews? God designed that this remnant should have remained in Judea, and kept possession of it, when the rest of their brethren were carried away captive, chap. xlii. 10. But by their going into Egypt and defiling themselves with the idolatries of that nation, they provoked God to make an utter destruction of them.

Verses 8–10. *Ye provoke me unto wrath with the works of your hands*—By making and setting up idols to worship. *That ye might cut yourselves off, &c.*—This is not to be so taken as if they did these things with a design to cut off themselves and their posterity: but only as signifying that their utter ruin would be the certain consequence of their continuing so to act. *Have ye forgotten the wickedness of your fathers? &c.*—Have you forgotten what

ness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They are not ⁿ humbled *even* unto this day, neither have they ^o feared, nor walked in my law, nor in my statutes, that I set before you and before your fathers.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel; Behold, ^p I will set my face against you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and ^q they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine: and ^r they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 ^s For I will punish them that dwell in the

ⁿ Heb. contrite, Psa. li. 17.—^o Prov. xxviii. 14.—^p Lev. xvii. 10; xx. 5, 6; Chap. xxi. 10; Amos ix. 4.—^q Chap. xlii. 15, 17, 22.—^r Chap. xlii. 18.—^s Chap. xliiii. 11.

great wickedness your fathers committed, and what great punishments were in consequence thereof inflicted upon them? We may be truly said to have forgotten that the sight of which, or reflection thereon, makes no such impression upon us as produces a suitable practice. *Which they have committed in the land of Judah, &c.*—To have practised these things in any place would have been to contract great guilt; but to have done them in the land of Judah, and in the streets of Jerusalem, in the valley of vision, and in the holy city, where there were such means of information and such helps to piety, was still more aggravated and inexcusable wickedness. *They are not humbled even unto this day*—Neither they nor you are yet properly humbled, and prepared for receiving mercy. *Neither have they feared, nor walked in my law*—Hence we learn, that reformation and obedience are the proper fruit of true contrition and humiliation; God does not account those to be humbled, but hardened, who are not reformed and made obedient, let their pretended contrition or humiliation be, in outward appearance, what it may.

Verses 11–14. *I will set my face against you for evil*—See note on chap. xxi. 10. *And I will take away*, namely, by destruction; *the remnant of Judah, &c.*—The direful punishments denounced against those who went to Egypt were not denounced because it was a sin in itself for the Jews to leave their country, and seek a securer habitation in Egypt, but because, in so doing, they showed their distrust of God's power or goodness, as if he

A. M. 3417. land of Egypt, as I have punished
B. C. 587.

Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they ⁴ have a desire to return to dwell there: for ¹ none shall return but such as shall escape.

15 ¶ Then all the men which knew that their wives had burned incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying,

16 As for the word that thou hast spoken

⁴ Heb. *lift up their soul*.—¹ Verse 28.—² So Chapter vi. 16.
¹ Num. xxx. 12; Deut. xxiii. 23; Judg. xi. 36; Verse 25.

were not able or willing to protect them in Judea, and also were guilty of disobeying his express commands, and disbelieving his faithful promises, whereby he had engaged to protect them. To which must be further added, the great danger and probability, not to say certainty, there was that they would fall into the idolatry of the Egyptians. Therefore God uttered grievous threatenings against their going thither, that they might be deterred from it. *For I will punish them that dwell in the land of Egypt, &c.*—See notes on chap. xlii. 15-18. *So that none of the remnant of Judah which are gone, &c.*—Blaney translates this more agreeably to the Hebrew, thus: "And the remnant of Judah, those who are come into the land of Egypt, with a view to sojourn there, and to return into the land of Judah, &c., shall not have one escaper or survivor; whereas none shall return but escapers." And he observes, "It is evident, from verse 28, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of this verse excludes out of the number of the escapers every individual of those that were called properly the remnant of Judah, those that had set their faces to enter Egypt to sojourn there, in opposition to the express command of God, upon a presumption that they knew better than God how to consult their own restoration. The few then who were destined to escape, and to return back to the land of Judah, were to be such as had come into the land of Egypt in a less offensive manner, and happened to be there when the storm burst upon them."

Verse 15. *Then all the men and all the women that dwell in Pathros*—Which was Upper Egypt; *answered Jeremiah, &c.*—From this it appears with how much reason it was that God ordered Jeremiah to endeavour to prevent their going into Egypt, since

unto us in the name of the LORD, A. M. 3417.
^a we will not hearken unto thee. B. C. 587.

17 But we will certainly do ^t whatsoever thing goeth forth out of our own mouth, to burn incense unto the ⁶ queen ^u of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for *then* had we plenty of ⁶ victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been consumed by the sword and by the famine.

19 ^x And when we burned incense to the queen of heaven, and poured out drink-offerings

⁵ Or, *frame of heaven*.—^u Chapter vii. 18.—⁶ Heb. *bread*.
^x Chap. vii. 18.

the Israelitish women imitated the idolatry of the inhabitants of it, as soon as they came thither, and no people were immersed in a more absurd and shameful idolatry than the Egyptians. It is probable that when the Jewish women perceived the Egyptians to abound in riches and plenty, and to live in peace and security, they foolishly concluded that the gods which the Egyptians worshipped were more powerful, or more beneficent, than Jehovah, whom the Jews worshipped.

Verses 16-19. *As for the word thou hast spoken unto us, we will not hearken unto thee*—Johanan and the rest (chap. xliii. 5) only denied that God had said such things, and told Jeremiah he had spoken falsely: but now these people rise higher; they acknowledge Jeremiah had spoken to them in the name of the Lord, but, nevertheless, tell him in plain terms they would not obey his word, and indeed this is in the hearts of all sinners that are ruled by their lusts; though they will sometimes pretend that what they hear is not the will of God, but spoken out of malice and prejudice; yet they are preresolved they will not comply with it, let their understandings be never so well informed. *But will certainly do whatsoever thing goeth out of our own mouth*—That is, that which we have solemnly vowed to perform. Here we have the root of all the disobedience of sinners, their resolution to please themselves, and do their own will, and not in any thing to deny themselves. *To burn incense to the queen of heaven*—To the moon and the rest of the host of heaven: see the note on chap. vii. 18; and xix. 13. *As we have done, we and our fathers, &c.*—Their arguments for continuing in this idolatry are, 1st, Custom and antiquity; they and their fathers had practised it. 2d, The example of their kings and princes. 3d, The plenty and prosperity they had while they did so, as if their idols and not Jehovah had been the authors of it. They compared their former condition, before the

A. M. 3417. unto her, did we make her cakes to
B. C. 587. worship her, and pour out drink-offerings unto her, without our ⁷ men?

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burned in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, because of the evil of your doings, *and* because

of the abominations which ye have committed; therefore is your land ^a a desolation, and an astonishment, and a curse, without an inhabitant, ² as at this day.

23 Because ye have burned incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; ^a therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, Hear the word of the LORD, all Judah ^b that *are* in the land of Egypt:

⁷ Or, husbands.—⁷ Chap. xxv. 11, 18, 38.—² Verse 6.

^a Dan. ix. 11, 12.—^b Chap. xliii. 7; Verse 15.

invasion of Judea and the siege of Jerusalem, with their present state, and argued from their being in prosperity at that time, that they must needs have been then in the right; not considering that it was to be ascribed to the goodness and long-suffering of God waiting for their repentance, as being unwilling to destroy them, or even to bring any great calamity upon them. Besides, though on account of the measure of their iniquity being filled up, they now suffered more grievous calamities than they had ever done before, yet, if they were at all acquainted with the history of former times, they could not but know that idolatry had always brought calamities on their fathers, and that they never were so prosperous as when they worshipped and served Jehovah only.

But since we left off, &c., we have wanted all things—This is their last argument in defence of their idolatry, an argument drawn from the evils that had befallen them since they had left off to worship the host of heaven; thus making their ceasing to commit the sin of idolatry the cause of their sufferings, whereas, in truth, the commission of that and their other sins had been the cause of all the calamities to which they had been exposed. *And when we burned incense, &c., did we worship her without our men?*—Here the women speak, and allege that their husbands had joined with them in offering incense to the host of heaven, and that it was not done without their privity. “By the law of Moses the men had an independnet power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands; but if the father or husband knew of the vow, and did not signify his dissent at the time, his consent was presumed, and the vow stood firm and irrevocable, Num. xxx. 1–16. This appeal, therefore, to the concurrence of their men must be considered as coming from the female part of the assembly only, who thereby appear to declare that since they were thus authorized by those who alone had a legal right to control them, they should not submit to any other restraint upon their inclinations.”—Blaney.

Verses 20–23. *Then Jeremiah said, The incense*

that ye burned, &c.—In these verses the prophet shows that they interpreted the dispensations of God’s providence toward them in a sense directly contrary to their true intent and meaning. They concluded that their omission of late to *burn incense to the queen of heaven* was the cause of the calamities which had befallen them; but the prophet shows them that the true cause was, not their leaving off that practice, but their being formerly guilty of it. This their idolatry, with their other sins, did indeed go unpunished a great while: for God was long-suffering toward them, and during the time of his patience it was perhaps, as they said, *well with them*, and they *saw no evil*; but at length they became so provoking that, as the prophet tells them, verse 22, *the Lord could no longer bear*, but began a controversy with them. Upon this, it seems, some of them did in a degree reform their conduct: but their old guilt being uncanceled, and their corrupt inclinations being still the same, God remembered against them the idolatries of *their fathers, their kings, and their princes*, which they, instead of being ashamed of, gloried in: *all these*, he intimates, verse 21, *came into his mind*, with all the abominations which they had committed, verse 22, and all their disobedience to *the voice of the Lord*, verse 23: all was brought to account; and to punish them for these was their land made *a desolation, an astonishment, and a curse*, as they saw it to be. *Therefore*—Not for their late reformation, he assures them, but for their old transgressions, had *all that evil happened to them*.

Verses 24–28. *Jeremiah said, Hear all Judah that are in the land of Egypt*—That is, all you men and women that belong to Judah, and are now come to dwell in Egypt; *ye and your wives have spoken*—The Hebrew word תרברבה, rendered *have spoken*, is of the feminine gender, and implies that the women were first and principally concerned in this idolatry, and that the men’s guilt lay chiefly in conniving at them, and suffering themselves to be seduced by them; *saying, We will surely perform our vows, &c.*—They insist on their unlawful vows as obligations in conscience, which could not be dispensed with, just as Herod did on his unlawful oath,

A. M. 3417. 25 Thus saith the LORD of hosts, B. C. 587. the God of Israel, saying; ° Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, ° I have sworn by my great name, saith the LORD, that ° my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord God liveth.

27 ° Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt ° shall be con-

sumed by the sword and by the fa- A. M. 3417. mine, until there be an end of them. B. C. 587.

28 Yet ° a small number that escape the sword shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose ° words shall stand, ° mine, or theirs.

29 ¶ And this shall be a sign unto B. C. 587. you, saith the LORD, that I will punish you in this place, that ye may know that my words shall ° surely stand against you for evil:

30 Thus saith the LORD; Behold, ° I will give Pharaoh-hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave ° Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

° Verse 15.—° Gen. xxii. 16.—° Ezek. xx. 39.—° Chap. i. 10; xxxi. 28; Ezekiel vii. 6.—° Verse 12.—° Verse 14; Isa. xxvii. 13.

° Verses 17, 25, 26.—° Heb. from me, or them.—° Psalm xxxiii. 11.—° Chap. xlv. 25, 26; Ezek. xxx. 3, &c.; xxx. 21, &c.—° Chap. xxxix. 5.

Matt. xiv. 9: as if, though to burn incense to the queen of heaven were a sin, yet their having vowed to do it were sufficient to justify them in the doing of it; whereas no man can, by his vow, make that lawful to himself, much less his duty, which God had before made sin. *Ye will surely accomplish your vows, &c.*—You are resolved upon it, and there is no moving you from your resolution. *Therefore hear ye the word of the Lord*—Hear what is God's resolution. *Behold, I have sworn by my great name, saith the Lord*—I also have made a solemn vow, in opposition to that wicked one of yours, and have confirmed it by an oath. *I have sworn and will not repent: That my name shall no more be named by any man of Judah in the land of Egypt, &c.*—“These Jews seem to have joined the worship of the true God with that of idols, as the Samaritans did before them, 2 Kings xvii. 33. Thereupon God declares he will not receive any such polluted worship at their hands, (compare Ezek. xx. 39,) nor suffer his name to be any longer profaned by such hypocrites, but will consume them by a sudden and general destruction”—Lowth. *Behold, I will watch over them for evil*—God here represents himself as one who would be solicitous and industrious to bring evil upon them, as men, who are so in any business, watch all opportunities for doing it: as if he had said, No opportunity shall be let slip to bring some judgment upon them, until there be an end of them, and they be quite rooted out. *Yet a small number that escape the sword shall return, &c.*—A very few, next to none in comparison of the great number that shall return out of the land of the Chaldeans: see note on verse 14. *And all the remnant of Judah shall know whose words shall stand, mine or theirs*—They said they should recover themselves

when they returned to worship the queen of heaven. God says they shall hereby ruin themselves: and now the event will show who was in the right. The contest between God and sinners is, whose word shall stand, whose will shall be done, who shall prevail? Sinners say, We shall have peace, though we go on in sin: God says, Ye shall have no peace. *And when God judges, he will overcome*: his word shall stand, and not the sinner's.

Verses 29, 30. *And this shall be a sign unto you*—Signs are usually antecedent to the thing signified, as Isa. xxxviii. 7; but here, as Exod. iii. 12, Isa. xxxvii. 30, and Luke. ii. 12, the word is taken, in a larger sense, for a circumstance that should attend the thing signified. It may be observed, however, that although the destruction of these Jews, and that of Pharaoh, were things immediately following each other, yet the latter was in order before the other. *I will give Pharaoh-hophra into the hand of his enemies*—Pharaoh was a name common, in ancient times, to all the kings of Egypt; but several of them had some additional epithet to distinguish them from the rest. Thus the predecessor of this king was called *Pharaoh-nechoh*, 2 Kings xxiii. 29. This *Pharaoh-hophra* appears to have been the same that is called by profane authors *Apries*; and his unfortunate end, in exact conformity with this prediction, is particularly related by Herodotus, lib. ii. cap. 169, and by Diodorus Siculus, lib. i. p. 43. “His subjects rebelling, he sent Amasis, one of his generals, to reduce them to their duty; but no sooner had Amasis begun to make his speech than they fixed a helmet on his head, and proclaimed him king. Amasis accepted the title, and confirmed the Egyptians in their rebellion; and the greater part of the nation declaring for him, Apries was obliged to retire

into Upper Egypt; and the country, being thus weakened by intestine war, was attacked and easily overcome by Nebuchadnezzar, who, on quitting it, left Amasis his viceroy. After Nebuchadnezzar's departure, Apries marched against Amasis, but, be-

ing defeated at Memphis, was taken prisoner, carried to Sais, and strangled in his own palace; thus verifying this prophecy." See Rollin's *Ancient Hist.*, vol. i., and Bishop Newton on the *Prophecies*, vol. i. p. 362.

CHAPTER XLV.

This chapter, though placed at a considerable distance from it, is evidently an appendage to chap. xxxvi. Baruch, as we there learn, had been employed by Jeremiah, as his amanuensis, to write a collection of all those dreadful threatenings which God had denounced by his mouth. This seems to have affected his spirits, and to have alarmed his fears to such a degree, that God judged it proper to encourage and comfort him by letting him know that, although amidst the general calamities of his country he ought not to look for any great matters for himself, yet, in consideration of his services, his own life should be preserved to him by a special providence, in all places to which it might be his lot to go, 1-5.

A. M. 3397. B. C. 607. **T**HE word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he had written these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, unto thee, O Baruch;

3 Thou didst say, Wo is me now! for the LORD hath added grief to my sorrow; I fainted

in my sighing, and I find no rest. A. M. 3397. B. C. 607. 4 Thus shalt thou say unto him, The

LORD saith thus; Behold, ^bthat which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for behold, ^cI will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee ^dfor a prey in all places whither thou goest.

^a Chap. xxxvi. 1, 4, 32. ^b Isa. v. 5. ^c Chap. xxv. 26.

^d Chap. xxi. 9; xxxviii. 2; xxxix. 18.

NOTES ON CHAPTER XLV.

Verse 1. *The word that Jeremiah spake unto Baruch when he had written, &c.*—"This seems to indicate that the exact time of the uttering of this prophecy was between the writing and the publication of the roll. And, perhaps, if Baruch had not received such special assurances of protection, he might not have had resolution enough to have followed the prophet's further directions, and to have read first before all the people, and afterward before the princes, what he had written."—Blaney.

Verses 3-5. *Thou didst say, Wo is me now, &c.*—"The sorrows which I felt for the threatenings denounced against my country and religion are increased by my own troubles, being sought after by the king's command in order to be put to death:" see chap. xxxvi. 26. *The Lord saith, That which I have built will I break down, &c.*—The land and

people which have so long flourished under the peculiar care of my providence I resolve now to give up to utter destruction: see chap. xxxi. 28. *And seekest thou great things for thyself?*—Dost thou aspire to honour, dignity, and prosperity, or expect to be exempted from adversity and trouble in a time of great and common calamity? *Seek them not*—Never think of any thing of the kind; for, behold, *I bring evil on all flesh*—Upon the whole country where thou livest, and upon all orders and degrees of men therein. *But thy life will I give unto thee for a prey*—Thy life shall be preserved, but under such circumstances that thou shalt have reason to look on thyself as peculiarly indebted to the divine providence for so singular and extraordinary a favour. See note on chapter xxi. 9, where the same proverbial expression occurs, and is further explained.

CHAPTER XLVI.

This chapter contains two prophecies against Egypt: the first fulfilled immediately after the publication; the other about thirty-four years after. To be more particular: We have here, (1.) A prediction of the defeat of Pharaoh-necho's army, notwithstanding their pompous preparations and sanguine expectations, by the Chaldean forces at Carchemish on the Euphrates, 1-12. (2.) A prophecy of the invasion and conquest of Egypt, by the Chaldeans under Nebuchadnezzar, who should fill the country with terror and confusion, murder its inhabitants, and render it desolate for forty years, 13-26. (3.) A word of comfort is given to the Israel of God in the midst of these calamities, 27, 28.

A. M. 3397.
B. C. 607.

THE word of the LORD which came to Jeremiah the prophet against ^a the Gentiles;

2 Against Egypt, ^b against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 ^c Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; furbish the spears, and put on the brigandines.

^a Chapter xxv. 15.—^b 2 Kings xxxiii. 29; 2 Chronicles xxxv. 29; fulfilled presently.—^c So Chap. li. 11, 12; Nah. ii. 1; iii. 14.

NOTES ON CHAPTER XLVI.

Verse 1. *The word of the Lord which came to Jeremiah against the Gentiles*—This is a general title to the collection of prophecies contained in this and the five following chapters, and refers to the denunciation of God's judgments upon the countries round about Judea, namely, those of whom an enumeration is made chap. xxv. 19–25. To some of these prophecies the date is annexed; in others it is left uncertain. It is evident they were not all delivered at the same time, and they seem to be here out of their proper place. In the *Vatican* and *Alexandrian* copies of the *Septuagint*, they follow immediately after chap. xxv. 13, where express mention is made of the book which *Jeremiah had prophesied against all the nations*; which book is contained in this and the following chapters. It seems those who collected Jeremiah's writings judged proper, without confining themselves to the order of time, to join together all those prophecies which respected the Gentile nations, and were not immediately connected with the affairs of the Jews.

Verse 2. *Against Egypt, against the army of Pharaoh-necho*—Pharaoh-necho was king of Egypt in Josiah's time, and it was by his army that Josiah was killed at Megiddo, as is related 2 Kings xxiii. 29, where see the note. That army was then marching under the conduct of Necho against the Medes and Babylonians, who, having by the capture of Nineveh destroyed the Assyrian empire, had become formidable to the neighbouring states. Josiah opposed it in its march through the country, but was defeated, and received a wound in the battle which proved mortal. Necho continued his march after this victory, defeated the Babylonians, took Carchemish, and securing it with a strong garrison, returned into his own country. Nabopolassar, the king of Babylon, observing that all Syria and Palestine had revolted on account of the reduction of Carchemish by the Egyptians, sent his son Nebuchadnezzar with an army to retake that city, and recover the revolted provinces. Necho marched with a powerful army

5 Wherefore have I seen them dismayed and turned away back? and their mighty ones are ¹ beaten down, and are ² fled apace, and look not back: *for* ³ fear was round about, saith the LORD.

6 Let not the swift flee away, nor the mighty man escape: they shall ^c stumble, and fall toward the north by the river Euphrates.

7 Who is this that cometh up ^d as a flood, whose waters are moved as the rivers?

8 Egypt riseth up like a flood, and *his* waters are moved like the rivers; and he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof.

¹ Heb. broken in pieces.—² Heb. fled a flight.—³ Chapter vi. 25; xlix. 29.—^c Dan. xi. 19.—^d Isaiah viii. 7; Chapter xlvii. 2; Dan. xi. 22.

to oppose him; and it appears it was at the time when the Egyptian army lay along the banks of the Euphrates, waiting to oppose the entrance of Nebuchadnezzar into Syria, that this prophecy was delivered, namely, as is here said, in the fourth year of Jehoiakim. The two armies came to an engagement near the city of Carchemish, and the event of the battle proved very disastrous to the Egyptians, who were routed with prodigious slaughter, as is here foretold by the prophet in a very animated style, and with great poetic energy and liveliness of colouring.

Verses 3–6. *Order ye the buckler, &c.*—In these verses the mighty preparations of the Egyptians for war are described, which causes the prophet, who foresees the defeat, to express, as he does in the next two verses, “his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around, and had decreed that neither swiftness nor strength should avail the owners so as to save them from the impending overthrow.”—Blaney. *I have seen them dismayed and turned back*—God had, in a vision, shown Jeremiah the army of the Egyptians discomfited and fleeing; and *their mighty ones*—Their most powerful warriors and valiant commanders; *are beaten down, and are fled apace*—Either fall in the battle, or flee away as fast as they can; *for fear is round about*—A panic fear hath seized the whole army. *Let not the swift flee away*—Let them not be able to escape from those that pursue them, but be either killed or taken. *They shall stumble, &c., toward the north by the river Euphrates*—Which was northward from Egypt, and even from Judea: so Babylon is described as lying northward, being situate upon that river.

Verses 7–10. *Who is this that cometh up as a flood*—Here the king of Egypt is compared to a mighty river, the Nile, or the Euphrates, when it swells above its banks, and threatens to overwhelm the country with ruin and desolation. *And he saith,*

A. M. 3397. 9 Come up, ye horses; and rage,
B. C. 607. ye chariots; and let the mighty men
come forth: ³ the Ethiopians and ⁴ the Libyans,
that handle the shield; and the Lydians, ⁵ that
handle and bend the bow.

10 For this is ^h the day of the Lord God of
hosts, a day of vengeance, that he may avenge
him of his adversaries: and ⁱ the sword shall
devour, and it shall be satiate and made drunk
with their blood: for the Lord God of hosts
^k hath a sacrifice in the north country by the
river Euphrates.

11 ^l Go up into Gilead, and take balm, ^m O

³ Heb. Cush.—⁴ Heb. Put.—⁵ Isa. lxvi. 19.—^h Isa. xlii. 6; Joel i. 15; ii. 1.—ⁱ Deut. xxxii. 42; Isa. xxxiv. 6.—^k Isa. xxxiv. 6; Zeph. i. 7; Ezek. xxxix. 17.

I will go up, and will cover the earth—With my numerous armies; *I will destroy the city*—Carchemish or Babylon; *and the inhabitants thereof*—Who shall not be able to withstand the powerful force I bring against them. Thus the prophet represents him as beginning his march with all the ostentation and insolence of presumed success. *Come up, ye horses; and rage, ye chariots, &c.*—Here he is exhibited calling aloud to the nations of which his army is composed, giving them the signal for action, and rousing them to deeds of desperate valour; but all in vain: for the time is come for God to avenge himself of his ancient foes: they are doomed to slaughter, to fall a bloody sacrifice on the plains of the north. *For*, adds the prophet, verse 10, *this is the day of the Lord God of hosts*—That is, as it follows, *the day of his vengeance*. Hence, *the day of the Lord* is used in the New Testament to signify the day of judgment, of which all other days of vengeance are the earnest and forerunners. *That he may avenge himself of his adversaries*—Of the idols of Egypt and their worshippers: the Egyptians were some of the first idolaters, and carried idolatry to its greatest height. *And the sword shall devour, it shall be satiate, &c.*—These metaphorical expressions signify the very great slaughter which would be made at that time in the Egyptian army. *For the Lord God hath a sacrifice, &c.*—The slaughter of men in battle, which is by way of punishment for their sins, is called a sacrifice to God, because it makes some kind of satisfaction and atonement to the divine justice. See the margin.

Verses 11, 12. *Go up into Gilead, and take balm*—Gilead was famous for producing balm and such like healing gums: see note on chap. viii. 22. The prophet, alluding to the custom of men's going thither for relief in dangerous infirmities, ironically advises the Egyptians to try all the methods they can think of to prevent that destruction that threatened them, but he signifies that all their endeavours would be in vain. Compare chap. li. 8. *O virgin, the daughter of Egypt*—Those cities or countries are called virgins which were never conquered.

virgin, the daughter of Egypt: in vain ^{A. M. 3397.}
shalt thou use many medicines; *for* ^{B. C. 607.}
⁶ thou ⁿ shalt not be cured.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together.

13 ¶ The word that the Lord spake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon should come and ^o smite the land of Egypt.

14 Declare ye in Egypt, and publish in Migdol, and publish in Noph and in Tahpanhes:

¹ Chap. viii. 22; li. 8.—^m Isaiah xlvii. 1.—⁵ Heb. no cure shall be unto thee.—⁶ Ezek. xxx. 21.—^o Isa. xix. 1; Chapter xliii. 10, 11; Ezek. xxix.; xxx.; xxxii.; fulfilled about 571.

Egypt was grown great by her conquests, particularly by the former battle at Carchemish, (see verse 2,) and did not apprehend itself to be in any danger of being conquered. *The nations have heard of thy shame*—Of thy armies being shamefully beaten and running away; *for the mighty man hath stumbled against the mighty*—When an army is once broken and disordered, multitudes are a hinderance one to another, and one part helps to destroy another. Thus the prophet concludes the first prophecy against Egypt, or, as he expresses it, *the daughter of Egypt*, by an apostrophe to her, addressing her as a conquered nation, whose wound is pronounced incurable, and disgrace universally known; forasmuch as the number of her warriors served only to augment the general disorder, and more effectually to destroy each other.

Verse 13. *The word that the Lord spake, &c.*—Here begins the second prophecy against Egypt, the exact time of the delivery of which we have no means of ascertaining; but the desolation foretold in it is undoubtedly the same with that predicted by Ezekiel, chaps. xxix., xxx., xxxi., xxxii. And this came to pass in the twenty-seventh year of Jehoiachin's captivity, that is, the sixteenth year after the destruction of Jerusalem, as may be collected from Ezek. xxix. 17, where Nebuchadnezzar's army is spoken of as having at that time suffered a great deal at the siege of Tyre; on which account the spoils of Egypt are promised them for their wages and indemnification: and the promise was accordingly made good that same year.—Jos. Ant., lib. x. cap. 9.

Verses 14, 15. *Publish in Migdol, and in Noph, and Tahpanhes*—Concerning these three cities, see note on ch. xlv. 1. The meaning is, publish this prophecy over all the land of Egypt; or these three places are named, because in them the Jews, who went into Egypt with Johanan, were chiefly settled. *Say, Stand fast, and prepare thee*—Prepare for war, and resolve to keep your ground, and not yield to the enemy: compare verses 2, 3. *For the sword shall devour round about thee*—The nations are de

A. M. 3397. say ye, ^pStand fast, and prepare
B. C. 607. thee; for ^qthe sword shall devour
round about thee.

15 Why are thy valiant *men* swept away?
they stood not, because the LORD did drive
them.

16 He ^emade many to fall, yea, ^rone fell
upon another: and they said, Arise, and
let us go again to our own people, and to
the land of our nativity, from the oppressing
sword.

^p Verses 3, 4. — ^q Verse 10. — ^e Hebrew, *multiplied the fallers*.
^r Lev. xxvi. 37.

stroyed around you, and you have reason to expect
that the sword will next reach you. *Why are thy
valiant men swept away?*—"The Hebrew word
אֲבִיר, here rendered *valiant*, is sometimes spoken of
God, as Gen. xlix. 24. Sometimes it is a title given
to *angels*, as Psā. lxxviii. 25; but the LXX. under-
stand it here of *Apis*, the idol of Egypt, which might
properly be said to be conquered when the nation,
that had put themselves under his protection, was
subdued."—Lowth. And, instead of *they stood not*,
because the Lord did drive them, as we translate the
next clause, the LXX. add, ο μοσχος ο εκλεκτος ου ακ
εμεινεν, οτι κυριος παρελυσεν αυτον, *thy elect calf did
not abide, because the Lord debilitated*, literally,
paralyzed, him. But it is not at all probable that
this idol was here intended, but either of the mighty
princes of Egypt; or, if the noun be singular, as
Blaney understands it, reading, אֲבִירִיךָ, *thy mighty
one*, instead of אֲבִירֶיךָ, *thy mighty ones*, then the
king is probably meant. Neither the king himself,
nor his valiant captains, could stand before Nebuchad-
nezzar and the Chaldean army, because God dis-
comfited them. It was of God to destroy Egypt,
and when he works none can hinder him; when he
strikes none can stand up against him, or stand be-
fore him.

Verses 16, 17. *He made many to fall*—Or, as the
Vulgate renders הרבה כושל, *multiplicavit-ruen-
tes*, he multiplied those falling, or more literally,
the fallers, as in the margin, the word being singular.
Blaney connects this with the next clause, as the
LXX. do, and reads the verse thus: "He hath caused
many to stumble, yea, to fall; they said therefore
one to another, Arise, and let us return to our peo-
ple, and to our native country, because of the op-
pressor's sword." These are either the words of the
Egyptian allies, resolving to return to their own
countries, and not concern themselves any further
with the affairs of Egypt; or else they are the words
of the remains of the Egyptians, resolving to retire
within their own borders, as thinking the Babylo-
nians would not follow them thither. *They did cry*,
Pharaoh king of Egypt is but a noise—He is no
more than an empty boaster: he has neglected the
opportunities he ought to have laid hold on, and he
is not prepared according to his appointment.

17 They did cry there, Pharaoh A. M. 3397.
king of Egypt is but a noise; he hath B. C. 607.
passed the time appointed.

18 As I live, saith the King, ^awhose name is
the LORD of hosts, Surely as Tabor is among
the mountains, and as Carmel by the sea, so
shall he come.

19 O ^tthou daughter dwelling in Egypt,
⁷furnish thyself ^uto go into captivity: for
Noph shall be waste and desolate without an
inhabitant.

^a Isa. xlviii. 4; xlviii. 2; Chap. xlviii. 15. — ^t Chap. xlviii. 18.
⁷ Heb. *make thee instruments of captivity*. — ^u Isa. ix. 4.

Verse 18. *As I live saith the king, whose name is
the Lord of hosts*—He, before whom the mightiest
kings on earth, though gods to us, are but as grass-
hoppers; he hath said and sworn what follows;
Surely as Tabor, &c.—As surely as Tabor is among
the mountains and Carmel by the sea, so surely shall
the conqueror of Egypt come. Or, though Egypt
were as inaccessible as the top of Tabor, and begirt
with the sea like Carmel, yet the enemy should come
upon her, and make an entire conquest of her.
Houbigant paraphrases the clause thus, "As much as
Tabor overtops all other mountains, so much shall
the Chaldeans be superior to the Egyptians; and as
the waves of the sea roar in vain at the foot of mount
Carmel, so shall the Egyptians waves rage in vain."
Blaney understands the clause in nearly the same
sense, observing, "Tabor and Carmel were two of
the most considerable mountains in the land of
Israel. Carmel formed the principal headland all
along the sea-coast. Nebuchadnezzar is compared
to these on account of his superiority over all
others."

Verse 19. *O thou daughter dwelling in Egypt*—
Blaney translates it, *O inhabiting daughter of
Egypt*, observing, that an antithesis seems to be de-
signed between יושבת, *inhabiting*, and the act of mi-
gration, which was to follow. Countries and cities
are often represented under the emblem of women,
especially in medals and pictures. *Furnish thyself
to go into captivity*—"The expression is ironical,
implying that, instead of the rich and goodly furni-
ture wherein she did pride herself, she should be
carried away captive, naked and bare, and wanting
all manner of conveniences." The Hebrew of this
clause seems to be more literally translated in the
margin than in the text; the word כלי, there ren-
dered *instruments*, meaning either the carriages, or
the trunks and boxes that were to hold the things to
be removed. Blaney reads it, *Get ready thy equi-
page for removing*. *For Noph shall be waste, &c.*
—Noph in particular shall be wholly depopulated
and laid waste. This place, called also *Memphis*,
was accordingly laid waste sometime after this, and
remained some years in a state of desolation. It
was, indeed, afterward rebuilt, but never recovered
its ancient splendour.

A. M. 3397. B. C. 607. 20 Egypt is like a very fair ^a heifer, but destruction cometh; it cometh ^b out of the north.

21 Also her hired men are in the midst of her like ^c fatted bullocks; for they also are turned back, and are fled away together: they did not stand, because ^d the day of their calamity was come upon them, and the time of their visitation.

22 ^e The voice thereof shall go like a serpent; for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall ^f cut down her forest, saith the

^a So Hosea x. 11.—^b Chapter i. 14 p. xlvi. 2; Verses 6, 10.
^c Heb. bullocks of the stall.—^d Psalm xxxvii. 13; Chap. i. 27.
^e Isa. xxix. 4.—^f Isa. x. 34.—^g Judg. vi. 5.

Verses 20, 21. *Egypt is like a very fair heifer*—"In the foregoing verse the prophet compared Egypt to a delicate young woman. Here he resembles her to a fat and well-favoured heifer. In which comparison, as Grotius not improbably conjectures, there is an allusion to their god *Apis*, which was a bull, remarkable for his beauty and the fine spots or marks he had about him."—Lowth. *But destruction cometh, &c.*—The Hebrew is very emphatical, קִרְץ כִּצְפוֹ, *kir'atz kitz'po*, destruction from the north, it cometh, it cometh. Also her hired men—Her mercenary soldiers; are in the midst of her like fatted bullocks—Bullocks fatted up, and fit for the slaughter: or they are inactive, and as little courageous as fatted bullocks; foreign or hired troops never fighting with such spirit and resolution as those manifest who are defending their own country and property. *They did not stand*—Namely, in the fight; because the day of their calamity was come—Because the time when God resolved to punish them, and bring calamity upon them, was arrived, even the time of their visitation, as it is expressed chap. i. 27.

Verses 22, 23. *The voice thereof shall go like a serpent*—"That is, her (Egypt's) voice shall be low and inarticulate through fear. This passage seems to be an imitation of Isa. xxix. 4, where we find the same threat denounced against Jerusalem, namely, *Thy speech shall be low out of the dust, and thy voice shall be as one that hath a familiar spirit, out of the ground.* The cause which is assigned is the same in both places, the irresistible attack of powerful enemies."—Dr. Durell. See note on Isaiah xxix. 4. *For they shall march with an army*—For the Chaldeans shall come with powerful forces; with axes, as hewers of wood—As if they came to fell timber in a wood. *They shall cut down her forest*—Here Egypt is compared to a forest, either for the multitude of cities and their stately buildings, or of people in that country; and its destruction is described by the metaphor of cutting down the trees of a forest. *Though it cannot be searched, &c.*—Though the forest be very thick, and the trees thereof innumerable. *Because they are more than*

LORD, though it cannot be searched; A. M. 3397. B. C. 607. because they are more than ^g the grasshoppers, and are innumerable.

24 The daughter of Egypt shall be confounded; she shall be delivered into the hand of ^h the people of the north.

25 The LORD of hosts, the God of Israel, saith; Behold, I will punish the ⁱ multitude ^j of ^k No, and Pharaoh, and Egypt, ^l with their gods, and their kings; even Pharaoh, and all them that trust in him:

26 ^m And I will deliver them into the hand of those that seek their lives, and into the hand of

^g Chap. i. 15.—^h Or, nourisher.—ⁱ Heb. Amon.—^j Ezek. xxx. 14, 15, 16; Nah. iii. 8.—^k Chap. xlii. 12, 13; Ezek. xxx. 13.—^l Chap. xli. 30; Ezek. xxxii. 11.

the grasshoppers—Because the army of the Chaldeans shall be as numerous as the inhabitants of Egypt. In other words, though the cities and inhabitants of Egypt be never so numerous and large; yet the Chaldean army shall plunder and destroy them, because their number is proportionable to such an enterprise. Armies are often compared to grasshoppers and such like insects, both for their multitudes, and because they make a general consumption, grasshoppers devouring all before them, wherever they come: see Judg. vi. 5; vii. 12; Joel ii. 4, 5.

Verses 25, 26. *Behold, I will punish the multitude of No*—Hebrew, אֲמוֹן נֹחַ, *Amon of No*, which, says Blaney, "is the literal translation, and we need seek for no other." *Amon*, or *Ammon*, as the word is generally written, was the name by which the Egyptians called Jupiter, who had a celebrated temple at Thebes, famous for its hundred gates in Homer's time, and supposed to be the same city with No here mentioned. Here Jupiter was worshipped in a distinguished manner, on which account the place was called *Diospolis, the city of Jupiter*, which name the LXX. have put for No, Ezek. xxx. 14–16. If therefore No be *Thebes*, or *Diospolis*, as it seems evident it is, then *Ammon of No* signifies the deity of the place, the *Theban Jupiter*, as Herodotus styles him, lib. ii. cap. 42. As, on the other hand, נֹחַ אֲמוֹן, *No-ammon*, Nah. iii. 8, should be rendered, *No of Ammon*, which exactly corresponds with the Greek Διοσπολις, or, *city of Jupiter*. But very different from these is the term, אֶת הַמֶּלֶךְ נֹחַ, used Ezek. xxx. 15, which indeed signifies the *multitude*, or numerous inhabitants of *No*; although, from the similitude of the words אֲמוֹן and הַמֶּלֶךְ, *Amon* and *Hamon*, our translators, and others besides them, have confounded them together. Some have supposed No to mean *Alexandria*, the great emporium of Egypt; and the Chaldee and Vulgate have rendered it so. But *Alexandria* was not built till ages after the time when Jeremiah prophesied: and it does not appear that there had been before any city, at least any considerable one, standing upon the spot which the founder made the object of his choice.

A. M. 3397. Nebuchadrezzar king of Babylon, B. C. 607. and into the hand of his servants: and ^h afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ ⁱ But fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall

return, and be in rest and at ease, A. M. 3397. and none shall make *him* afraid. B. C. 607.

28 Fear thou not, O Jacob my servant, saith the LORD: for I *am* with thee; for I will make a full end of all the nations whither I have driven thee: but I will not make ^k a full end of thee, but correct thee in measure; yet will I ¹¹ not leave thee wholly unpunished.

^h Ezek. xxix. 11, 13, 14.—ⁱ Isa. xli. 13, 14; xliii. 5; xlv. 2; Chap. xxx. 10, 11.

^k Chap. x. 24; xxx. 11.—¹¹ Or, not utterly cut thee off.

And Pharaoh and Egypt, with their gods and their kings—The same divine vengeance, which falls upon the idol Ammon and his worshippers, shall reach the rest of Egypt with their respective idols and governors. "When an idolatrous nation," says Blaney, "is doomed to destruction, God is said to execute vengeance upon the idols of the country: see chap. xliii. 12, 13. Accordingly, here Ammon of No, the principal deity, and Pharaoh, the principal man, among the Egyptians, are marked out in the first place as the primary objects of divine visitation; then follows, in the gross, Egypt with all her gods, and all her kings; which latter term is explained to include both Pharaoh himself, and those subordinate rulers who were dependant upon him

for the rank and authority they held. And afterward it shall be inhabited, as in the days of old—At the end of forty years Egypt was to begin to recover itself, as Ezekiel foretels, chap. xxix. 13.

Verses 27, 28. But fear not thou, O my servant Jacob; for I will make a full end of all the nations whither, &c.—See notes on chap. xxx. 10, 11, from whence these two verses are taken, containing a comfortable promise to the Jews, that God will not make an utter destruction of them as he hath done of several other nations, against which the prophets have denounced his judgments; but will still preserve a remnant of them, to whom he will perform the promises made to their fathers: see also note on chap. xxx. 16, 17.

CHAPTER XLVII.

This chapter contains the short but terrible doom of the Philistines, and of Tyre and Zidon. It is foretold, (1,) That forces from the north should invade and ravage their country in a most terrible manner, 1-5. (2,) That the war should continue long, and be very ruinous, notwithstanding all endeavours to put an end to it, 6, 7.

A. M. 3397. THE word of the LORD that came to Jeremiah the prophet ^a against the Philistines, ^b before that Pharaoh smote ¹ Gaza.

^a Chap. xxv. 20; Ezek. xxv. 15, 16; Zeph. ii. 4, 5.—^b Amos i. 6, 7, 8.

NOTES ON CHAPTER XLVII.

Verse 1. The word of the Lord—against the Philistines—"Among the other nations, who were doomed to suffer by the hostilities of Nebuchadnezzar, the Philistines are enumerated, chap. xxv. 20; and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when that prince ravaged their country, in order, as it is said, verse 4, to cut off from Tyre and Sidon all chance of assistance from that quarter. But as no history, sacred or profane, has mentioned the taking of Gaza by the king of Egypt, there is no means of ascertaining the precise date of the delivery of this prophecy." Before that Pharaoh smote Gaza—"Some have supposed the Pharaoh here spoken of to be Pharaoh-necho, and that he subdued Gaza after the battle of Megiddo, (2 Kings

2 Thus saith the LORD; Behold, A. M. 3397. ^c waters rise up ^d out of the north, B. C. 607. and shall be an overflowing flood, and shall overflow the land, and ² all that is therein; the

¹ Heb. Azzah.—^c Isa. viii. 7; Chap. xlv. 7, 8.—^d Chap. i. 14; xlv. 20.—² Heb. the fulness thereof.

xxiii. 29,) when the whole country round submitted to his victorious arms. Others have thought that it was Pharaoh-hophra, who, having marched out of Egypt to the relief of Jerusalem, when besieged by the Chaldeans, in the ninth or tenth year of Zedekiah, thought proper to retire again on the approach of the enemy toward him, (chap. xxxvii. 5, 7,) but, on his return, fell upon Gaza, and pillaged it. All this, however, is no better than mere conjecture."—Blaney.

Verses 2, 3. Behold, waters rise out of the north—Waters sometimes signify multitudes of people and nations, Rev. xvii. 15; sometimes great and threatening calamities, Psa. lxxix. 1, these waters mean both. By the north, in this prophecy, the country of the Chaldeans is intended, from whence it is here foretold an army should come and overflow the land like

A. M. 3397. city, and them that dwell therein :
B. C. 607. then the men shall cry, and all the inhabitants of the land shall howl.

3 At the ^e noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots, and at the rumbling of his wheels, the fathers shall not look back to their children for feebleness of hands ;

^e Chap. viii. 16 ; Nah. iii. 2.—^f Chap. xxv. 22.—^g Ezek. xxv. 16 ; Amos i. 8 ; ix. 7.—^h Heb. *the isle*.—ⁱ Gen. x. 14.

a deluge, spreading devastation and destruction everywhere. *At the noise of the stamping, &c.*—The word שָׁעַתָּה, here rendered *stamping*, occurs nowhere else in the Hebrew Scriptures. The LXX. render it, ὀρμῆς, *impetus, force, rushing along* : the Syriac and Chaldee, by words that respectively denote a progressive motion. “But Grotius,” says Blaney, “seems to have expressed it most happily, who has rendered שָׁעַתָּה בְּקוֹל, a quadrupedante sono : having in view, no doubt, that line of Virgil, *Æn.* viii. 596.

Quadrupedante putrem sonitu quatit ungula campum.

We may therefore render it, *At the galloping sound, or, at the sound of the galloping,* of the hoofs of his strong horses—Hebrew, אֲכִירִי, of his mighty ones ; namely, horses. *At the rushing of his chariots, the rumbling of his wheels*—Blaney unites these two particulars in one, and reads, “At the rattling of the multitude of his wheels as he drove along.” *The fathers shall not look back to their children*—To provide for their safety, or so much as to see what becomes of them ; for *feebleness of hands*—Their bodily vigour being dissolved, or relaxed, through the impression made by fear on their minds, which shall be such as to incapacitate them from exerting their strength to any efficacious purpose.

Verse 4. *To cut off from Tyrus and Zidon every helper, &c.*—The siege of Tyre by Nebuchadnezzar was an action famous in the histories of that age, the siege lasting thirteen years. Zidon, was partaker of the same fate with Tyre, both in prosperity and adversity : see Isa. xxiii. 2, 4. And her destruction is joined with that of Tyre by Ezek. chap. xxviii. *The remnant of the country of Caphtor*—Or, *the isle of Caphtor* ; called the remnant of the Philistines, Am. i. 8 ; and the remnant of the sea-coast, Ezek. xxv. 16. The expression denotes either a colony transplanted from Caphtor, or else that small remainder of the Philistines, after they had been almost all destroyed in former times, according to the judgments denounced against them by Amos, chap. i. 8, and Isa. xiv. 19, &c., Caphtor, or Caphtorim, were the ancient inhabitants of Palestine : see Deut. ii. 23. The Caphtorim and Casluhim were two neighbouring nations, and nearly related to each other, being both descended from Misraim the father of the Egyptians : see Gen. x. 13, 14 ; which may be the reason why Moses there derives the pedigree of the Philistines from the latter of these two. The an-

4 Because of the day that cometh to A. M. 3397. spoil all the Philistines, and to cut off B. C. 607. from ^f Tyrus and Zidon every helper that remaineth : for the LORD will spoil the Philistines, ^g the remnant of ^h the country of ⁱ Caphtor.

5 ⁱ Baldness is come upon Gaza ; ^k Ashkelon is cut off with the remnant of their valley : how long wilt thou ^l cut thyself ?

ⁱ Amos i. 7 ; Mic. i. 16 ; Zeph. ii. 4, 7 ; Zech. ix. 5.—^k Chap. xxv. 20.—^l Chap. xvi. 6 ; xli. 5 ; xlviii. 37.

cients generally suppose Caphtor to be the same with Cappadocia. These two nations might go out of Egypt, their native soil, and settle themselves in Cappadocia, where they passed under the general appellation of Caphtorim, and afterward return back to their own native country, and settle in Palestine.

Verse 5. *Baldness is come upon Gaza ; how long wilt thou cut thyself, &c.*—Under great calamities, and for the loss of any near kindred, it was usual for men to express their grief by shaving their heads, and cutting their flesh. Instead of *Ashkelon is cut off, &c.*, Blaney reads, *Ashkelon is put to silence*, observing, that “silence likewise is expressive of great affliction. Thus Job’s friends are said to have sat with him seven days and seven nights upon the ground without addressing a word to him, because they saw his grief was very great, Job ii. 13. And so the Hebrew word here used, נִדְמָה, is to be understood, (Isa. xv. 1,) of Moab’s being made speechless with grief and astonishment the night that its cities were spoiled : see chap. xlviii. 2.” *With the remnant of their valley*—Instead of this interpretation, the LXX. read οἱ καταλοιποὶ Ἐνακίμ, *the remnant of the Anakims*. And this reading may be thought to derive some countenance from what is said Josh. xi. 22. But we shall see reason to prefer the present reading of the text, if we consider the situation of Gaza and Ashkelon, about twelve miles distant from each other, near the sea, in a valley, of whose beauty and fertility an accurate traveller has given the following description : “We passed this day through the most pregnant and pleasant valley that ever eye beheld. On the right hand a ridge of high mountains ; (whereon stands Hebron ;) on the left hand the Mediterranean sea ; bordered with continued hills, beset with variety of fruits. The champaign between, about twenty miles over, full of flowery hills, ascending leisurely, and not much surmounting their ranker valleys ; with groves of olives, and other fruits, dispersedly adorned.”—*Sandys’s Travels*, book iii. p. 150. The author adds, that in his time, “this wealthy bottom (as are all the rest) was, for the most part, uninhabited, but only for a few small and contemptible villages”—a state of desolation, owing to the oppressions of a barbarous and ill-advised government. But we may easily conceive the populousness that must have prevailed there in its better days, especially if we consider the power which the Philistines once possessed, and the armies they brought into the field ; although their country

A. M. 3397. 6 O thou ^msword of the LORD,
B. C. 607. how long *will it be* ere thou be
quiet? ⁴put up thyself into thy scabbard, rest,
and be still.

^m Deut. xxxii. 41; Ezek. xxi. 3, 4, 5.—⁴ Heb. *gather thyself*.

was scarcely forty English miles in length, and much longer than it was broad.—Blaney.

Verses 6, 7. *O thou sword of the Lord*—By the sword of the Lord, war is here intended, with which, as a great instrument of calamity and destruction, God punishes the crimes of his enemies, and pleads the cause of his people. Some have understood the prophet as speaking in the words of the Philistines, complaining of the havoc which the sword made among them; but however weary they might be of the war, and desirous of its ceasing, it is not likely they should see the hand of God in it, or term it *his sword*. The words are rather to be considered as the lamentation of the prophet, (and it is a most pa-

7 ⁵How can it be quiet, seeing the A. M. 3397.
LORD hath ⁿgiven it a charge against B. C. 607.
Ashkelon, and against the sea-shore? there
hath he ^oappointed it.

⁵ Heb. *how canst thou?*—ⁿ Ezek. xiv. 17.—^o Mic. vi. 9.

thetic and animated one,) over the miseries with which God, in his just displeasure, was punishing the nations for their sins. *How can it be quiet, seeing the Lord hath given it a charge against Ashkelon, &c.*—Here the prophet returns an answer to the foregoing inquiry, importing, that the havoc made by the sword was the effect of God's irreversible purpose and decree. He gives the sword its commission, and it slays when and where he appoints, and continues to destroy a longer or shorter time, as he determines. When it is drawn, it will not be sheathed till it has fulfilled its charge. As God's word, so his rod and his sword shall accomplish that for which he sends them.

CHAPTER XLVIII.

In this chapter, which concerns the Moabites, the prophet, (1.) Foretels, that a dreadful destruction should come upon them, and extend to all parts of their land, 1–6, 8, 21–25, 34: that the Chaldeans should shortly and unexpectedly invade their country, destroy them with great fury, force some to flee away, carry multitudes captive, with their idols, and lay the land desolate, 7–12, 14–16, 40–45. That their joys should be turned into mourning, while their neighbours should bewail their miseries, 17–19, 33–39. (2.) He sets forth the causes of these calamities, namely, their pride, carnal security, and idolatry, 7, 11, 14, 29, 35; and their contempt of, and enmity against God and his people; 20, 27, 30, 42. (3.) Promises their restoration after the Chaldean captivity, 47.

A. M. 3399. **A** GAINST ^aMoab thus saith the
B. C. 605. LORD of hosts, the God of Israel;
Wo unto ^bNebo! for it is spoiled; ^cKiriathaim
is confounded and taken: ¹Misgab is con-
founded and dismayed.

^a Isaiah xv. ; xvi. ; Chapter xxv. 21; xxvii. 3; Ezekiel xxv. 9; Amos ii. 1, 2.—^b Numbers xxxii. 38; xxxiii. 47; Isaiah xv. 2.

NOTES ON CHAPTER XLVIII.

Verse 1. *Against Moab*—Hebrew, לְמוֹאָב, *To, or, concerning Moab*, thus saith the Lord of hosts—This prophecy concerning the Moabites, as also the following which respect the Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled during the siege of Tyre by Nebuchadnezzar: see note on chap. xlvii. 1. Many expressions and passages are found in this chapter which Jeremiah seems to have borrowed from a prophecy of Isaiah, chap. xv., and xvi., concerning a like calamity which befell Moab, in all probability when Shalmaneser, king of Assyria, seized upon their cities and fortresses, and ravaged their country, on his march through it to invade the kingdom of Israel. By comparing the parallel places much light may be mutually thrown upon them. Kiriathaim,

2 ^dThere shall be no more praise A. M. 3399.
of Moab: in ^eHeshbon they have de- B. C. 605.
vised evil against it; come, and let us cut it off
from being a nation. Also thou shalt ²be cut
down, O Madmen; the sword shall ³pursue thee.

^c Numbers xxxii. 37.—¹ Or, the high place.—^d Isa. xvi. 14.
^e Isa. xv. 4.—² Or, be brought to silence, Isa. xv. 1.—³ Heb. *go after thee*.

one of the cities of Moab, here mentioned, was given by Moses to the Reubenites, as appears by Josh. xiii. 10, but the Moabites afterward recovered the possession of it. Blaney thinks the word which our translators have rendered *Misgab*, as if it were the proper name of a city, is rather to be considered as an appellative, especially as it has an article prefixed. He therefore renders it, *the high fortress*, observing that it may either mean Kiriathaim, before mentioned, or any other high fortress of Moab.

Verses 2–6. *There shall be no more praise of Moab*—The glory of Moab shall be contemned, as Isaiah speaks, chap. xvi. 14. Every thing for which it was famous shall be destroyed. *In Heshbon they have devised evil against it*—Heshbon was the capital city of the Moabites: when the Chaldeans made themselves masters of Heshbon, a place of great im-

A. M. 3399. 3 ^f A voice of crying *shall be* from
B. C. 605. Horonaim, spoiling and great destruction.

4 Moab is destroyed; her little ones have caused a cry to be heard.

5 ^g For in the going up of Luhith ⁴ continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 ^h Flee, save your lives; and be like ⁵ the heath in the wilderness.

7 ¶ For because thou hast trusted in thy works and in thy treasures, thou shalt also be taken: and ^k Chemosh shall go forth into captivity *with* his ¹ priests and his princes together.

8 And ^m the spoiler shall come upon every city, and no city shall escape: the valley also

shall perish, and the plain shall be destroyed, as the LORD hath spoken. A. M. 3399.
B. C. 605.

9 ^a Give wings unto Moab, that it may flee and get away: for the cities thereof shall be desolate, without any to dwell therein.

10 ^o Cursed *be* he that doeth the work of the LORD ⁶ deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth, and he ^p hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste ⁷ remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers that shall cause him to wander, and shall empty his vessels, and break their bottles.

^f Verse 5.—^g Isaiah xv. 5.—⁴ Heb. *weeping with weeping*.
^b Chap. li. 6.—⁵ Or, *a naked tree*.—ⁱ Ch. xvii. 6.—^k Num. xxi. 29; Judg. xi. 24; Isa. xlii. 1, 2; Chap. xliii. 12.

¹ Chap. xlix. 3.—^m Chap. vi. 26; Verse 18.—ⁿ Psa. lv. 6; Verse 28.—^o Judges v. 23; 1 Sam. xv. 3, 9; 1 Kings xx. 42.
⁶ Or, *negligently*.—^p Zeph. i. 12.—⁷ Heb. *stood*.

portance, they consulted how to carry on their conquests over the rest of the country. *Thou shalt be cut down, or, brought to silence*, Isa. xv. 1. *O Madmen*—A city in Moab. *Her little ones have caused a cry to be heard*—Or, *sent forth a cry*. Both small and great were involved in this calamity, but the word צער, signifies *great* as well as *little*: and the Chaldee paraphrast renders it here *lords*; which seems to be the sense in which it is used. *For in the going up, &c.*—The ascent of Luhith is in tears, and their weeping is increased, because, in the descent of Horonaim, the enemies have heard the cry of the sufferers: see Isa. xv. 5. *Flee, &c., and be like the heath*—Resort to the most solitary places, and continue in obscurity where no enemy can find you out.

Verses 7–10. *Chemosh shall go, &c.*—Chemosh was the idol of the Moabites, Num. xxi. 29. *The valley also shall perish and the plain*—Those who live in the country, with their flocks and pastures, shall be involved in the same calamity with the inhabitants of the cities. *Give wings to Moab, &c.*—It is not a common speed that can deliver him from that imminent danger which threatens him. *Cursed be he, &c.*—God executes his judgments upon sinners by the ministry of men, and those oftentimes as great sinners as they who suffer by them. He had declared by Jeremiah his purpose of making the Chaldeans his instruments in punishing the Jews and the neighbouring countries: see chap. xxv. 9. And it is here signified, that they would expose themselves to the divine wrath and curse if they spared Moab, and did not execute judgment upon it effectually.

Verses 11, 12. *Moab hath been at ease*—Or, *hath been opulent*, as the Chaldee renders שׂאן, *from his*

youth—Moab was an ancient kingdom, and had enjoyed great tranquillity, though a small country and surrounded with potent neighbours. It had now been in a state of peace and prosperity since the time of Shalmaneser, having experienced no particular calamity since the judgment foretold by Isaiah, and inflicted by that prince; so that there were forty years between that affliction and this here spoken of. The comparison between the state of the Moabites and that of wine is elegant, and is kept up with great propriety. All wines, it is said, ought to be kept for some time upon their lees, in order to preserve their strength and flavour; on which account the *lees* are expressed by a word that signifies *the preservers*. Wine is apt to be damaged by being drawn off too soon into other vessels. By this allegory, therefore, Moab is represented as having enjoyed singular advantages from having constantly remained in his own country ever since he became a people. And the prophet's words imply, that the Moabites had increased in pride and insolence in proportion to the duration of their national tranquillity and prosperity. *Behold, saith the Lord, I will send unto him wanderers*—The Chaldean soldiers, that come out of a foreign country. These shall make a prey of him, and carry off as much of his wealth as they can, and spoil the rest. Blaney thinks the allegory begun in the preceding verse, is here continued and accordingly renders צעיר, *tilters*, observing, that the Chaldeans, who are here designed, “should lower the vessels of Moab, namely, the cities, and empty them; and also break to pieces their bottles or pitchers, that is, destroy the lesser towns and villages, dependant on the cities; to which the bottles, or pitchers, answer, being filled with the redundancy of the larger vessels.”

A. M. 3399. 13 And Moab shall be ashamed of
B. C. 605.

^a Chemosh, as the house of Israel
was ashamed of ^b Beth-el their confidence.

14 ¶ How say ye, ^c We are mighty and
strong men for the war?

15 ^a Moab is spoiled, and gone up out of her
cities, and ^b his chosen young men are ^c gone
down to the slaughter, saith ^d the King, whose
name is the LORD of hosts.

16 The calamity of Moab is near to come,
and his affliction hasteth fast.

17 All ye that are about him bemoan him;
and all ye that know his name, say, ^e How is
the strong staff broken, and the beautiful rod!

18 ^a Thou daughter that dost inhabit ^b Dibon,
come down from thy glory, and sit in thirst;
for ^c the spoiler of Moab shall come upon thee,
and he shall destroy thy strong holds.

19 O ^a inhabitant of ^b Aroer, ^c stand by the
way, and espy; ask him that fleeth, and her
that escapeth, and say, What is done?

20 Moab is confounded; for it is broken

^a Judges xi. 24; 1 Kings xi. 7.—^b Hosea x. 6.—^c 1 Kings
xii. 29.—^d Isaiah xvi. 6.—^e Verses 8; 9, 18.—^f Heb. the
choice of.—^g Chap. i. 27.—^h Chap. xvi. 18; li. 57.—ⁱ Isa.
ix. 4; xiv. 4, 5.—^j Isaiah xli. 7; Chap. xlii. 19.—^k Num.
xxi. 30; Isa. xv. 2.

Verses 13-17. *And Moab shall be ashamed of Chemosh, &c.*—They shall be disappointed in their expectations of succour from their tutelary idol, as the ten tribes have been in the trust they reposed in the calf they worshipped at Bethel. *Moab is spoiled, and gone up out of her cities*—The words out of are not in the Hebrew; therefore some render this clause, *Moab is spoiled, and the cities to which she ascended*; that is, those situated on high eminences. *All ye that are about him bemoan him*—His calamities are so great as must needs make all who see him, or have heard of his former fame and glory, bewail his misfortunes. *How is the strong staff broken*—A staff, or rod; is an emblem of authority, and thence comes to signify a kingdom, or government, especially such a one as oppresses its subjects, or neighbours, Isa. ix. 4, and x. 5.

Verses 18-25. *Thou daughter that dost inhabit Dibon*—Thou that art exalted in pride, and rendered effeminate through luxury: Dibon being one of the chief cities of Moab; *come down from thy glory, and sit in thirst*—Submit to a mean condition, wherein thou shalt feel the want of all the conveniences of life. The Hebrew language expresses a barren land, which yields no sustenance by a *thirsty ground*, Psa. lxxiii. 2; Isa. xxxv. 7; Ezek. xix. 13. *O inhabitant of Aroer*—A town in the borders of Moab; *stand by the way and espy, &c.*—The prophet describes the great concern and fear that were upon them, which made them hearken to every little report that

down: ^f howl and cry; tell ye it in A. M. 3399.
^g Arnon, that Moab is spoiled, B. C. 605.

21 And judgment is come upon ^h the plain
country; upon Holon, and upon Jahazah, and
upon Mephaath,

22 And upon Dibon, and upon Nebo, and
upon Beth-diblathaim,

23 And upon Kiriathaim, and upon Beth-
gamul, and upon Beth-meon,

24 And upon ⁱ Kerioth, and upon Bozrah,
and upon all the cities of the land of Moab, far
or near.

25 ^k The horn of Moab is cut off, and his
^l arm is broken, saith the LORD.

26 ¶ ^m Make ye him drunken; for he mag-
nified himself against the LORD: Moab also
shall wallow in his vomit, and he also shall be
in derision.

27 For ⁿ was not Israel a derision unto
thee? ^o was he found among thieves? for
since thou spakest of him, thou ¹⁰ skippedst for
joy.

^a Verse 8.—^b Heb. inhabitress.—^c Deut. ii. 36.—^d 1 Sam.
iv. 13, 16.—^e Isa. xvi. 7.—^f Numbers xxi. 13.—^g Verse 8.
^h Verse 41; Amos ii. 2.—ⁱ Psa. lxxv. 10.—^j Ezek. xxx. 21.
^k Chap. xxv. 15, 27.—^l Zeph. ii. 8.—^m Chap. ii. 26.—ⁿ Or,
movedst thyself.

was stirring. *Howl and cry*—There will be just cause for a general lamentation. *Judgment is come upon the plain country, &c.*—The inhabitants of the low grounds have suffered the punishment they deserved. *The horn of Moab is cut off*—The authority and power of Moab are taken away. This is a metaphorical expression, taken from horned beasts, whose power to defend themselves, and injure other creatures, lies chiefly in their horns. *And his arm is broken*—His strength is exhausted, the arm of man being the instrument whereby he chiefly discovers his strength.

Verses 26, 27. *Make ye him drunken*—God's judgments are often represented under the metaphor of a cup of intoxicating liquors: see note on chap. xxv. 15. *Moab also shall wallow in his vomit*—The judgments which God sends upon him shall expose him to the scorn of his enemies; just as a drunken man is the object of men's laughter and derision. *For was not Israel a derision unto thee?*—Didst not thou insult over the calamities of the Jews when they were carried away captive? Israel is here put for Judah. *Was he found among thieves?*—Though the sins of Israel were great in the sight of God, yet, as he had done no injury to the Moabites, there was no reason why they should use him with the same despite and contempt as if he had been a common thief and robber, whom all men think they have a right to abuse. *For since thou spakest of him, thou skippedst for joy*—This translation, Blaney ob

A. M. 3399. B. C. 605. 28 O ye that dwell in Moab, leave the cities, and, ^p dwell in the rock, and be like ^q the dove that maketh her nest in the sides of the hole's mouth.

29 We have heard the ^r pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I know his wrath, saith the LORD; but it shall not be so; ^s his ¹¹ lies shall not so effect it.

31 Therefore ^t will I howl for Moab, and I will cry out for all Moab; my heart shall mourn for the men of Kir-heres.

32 ^u O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone

^p Psalm lv. 6, 7; Verse 9.—^q Cant. ii. 14.—^r Isa. xvi. 6; &c.—^s Isa. xvi. 6; Chap. l. 36.—¹¹ Or, those on whom he stayeth (Heb. his bars) do not right.

serves, seems quite foreign to the purpose, and does not accord with the literal meaning of the Hebrew, כִּרְיָ בְּרִיךְ בּוֹ הַתְּנוּדִי, which, he thinks, may be properly rendered, *That thou shouldst insult him with all the power of thy words.* The sense then of the sentence will be, "Didst thou find Israel among thieves, coming to rob thee of thy property, that thou shouldst think thyself entitled to break out into all manner of revilings against him? Compare Ezek. xxv. 8; Zeph. ii. 8, 10. Lowth suggests another interpretation, which the words will very well bear, and which agrees with the Chaldee paraphrase, namely, *For the words thou hast spoken against him, thou shalt be carried captive.* To this purpose also the Vulgar Latin, *propter verba tua quæ adversum illum locutus es, captivus diceres.*

Verse 28. *Ye that dwell in Moab, leave the cities*—The walls of which will not be sufficient to defend you from the sword of the enemy. *And dwell in the rock*—Hide yourselves in the rocks and caverns of your country. *And be like the dove that maketh her nest in the sides of the hole's mouth*—That is, on the edge of the precipice, as Blaney interprets the expression, or the brink of destruction. The Moabites are here, therefore, "exhorted to retire for safety to those places where the apprehensions of danger would secure them from the enemy's pursuit. That doves build in the clefts, or natural hollows of rocks, see Cant. ii. 14. Dr. Shaw, in his *Travels*, p. 162, fol., mentions a city on the African coast, called *Haman-et*, from the number of wild pigeons that are bred in the cliffs of the adjacent mountains."

Verses 29, 30. *We have heard the pride of Moab*—The several synonymous terms made use of in this verse are meant to express the great pride and insolence of Moab. Though some of these terms are not found in the parallel passage, (Isa. xvi. 6,) yet in the main they agree therewith; and "while they describe the overweening pride and haughtiness of Moab, and the intemperance of his rage, they intimate the small pretensions he had for such high assuming, either in respect of the extent of his power,

over the sea, they reach *even* to the A. M. 3399. sea of Jazer: the spoiler is fallen upon B. C. 605. thy summer-fruits and upon thy vintage.

33 And ^x joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting; *their shouting shall be no shouting.*

34 ^y From the cry of Heshbon *even* unto Elealeh, and *even* unto Jahaz, have they uttered their voice, ^z from Zoar *even* unto Horonaim, as a heifer of three years old: for the waters also of Nimrim shall be ¹² desolate.

35 Moreover I will cause to cease in Moab,

^t Isa. xv. 5; xvi. 7, 11.—^u Isa. xvi. 8.—^x Isa. xvi. 10; Joel i. 12.—^y Isaiah xv. 4, 6.—^z Isaiah xv. 5; Verse 5. ¹² Heb. desolations.

or his actual performances." *I know his wrath*—Hebrew, עֲרִירוֹ, *his fierce wrath, or rage; but it shall not be so*—He shall not be able to execute it, or bring to pass what he thinks to do: his power shall not be equal to his malice. *His lies shall not so effect it*—Or rather, *have not so effected*, the verb being in the past time. But this latter part of the sentence seems more properly rendered by Blaney, thus: "But he is not alike," (that is, equal to his wrath and threats,) "in the extent of his ability he is not-alike in performing."

Verses 31–33. *Therefore will I howl for Moab*—See note on Isa. xv. 5. *I will cry out for all Moab*—The whole country of Moab: the phrase is the same with *whole Palestina*, Isa. xiv. 31. *For the men of Kir-heres*—See note on Isa. xvi. 7, 11. *O vine of Sibmah*—The expressions here denote the destruction of the fruitful vineyards of Sibmah; the loss of which the neighbouring places of Jazer would have reason to lament. *Thy plants are gone over the sea*—The vineyards of Sibmah seem to have been of a vast extent, and to have been greatly celebrated: see note on Isa. xvi. 8, 9. *And joy and gladness is taken from the plentiful field*—The gathering in of the harvest and other fruits of the earth is usually accompanied with great expressions of joy; but there would be no occasion for this in the land of Moab, as the enemy would spoil or carry away their crop and vintage. *None shall tread with shouting*—They shall not have a vintage left sufficient to excite them to shouts of joy, or to induce them to exhort and encourage one another to labour diligently.

Verses 34–39. *From the cry of Heshbon*—When Heshbon was taken by the enemy, the cry of the inhabitants reached as far as Elealeh and Jahaz: the same was likewise heard from Zoar to Horonaim. *As a heifer of three years old*—The meaning undoubtedly is, that the cry of Moab, beginning at Heshbon, was continued on from city to city, till the whole country resounded as with the lowing of a cow that runs from place to place in search of her

A. M. 3399. saith the LORD, ^a him that offereth in
B. C. 605. the high places, and him that burneth
incense to his gods.

36 Therefore ^b my heart shall sound for Moab
like pipes, and my heart shall sound like pipes
for the men of Kir-heres: because ^c the riches
that he hath gotten are perished.

37 For ^d every head shall be bald, and every
beard ^e clipped: upon all the hands shall be
cuttings, and ^f upon the loins sackcloth.

38 There shall be lamentation generally
upon all the house-tops of Moab, and in the
streets thereof: for I have broken Moab like
a vessel wherein is no pleasure, saith the
LORD.

39 They shall howl, saying, How is it broken
down! how hath Moab turned the ^g back with
shame! so shall Moab be a derision and a dis-
maying to all them about him.

40 For thus saith the LORD; Behold, ^h he
shall fly as an eagle, and shall ⁱ spread his
wings over Moab.

41 ^j Kerioth is taken, and the strong holds

^a Isa. xv. 2; xvi. 12.—^b Isa. xv. 5; xvi. 11.—^c Isa. xv. 7.
^d Isa. xv. 2, 3; Chap. xlvii. 5.—^e Heb. diminished.—^f Gen.
xxxvii. 34.—^g Chapter xxii. 28.—^h Heb. neck.—ⁱ Deut.
xxviii. 49; Chap. xlix. 22; Dan. vii. 4; Hos. viii. 1; Hab. i. 8.
^j Isa. viii. 8.—^k Verse 24.

calf that has been taken from her. An image singu-
larly expressive: see notes on Isa. xv. 4-6. *I will
cause to cease in Moab him that offereth in the high
places*—For an explanation of this and the next
verse, see notes on Isa. xvi. 11, 12. *For every head
shall be bald, &c.*—This and all the other expres-
sions of this verse signify the greatness of the afflic-
tion, intimated by the manner of mourning, which is
such as was used in the greatest calamities: com-
pare Isa. xv. 3. *I have broken Moab like a vessel
wherein is no pleasure*—As earthen vessels, if they
are not fit for the use for which they were designed,
are broken to pieces without any concern or regret,
so as never to be repaired; thus have I broken Moab,
saith the Lord. *They shall howl, saying, How is it
broken down!*—Hebrew, חתה, broken to pieces, as
the same word is twice rendered chap. i. 2. The
prophet persists in his allusion to the breaking of an
earthen vessel.

Verses 40-44. *Behold, he shall fly as an eagle*—
Conquerors are often compared to eagles and other
birds of prey; and the encamping of their armies is
represented by the spreading of the wings of such
fowls. *The mighty men's hearts shall be as the
heart of a woman in her pangs*—They shall be dis-
mayed at the apprehension of the evils that are
coming upon them, and shall lose their wonted
courage and resolution. *Moab shall be destroyed
from being a people*—From being a nation or go-

are surprised, and ^k the mighty men's
hearts in Moab at that day shall be
as the heart of a woman in her pangs.

42 And Moab shall be destroyed ^l from being
a people, because he hath magnified himself
against the LORD.

43 ^m Fear, and the pit, and the snare, shall
be upon thee, O inhabitant of Moab, saith the
LORD.

44 He that fleeth from the fear, shall fall into
the pit; and he that getteth up out of the pit,
shall be taken in the snare: for ⁿ I will bring
upon it, even upon Moab, the year of their
visitation, saith the LORD.

45 They that fled stood under the shadow of
Heshbon because of the force: but ^o a fire shall
come forth out of Heshbon, and a flame from
the midst of Sihon, and ^p shall devour the
corner of Moab, and the crown of the head of
the ^q tumultuous ones.

46 ^r Wo be unto thee, O Moab! the people of
Chemosh perisheth: for thy sons are taken
^s captives, and thy daughters captives.

¹ Or, *The cities*.—² Isa. xiii. 8; xxi. 3; Chap. xxx. 6; xlix.
22, 24; i. 43; li. 30; Mic. iv. 9.—³ Psa. lxxxiii. 4; Isa. vii. 8.
⁴ Isaiah xxiv. 17, 18.—⁵ Chap. xi. 23.—⁶ Numbers xxi. 28.
⁷ Num. xxiv. 17.—⁸ Heb. children of noise.—⁹ Num. xxi. 29
¹⁰ Heb. in captivity.

vernment, as it was before. *Fear, and the pit, and
the snare, &c.*—These words, and those of the next
verse, are taken from Isa. xxiv. 17, 18, where see the
notes.

Verses 45, 46. *They that fled stood under the
shadow of Heshbon, &c.*—They that fled for fear
of the enemies' forces thought to find shelter and
safety in Heshbon, a strong fenced city. Or, in-
stead of, *because of the force*, the Hebrew מַכָּה
may be rendered *for want of force*, or *strength*,
namely, force of their own to withstand the enemy.
*But a fire shall come forth out of Heshbon, and a
flame from the midst of Sihon*—That is, of the city
of Sihon, meaning still Heshbon. When the enemies
have possessed themselves of Heshbon, they will
quickly spread like fire over the rest of the country.
Thus the prophet fitly applies to the present case
the words of an ancient poem made upon Sihon's
conquests over Moab, and recited by Moses, Num.
xxi. 27, 28, where see the notes. *And shall devour
the corner of Moab, and the crown of the head of
the tumultuous ones*—By the corner may be meant
the borders, or extreme parts of the country. So
the Hebrew word פֶּתַח signifies, Num. xxxiv. 3;
Neh. ix. 22. The nobility, who are the stay and
support of the government, are expressed by the
crown of the head. By the *tumultuous* are meant
those that are proud and haughty in their state and
plenty, and insult over their inferiors. *Wo be unto*

A. M. 3309. 47 ¶ Yet will I bring again the
B. C. 605. captivity of Moab * in the latter days,

saith the LORD. Thus far is the A. M. 3309.
judgment of Moab. B. C. 605.

* Chapter

xlix. 6, 39.

thee, O Moab!—This verse is likewise taken out of Num. xxi. 19. *The people of Chemosh perisheth*—People are sometimes denominated from the God they worship: so the Jews were called the people of the Lord, or Jehovah.

Verse 47. *Yet will I bring again the captivity of Moab*—The Moabites were afterward restored to their country, as appears from Josephus, *Antiq.*

lib. xiii. c. 17. But these and similar promises of mercy after judgment are chiefly to be understood of the conversion of the Gentiles under the gospel, called the *latter days* in the prophets. The conversion of idolaters is expressed by returning from their captivity, Ezek. xvi. 53.—Lowth. See also Calmet's *Dissertation* upon the return of the Moabites, &c.

CHAPTER XLIX.

This chapter contains a collection of prophecies against several of those nations against which Jeremiah received a general commission to declare God's judgments, chap. xxv. 13. (1.) *Against the Ammonites*, 1–6. (2.) *The Edomites*, 7–22. (3.) *The Syrians*, 23–27. (4.) *The Arabians of Kedar and Hazor*, 28–33. (5.) *The Elamites*, 34–39. Concerning the time of the fulfilment of these prophecies, see the note on chap. xlviii. 1.

A. M. 3404. CONCERNING ¹ the Ammon-
B. C. 600. ites, thus saith the LORD; Hath Israel no sons? hath he no heir? why then doth ² their king inherit ^b Gad, and his people dwell in his cities?

2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to

be heard in ^c Rabbah of the Ammon- A. M. 3404.
ites; and it shall be a desolate heap, B. C. 600.
and her daughters shall be burned with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, ^d gird you with sackcloth;

¹ Or, *Against*.—Ezek. xxi. 28; xxv. 2; Amos i. 13; Zeph. ii. 8, 9.—² Or, *Melcom*.

^b Amos i. 13.—^c Ezek. xxv. 5; Amos i. 14.—^d Isa. xxxii. 11; Chap. iv. 8; vi. 26.

NOTES ON CHAPTER XLIX.

Verse 1. *Hath Israel no sons? Why then doth their king inherit Gad?*—Is there no posterity of Israel, that the king of the Ammonites hath taken possession of Gad, as if he had a right to it, and his people dwell in the cities of it? Instead of *their king* here, Blaney reads *Milcom*, and Dr. Waterland and Houbigant *Malkam*, the idol of the Ammonites. "God sorely afflicted those parts of the kingdom of Israel that lay eastward of Jordan, first by Hazael, 2 Kings x. 33; afterward by Tiglath-pileser, chap. xv. 29; and then delivered up the whole kingdom to be carried captive by Shalmaneser, chap. xvii.; after which, it is probable, the Ammonites took occasion to possess themselves of Gad, that lay near their territories. But God's dispossessing the Israelites gave the Ammonites no right to invade their inheritance, (see Zeph. ii. 8,) especially as they had been so tender of the Ammonites' right as not to invade their possessions in their march toward the land of Canaan." See Lowth, and Deut. iv. 19; 2 Chron. xx. 10. It is probable, as the king of Ammon had instigated Ishmael to kill Gedaliah, that the reason which induced Nebuchadnezzar to make war upon the Ammonites was to revenge that murder.

Verse 2. *Therefore I will cause the noise of war to*

be heard in Rabbah, &c.—The principal city of that country. *Her daughters shall be burned with fire*—That is, the lesser cities, which are reckoned so many daughters to the mother city. *Then shall Israel be heir unto them that were his heirs*—Hebrew, וירשו את רישו, *Possidebit possessores suos*, Vulgate, *shall possess his possessors*; or, as Blaney renders it, *shall take to their possessions who have taken to his*. "This is understood," says he, "to have been fulfilled when Judas Maccabeus defeated the Ammonites, and took their towns, 1 Mac. v. 6, &c. Zephaniah speaks in like manner, chap. ii. 9, *The residue of my people shall spoil them, and the remnant of my people shall possess them*. But both prophets may, perhaps, refer to still future times, when Israel shall be finally restored to their own land, as is frequently foretold of them, and not only recover their own ancient possessions, but succeed, likewise, to the vacant possessions of their once hostile neighbours, long since extinct and irrecoverably lost."

Verse 3. *Howl, O Heshbon, for Ai is spoiled*—This "Ai must be a different city from that taken by Joshua, chap. viii., which lay on the west side of Jordan. Grotius mentions another city, called *Gaia* by Ptolemy; which, being near Heshbon, the de-

A. M. 3404. lament, and run to and fro by the
B. C. 600. hedges; for ³their king shall go into
captivity, and his ^opriests and his princes to-
gether.

4 Wherefore gloriest thou in the valleys, ⁴thy
flowing valley, O ^fbacksliding daughter? that
trusted in her treasures, ^esaying, Who shall
come unto me?

5 Behold, I will bring a fear upon thee, saith
the Lord God of hosts, from all those that be
about thee; and ye shall be driven out every

³ Or, *Melcom*, 1 Kings xi. 5, 33.—^e Chapter xlviii. 7; Amos
i. 15.—⁴ Or, *thy valley floweth away*.—^f Chapter iii. 14; vii.
24.—^g Chap. xxi. 13.

struction of it was matter of concern to the neigh-
bouring city." *Lament, and run to and fro by the
hedges*—Try to hide yourselves in the thickets, and
remove from one place to another, for fear of being
discovered. But by גדרות, here rendered *hedges*,
Blaney thinks, are meant, "those fences or enclo-
sures round the lesser towns, which served to secure
them against thieves and robbers, but were not digni-
fied with the name of walls, capable of resisting
the attack of a regular enemy." The psalmist, he
supposes, distinguishes these from the fortifications
of cities, Psalm lxxxix. 40, terming the former גדרותי
his fences, and the latter סבצרי, *his strong holds*,
or *walled fortresses*. According to this interpreta-
tion, therefore, the prophet here foretels that "the
inhabitants of the lesser towns should run to and fro,
like persons distracted with fear, within their enclo-
sures, not daring to step beyond them, lest they
should fall in with the enemy, whose approach they
dreaded." *For their king*—Or, *Milcom*, their idol;
*shall go into captivity, and his priests and princes
together*—"Here the same is said of Milcom," says
Blaney, "as was of Chemosh, chap. xlviii. 7, which
shows that the word is properly used as the name of
the Ammonitish idol."

Verses 4-6. *Wherefore gloriest thou in the val-
leys?*—That is, in the riches of thy fat and plentiful
valleys, which overflow with abundance of all things;
compare Isa. xxviii. 1, 4. Though they be fruitful,
yet glory not therein, for, notwithstanding their fer-
tility, they shall be no security to thee against the
terror which I shall bring upon thee. *Behold, I will
bring fear upon thee*—When God gives up a people
to destruction, he commonly takes from them their
usual courage. But the word *fear* here may denote
a hostile army, the cause of fear and terror. *And
ye shall be driven out every man right forth*—That
is, so as not to dare to look back, or stop to consider
which way to go, but flee for your lives that way
which lies next. *And none shall gather up him that
wandereth*—None shall bring him that flees from
the enemy to his house, or afford him any shelter or
accommodation. *And afterward I will bring
again the captivity of Ammon*. See note on chap.
xlviii. 47.

man right forth; and none shall ga- A. M. 3404.
ther up him that wandereth. B. C. 600.

6 ¶ And ^hafterward I will bring again the
captivity of the children of Ammon, saith the
LORD.

7 ¶ ⁱConcerning Edom, thus saith the LORD
of hosts: ^kIs wisdom no more in Teman? ^lIs
counsel perished from the prudent? is their
wisdom vanished?

^mFlee ye; ⁿturn back, dwell deep, O inha-
bitants of ^oDedan; for I will bring the cala-

^h So Verse 39; Chap. xlviii. 47.—ⁱ Ezek. xxv. 12; xxxv.
2; Joel iii. 19; Amos i. 11.—^k Obad. 8.—^l Isa. xix. 11.
^m Verse 30.—ⁿ Or, *they are turned back*.—^o Chap. xxv. 23.

Verse 7. *Concerning Edom*—The destruction of
Edom, or Idumea, is likewise foretold by Ezekiel,
Joel, Amos, and Obadiah: see the margin. *Is wis-
dom no more in Teman*—"The eastern part of the
world (by which is chiefly meant Arabia and the
adjacent countries) was famous for the study of
wisdom, or philosophy, as it was called in later times:
see 1 Kings iv. 30. The Edomites put in their claim
to this prerogative, as appears from what is said
here, and in the parallel place of Obadiah, verse 8, as
also from the book of Job, where Eliphaz, one of
the disputants, is called the Temanite, as being de-
scended from Teman, Esau's grandson, who gave
name to the city or country of Teman, elsewhere
mentioned. *Is counsel perished from the prudent?*
—When God designs a people for destruction, he
deprives them of that common prudence and fore-
sight which are requisite for the due management of
their affairs."—Lowth. Here Edom, which boasted
itself, and whose fame was spread abroad for wis-
dom and prudence, is described acting as if all its
wisdom and prudence were gone.

Verse 8. *Flee ye, turn back, dwell deep*—"When
the Arabs," says Harmer, "have drawn upon them-
selves such a general resentment of the more fixed
inhabitants of those countries that they think them-
selves unable to stand against them, they withdraw
into the depths of the great wilderness, where none
can follow them with hopes of success." D'Arvieux
tells us, "they will be quite ready to decamp upon
less than two hours' warning, and, retiring immedi-
ately into the deserts, render it impossible for other
nations, even the most powerful, to conquer them,
they not daring to venture far into the deserts, where
the Arabs alone know how to steer their course, so
as to hit upon places of water and forage. Is it not
then most probable that the *dwelling deep*, which
Jeremiah here recommends to the Arab tribes, means
this plunging far into the deserts, rather than going
into *deep caves and dens*, as Grotius and other com-
mentators suppose?" *O inhabitants of Dedan*—
The Dedanites were Arabians of the posterity of
Dedan, a grandson of Abraham, Gen. xxv. 3. They
seem by this place to have been, in later times, sub-
dued by the Idumeans, and incorporated with them.

A. M. 3404. mity of Esau upon him, the time that
B. C. 600. I will visit him.

9 If °grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy ⁶till they have enough.

10 ^pBut I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and ^ahe is not.

11 Leave thy fatherless children, I will preserve *them* alive; and let thy widows trust in me.

12 For thus saith the LORD; Behold, ^rthey whose judgment *was* not to drink of the cup,

° Obad. 5. — ⁶ Heb. *their sufficiency*. — ^p Mal. i. 3. — ^a Isaiah xvii. 14. — ^r Chap. xxv. 29; Obad. 16.

Verses 9, 10. *If grape-gatherers come to thee, &c.*—The vintage is not usually gathered so clean but there will be a gleaning left, Isa. xvii. 6; and house-breakers, or thieves, commonly leave something behind. *But I have made Esau bare*—But the destruction coming upon thee will be so entire that scarcely a remnant shall be preserved. *I have uncovered his secret places*—I have taken from him every thing that might be a refuge or defence to him, and laid open all the recesses wherein he might conceal himself, or his riches. *His seed is spoiled, &c.*—The calamity shall also extend to his family, and to all that he has any connection with. *And he is not*—He is utterly ruined and undone.

Verse 11. *Leave thy fatherless children, I will preserve them, &c.*—The Chaldee paraphrast understands this of the Jews, to whom the following words do certainly belong, as if it contained God's promise to take care of their families, in that distressed and forlorn state to which the captivity had reduced them. Some, who apply it to the Edomites, understand it as spoken by way of irony, in which light they understand Isa. xvi. 4. "But there is nothing in the context," says Houbigant, "which can lead to this interpretation. I rather understand it as a prophecy; nor was it any thing wonderful that the conquerors should spare the little children and widows, from whom they had nothing to fear; nor that the Edomites should forsake both the one and the other, when compelled to a precipitate flight." Or, it is a promise that God would not wholly destroy the race of Esau, but protect and preserve a remnant of them; and that, at the time when he sent these his judgments on the proud and self-confident, and all their boasted strength was cast down, the weak and helpless should be remembered by him, the Father of mercies.

Verses 12, 13. *They whose judgment was not to drink of the cup*—Namely, of God's wrath: see note on chap. xxv. 15; *have assuredly drunken*—The Is-

have assuredly drunken; and *art thou* A. M. 3404.
he *that* shall altogether go unpunish- B. C. 600.
ed? thou shalt not go unpunished, but thou shalt surely drink of it.

13 For ^aI have sworn by myself, saith the LORD, that ^tBozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a ^urumour from the LORD, and an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For lo, I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thy heart, O thou that dwellest in

° Gen. xxii. 16; Isaiah xlv. 23; Amos vi. 8. — ^t Isa. xxxiv. 6; lxiii. 1. — ^u Obad. 1, 2, 3.

raelites, God's peculiar people, who, in regard to the gracious promises which he had made to them and to their fathers, the near relation in which they stood to him, and the many pious persons who, from age to age, were found among them, might, in all human appearance, have expected mercy at God's hands; have, nevertheless, suffered dreadful judgments. *And art thou he that shall altogether go unpunished?*—Is Edom the righteous nation, which, above all others, deserves to be exempted from punishment? There is a peculiar emphasis, says Blaney, in the pronoun הוּא, *he*, which denotes that Edom was *he*, the people, to which the punishment was peculiarly due: see note on chap. xxv. 29. *I have sworn by myself*—I have confirmed my threatening, as I have frequently confirmed my promises, by an oath; *that Bozrah shall become a desolation, &c.*—Bozrah, one of the chief cities of Idumea, is here put for that country in general, it being usual with the prophets to describe the destruction of a whole nation by the ruin of some one or more of its principal cities: see verse 23; Amos i. 8, 12–14.

Verses 14–16. *I have heard a rumour*—Hebrew, שמועה, a report or message, *from the Lord*, and an ambassador is sent unto the heathen. Obadiah begins his prophecy against Edom in similar words. The prophets, it must be observed, "often represent God as summoning armies, and setting them in array of battle against those people whom he has decreed to destroy. And his stirring up men's spirits to invade such countries, is described here as if he had sent an ambassador to the Chaldeans and their confederates, to engage them in a war against the Idumeans; according to the methods which earthly princes use to engage their allies."—Lowth. *For lo, I will make thee small, &c.*—I will bring thee low and make thee very contemptible. *Thy terribleness hath deceived thee*—"Thou hast been formerly terrible to all about thee, and looked upon as impregnable; and the confidence thou hast had in

A. M. 3404. the clefts of the rock, that holdest
B. C. 600. the height of the hill: * though thou
shouldest make thy † nest as high as the eagle,
‡ I will bring thee down from thence, saith the
LORD.

17 Also Edom shall be a desolation: † every
one that goeth by it shall be astonished, and
shall hiss at all the plagues thereof.

18 † As in the overthrow of Sodom and Go-
morrah and the neighbour cities thereof, saith
the LORD, no man shall abide there, neither
shall a son of man dwell in it.

19 † Behold, he shall come up like a lion
from † the swelling of Jordan against the ha-
bitation of the strong: but I will suddenly
make him run away from her: and who is a
chosen man, that I may appoint over her? for
‡ who is like me? and who will † appoint me

* Obad. 4.—† Job xxxix. 27.—‡ Amos ix. 2.—§ Chap.
xviii. 16; 1. 13.—§ Gen. xix. 25; Deut. xxix. 23; Chap. 1. 40;
Amos iv. 11.—¶ Ch. 1. 44.—¶ Ch. xii. 5.—¶ Exod. xv. 11.

this thy strength hath made thee careless and secure,
and thereby given thy enemies an advantage against
thee." *O thou that dwellest in the clefts, &c.*—St.
Jerome, who lived in the neighbourhood, tells us, in
his commentary upon Obadiah, "that Idumea was a
rocky mountainous country, and that the inhabit-
ants dwelt in caves dug out of the rocks and hills."
*Though thou shouldest make thy nest as high as the
eagle*—The greatest height or strength cannot place
thee out of the reach of divine vengeance. The
eagle is remarkable for its flying high, and making
its nest in very high and inaccessible rocks: see note
on Job xxxix. 27, 28.

Verses 17–19. *Edom shall be a desolation; every
one shall hiss, &c.*—See note on chap. xviii. 16. *As
in the overthrow of Sodom, &c.*—A proverbial ex-
pression, denoting an utter destruction. *Behold, he
shall come up like a lion, &c.*—This is a description
of Nebuchadnezzar's marching with his army against
Idumea, whom the prophet compares to a lion com-
ing out of his den near Jordan. When that river
swells, in the time of harvest, the lions, that lie in the
thickets on the river side, are raised out of their
coverts, and infest the country: see note on chap.
xii. 5, and Maundrell's Travels, pp. 81, 82. *Against
the habitation of the strong*—Hebrew, אל נוה איתו,
the strong folds, or rough pastures. The LXX.
read εις τονον Αιθαμ, to the place Aitham, considering
the word which we render strong as a proper name.
But I will suddenly make him run away from her—
This clause should rather be rendered, *I will rouse
him up and make him run upon her*, the preposition
כעל, here rendered from likewise signifying upon,
and being so rendered by our translators, 1 Kings
ix. 5. To this purpose the Vulgate, quia subito
currere faciam eum ad illam, because I will cause
him to run suddenly against her. And who is a

the time? and † who is that shepherd A. M. 3404.
that will stand before me? B. C. 600.

20 † Therefore hear the counsel of the LORD,
that he hath taken against Edom; and his pur-
poses, that he hath purposed against the inha-
bitants of Teman: surely the least of the flock
shall draw them out: surely he shall make
their habitations desolate with them.

21 † The earth is moved at the noise of their
fall, at the cry the noise thereof was heard in
the † Red sea.

22 Behold, † he shall come up and fly as the
eagle, and spread his wings over Bozrah: and
at that day shall the heart of the mighty men
of Edom be as the heart of a woman in her
pangs.

23 ¶ Concerning Damascus. Hamath is
confounded, and Arpad: for they have heard

† Or, convert me in judgment.—† Job xli. 10.—§ Chap. 1. 45.
‡ Chap. 1. 46.—§ Heb. Weedy sea.—† Chap. iv. 13; xlviii. 40,
41.—¶ Isa. xvii. 1; xxxvii. 13; Amos i. 3; Zech. ix. 1, 2.

chosen man that I may appoint over her?—Namely,
to spoil and destroy her. What select man shall I
employ for this purpose? for it must be one who
will do it effectually. Nebuchadnezzar, or his cap-
tain-general Nebuzar-adan, seems to be here meant.
For who is like me?—Who is able, like me, to pre-
pare instruments to perform his work? *And who
will appoint me the time? and who is that shep-
herd? &c.*—Who will challenge me to meet him in
the field, as if we were upon equal terms? or what
leader or general can enter the lists with me? "The
word shepherd often signifies a prince, or command-
er. But here it is used in opposition to the lion
mentioned before; as if he had said, A shepherd may
as well encounter a lion as the best appointed war-
rior contend with the Almighty, or those whom he
makes the instruments of his vengeance."—Lowth.

Verses 20–22. *Therefore hear the counsel of the
Lord*—Let them, the Edomites, hear and consider
what God hath purposed against them. *Surely the
least of the flock shall draw them out*—By the least
of the flock, may be here understood the common
soldiers in the Chaldean army, any one of whom,
he says, shall have courage and strength enough to
conquer the Idumeans, and draw them to slaughter
or captivity. *The earth is moved at the noise of
their fall*—The neighbouring countries are astonish-
ed at it. The prophet compares the destruction of
Idumea to the fall of a great building, which affrights
those that are near it. *The noise thereof was
heard in the Red sea*—The borders of Idumea
reached to the Red sea. *Behold he shall fly as the
eagle*—The suddenness and rapidity with which Ne-
buchadnezzar, or his general, Nebuzar-adan, march-
ed and fell upon Edom, are described in this verse:
see note on chap. xlviii. 40, 41.

Verse 23. *Concerning Damascus*—"Damascus

A. M. 3404. evil tidings: they are ⁹ faint-hearted; B. C. 600. ¹ there is sorrow ¹⁰ on the sea; it cannot be quiet.

24 Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: ^aanguish and sorrow hath taken her, as a woman in travail.

25 How is ^a the city of praise not left, the city of my joy!

26 ^a Therefore her young men shall fall in her streets, and all the men of war shall

⁹ Heb. melted.—¹⁰ Isa. lvii. 20.—¹⁰ Or, as on the sea.—¹⁰ Isa. xiii. 8; Chap. iv. 31; vi. 24; xxx. 6; xlviii. 41; Verse 22.

was the capital of the kingdom of Syria, and had seemingly at this time swallowed up all the other petty sovereignties of that country. Isaiah had before uttered a prophecy concerning it, of a calamitous import, (chap. xvii.,) which had been fulfilled by Tiglath-pileser's taking it, and carrying the people captive to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, chap. i. 3-5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other neighbouring nations: see note on chap. xlviii. 1. *Hamath is confounded, and Arpad*—Hamath and Arpad are elsewhere joined together: see 2 Kings xviii. 34; xix. 13; Isa. x. 9. Hamath was the capital of a part of Syria, bearing the same name, and which formed once an independent kingdom. It was situate on the northern frontier of the land of Israel, whence we find frequent mention of the entrance of Hamath, Num. xxxiv. 8, &c. The city of Hamath, Josephus tells us, was that which the Macedonians afterward called *Epiphania*: *Ant.*, lib. i. cap. 6. And Jerome, in his commentary on Isa. x. 9, says the same. *Hamath, quam Syri usque hodie Epiphaniam vocant*—Aphad, or Arvad, is with good reason held to be the island of *Aradus*, in the Mediterranean sea; as those who are called רַאדִי, Gen. x. 18, are by the LXX. rendered *Αραδιοι*, in the Vulgate, *Aradii*. This island was not far from the shore, and nearly opposite to Hamath.—Blaney. *They heard evil tidings*—Tidings of the approach of a hostile army; *they are faint-hearted*—Their courage fails them. *Their sorrow is on the sea*—Or, as on the sea, namely, when a storm arises and the sea is tempestuous. Houbigant reads, *They fluctuate as the sea; they cannot be at rest*: compare Isa. lvii. 20, 21. But Blaney renders ראנה נים נכנו, *They are melted into a sea of solicitude*: observing, "This is a literal translation of the text; and appears to me preferable in sense to any of the interpretations I have hitherto met with."

Verses 24-27. *Damascus is waxed feeble*—That is, the inhabitants of Damascus. They have lost their ancient courage and valour; they were wont to be formidable to their enemies, but now they flee before them. *Fear*, or rather, *trembling*, or, *horror*,

be cut off in that day, saith the LORD of hosts. A. M. 3404. B. C. 600.

27 And I will kindle a ^a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.

28 ¶ ^a Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite, thus saith the LORD; Arise ye, go up to Kedar, and spoil ^a the men of the east.

29 Their ^a tents and their flocks shall they

^a Chap. xxxiii. 9; li. 41.—^a Chap. i. 30; li. 4.—^a Amos i. 4. ^a Isa. xxi. 13.—^a Judg. vi. 3; Job i. 3.—^a Psa. cxx. 5.

as רָטַט, properly signifies, *hath seized on her, distressed and pangs*, Hebrew, צָרָה וְחִבְלֵי, *have taken her, as a woman in travail*—Great anguish and sorrow are ordinarily expressed by this similitude in the Scriptures. *How is the city of praise*—That is, a city of fame and renown; *not left*—Namely, not spared, or left untouched by the enemy. This is thought to be spoken in the person of the king, or some other inhabitant of Damascus. *Therefore her young men*—Or, surely her young men, as the particle לֹכֶן is rendered chap. v. 2; *shall fall in her streets*—Or, broad places, as the Hebrew word signifies. *A fire shall consume the palaces of Ben-hadad*—The name of several kings of Syria.

Verses 28, 29. *Concerning Kedar and the kingdoms of Hazor*—Kedar is well known to have been one of the sons of Ishmael, Gen. xxv. 13, who settled in Arabia. But of Hazor we find no satisfactory account given by commentators. There is, indeed, a city called *Hazor*, mentioned Josh. xi. 10, and in other parts of Scripture: but this was in the land of Canaan; whereas the kingdoms of Hazor, here mentioned, were evidently in Arabia, in the neighbourhood, at least, of Kedar. Among the sons of Joktan, however, who were prior to the Ishmaelites in Arabia, and whose descendants are therefore looked on as the only genuine Arabs, we find one whose name was *Hazarmaveth*, Gen. x. 26-30. And, as by Kedar all the descendants of Ishmael are probably here designed, so all the other branches of the family of Joktan may, in like manner, be included under the general name of Hazor. And perhaps the most probable reason why the Arabians are called a mingled people is, that they were thus made up of the people of different descents; some of them being sprung from Joktan, others from Ishmael, to whom must be added the sons of Abraham by Keturah, who are also said to have been settled in *Kedem*, or the east country, Gen. xxv. 6, and perhaps other families besides. All these were divided into petty sovereignties under certain chiefs or princes, which explains what is to be understood by the kingdoms of Hazor: see Blaney. *Arise ye, go up to Kedar, &c.*—Here the prophet foretels that Nebuchadnezzar should conquer these kingdoms, and *spoil the men of the East*, as the Arabians are called in the Scriptures. *Their tents and their flock shall they*—Namely, the

A. M. 3404. take away : they shall take to them-
B. C. 600. selves their curtains, and all their ves-
sels, and their camels; and they shall cry unto
them, ^t Fear is on every side.

30 ¶ ^u Flee, ¹¹ get you far off, dwell deep, O
ye inhabitants of Hazor, saith the LORD; for
Nebuchadrezzar king of Babylôn hath taken
counsel against you, and hath conceived a pur-
pose against you.

31 Arise, get you up unto ^x the ¹² wealthy
nation, that dwelleth without care, saith the
LORD, which have neither gates nor bars,
which ^y dwell alone.

32 And their camels shall be a booty, and the
multitude of their cattle a spoil: and I will
^z scatter into all winds ^a them *that are*. ¹³ in the
utmost corners; and I will bring their calamity
from all sides thereof, saith the LORD.

33 And Hazor ^b shall be a dwelling for dra-
gons, *and* a desolation for ever: ^c there shall

no man abide there, nor *any* son of
man dwell in it. A. M. 3404.
B. C. 600.

34 ¶ The word of the LORD that
came to Jeremiah the prophet against B. C. 598.

^d Elam in the beginning of the reign of Zede-
kiah king of Judah, saying,

35 Thus saith the LORD of hosts; Behold, I
will break ^e the bow of Elam, the chief of
their might.

36 And upon Elam will I bring the four
winds from the four quarters of heaven, and
^f will scatter them toward all those winds; and
there shall be no nation whither the outcasts of
Elam shall not come.

37 For I will cause Elam to be dismayed
before their enemies, and before them that
seek their life: and I will bring evil upon
them, *even* my fierce anger, saith the LORD;
^g and I will send the sword after them, till I
have consumed them:

^t Chap. vi. 25; xlv. 5.—^u Verse 8.—¹¹ Heb. *fit greatly*.
^x Exodus xxxviii. 11.—¹² Or, *that is at ease*.—^y Numbers
xxiii. 9; Deut. xxxiii. 28; Micah vii. 14.—^z Ezekiel v. 10;
Verse 36.

^a Chap. ix. 26; xxv. 23.—¹³ Heb. *cut off into corners, or, that
have the corners of their hair polled*.—^b Chap. ix. 11; x. 22;
Mal. i. 3.—^c Verse 18.—^d Chap. xxv. 25.—^e Isa. xxii. 6.
^f Verse 32.—^g Chap. ix. 16; xlviii. 2.

Chaldeans; *take away*—Their substance consisted in
their cattle and their tents, from whence the country
itself is called the *tents of Kedar*, *Psa. cxx. 5*: with
these they removed from place to place for the con-
venience of pasture. *They shall take to themselves
their curtains*—Those elegant coverings of which
their tents were made, and which were much supe-
rior to those of any other people. *And they shall
cry unto them*—Hebrew, וקרא, *Let them call for, or
command*, that is, as Blaney renders it, *Let them
bring upon them terror from every side*.

Verses 30–33. *Flee ye, get you far off*—Hebrew,
נרו כהר; Vulgate, *Abite vehementer, Go away with
eagerness, or, haste*. *Dwell deep, or*, “retire deep
for to dwell:” see note on verse 8. *Arise, get you
up unto the wealthy nation*—The prophet here gives
the Chaldeans a commission from God to undertake
this expedition, and seize upon the wealth of the in-
habitants of Hazor; *which have neither gates nor
bars*—Who have never been attacked, and therefore
live securely without walls or ramparts for their de-
fence; *which dwell alone*—*Solitarie habitant, dwell
solitarily*, as Buxtorf renders שכנו בדר. “Their
habitations are isolated,” as some interpret it. “They
do not live in cities, towns, or villages, where the
houses are contiguous; but each family has its man-
sion apart from the rest, with land about it sufficient
for the subsistence of their cattle. In this dispersed
state they were, of course, less provided with the
means of defending themselves from the incursions
of the enemy.” *I will scatter into all winds*—Into
all the quarters of heaven; *them that are in the ut-
most corners*—Or, *those that inhabit the insulated*

coast, namely, the peninsula of Arabia: see notes on
chap. ix. 26, and xxv. 23.

Verse 34. *The word that came to Jeremiah
against Elam*—Elam we find to have been an inde-
pendent, and even powerful kingdom, in the days
of Abraham, *Gen. xiv. 1*. “But I am not of opinion
with those writers,” says Blaney, “who hold that by
Elam, in Scripture, Persia is always meant. There
is no doubt but that when the monarchy of Persia
was established under Cyrus, Elam was blended into
and formed a part of it. But before that time Elam
and Persia were two distinct kingdoms: of which
this may be admitted for proof, that the kingdom of
Persia, if Xenophon may be credited as an historian,
was never subdued under the dominion of Nebuchad-
nezzar, but preserved its liberty in alliance with the
Medes. Elam, on the contrary, is not only here pro-
phesied of, as destined to become a part of the Ba-
bylonian conquests, but is actually spoken of, (*Dan.*
viii. 2), as a province of the Babylonish empire;
over which Daniel seems to have presided, having
Shushan for the seat of his government. We may
therefore conclude Elam to have been, as the name
itself would lead us to suppose, the country called
by heathen writers *Elymais*, which Pliny, in con-
formity with Daniel, describes as separated from Su-
siana, by the river *Euleus*, or *Ulay*; *Nat. Hist.*, lib.
vi. cap. 31.”

Verses 35–38. *Behold, I will break the bow of
Elam*—The Elamites were famous archers, as this
expression intimates, as also Isaiah’s words, *chap.*
xxii. 6; *And Elam bare the quiver*. Strabo also says,
that the mountainous parts of *Elymais* bred chiefly

A. M. 3406. 38 And I will ^hset my throne in
B. C. 598. Elam, and will destroy from thence
the king and the princes, saith the LORD.

^h Chap. xliii. 10.

archers; στρατιώτας τρέφει τοξοτάς τας πλείους, lib. xvi. p. 744. Livy, and other heathen writers, also speak of the Elymæan archers. *Upon Elam will I bring the four winds, &c.*—I will bring enemies upon Elam from every quarter; and scatter them to every quarter. Wars and commotions are metaphorically denoted by winds. *And I will send the sword after them*—Even after they are driven out of their own country, my judgments shall pursue them. *And I will set my throne in Elam*—As Nebuchadnezzar acted under the commission of God, and had authority from him to conquer this and the neighbouring nations, and is called God's servant, the establishing of his power was in effect the setting up of the throne or dominion of Jehovah. —Some,

39 ¶ But it shall come to pass ⁱ in A. M. 3406.
the latter days, *that* I will bring again B. C. 598.
the captivity of Elam, saith the LORD.

ⁱ Chap. xlviii. 47; Verse 6.

however, think this is spoken of the Persian monarchy, established there by Cyrus, who is expressly called, in Scripture, God's anointed one, whom he had particularly chosen.

Verse 39. *In the latter days, I will bring again the captivity of Elam*—This is supposed to relate to the times of the *Lagi* and *Seleucidae*, when the Elamites recovered their liberty. Or, if we consider what is said in the foregoing verse to relate to Nebuchadnezzar, this may be understood of Cyrus's setting them free from the Babylonish yoke; for we find from Isa. xxii. 6, that the Elamites assisted Cyrus in the conquest of Babylon; and Shushan, the chief city of Elam, was made the metropolis of the Persian empire.

CHAPTER L.

This, and the following chapter, contain a large description of the downfall of Babylon, and the empire of which that city was the seat; intermixed and contrasted with predictions concerning the redemption of Israel and Judah, who were not, like their oppressors, to be finally extirpated, but to survive them, and upon their repentance and conversion to be pardoned and restored. This prophecy follows the rest of those delivered by Jeremiah against the neighbouring countries, according to the method of God's judgments laid down before, chap. xxv. 12, 13, where the prophet declares, that after Nebuchadnezzar and his successors had fulfilled God's purposes, in being executioners of his vengeance upon other countries, they themselves should drink of the same cup. We have in this chapter, (1.) The ruin of Babylon, 1-3; and again, 9-16; and again, 21-32; and again, 35-46. (2.) The redemption of God's people, 4-8; and again, 17-20; and again, 33, 34.

A. M. 3409. **THE** word that the LORD spake
B. C. 595. ^a against Babylon and against
the land of the Chaldeans ¹ by Jeremiah the prophet.

2 Declare ye among the nations, and publish, and ² set up a standard; publish, and conceal not: say, Babylon is taken, ^b Bel is confounded, Merodach is broken in pieces; ^c her idols

are confounded, her images are A. M. 3409.
broken in pieces. B. C. 595.

3 ^d For out of the north there cometh up ^e a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.

4 ¶ In those days, and in that time, saith

^a Isa. xlii. 1; xxi. 1; xlvii. 1. — ¹ Heb. by the hand of Jeremiah.
² Heb. lift up.

^b Isa. xlv. 1; Chap. li. 44. — ^c Chap. xliii. 12, 13. — ^d Chap. li. 48. — ^e Isa. xlii. 17, 18, 20; Verses 39, 40.

NOTES ON CHAPTER L.

Verses 1-3. *The word that the Lord spake against Babylon*—This prophecy was delivered and sent to Babylon in the fourth year of Zedekiah's reign, as appears from chap. li. 59. *Declare ye among the nations*—The downfall of Babylon was an event in which many nations were concerned, that empire having been a common oppressor. *Set up a standard*—To call people together, and impart unto them these good tidings. The destruction of Babylon was likewise a sort of signal to the Jews to assemble together, in order to their return to their

own land, the time of their captivity being then to expire. *Bel is confounded, Merodach is broken in pieces*—When God punishes an idolatrous nation he is said to confound its idols, because they do not bring assistance to their worshippers, nor deliver them out of his hands. *Bel* is the same with *Baal*, a name common to the idols of the eastern countries, and at first probably given to some of the heavenly bodies; see note on Isa. xxxix. 1. *For out of the north there cometh a nation against her*—The Medes, who lay north of Babylon.

Verses 4, 5. *In those days*—Wherein God shall

A. M. 3409. the LORD, the children of Israel shall
B. C. 595. come, ^f they and the children of Judah
together, ^g going and weeping: they shall go,
^h and seek the LORD their God.

5 They shall ask the way to Zion with their
faces thitherward, *saying*, Come and let us
join ourselves to the LORD in ⁱ a perpetual
covenant *that shall not be forgotten*.

^f Hos. i. 11.—^g Ezra iii. 12, 13; Psa. cxxvi. 5, 6; Chapter
xxx. 9; Zech. xii. 10.—^h Hos. iii. 5.—ⁱ Chap. xxxi. 31, &c.;
xxxii. 40.—^k Isa. liii. 6; Verse 17; 1 Pet. ii. 25.

begin to execute judgment on Babylon; *the children of Israel shall come, &c.*—This passage is primarily meant of the return of the Jews from their captivity, upon the destruction of the Babylonish monarchy. Many of the ten tribes, here termed *the children of Israel*, which had been carried captive into Assyria, hearing that their brethren of the two tribes were permitted and encouraged by Cyrus and his successors to return to their own land, undoubtedly associated themselves with them, and returned also from the several places where they had been settled: see Calmet's *Dissertation on the Return of the Ten Tribes. Going and weeping*—Weeping, partly with sorrow for the sins which had brought the calamities of the captivity upon them, and partly for joy, that God should show them such mercy as to bring them again to their own country. *They shall go and seek the Lord their God*—They shall inquire after Jehovah, their own God, and seek his favour, protection, and aid, and shall now have no more to do with idols. Observe, reader, those that seek the Lord must seek him *sorrowing*; and those that sorrow and are in trouble must seek him, and then their sorrow will soon be turned into joy, for he will be found of those that seek him. We learn from Ezra, chap. iii. 13, that the people both wept and rejoiced aloud at the laying of the foundation of the temple after their return from captivity, and that the noise of the weeping of some was equal to the shouts of joy raised by others. *They shall ask the way to Zion*—The city of their ancient solemnities; *with their faces thitherward*—Determined to return to it, now that the ruin of Babylon and the decree of Cyrus had opened the way for their release. The journey, indeed, is long and difficult, and they know not the road, but they will make inquiry concerning it, and trust in God to enable them to surmount all the difficulties and dangers of the way. Reader, wouldst thou arrive at the heavenly Canaan, and dost ask the way thither? Then see that thy face be thitherward, and not toward the world. In these words the prophet seems to allude to the Jews going in companies to Jerusalem at the solemn festivals. *Saying, Let us join ourselves to the Lord in a perpetual covenant*—They had broken the covenant which their fathers had made with God, and which had been often solemnly renewed, especially a little time before the captivity, in the days of Josiah; but here they exhort one another to join themselves to him again, by engaging afresh

6 My people hath been ^k lost sheep: A. M. 3409.
their shepherds have caused them to B. C. 595.
go astray, they have turned them away on
the mountains: they have gone from mountain to hill, they have forgotten their ³ resting-place.

7 All that found them have ^m devoured them:
and ⁿ their adversaries said, ^o We offend not,

¹ Chapter ii. 20; iii. 6, 23.—² Heb. *place to lie down in*.
^m Psalm lxxix. 7.—ⁿ Chap. xl. 2, 3; Zech. xi. 5.—^o Chap.
ii. 3; Dan. ix. 16.

to be his, and that not for a time merely, but for ever; even in a *perpetual*, or *everlasting* covenant. as the Hebrew, בְּרִית עוֹלָם, signifies, and is translated, chap. xxxii. 40; a covenant that must not be broken, and therefore must not be forgotten: for a due remembrance of it will be the means of a due observance of it.

Verses 6, 7. *My people hath been lost sheep*—All men are compared to sheep that go astray, Isa. liii. 6. Here this character is applied to the Jews, whom God calls his people, because of the ancient covenant made with their fathers. They are said to have been *lost*, either on account of their captivity, being cast out of the land which God gave them, as sheep are lost out of their pasture, or in respect of their idolatries and other sins. *Their shepherds have caused them to go astray*—Their civil and ecclesiastical governors have been the principal causes of their sins and miseries: the former, by their wicked commands and example, the latter also by example as well as doctrine. *They have turned them away on the mountains*—They have turned them aside from the right worship of God, performed at the temple, to sacrifice to idols upon the mountains and high places. He alludes to sheep straying hither and thither, through the windings and turnings of the mountains. *They have gone from mountain to hill*—From one species of idolatry to another. *They have forgotten their resting place*—Or, *their fold*, namely, they have forgotten me, in whose love and service, in whose favour, protection, and care they could only find rest, safety, and comfort. *All that found them have devoured them*—They have been a prey to their enemies on all sides. *And their adversaries said, We offend not*—"In making them captives. Jeremiah introduces the Chaldeans speaking thus by the truest prosopopœia; for it could not be but the Chaldeans must have known those things which the prophets had foretold concerning the future captivity of the Jews; Nebuchadnezzar is a witness, who gave his captains orders to preserve Jeremiah:" see Houbigant. *Because they have sinned against the Lord, the habitation of justice*—A refuge and protection for those that are just and good, and consequently one that would not have cast off the Jews if they had not first forsaken him. This interpretation supposes God to be here called, *The habitation of justice*, which he undoubtedly is, but whether the Chaldeans would term him so may be a question. Others, therefore, think the preposition *in* is under

A. M. 3409. because they have sinned against
B. C. 595. the LORD, ^a the habitation of justice,
even the LORD, ^a the hope of their fathers.

8 ^a Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ ^a For lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall ^a set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty ^a expert man; ^a none shall return in vain.

10 And Chaldea shall be a spoil: ^a all that spoil her shall be satisfied, saith the LORD.

11 ^a Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown ^a fat^z as the heifer at grass, and ^a bellow as bulls;

12 Your mother shall be sore con- A. M. 3409.
founded; she that bare you shall be B. C. 595.
ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, ^a but it shall be wholly desolate: ^a every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 ^a Put yourselves in array against Babylon round about: all ye ^a that bend the bow, shoot at her, spare no arrows: for she hath sinned against the LORD.

15 Shout against her round about: she hath ^a given her hand: her foundations are fallen, ^a her walls are thrown down: for ^a it is the vengeance of the LORD: take vengeance upon her; ^a as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the ^a sickle in the time of har-

^a Psa. xc. 1; xci. 1.—^a Psa. xxii. 4.—^a Isaiah xlviii. 20; Chap. li. 6, 45; Zech. ii. 6, 7; Rev. xviii. 4.—^a Chap. xv. 14; li. 27; Verses 3, 41.—^a Verses 14, 29.—^a Or, *destroyer*.
^a 2 Sam. i. 22.—^a Rev. xvii. 16.—^a Isa. xlvii. 6.—^a Heb. *big, or, corpulent*.—^a Hos. x. 11.

^a Or, *neigh as steeds*.—^a Chapter xxv. 12.—^a Chap. xlix. 17.—^a Verse 9; Chap. li. 2.—^a Chap. xlix. 35; Verse 29.
^a 1 Chron. xxix. 24; 2 Chron. xxix. 8; Lam. v. 6; Ezek. xvii. 18.—^a Chap. li. 58.—^a Chap. li. 6, 11.—^a Psa. cxxxvii. 8; Verse 29; Rev. xviii. 6.—^a Or, *scythe*.

stood, making this the aggravation of the Jews' sins, that they were committed in a land which ought to have been a habitation of justice. Thus it is said, (Isa. xxvi. 10,) that the wicked man will *deal unjustly in a land of uprightness*.

Verse 8. *Remove out of the midst of Babylon*—An exhortation often used by the prophets on this subject: see the margin. Some learned men suppose that this exhortation relates to the siege of Babylon carried on by Darius Hystaspes in the fifth and sixth years of his reign. Before which time God had warned the Jews, by the Prophet Zechariah, (chap. ii. 6, 7,) to flee out of Babylon, and to deliver themselves from the miseries that should befall that city during the siege: see Dr. Prideaux. *And be as the he-goats before the flocks*—"Let every one strive to lead the way to others, and give them an example of speedily obeying God's call, without showing any fondness to the place, or the idolatries there practised."

Verses 9-11. *For, lo, I will raise against Babylon*, &c.—See verse 41, and chap. li. 27. *From thence, or, as מִשָּׁם*, may be rendered, *immediately, she shall be taken*. *Their arrows, &c.*—The Medes and Persians were famous for the use of the bow. *And Chaldea shall be a spoil*—To all her destroyers, who shall enrich themselves by plundering her. *All that spoil her shall be satisfied*—Namely, with spoil and plunder, for Chaldea, with Babylon its metropolis, was, at that time, the richest country in the world. *Because ye were glad, &c.*—They rejoiced at the ruin of the Jews, a sin laid also to the charge of the Edomites, Obad. 12. Though the Chaldeans were the executioners of God's judgments upon the Jews,

yet he punished them, because they were influenced in what they did purely by their own ambition and covetousness, and acted with inhumanity and cruelty toward the conquered, though Providence directed their cruelties and oppressions, to the fulfilling its own ends and purposes. In like manner, God threatens to punish the king of Assyria after he had been the executioner of his judgments upon Jerusalem. *Because ye are grown fat, &c.*—The insolence and rudeness of oppressors are often compared to the wantonness of full-fed cattle.

Verses 12-16. *Your mother shall be sore confounded*—Namely, Babylon the metropolis, or mother-city of the empire. Or, your country shall be ashamed of you, her children, who are not able to defend her. *Behold, the hindermost of the nations, &c.*—The translation of this clause in the Vulgate seems much preferable to ours, *Ecce novissima erit in gentibus, et deserta, invia, et arens, behold, she shall be the hindermost of the nations, a wilderness, desolate and dry. Because of the wrath of the Lord, it shall not be inhabited*—See this illustrated in the notes on Isa. xlii. 19-22. *Every one that goeth by Babylon shall be astonished*—See note on chap. xviii. 16. *For she hath sinned against the Lord*—She hath been in a remarkable manner an enemy to God's truth and people. This may be especially applied to mystical Babylon: see verses 29-31. *Shout against her round about*—As conquerors do when a city is taken. *She hath given her hand*—That is, she hath surrendered herself: she hath submitted and promised obedience to the conqueror. The phrase occurs in the same sense Lam. v. 6 and also 1 Chron. xxix. 24, where see the margin. Thus,

A. M. 3409. vest: for fear of the oppressing sword
B. C. 595. ⁱ they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel is ^k a scattered sheep; ^l the lions have driven him away: first ^m the king of Assyria hath devoured him; and last this ⁿ Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 ^o And I will bring Israel again to his

A. M. 3409.
B. C. 595. habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, ^p the iniquity of Israel shall be sought for, and *there shall be none*; and the sins of Judah, and they shall not be found: for I will pardon them ^q whom I reserve.

21 ¶ Go up against the land ^r of Merathaim, even against it, and against the inhabitants of ^s Pekod: ^t waste and utterly destroy after them, saith the LORD, and do ^u according to all that I have commanded thee.

ⁱ Isaiah xlii. 14; Chap. li. 9.—^k Verse 6.—^l Chap. ii. 15.
^m 2 Kings xvii. 6.—ⁿ 2 Kings xxiv. 10, 14.—^o Isa. lxx. 10;
Chap. xxxiii. 12; Ezek. xxxiv. 13, 14.—^p Chap. xxxi. 34.

^q Isa. i. 9.—^r Or, of the rebels.—^s Ezek. xxiii. 23.—^t Or, visitation.—^u 2 Samuel xvi. 11; 2 Kings xviii. 35; 2 Chron. xxxvi. 23; Isa. x. 6; xlv. 28; xlviii. 14; Chap. xxxiv. 22.

dare manus, to give the hands, in Latin, signifies to yield; and most probably alludes to the act of the vanquished, who, throwing down his arms, and stretching forth his defenceless hands, acknowledges himself to be in the victor's power; *her foundations are fallen*—Namely, the foundations of her walls, laid in a marshy soil, and surrounded with a deep ditch full of water, to the undermining power of which they were continually exposed: see *Herodot. lib. i. cap. 178. Cut off the sower from Babylon*—“Babylon resembled a country walled in rather than a city; the walls, according to Herodotus, being sixty miles in compass. Within this large circuit a great deal of ground was cultivated with corn. So that enough grew within the walls to support the inhabitants during a long siege.”—See Prideaux's *Connections*, page 187. Or, by Babylon here, may be understood, not the city only, but the whole province. *They shall turn every one to his people*—This is spoken of the allies of the Babylonians.

Verse 17. *Israel is a scattered sheep*—See note on verse 6. *The lions have driven him away*—As a lion coming among a flock of sheep scatters them one from another; so have these foreign invaders, enemies cruel as lions, served my people. *First, the king of Assyria hath devoured him*—Namely, Shalmaneser, who carried away the ten tribes into captivity, whence they never in general returned. *And last this Nebuchadrezzar hath broken his bones*—Hath entirely ruined Judah and Jerusalem, hath destroyed or carried captive the whole nation.

Verse 18. *Behold, I will punish the king of Babylon, and his land*—God may justly punish those who do the things that he hath commanded them to do, if they do them not in that manner in which he directs, or, if what they do be not done in obedience to his command, but for the satisfaction of their own lusts: which was the case, as with the king of Assyria, Isa. x. 5-7, so also with the king of Babylon; as I have punished the king of Assyria—Some refer this to the punishment of the Assyrians, in the destruction of Sennacherib and his army, in the time of Hezekiah; but the prophet seems rather to speak of a destruction of Assyria which followed the carry-

ing of the ten tribes into captivity, and therefore may most probably be understood of the destruction of Nineveh, the chief seat of the Assyrian empire, by Nebuchadrezzar, and Assuerus or Astyages, as it is related in Tobit, chap. xiv. 15. At the taking of this great city, foretold by Jonah, Nahum, and Zephaniah, Chynadanus, the last king of the Assyrian race, was killed; and the seat and title of the empire removed to Babylon, which was no longer called the Assyrian, but the Babylonian monarchy. See Dr. Prideaux, pages 47, 48.

Verses 19, 20. *I will bring Israel again to his habitation*—I will take care of Israel as a shepherd does of his flock, and bring them back to their ancient habitations, and to their former peace and plenty. By Israel here is meant the two tribes of Judah and Benjamin, the Levites and some Israelites who joined with them, after the carrying away of the ten tribes. “As several parts of this prophecy,” says Lowth, “relate to that mystical Babylon whose destruction is foretold Rev. xviii., so these promises of grace and favour to the Jewish nation are chiefly to be understood of the general restoration of that people, which we may expect after the downfall of the anti-christian empire.” *In those days the iniquity of Israel shall be sought for, and there shall be none*—That is, I will be perfectly reconciled to them, as if they had never offended. The Hebrew language often expresses the utter ceasing of any thing by *seeking and not finding it*. This promise seems principally to respect the times of the gospel, and the remnant of the Jews that shall be saved according to the election of grace: compare chap. xxxi. 34, and xxxiii. 8; Rom. xi. 5, 26, 27.

Verse 21. *Go up against the land of Merathaim, and against Pekod*—Although these two words מרתים, *Merathaim*, and פקוד, *Pekod*, are considered by our translators as proper names; and the latter is so understood by the Chaldee paraphrast: yet all the other ancient versions agree in representing the former word as an appellative, and the latter as a verb. The former, which is the dual number of מרה, *marah*, may signify either *bitterness*, or *rebellion*; and Blaney thinks that “Babylon is called the land

A. M. 3409. 22 ^a A sound of battle *is* in the land,
B. C. 595. and of great destruction.

23 How *is* ^u the hammer of the whole earth cut asunder and broken! how *is* Babylon become a desolation among the nations!

24 I have laid a snare for thee, and thou art also taken, O Babylon, ^x and thou wast not aware: thou art found, and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armory, and hath brought forth ^y the weapons of his indignation: for this *is* the work of the Lord God of hosts in the land of the Chaldeans.

26 Come against her ¹⁰ from the utmost border, open her store-houses: ¹¹ cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her ^z bullocks; let them go down to the slaughter: wo unto them! for their day *is* come, the time of ^a their visitation.

28 The voice of them that flee and escape out

of the land of Babylon, ^b to declare in A. M. 3409.
Zion the vengeance of the LORD our B. C. 595.
God, the vengeance of his temple.

29 Call together the archers against Babylon: ^c all ye that bend the bow, camp against it round about; let none thereof escape: ^d recompense her according to her work; according to all that she hath done, do unto her: ^e for she hath been proud against the LORD, against the Holy One of Israel.

30 ^f Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, O thou ¹² most proud, saith the Lord God of hosts: for ^g thy day *is* come, the time that I will visit thee.

32 And ¹³ the most proud shall stumble and fall, and none shall raise him up: and ^h I will kindle a fire in his cities, and it shall devour all round about him.

^a Chap. li. 54.—^b Isa. xiv. 6; Chap. li. 20.—^c Chap. li. 8, 31, 39, 57; Dan. v. 30, 31.—^d Isa. xlii. 5.—^e Heb. *from the end*.—^f Or, *tread her*.—^g Psa. xxii. 12; Isa. xxxiv. 7; Chap. xlii. 21.

^a Chap. xlviii. 44; Verse 31.—^b Chap. li. 10, 11.—^c Verse 14.—^d Verse 15; Chap. li. 56; Rev. xviii. 6.—^e Isa. xlvii. 10.—^f Chap. xlix. 26; li. 4.—^g Heb. *pride*.—^h Verse 27. ¹³ Heb. *pride*.—^b Chap. xxi. 14.

of bitterness, or of redoubled bitterness here, because it had proved such to the Jewish nation, whose country had been ruined, and the people held in slavery there." Accordingly he translates the verse as follows: "Against the land of bitterness go up; upon it, and upon its inhabitants visit, O sword, and utterly destroy their posterity, saith Jehovah, and perform according to all that I have charged thee." The command seems to be directed to Cyrus and his confederates.

Verses 22-24. *A sound of battle is in the land*—That is, in the land of Chaldea. *How is the hammer of the whole earth broken!*—That oppressive empire that smote the nations with a continual stroke, as is said Isa. xiv. 6, and brought them under subjection to it. *I have laid a snare for thee; and thou art also taken, O Babylon*—Cyrus took the city by surprise and in an unexpected manner, entering it, by draining the river Euphrates, at a time when the walls were entire, the city full of provisions, and the people in high spirits, and in a state of the utmost security, dreading no such event. According to Herodotus, part of the city was taken before those who dwelt in the midst of it knew any thing about it; so that with propriety they might be said to be caught as in a snare. *Because thou hast striven against the Lord*—The reason of this unexpected ruin coming on this great people was their sinning against the Lord: see verse 14; here called a *striving* against him, as indeed all sin is.

Verses 25-32. *The Lord hath opened his armory, &c.*—God hath raised up enemies to subdue the

Chaldeans, namely, Cyrus and his confederates, and hath furnished them with all the means necessary for such an undertaking. *Come against her from the utmost border*—From distant parts, namely, from the Caspian and Euxine seas. *Cast her up as heaps*—The marginal rendering seems preferable; *Tread her*, trample over her, as *heaps* of ruins; or tread her as the corn is trodden down when it is thrashed. *Slay her bullocks*—That is, *Her strong men*, as the Vulgate and the Chaldee interpret the expression. *Wo unto them, for their day is come*—The time in which they are to be punished. *The voice of them that escape, to declare in Zion, &c.*—This may either foretel that some of the Babylonians would flee as far as Judea for refuge, and there publish what had befallen Babylon, or, which seems more likely, that some of those Jews or proselytes to the Jewish religion in Chaldea, who were more than ordinarily zealous for the welfare of God's church and people, would be ready, upon the first news of the taking of Babylon, to bring the glad tidings to Judea, that God had avenged his people, and executed his judgments on those who destroyed his temple, and profaned the holy vessels of it: see chap. li. 51; Dan. v. 1, 2, 3, 5, 30. *Call together the archers*—See verses 9, 14. *Recompense her according to her work*—This is applied to mystical Babylon, Rev. xviii. 6, which, when fulfilled, will be a manifest token of the righteous judgment of God, as St. Paul speaks, 2 Thess. i. 5, at which all good men ought to rejoice, and give glory to God when they see it effected. *For she hath been proud*

A. M. 3409. 33 ¶ Thus saith the LORD of hosts ;
B. C. 595. The children of Israel and the children of Judah were oppressed together : and all that took them captives held them fast ; they refused to let them go.

34 ⁱ Their Redeemer is strong ; ^k the LORD of hosts is his name : he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A sword is upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and ^l upon her princes, and upon ^m her wise men.

ⁱ Rev. xviii. 8.—^k Isa. xlvii. 4.—^l Dan. v. 30.—^m Isa. xlvii. 13.—ⁿ Isa. xlv. 25 ; Chap. xlviii. 30.—^o Or, chief stays.—^p Heb. bars.—^q Chap. xxv. 20, 24 ; Ezek. xxx. 5.

against the Lord—Hath exalted herself against God, saying, *I am, and there is none besides me*, Isa. xlvii. 7, 8, where see the notes. *Therefore shall her young men fall in the streets*—Xenophon relates, lib. vii., that when Gobryas and Gadates, two of Cyrus's generals, with their soldiers, had got into the city, they marched directly toward the palace, killing all they met, and, having surprised the guards, cut them in pieces, and slain the king himself, they, without difficulty, made themselves masters of the palace. *I will kindle a fire in his cities*—This may be meant of the destruction made in the Babylonian territories, in the several expeditions Cyrus undertook against that monarchy before the taking of Babylon.

Verses 33, 34. *Israel and Judah were oppressed together*—Not together with respect to times, for there was a distance of one hundred and fifty years between the time of Israel's and Judah's being carried away captive ; nor by the same enemy ; Israel being carried away by the Assyrians, Judah by the Chaldeans. *Together* here signifies no more than that they were both oppressed, or alike oppressed. *And all that took them captives held them fast*—Were determined not to release them. The prophet seems here to intimate, that as their enemies were not only very powerful, but fully resolved to detain them in captivity, his predictions of their deliverance might seem to some but vain words, never likely to be fulfilled. Hence he adds, in the next verse, *Their Redeemer is strong*—Or, *their Avenger*, as the word also signifies. He that has a right to them will claim his right, and make good his claim. He is stronger than their enemies who hold them fast, and can, with infinite ease, overpower all their force, and baffle all their subtlety, and put strength into his own people, though they may be very weak. *The Lord of hosts is his name*—And he will answer his name, and make it appear that he is what his people call him. *He shall thoroughly plead their cause*—Hebrew, רִיב אֶת רִיבָם, *pleading he will plead it*, plead it with jealousy, and effectually plead it and carry it ; that he may give rest to the land—

36 A sword is ⁿ upon the ¹⁴ liars ; ¹⁵ A. M. 3410.
and they shall dote : a sword is upon B. C. 594.
her mighty men ; and they shall be dismayed.

37 A sword is upon their horses, and upon their chariots, and upon all ^o the mingled people that are in the midst of her ; and ^p they shall become as women : a sword is upon her treasures ; and they shall be robbed.

38 ^q A drought is upon her waters ; and they shall be dried up : for it is the land of ^r graven images, and they are mad upon *their* idols.

39 ^s Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell

^p Chap. li. 30 ; Nah. iii. 13.—^q Isa. xlv. 27 ; Chap. li. 32, 36 ; Rev. xvi. 12.—^r Verse 2 ; Chap. li. 44, 47, 52.—^s Isa. xiii. 21, 22 ; xxxiv. 14 ; Chap. li. 37 ; Rev. xviii. 2.

To his people's land, rest from all their enemies round about ; or, *to the earth*, as אָרֶץ more properly signifies, namely, rest from the oppressions of the Babylonish empire ; and *disquiet*—Or, *cause to tremble*, as some render דָּרְגִין, *the inhabitants of Babylon*—Because they have disquieted his people, and caused them to tremble, for whose honour and comfort he is jealous.

Verses 35–37. *A sword is upon the Chaldeans*—That is, there shall come a sword upon them. *Upon Babylon and her princes*—Who were slain together with their king, Belshazzar, at a feast, chap. li. 39 ; Dan. v. 2–30. *And upon her wise men*—The Chaldeans were famous for their skill in astrology, and other arts of divination ; and yet the learned in those sciences were not able to foresee or prevent the dangers coming upon themselves in the common calamity. *A sword is upon the liars*—Upon the diviners, or the pretenders to the knowledge of future events ; and *they shall dote*—They shall be proved to be foolish and ignorant, by things happening directly contrary to what they had thought and said. Thus Isaiah, speaking of the same kind of men, says, *He (namely, God) frustrateth the tokens of the liars, and maketh diviners mad. A sword is upon all the mingled people*—Upon her auxiliaries, made up of several nations : see Ezek. xxx. 5. *And they shall become as women*—Fearful, and having neither courage nor any thing else manly in them. *A sword is upon her treasures, &c.*—Her treasures shall be a prey to such as come with sword in hand to rifle them : as Solon said to Cressus, who, by way of ostentation, showed him his treasures, “Sir, if any one come that has better iron than you, he will be master of all your gold.”—Lowth.

Verses 38–40. *A drought is upon all her waters*—Our translators, after the example of the Vulgate and others, have rendered דָּוָה, *a drought*, here, whereas they have translated it *a sword* in the preceding verses, as supposing, it seems, that *a sword* has nothing to do with *waters*. But they might very properly have rendered it *a sword* here also : for this term is used metaphorically, to denote

A. M. 3409. *there*, and the owls shall dwell there—
B. C. 595. in: ^tand it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 ^uAs God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the LORD; so shall no man abide there, neither shall any son of man dwell therein.

41 ^vBehold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coast of the earth.

42 ^vThey shall hold the bow and the lance: ^vthey are cruel, and will not show mercy: ^vtheir voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The king of Babylon hath heard the report of them, and his hands waxed feeble:

^t Isa. xiii. 20; Chap. xxv. 12.—^u Gen. xix. 25; Isa. xiii. 19; Chap. xlix. 18; li. 26.—^v Verse 9; Chap. vi. 22; xxv. 14; li. 27; Rev. xvii. 16.—^v Chap. vi. 22.—^v Isa. xiii. 18.

either the instrument of divine vengeance generally, or the operations and effects of war in particular; in either of which senses it may be applied to waters as well as to treasures. And the allusion here is evidently to the stratagem of Cyrus, who drained off the waters of the Euphrates, which ran through the city of Babylon, by means of which his troops, by night, marched along the bed of the river into the heart of the city, and surprised it. *For it is the land of graven images, &c.*—This vengeance comes upon them, because they have been the great encouragers and supporters of idolatry. It may be remarked, that the executioners of the divine judgments were the Persians, who, in opposition to the Sabians, (whose notions the Chaldeans embraced,) followed the ancient discipline of the magi, or wise men among them, and had neither altars nor images; as is attested by Strabo and Herodotus: see *Prideaux's Connections*, p. 177, and Lowth. *And they are mad upon their idols*—See note on Isa. lvii. 5. They may well be termed *mad* who make a god of any creature, and especially those who worship images which their own hands have made. *Therefore the wild beasts of the desert, &c.*—Blaney renders this clause, *Therefore shall wild cats, with jackals dwell, the daughters of the ostrich also shall dwell in her*; and refers to Bochart in justification of the propriety of his translation. Com-

^b anguish took hold of him, and pangs ^{A. M. 3409.}
as of a woman in travail. ^{B. C. 595.}

44 ^cBehold, he shall come up like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and who is a chosen man that I may appoint over her? for who is like me? and who will ¹⁶appoint me the time? and ^dwho is that shepherd that will stand before me?

45 Therefore hear ye ^ethe counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 ^fAt the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

^a Isa. v. 30.—^b Chap. xlix. 24.—^c Chap. xlix. 19.—¹⁶ Or. *convent me to plead.*—^d Job xli. 10; Chap. xlix. 19.—^e Isa. xiv. 24; Chap. li. 11.—^f Rev. xviii. 9.

pare this passage with the parallel one, Isa. xiii. 19–22, where see the notes.

Verses 41–46. *Behold, a people shall come from the north*—Namely, the Medes; and a great nation—That is, who are a great nation; for this is no more than an explicative of the foregoing sentence. *And many kings*—Namely, the kings of the Persians, Armenians, Hyrcanians, Cadusians, and others who fought under Cyrus's banner, as allies or friends to him. *Their voice shall roar like the sea*—The noise of an army is fitly compared to the roaring of the sea when it rages and is tempestuous. *Every one put in array*—In exact and firm order, as if the whole host were but one man. *The king of Babylon hath heard, &c.*—Belshazzar was of himself a weak and dissolute prince, and was soon routed in the field; and so dismayed that he shut himself up in Babylon. *Behold, he shall come up like a lion*—See notes on chap. xlix. 19–21, where we have applied unto Edom what is here spoken against Babylon. *At the noise of the taking of Babylon the earth is moved, and the cry is heard, &c.*—These words are intended to express the greatness of the destruction of Babylon, which should be such as should make all that part of the world to shake and tremble; and the nations, whether near or far remote, should be astonished at the downfall of so great a city and potent an empire.

CHAPTER LI.

The prophet in this chapter proceeds with the prediction of the fall of Babylon: in the description of which he enlarges much for the encouragement of the pious captives, whose deliverance depended upon it, and was to be the

result of it. Here is, (1.) The record of Babylon's doom, with the particulars of it, intermixed with the grounds of God's controversy with her, many aggravations of her fall, and great encouragements given from thence to the Israel of God, that suffered such hard things by her, 1-58. (2.) The representation and ratification of this by Seraiah's sinking a copy of these predictions in the river Euphrates, near Babylon, after he had read it to the Jewish captives there, 59-64.

A. M. 3409.
B. C. 595.

THUS saith the LORD; Behold, I will raise up against Babylon, and against them that dwell in the ¹ midst of them that rise up against me, ^a a destroying wind;

2 And will send unto Babylon ^b fanners, that shall fan her, and shall empty her land: ^c for in the day of trouble they shall be against her round about.

3 Against *him that bendeth* ^d let the archer bend his bow, and against *him that lifteth himself up in his brigandine*: and spare ye not her young men; ^e destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the

Chaldeans, ^f and *they that are thrust* through in her streets. A. M. 3409.
B. C. 595.

5 For Israel *hath not been* forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

6 ^g Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for ^h this is the time of the LORD's vengeance; ⁱ he will render unto her a recompense.

7 ^k Babylon *hath been* a golden cup in the LORD's hand, that made all the earth drunken:

¹ Heb. heart.—^a 2 Kings xix. 7; Chap. iv. 11.—^b Chap. xv. 7.
^c Chap. i. 14.—^d Chap. i. 14.—^e Chap. i. 21.

^f Chapter xlix. 26; i. 30, 37.—^g Chapter i. 8; Rev. xviii. 4.
^h Chap. i. 15, 28.—ⁱ Chap. xxv. 14.—^k Rev. xvii. 4.

NOTES ON CHAPTER LI.

Verses 1, 2. *Behold, I will raise up against Babylon*—Darius and Cyrus, who came against Babylon, came by a divine instinct. God excited their spirits to accomplish his purpose against that idolatrous city, and the oppressive government which had its seat there. *Against them that dwell in the midst*—Hebrew, *in the heart*; of them that rise up against me—That is, in the centre of the country of mine adversaries, which by a circumlocution means the same as Babylon itself. *A destroying wind*—See note on chap. iv. 11, where the prophet describes the Chaldean army coming up for the destruction of Judea under the same metaphor. The Chaldeans had been like a destroying, blasting wind to the Jews, and now the Medes and Persians are to be like one to them. *And will send unto Babylon fanners*—Enemies who shall drive them away as chaff is driven away by the fan; or those who shall disperse her forces, and empty or spoil her land of all its riches, &c. This image is frequently made use of by the Hebrew prophets, to represent the ease with which the Almighty disperses and destroys his enemies: see notes on chap. xv. 7; Isa. xxi. 10; xli. 16. *For in the day of trouble they shall be against her, &c.*—Or, as the words may be rendered, *When they shall come round her on every side in the evil (or adverse) day.*

Verses 3-5. *Against him that bendeth let the archer bend*—See chap. i. 14; and *against him that lifteth up himself in his brigandine*—Or, coat of mail: suffer not them who are skilful in using the bow, or armed in coats of mail, to avail themselves any thing of their skill or their armour, but oppose them with superior skill and force. *Thus the slain shall fall in the land of the Chaldeans*—There seems to be a transposition of words in this sentence, the sense certainly being, *Thus the Chaldeans shall fall down*

slain to the earth. For Israel hath not been (or rather, shall not be) forsaken, nor Judah of his God—"Though God was justly displeased with his people, yet he would not cast them off utterly, or deprive them of his protection, though he would do so to those that were the rod in his hand, to chastise and scourge his people."

Verses 6, 7. *Flee out of the midst of Babylon, &c.*—God's people are here exhorted to flee out of Babylon with all haste, as Lot did out of Sodom, lest they should be consumed in the iniquity of that place: see chap. i. 8. *Babylon hath been a golden cup in the Lord's hand*—In what sense Babylon is called a cup may be seen by comparing chap. xxv. 15. Her greatness and glory enticed and drew in many nations to be confederate with her, in hopes of enriching or aggrandizing themselves; but thereby they drew down destruction upon themselves. They thought to drink, or be in alliance with the Babylonians, was drinking out of a golden cup, but it proved to them a deadly draught. For she was a splendid instrument of vengeance, ordained by God against them; and as they all had suffered by her, so they are all here represented as glorying over her, and rejoicing when her turn of suffering came. By making *all the earth drunken*, is meant either making all the neighbouring nations act foolishly, and contrary to true wisdom and prudence, or the causing them, as it were, to stagger and fall through the terror and astonishment, the confusion and dismay, which God's judgments should produce among them: see note on chap. xxv. 15. We may observe further here, that this golden cup is said to be *in the Lord's hand*, to signify that these things had been brought about by the divine providence, and that God had used Babylon as an instrument to bring the nations to that condign punishment which they had deserved.

A. M. 3409. ¹the nations have drunken of her
B. C. 595. wine; therefore the nations ^mare
mad.

8 Babylon is suddenly ⁿfallen and destroyed:
^ohowl for her; ^ptake balm for her pain, if so
be she may be healed.

9 We would have healed Babylon, but she is
not healed: forsake her, and ^qlet us go every
one into his own country: ^rfor her judgment
reacheth unto heaven, and is lifted up *even* to
the skies.

10 The LORD hath ^sbrought forth our right-
eousness: come, and let us ^tdeclare in Zion the
work of the LORD our God.

11 ^uMake ^vbright the arrows; gather the
shields: ^xthe LORD hath raised up the spirit

¹ Rev. xiv. 8.—^m Ch. xxv. 16.—ⁿ Isa. xxi. 9; Rev. xiv. 8;
xviii. 2.—^o Chap. xlvi. 20; Rev. xviii. 9, 11, 19.—^p Chap.
xlv. 11.—^q Isaiah xlii. 4; Chapter l. 16.—^r Rev. xviii. 5.
^s Psa. xxxvii. 6.—^t Chap. l. 28.—^u Chap. xlv. 4.

Verses 8, 9. *Babylon is suddenly fallen*—It was
one of the aggravations of the punishment of Babylon,
that her destruction came upon her suddenly and
unexpectedly. *Howl for her, &c.*—So the kings,
the merchants, and other factors, are described as
lamenting the destruction of mystical Babylon, Rev.
xviii. 9, 11, 17–19. *Take balm for her pain*—Use
your utmost endeavours, and try every thing you
can to save her from destruction. This is spoken
ironically, implying her ruin to be irrecoverable. *We
would have healed Babylon, but she is not healed*—
Some think “this is spoken in the name of God’s
prophets, and the other witnesses of his truth, im-
porting that they had sufficiently testified against her
errors and idolatries, but that she was irreclaimable;
and therefore that it was time for all the lovers of
truth to depart out of her, lest they should be in-
volved in her punishments.” But it is more pro-
bable that the nations which had been subject to
Babylon, and were her allies, are the speakers here,
declaring that they had assisted her to the utmost of
their power, and had endeavoured to support her
sinking cause, but all in vain, nothing which they
had done or could do availing to save her from de-
struction. And therefore, as her case was desperate,
it was time for them to shift for themselves, and to
leave Babylon to its fate, since it seemed to be the
decree of Heaven that it should fall. Those who have
written of the downfall of Babylon relate, that when
its affairs seemed to grow desperate, it was deserted
by most of its allies, few or none of them persevering
to lend it any assistance. *Her judgment reacheth
unto heaven*—That is, her sin, bringing down God’s
judgments; *and is lifted up even to the skies*—It
comes to the ears of even God himself, and engages
him to take account of it and punish her.

Verse 10. *The Lord hath brought forth our
righteousness*—Hath made manifest the equity of
our cause, revenged the wrongs we have suffered,

of the kings of the Medes: ^yfor his ^zdevice *is* against Babylon, to destroy
it; because it *is* ^zthe vengeance of the LORD,
the vengeance of his temple.

12 ^aSet up the standard upon the walls of
Babylon, make the watch strong, set up the
watchmen, prepare the ^bambushes: for the
LORD hath both devised and done that which
he spake against the inhabitants of Babylon.

13 ^bO thou that dwellest upon many waters,
abundant in treasures, thine end *is* come, *and*
the measure of thy covetousness.

14 ^cThe LORD of hosts hath sworn ^dby him-
self, *saying*, Surely I will fill thee with men,
^eas with caterpillars; and they shall ^flift ^gup
a shout against thee.

^a Heb. *pure*.—^x Isaiah xliii. 17; Verse 28.—^y Chap. l. 45.
^z Chapter l. 28.—^z Nah. ii. 1; iii. 14.—^z Heb. *lies in wait*.
^b Rev. xvii. 1, 15.—^c Chap. xlix. 13; Amos vi. 8.—^d Heb. *by
his soul*.—^d Nah. iii. 15.—^e Heb. *utter*.—^e Chap. l. 15.

and shown ours to be the true religion, by bringing
such remarkable judgments upon our enemies.
Come, and let us declare in Zion, &c.—Therefore
let us give glory to him in the assemblies of his
church, and in the most public manner imaginable.
This is spoken in the persons of the captive Jews.

Verses 11, 12. *Make bright the arrows, gather
the shields*—Hebrew, מלאו השלטים, *fill the quivers*.
Thus the LXX., πληροῦτε τὰς φαρέτρας, with whom
agree the Vulgate, Castalio, and others. The mean-
ing is, Prepare all the instruments of war to defend
yourselves, ye Babylonians, for you will have need
of them all. *The Lord hath raised up the spirit
of the kings of the Medes*—Neriglissar, king of
Babylon, having formed an alliance against the
Medes, Cambyses sent his son Cyrus with an army
of thirty thousand Persians to join the Medes, com-
manded by Cyaxares, king of Media, Cyrus’s uncle;
called in Scripture, *Darius the Mede*. It was pro-
perly his army that made the expedition against the
Babylonians, Cyrus being employed as his general.
Persia was then a small part of the empire of Media,
and of little account till Cyrus advanced its reputa-
tion; and even then it was called the kingdom of
the *Medes and Persians*, the Medes having still
the preference: see Xenophon’s *Cyropæd.*, lib. i. and
Lowth. *Set up the standard upon*, or rather, *be-
fore the walls of Babylon*; and proceed to take all
the necessary steps to distress her, and make your-
selves masters of her: *for the Lord hath both de-
vised, &c.*—For God will both favour your under-
taking, and will enable you to accomplish it.

Verses 13–19. *O thou that dwellest upon many
waters*—The river Euphrates ran through the
midst of Babylon, and there was a prodigious lake
of water on one side of the city, besides other lesser
waters near it, so that it was in a manner encom-
passed with waters. *Many waters* do likewise sig-
nify mystically the many people over which this

A. M. 3409. 15 ^f He hath made the earth by his
B. C. 595. power, he hath established the world
by his wisdom, and ^g hath stretched out the
heaven by his understanding.

16 ^h When he uttereth *his* voice, *there is* a
ⁱ multitude of waters in the heavens; and ^j he
causeth the vapours to ascend from the ends
of the earth: he maketh lightnings with rain,
and bringeth forth the wind out of his treasures.

17 ^k Every man ^l is brutish by *his* know-
ledge; every founder is confounded by the
graven image: ^m for his molten image *is* false-
hood, and *there is* no breath in them.

18 ⁿ They *are* vanity, the work of errors:
in the time of their visitation they shall
perish.

19 ^o The portion of Jacob *is* not like them;
for he *is* the former of all things: and *Israel*
is the rod of his inheritance: the LORD of hosts
is his name.

20 ^p Thou *art* my battle-axe, and weapons
of war: for ^q with thee will I break in pieces
the nations, and with thee will I destroy king-
doms;

^f Gen. i. 1, 6; Chapter x. 12.—^g Job ix. 8; Psalm civ. 2;
Isaiah xl. 22.—^h Chapter x. 13.—ⁱ Or, noise.—^j Psalm
cxxxv. 7.—^k Chapter x. 14.—^l Or, is more brutish than to
know.—^m Chap. i. 2.

was the reigning city: see Rev. xvii. 15. *Abundant in treasures*—Not only enriched by traffic, but by the conquest and spoil of many nations. *Thine end is come, and the measure of thy covetousness*—God has set bounds to thy covetousness, which it shall not pass over: thou shalt no more increase in wealth, but an end shall be put to all thy designs of this sort. *The Lord of hosts hath sworn by himself*—The Lord, who is well able to make his words good, hath *sworn by himself*, for he could swear by no greater, *saying, Surely I will fill thee with men as with caterpillars*—Or, locusts, as, according to Bochart, the word פְּלִי properly signifies. Armies are often compared to caterpillars, locusts, and such like devouring insects. *He hath made the earth by his power, &c.*—It is he who, by his immense power, has made all these wonderful things which we see about us, and adorned and settled them by his wisdom, that has pronounced this concerning Babylon: and therefore you need not be doubtful respecting its accomplishment, since he who could create these mighty works, can certainly, whenever he pleases, effect what is infinitely more easy, the ruin of Babylon. But for an elucidation of this, and the four following verses, see notes on chap. x. 12–16.

Verses 20–24. *Thou art my battle-axe, &c.*—Cyrus, or rather the army of the Medes and Persians, seems to be intended here; compare verses 11,

A. M. 3409
B. C. 595. 21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces ^p old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 ^q And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the LORD.

25 Behold, I *am* against thee, ^r O destroying mountain, saith the LORD, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, ^s and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations; ^t but

^m Chap. x. 15.—ⁿ Chap. x. 16.—^o Isaiah x. 5, 15; Chapter i. 23.—^p Or, in thee, or, by thee.—^q So 2 Chron. xxxvi. 17.
^r Chapter i. 15, 29.—^s Isaiah xiii. 2; Zech. iv. 7.—^t Rev. viii. 8.—^u Chap. i. 40.

12; as elsewhere the instrument of God's vengeance is called a sword, a rod, a scourge. This army, with Cyrus, their general, God here says he will make use of for destroying the whole power of the Babylonish empire, and all orders and degrees of men in it, as he had formerly made that empire the executioner of his judgments upon other countries, chap. i. 23. "Or else," says Lowth, "the words may be understood of the church, and imply, that God will destroy all those earthly powers and kingdoms which are adversaries to his truth and people, in order to establish and advance his church. This will be fulfilled at the fall of *mystical Babylon*, when God's kingdom shall *break in pieces all the kingdoms of the earth*, in the destruction of that remnant of the fourth monarchy, according to Daniel's prophecy, chap. ii. 44.²³ *And I will render unto Babylon all their evil* (see verse 11, and chap. i. 28) *that they have done in Zion, in your sight*—This may either refer to the evil done at Jerusalem and in Judea, by the Chaldeans, in the sight of God's people, or to the open and public manner in which judgment would be executed on Babylon.

Verses 25, 26. *Behold, I am against thee, O destroying mountain*—Babylon was situate in a plain, but is called a mountain here, by reason of its superiority and eminence above all other places; and perhaps also on account of its lofty walls, pa-

A. M. 3409. thou shalt be ^adesolate for ever, saith
B. C. 595. the LORD.

27 ^aSet ye up a standard in the land, blow the trumpet among the nations, ^xprepare the nations against her, call together against her ^ythe kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.

28 Prepare against her the nations with ^zthe kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble and sorrow;

^a Heb. everlasting desolations.—^u Isa. xlii. 2.—^x Chap. xxv. 14.—^y Chapter I. 41.—^z Verse 11.—^z Chapter I, 13, 39, 40;

laces, and other edifices; and it has the epithet of *destroying*, on account of its being the cause of the destruction of many nations. Or, the words *הר המכזית* may properly be rendered, *mountain of corruption*, a name given by way of reproach to the mount of Olives, after it was defiled by idolatry, 2 Kings xxiii. 13, where see the note. The same appellation is here given to Babylon, because it was the seat of idolatry; which was derived from thence into other countries under its government and jurisdiction. This is remarkably true of mystical Babylon. *I will roll thee down from the rocks*—That is, from thy strong holds. I will dismantle all thy walls and forts, and then set thee on fire, (see verses 58, 59,) so that thou shalt appear like a great mountain burning. "Earthquakes were frequent in Palestine, and the sacred writers have embellished their writings with repeated allusions to this terrible phenomenon. The prophet here compares a powerful nation, doomed to destruction, to a ruinous mountain, or rather a volcano, which would soon be consumed, and involve other mountains in its ruins." *And they shall not take of thee a stone*—There shall not be left in thee a stone fit to be used in any principal part of a building, either for a foundation or for a corner-stone. This seems to be spoken figuratively, and to signify that they should no longer have kings and governors taken from among themselves, but should be under the dominion of foreigners.

Verses 27–29. *Set ye up a standard—blow the trumpet*—These were common signals for assembling armies together. *Call together the kingdoms of Ararat, Minni, and Ashchenaz*—These were countries under the dominion of the Medes. The two former probably the greater and lesser Armenia, and the latter a part of Phrygia, near the Hellespont: so Bochart thinks. And that both Armenians and Phrygians composed part of the army which Cyrus led against Babylon, may be seen in Xenophon, *Cyropæd.*, lib. iii. and lib. vii. *Appoint a captain against her*—Appoint a proper person, who has skill, courage, and conduct, to command and direct all these nations. Such was Cyrus, who

for every purpose of the LORD shall ^ato ^bbe performed against Babylon, ^ato ^bmake the land of Babylon a desolation without an inhabitant.

30 The mighty men of Babylon have forborne to fight, they have remained in *their* holds: their might hath failed; ^bthey became as women: they have burned their dwelling-places; ^cher bars are broken.

31 ^dOne post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at *one* end,

Verse 43.—^b Isa. xix. 16; Chap. xlviii. 41; 1. 37.—^c Lam. ii. 9; Amos i. 5; Nah. iii. 13.—^d Chap. I. 24.

was accordingly appointed to this purpose. *Cause her horses to come up as the rough caterpillars*—Or, *the rough locusts*, as Bochart renders it, who observes, that there are some insects of that kind rough and hairy. Blaney reads, *bristled locusts*. Locusts represent horses, not only in their swiftness, but likewise in the shape of their heads, and Joel ii. 4, Rev. ix. 7, they are said to have the appearance of horses and horsemen. *Prepare against her the kings of the Medes*—The several princes or viceroys of the provinces belonging to the Median empire, with their people. All princes and governors are called kings in the Hebrew language. *The land shall tremble and sorrow*—An expression commonly used to express the confusion of the inhabitants under some great calamity. *For every purpose of the Lord shall be performed, &c.*—See notes on chap. I. 16–40.

Verses 30–32. *The mighty men of Babylon have forborne to fight: they have remained, &c.*—"The year before the siege of Babylon, Cyrus overthrew Belshazzar in battle, whereupon his army retreated within the walls, where they were shut up by him and besieged. Afterward, when Cyrus entered the city, he ordered public proclamation to be made, that all persons should keep within their houses, and whoever was found abroad should be put to death; and threatened to set their houses on fire, if any offered to hurt the soldiers from the tops of their houses." *They became as women*—Timorous, and without courage. *They have burned their dwelling-places*—The enemy have burned their houses. *Her bars are broken*—All her fortresses, and what she confided in as her chief defence against the enemy. *One post shall run to meet another*—Messengers shall run from different parts, and so fall in with one another, all carrying the same intelligence to the same person, that the city was taken on the part every one came from. This is a very natural description of what may be supposed to happen on a city being taken by surprise in the middle of the night; for, as fast as the alarm spread, people would be posting away with the news from all parts to the head-quarters. The translation of the last clause,

A. M. 3409. 32 And that ^athe passages are
B. C. 595. stopped, and the reeds they have
burned with fire, and the men of war are
affrighted.

33 For thus saith the LORD of hosts, the God
of Israel; The daughter of Babylon is ^flike
a thrashing-floor, ^git¹⁰ is time to thrash her:
yet a little while, ^hand the time of her harvest
shall come.

34 Nebuchadrezzar the king of Babylon hath
ⁱdevoured me, he hath crushed me, he hath
made me an empty vessel, he hath swallowed
me up like a dragon, he hath filled his belly
with my delicates, he hath cast me out.

^a Chapter l. 38.—^f Isaiah xxi. 10; Mic. iv. 13; Amos i. 3.
^g Isa. xli. 15; Hab. iii. 12.—¹⁰ Or, in the time that he thrasheth
her.—^h Isaiah xvii. 5; Hosea vi. 11; Joel iii. 13; Rev. xiv.
15, 18.—ⁱ Chap. l. 7.

to show the king of Babylon that his city is taken
at one end, is not accurate: the word כִּצְרָה does not
mean at one end, for one is not in the text, but at
the extremity. It may not be improper to observe
further here, that though it seems unusual to say
that one messenger runs to meet another, to acquaint
any one with the same news, the usual expression in
such a case being, that one messenger follows upon
the heels of another; yet, in this matter, this unusual
way of speaking was exactly descriptive of the fact;
for Babylon being taken by a party of soldiers enter-
ing by the channel of the Euphrates at each ex-
tremity of the city, the messengers who carried the
news to the king at his palace would actually run
toward and meet each other at or near the palace,
as they came from opposite quarters, to acquaint
him that his city was taken at the extremities; for
we cannot but suppose that people would run from
each end of the city to the palace as soon as Cy-
rus's men entered. The passage in the original
has great beauty and sublimity, which, however, is
almost lost in our translation. Houbigant seems to
give it its due force, rendering the verbs in the pre-
sent tense, and omitting the connecting particles,
which greatly augments its energy, thus: "Courier
comes to meet courier—messenger meets messenger
—to inform the king of Babylon that his city is taken
at the extremity, that the passages are stopped, [or
surprised, see verse 41.] that fires are burning among
the reeds, that the men of war are terrified." The
passages here mentioned "were most probably the
entrances into the city from the river side, which
were secured by gates that ought, as Herodotus ob-
serves, to have been fast barred, which, if it had
been done, would have effectually frustrated the
attempt of the enemy; but being left open and un-
guarded, on account of the public festivity, the
assailants were in possession of those entrances, and
in the heart of the city, before the besieged were
aware of it." The word אֲנָחַי, here rendered reeds,
properly signifies marshes or lakes; and the phrase

35 ¹¹The violence done to me and ^{A. M. 3409.}
to my ¹²flesh be upon Babylon, shall ^{B. C. 595.}
the ¹³inhabitant of Zion say; and, My blood
upon the inhabitants of Chaldea, shall Jerusa-
lem say.

36 Therefore thus saith the LORD; Behold,
^kI will plead thy cause, and take vengeance
for thee; ^land I will dry up her sea, and make
her springs dry.

37 ^mAnd Babylon shall become heaps, a
dwelling-place for dragons, ⁿan astonishment,
and a hissing, without an inhabitant.

38 They shall roar together like lions: they
shall ¹⁴yell as lions' whelps.

¹¹ Heb. My violence.—¹² Or, remainder.—¹³ Heb. inhabit-
ress.—^k Chapter l. 34.—^l Chapter l. 38.—^m Isa. xlii. 22;
Chapter l. 39; Rev. xviii. 2.—ⁿ Chapter xxy. 9, 18.—¹⁴ Or,
shake themselves.

here seems to import, that the enemies had burned
up all the outworks belonging to the marshy grounds
about the river Euphrates.—Lowth.

Verse 33. *The daughter of Babylon is like a
thrashing-floor*—God's people have been sorely
bruised and trodden under foot by the Babylonians,
as corn in a thrashing-floor: see note on Isa. xxi. 10.
It is time to thrash her—It is time for her to feel the
miseries she has made others suffer. The word
thrash often signifies to subdue by force and power.
*Yet a little while and the time of her harvest shall
come*—There shall be a clear riddance made of her
inhabitants and their treasures, as the harvest clears
the fields, and leaves them empty and bare. By *her
harvest* may be meant the slaughter and spoiling
of her inhabitants; and by the *thrashing*, or *tread-
ing*, which follows the harvest, the destruction of
the city itself.

Verses 34, 35. *Nebuchadrezzar hath devoured
me*—Zion and Jerusalem, which are both expressed
in the next verse, are the speakers here, and the
words contain a pathetic description of the calami-
ties brought upon the Jews by Nebuchadnezzar and
his forces, who, after they had devoured the wealth
and laid waste the beauty of Judea, then turned the
inhabitants out of it, and led them captives into
a strange land. *The violence done to me and my
flesh be upon Babylon*—Let God return upon her
the violence she has done to me and to my children.
Our nearest relations are called *our flesh* in Scrip-
ture. This imprecation is very similar to that in
Psa. cxxxvii. 8, where see the note.

Verses 36-39. *Thus saith the Lord, I will plead
thy cause*—This is, as it were, God's answer to the
prayers and imprecations of the Jewish people,
mentioned in the two foregoing verses. *I will dry
up her sea, and make her springs dry*—This some
think is spoken figuratively, meaning, I will exhaust
her multitudes of people, and dry up all those sources
from whence she derived her immense wealth and
power. But this was literally fulfilled in Cyrus's

A. M. 3409. 39 In their heat I will make their
B. C. 595. feasts, and ° I will make them drunk-
en, that they may rejoice, and sleep a perpetual
sleep, and not wake, saith the LORD.

40 I will bring them down like lambs to the
slaughter, like rams with he-goats.

41 How is ° Sheshach taken! and how is
the praise of the whole earth surprised! how
is Babylon become an astonishment among the
nations!

42 † The sea is come up upon Babylon: she
is covered with the multitude of the waves
thereof.

° Ver. 57.—† Chap. xxv. 26.—‡ Isa. xiii. 29; Chap. xlix. 25;
Dan. iv. 30.—§ Isa. viii. 7, 8.—|| Chap. i. 39, 40; Ver. 29.

draining the river, and thereby gaining an entrance into the city. All great waters are called seas in the Hebrew language. *And Babylon shall become heaps*—See note on chap. i. 39, 40. *They shall roar together like lions, &c.*—This is either expressive of their grief and anguish of mind, or else the prophet describes the revels and riotous noise which they made upon the night of that public festival in which the city was taken: see below. *In their heat I will make their feasts*—Or, *I will supply them with drink*, as Blaney renders מִשְׁתֵּיָהֶם, observing, that all the ancient versions give the word that sense, and that it agrees with the use of it, Dan. i. 8, 10, 16. *And I will make them drunken*—I will suffer them to give a loose to joy in their feasts, and to be intoxicated with wine: God is frequently said in Scripture to do those things which he permits to be done. Or the words may be taken figuratively, as signifying, While they are feasting I will prepare for them another cup to drink, namely, that of my fury and indignation. History informs us that Babylon was taken at a time when the Babylonians were so engaged in feasting and revelling, and so intoxicated with liquor, that the gates leading down to the river, which used to be shut every night, were left open, which gave a free passage to Cyrus and his army into the city. *That they may rejoice and sleep a perpetual sleep*—That, in the midst of their jollity and security, they may sleep the sleep of death.

Verses 41–43. *How is Sheshach taken!*—That Babylon is meant by Sheshach is certain; but why it is so called is yet matter of doubt: see note on chap. xxv. 26. Some indeed have supposed that it is called so from a goddess of that name, which the Babylonians worshipped, and which is supposed by Calmet to have been the same with the moon; but of these things there does not appear to be satisfactory proof. *How is the praise of the whole earth surprised*—Babylon was esteemed the wonder of the world, for the height, breadth, and compass of its walls, the palaces and hanging gardens belonging to it, for the temple of Belus, for the banks and facing of the river, and the artificial lakes and canals

43 ° Her cities are a desolation, a dry A. M. 3409.
land, and a wilderness, a land where- B. C. 595.
in no man dwelleth, neither doth any son of
man pass thereby.

44 † And I will punish Bel in Babylon, and I
will bring forth out of his mouth that which he
hath swallowed up: and the nations shall not
flow together any more unto him: yea, ‡ the
wall of Babylon shall fall.

45 § My people, go ye out of the midst of her,
and deliver ye every man his soul from the
fierce anger of the LORD.

46 And || lest your heart faint, and ye fear

† Isa. xlvii. 1; Chap. i. 2.—‡ Verse 58.—§ Verse 6; Chap.
i. 8; Rev. xviii. 4.—|| Or, let not.

made for the draining of it, and for its riches and greatness. *The sea is come up upon Babylon, &c.*—A numerous army, or a vast multitude of people, carrying all before them like an inundation. *Her cities are a desolation*—All the lesser cities, within the territories of Babylon, are become an uninhabited, uncultivated desert: see note on Isa. xiii. 20.

Verse 44. *And I will punish Bel in Babylon*—The heathen ascribed the honour of all their successes to their idols; and, upon any great victory, offered the best part of the spoils to their gods, and deposited them in their temples, as a grateful acknowledgment that the success was owing to their assistance. So Nebuchadnezzar, upon every victory over the Jews, carried away part of the furniture of the sanctuary and put it in the temple of his idol: see 2 Chron. xxxvi. 7; Dan. i. 2. The restoring of the holy vessels to their right owner, and to their former use, is what is here foretold by *bringing forth out of his mouth that which he hath swallowed*, which was done by Cyrus, upon his proclamation for rebuilding the temple, Ezra i. 7. But the full accomplishment of this prediction Dr. Prideaux places in Xerxes' demolishing the temple of Belus, and plundering it of its vast wealth, which, from Diodorus Siculus's account of it, he computes to amount to twenty-one millions of our money: see his *Connect.*, pp. 100, 101. *And the nations shall not flow together any more unto him*—There shall be no more costly presents brought by foreign nations unto the temple of Bel, as a compliment to that monarchy; just as, under the Roman empire, people that were conquered by it, sent golden crowns to Jupiter Capitolinus: see Lowth.

Verses 45, 46. *My people, go ye out of the midst of her, &c.*—See note on chap. i. 8. *And lest your heart faint, and ye fear for the rumour, &c.*—“Lest the rumours of new forces, ready to join themselves to the Babylonians, dishearten you, and make you despair of seeing so great an empire subdued by any human power.” *A rumour shall come one year, and after that in another year*—This seems to be an idiomatic phrase, denoting that terrifying rumours should continue year after year. And in

A. M. 3409. ^y for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in *another year shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore behold, the days come, that ^z I will ¹⁶ do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then ^a the heaven and the earth, and all that *is* therein, shall sing for Babylon: ^b for the spoilers shall come unto her from the north, saith the LORD.

49 ¹⁷ As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all ¹⁸ the earth.

50 ^c Ye that have escaped the sword, go away,

^y 2 Kings xix. 7.—^z Chap. l. 2; Verse 52.—¹⁶ Heb. *visit upon*.—^a Isa. xlv. 23; xlix. 13; Rev. xviii. 20.—^b Chap. l. 3, 41.—¹⁷ Or, *Both Babylon is to fall, O ye slain of Israel, and*

stand not still: remember the LORD A. M. 3409. afar off, and let Jerusalem come into B. C. 595. your mind.

51 ^d We are confounded, because we have heard reproach: shame hath covered our faces; for strangers are come into the sanctuaries of the LORD's house.

52 Wherefore behold, the days come, saith the LORD, ^e that I will do judgment upon her graven images: and through all her land the wounded shall groan.

53 ^f Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 ^g A sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

with Babylon, &c.—¹⁸ Or, *the country*.—^c Chapter xlv. 28. ^d Psa. xlv. 15, 16; lxxix. 4.—^e Verse 47.—^f Chap. xlix. 16; Amos ix. 2; Obad. 4.—^g Chap. l. 22.

these words the prophet, by God's direction, gives signs or tokens to the captive Jews, whereby they might know the exact time when Babylon should be taken, and, consequently, when they should remove from the city into some other place, that they might not be terrified, and induced to quit the city before there was any occasion for their doing so; and he acquaints them that there should come a rumour one year, namely, of Cyrus's preparations against the Babylonians; and that the next year there should be another rumour, namely, as we may suppose, of Cyrus's march into Asia, and his victories there, and of his drawing nearer and nearer to Babylon every day. *And violence in the land, ruler against ruler*—"It is possible," says Blaney, "that the contests between the adverse powers of Babylon and Media, during which the dominions of the former were subjected to the miseries of foreign invasion, may alone be here intended. But Berosus, the Chaldean historian, as cited by Josephus, *Contra Apion*, lib. i., gives an account of civil violences and disorders that were committed in the land after the death of Nebuchadnezzar, whose son, Evil-merodach, was, after a short reign, murdered, and his throne usurped by one of his subjects. The usurper's son, who succeeded him, was also murdered in his turn, and the kingdom restored to the lawful heir; and all this happened in the course of a few years previous to the foreign invasion. These therefore, I think, are more likely to be the violence in this passage alluded to, and introduced as the forerunners of still greater devastations."

Verses 47-49. *Therefore behold, or rather, Then soon, the days come that I will do judgment upon the graven images, &c.*—That is, cause the statues of the gods of Babylon to be broken to pieces, or carried away. *Then the heaven and the earth, &c.,*

shall sing for Babylon—The angels in heaven, and many nations of the earth, shall rejoice and praise God for the just punishment brought upon Babylon. *So at Babylon shall fall, or rather, Through Babylon have fallen*, as נפלו should be rendered, *the slain of all the earth*—The reason is here assigned why the heavens and the earth, and all that are therein, should rejoice at the fall of Babylon, because not only the people of Israel, but of the whole earth, likewise had been greatly annoyed, oppressed, and diminished by the power of that ambitious nation.

Verses 50, 51. *Ye that have escaped the sword*—Namely, the sword which wasted Babylon. *Go away, stand not still*—This is spoken to the Jews, who, attending to the advice given them, verse 45, withdrew from Babylon in time, and so escaped the sword by which they otherwise might have fallen. And here they are advised to flee still farther and farther off; but amidst all to remember their native country, and in particular Jerusalem, and the God they had worshipped there; and to pray for the restoration of the city and temple; and that he would avenge himself of the Babylonians for laying them in ruins. *We are confounded, because we have heard reproach*—The prophet here represents the words or thoughts of the pious exiles, when they heard the Babylonians speaking of Jehovah with contempt, and deriding them for worshipping him, who could not, they said, deliver his city and temple out of their hands, or preserve them from being destroyed. *For strangers are come into the sanctuaries of the Lord's house*—The word *sanctuaries*, in the plural, is likewise used Psa. lxxiii. 17, though our English reads there, *sanctuary*. Probably the several courts of the temple are meant by *sanctuaries*.

Verse 53. *Though Babylon should mount up to heaven*—Though Babylon were built upon the most

A. M. 3409. 55 Because the LORD hath spoiled
B. C. 595.

Babylon, and destroyed out of her the great voice: when her waves do roar like great waters, a noise of their voice is uttered:

56 Because the spoiler is come upon her, *even* upon Babylon, and her mighty men are taken, every one of their bows is broken: ^b for the LORD God of recompenses shall surely requite.

57 ⁱ And I will make drunk her princes, and her wise *men*, her captains, and her rulers, and her *mighty men*: and they shall sleep a perpetual sleep, and not wake, saith ^k the King, whose name is the LORD of hosts.

^b Psa. xciv. 1; Chap. l. 29; Ver. 24.—ⁱ Ver. 39.—^k Chap. xlv. 18; xlviii. 15.—¹⁹ Or, *The walls of broad Babylon.*

lofty and inaccessible mountain, and though it were made as strong as nature and art could make it, yet still I would cause it to be spoiled.

Verses 55-57. *Because the Lord hath spoiled Babylon, and destroyed out of her the great voice*—"When cities are populous, they are of course noisy: see Isa. xxii. 2. Silence is therefore a mark of depopulation; and in this sense we are to understand God's destroying, or taking away out of Babylon, the great noise, which, during the time of her prosperity, was constantly heard there, 'the busy hum of men,' as the poet very expressly calls it. In this manner the mystical Babylon is threatened, Rev. xviii. 22, 23. Compare chap. vii. 34; xvi. 9; xxv. 10."—Blaney. *Every one of their bows is broken*—Their strength is quite broken, and they cannot defend themselves, or hurt their enemies. *I will make drunk her princes and her wise men, &c.*—I will permit her princes, her commanders, and directors to be intoxicated, so that they shall neglect what should be done for their defence, and thereby be slain.

Verse 58. *The broad walls of Babylon shall be utterly broken, &c.*—That the walls of Babylon were of a prodigious height and thickness, Herodotus tells, who says, they were 200 cubits high, and 50 cubits in breadth, lib. i. cap. 178. "We are astonished," says Bishop Lowth, in his note on Isa. xiii. 19, "at the accounts which ancient historians of the best credit give, of the immense extent, height, and thickness of the walls of Nineveh and Babylon; nor are we less astonished, when we are assured by the concurrent testimony of modern travellers, that no remains, not the least traces, of these prodigious works, are to be found. Our wonder will, I think, be moderated in both respects, if we consider the fabric of these celebrated walls, and the nature of the materials of which they consisted. Buildings in the East have always been, and are to this day, made of earth or clay mixed, or beat up with straw, to make the parts cohere, and dried only in the sun. This is their method of making bricks. The walls of the city were built of the earth, digged out of the spot, and dried upon the place; by which means both the ditch and the wall were at once formed; the former furnishing materials for the latter. That the walls

58 Thus saith the LORD of hosts; A. M. 3409.
B. C. 595.

¹⁹ The ¹ broad walls of Babyon shall be utterly ²⁰ broken, and her high gates shall be burned with fire; and ^m the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of Neriah, the son of Maaseiah, when he went ²¹ with Zedekiah the king of Judah into Babylon in the fourth year of his reign. And *this* Seraiah was a ²² quiet prince.

60 So Jeremiah wrote in a book all the evil

¹ Verse 4.—²⁰ Or, *made naked*.—^m Hab. ii. 13.—²¹ Or, *on the behalf of*.—²² Or, *prince of Menucha, or, chief chamberlain.*

of Babylon were of this kind is well known; and Berossus expressly says, (apud Joseph. *Antiq.* x. 11,) that Nebuchadnezzar added three new walls, both to the old and new city, partly of brick and bitumen, and partly of brick alone. A wall of this sort must have a great thickness in proportion to its height, otherwise it cannot stand. The thickness of the walls of Babylon is said to have been one-fourth of their height; which seems to have been no more than was absolutely necessary." *Her high gates shall be burned, and the people shall labour in vain, &c.*—If the Chaldeans take never so much pains to quench the fire, it shall be to no purpose; and all their efforts to preserve their empire and city shall be as insignificant as if men wrought in the fire, which immediately destroys all the fruits of their labours. The words may be better translated, "And the people have laboured for a thing of naught, and the folks have wearied themselves for that which shall be fuel for the fire;" that is, the works which have been erected with such incredible labour and expense, shall be a prey to the flames.

Verse 59. *The word which Jeremiah commanded Seraiah, when he went with Zedekiah*—The Hebrew בלכתו את צדקיהו, is rendered by the LXX., οτι επορευετο παρα Σεδεκιου, *when he went from Zedekiah, on his behalf, or by virtue of his commission*; which seems to be the meaning of the clause; for we have no reason to suppose that Zedekiah went in person to Babylon at that time. Instead of, *This Seraiah was a quiet prince*, as our translators render מנוחה שר, the LXX. read, ἀρχιεπισκοπος, *a prince, or chief master of gifts*, which Blaney interprets to mean, *chief of the embassy*, or who had the principal charge of the present sent from Zedekiah to the king of Babylon, judging, that in these words is specified the business on which Seraiah was sent. He was employed to carry the present, or customary tribute, which Zedekiah was obliged to pay to the king of Babylon, in acknowledgment of his subjection and vassalage.

Verses 60-62. *So Jeremiah wrote in a book*—Namely, in the two foregoing chapters; *all the evil that should come upon Babylon*—This was done that it might be known even in Babylon itself that

A. M. 3409. that should come upon Babylon, *even*
B. C. 595. all these words that are written against
Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, and shalt see, and shalt read all these words ;

62 Then shalt thou say, O LORD, thou hast spoken against this place, to cut it off, that
ⁿ none shall remain in it, neither man nor beast,

ⁿ Chap. i. 3, 39 ; Verse 29.—²³ Heb. *desolations*.

Jeremiah had foretold the destruction of that city, six years before the Babylonians destroyed Jerusalem. *And Jeremiah said, When thou shalt see and read all these words*—This is probably to be understood, not of a mere private reading of them by himself, but of his reading them to the Jews in Babylon, (namely, those that had been carried thither in Jehoiakim's captivity,) to comfort them under their exile, and, perhaps, in the hearing of some of the Babylonians themselves. *Then shalt thou say*—Looking up to God, and making a solemn protestation of the divine authority, and unquestionable certainty, of that which thou hast read ; *O Lord, thou hast spoken against this place*—And I believe what thou hast spoken. Thou hast passed sentence upon Babylon, and it shall be executed. This is like the angel's protestation, Rev. xix. 9, concerning the destruction of the New Testament Babylon, *These are the true sayings of God* : and Rev. xxi. 6, *These words are true and faithful. To cut it off, that none shall remain in it, &c.*—Though Seraiah and the captive Jews see Babylon flourishing, yet, having read this prophecy, they must foresee Babylon falling, and by virtue of this foresight, must learn neither to envy its pomp nor fear its power. Thus, reader, when we observe what this world is, how glittering are its shows, and how flattering its proposals, let us read in the book of the Lord, that its *fashion passeth away*, and that it shall shortly be *cut off*, and made *desolate for ever*, and we shall learn to look upon it with a holy contempt, and to die to all its false glories and illusive joys.

but that it shall be ²³ desolate for ever. A. M. 3409.
B. C. 595.

63 And it shall be, when thou hast made an end of reading this book, ^o *that* thou shalt bind a stone to it, and cast it into the midst of Euphrates :

64 And thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her : ^p and they shall be weary. Thus far *are* the words of Jeremiah.

^o Rev. xviii. 21.—^p Verse 58.

Verses 63, 64. *And thou shalt bind a stone to it, and cast it into the midst of Euphrates*—The prophets, as we have seen, frequently gave sensible representations of the judgments they foretold : see chap. xix. 10. This now given was a significant emblem of Babylon's sinking irrecoverably under the judgments here denounced against her : compare Rev. xviii. 21. This threatening was in a literal sense fulfilled by Cyrus's breaking down the head or dam of the great lake, which was on the west side of the city, in order to turn the course of the river that way ; for no care being afterward taken to repair the breach, the whole country round it was overflowed. And the prophecy of Isaiah, chap. xiv. 23, foretelling that the country of *Babylon should become a possession for the bittern and pools of water*, was literally fulfilled.—Prideaux and Lowth. *And they shall be weary*—This clause, expressed by one word in the Hebrew, namely, יָעִיִּי, is not to be met with in the translation of the LXX., “nor does it appear to me,” says Blaney, “to be authentic, notwithstanding the concurrence of the later versions and MSS. The sense is entire and complete without it ; and the addition serves only to cause perplexity and confusion. The word seems to have been added by some transcriber, whose eye was caught by it at the close of the preceding paragraph, verse 58,” where the same word occurs. *Thus far are the words of Jeremiah*—Here the prophecies of Jeremiah end : the following chapter being added by some other hand, either in the lifetime of Jeremiah, and by his consent, or after his death.

CHAPTER LII.

This chapter contains a brief history of the captivity, nearly the same, word for word, as it is related in the second book of Kings, chap. xxiv. 18–20, and chap. xxv., with some few additions. Some have supposed it placed here as a proper introduction to the book of Lamentations. But more probably the design was, by immediately subjoining this historical narrative of the desolations of the Jewish nation to the predictions of Jeremiah concerning them, to give a nearer view of the exact accomplishment of the divine word of prophecy. That this narrative could not be added by Jeremiah is manifest, not only by the last clause of the preceding chapter, but also by this consideration, that a great part of it is a repetition of what he himself had related in the xxxixth and xlth chapters of his prophecy. As therefore it must have been subjoined by some other person, it is most probable it was done by Ezra, who is commonly supposed to have revised the sacred writings after the return of the Jews from Babylon, and to have collected them into one body. We have here, (1.) The reign of Zedekiah rendered unhappy by his sins and punishments, 1–3. (2.) The besieging and taking of Jerusalem by the Chaldeans, 4–7. (3.) The severe usage which

Zedekiah and his princes met with from Nebuchadnezzar, 8-11. (4,) The destruction of the temple and the city 12-14. (5,) The carrying away of the people into captivity, 15, 16, with an account of the numbers of those carried away, 28-30. (6,) The taking away of the plunder of the temple, 17-23. (7,) The murder of the two chief priests and seventy-two other persons of rank in cold blood, by Nebuchadnezzar at Riblah, 24-27. (8,) King Jehoiachin is released and honoured after Nebuchadnezzar's death, as an earnest of the deliverance of the Jews, 31-34.

A. M. 3415. **Z**EDEKIAH was^a one and twenty
B. C. 599. years old when he¹ began to reign,
and he reigned eleven years in Jerusalem.
And his mother's name was Hamutal the
daughter of Jeremiah of Libnah.

2 And he did that which was evil in the eyes
of the LORD, according to all that Jehoiakim
had done.

3 For through the anger of the LORD it came
to pass in Jerusalem and Judah, till he had
cast them out from his presence, that Zedekiah
rebelled against the king of Babylon.

B. C. 590. 4 ¶ And it came to pass in the
ninth year of his reign, in the tenth
month, in the tenth day of the month, that
Nebuchadnezzar king of Babylon came, he and
all his army against Jerusalem, and pitched
against it, and built forts against it round
about.

5 So the city was besieged unto the eleventh
year of King Zedekiah.

B. C. 589. 6 And in the fourth month, in the
ninth day of the month, the famine
was sore in the city, so that there was no bread
for the people of the land.

7 Then the city was broken up, and all the
men of war fled, and went forth out of the city
by night by the way of the gate between the
two walls, which was by the king's garden;

(now the Chaldeans were by the city A. M. 3416.
round about;) and they went by the B. C. 588.
way of the plain.

8 ¶ But the army of the Chaldeans pursued
after the king, and overtook Zedekiah in the
plains of Jericho; and all his army was scat-
tered from him.

9 ° Then they took the king, and carried him
up unto the king of Babylon to Riblah, in the
land of Hamath; where he gave judgment upon
him.

10 ^d And the king of Babylon slew the sons
of Zedekiah before his eyes: he slew also all
the princes of Judah, in Riblah.

11 Then he ² put out the eyes of Zedekiah;
and the king of Babylon bound him in ³ chains,
and carried him to Babylon, and put him in
⁴ prison till the day of his death.

12 ¶ ° Now in the fifth month, in the tenth
day of the month, ^f which was the nineteenth
year of Nebuchadnezzar king of Babylon,
^g came Nebuzar-adan, ^h captain ⁶ of the guard,
which ⁷ served the king of Babylon, into Jeru-
salem.

13 And burned the house of the LORD, and
the king's house; and all the houses of Jeru-
salem, and all the houses of the great men,
burned he with fire:

14 And all the army of the Chaldeans, that

^a 2 Kings xxiv. 18.—¹ Heb. reigned.—^b 2 Kings xxv. 1-27;
Ch. xxxix. 1; Zech. viii. 19.—^c Ch. xxxii. 4.—^d Ezk. xii. 13.
^e Heb. blinded.—² Or, fetters.—^f Heb. house of the wards.

^g Zech. vii. 5; viii. 19.—^f Verse 29.—^h Chapter xxxix. 9.
⁶ Or, chief marshal.—⁶ Heb. chief of the executioners, or, slaugh-
termen. And so verse 14, &c.—⁷ Heb. stood before.

NOTES ON CHAPTER LII.

Verses 1-11. *Zedekiah was one and twenty years old*—The first three verses of this chapter are word for word the same with 2 Kings xxiv. 18-20, where see the notes; and for the six following verses, see those on 2 Kings xxv. 1-6. *Where he gave judgment upon him*—Namely, for rebelling against him when he had taken an oath of allegiance to him. Of Nebuchadnezzar's slaying the sons of Zedekiah, putting out his eyes, binding him with chains, &c., see note on 2 Kings xxv. 7.

Verses 12, 13. *Now in the fifth month*—This gave occasion to that solemn fast of the fifth month, observed in the times of the captivity: see Zech. vii. 3-5; viii. 19. *In the tenth day of the month*—In the parallel place, 2 Kings xxv. 8, we read, *on the seventh day*. This difference some attempt to reconcile, by

supposing that the one place may speak of the day Nebuzar-adan set out from Riblah, and the other of the day that he arrived at Jerusalem; or else, that he came on the seventh, but did not set fire to the building till the tenth. "But it is more likely," says Blaney, "to have arisen from some mistake of the transcriber, perhaps, in setting down then umbers at full length, which were expressed by numeral letters in the old copies. And in this instance such a mistake might easily happen between the ⁷ and the ¹⁰, of which the first stands for seven, the latter for ten." *And burned the house of the Lord*—After it had stood, says Josephus, four hundred and seventy years; but Archbishop Usher reckons it only four hundred and twenty-four years from the laying of the first foundation by Solomon: see note on 2 Kings xxv. 9.

A. M. 3416. *were* with the captain of the guard,
B. C. 588. brake down all the walls of Jerusalem
round about.

15 ^h Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard left *certain* of the poor of the land for vine-dressers and for husbandmen.

17 ¶ ⁱ Also the ^k pillars of brass that *were* in the house of the LORD, and the bases, and the brazen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 ^l The caldrons also, and the ⁸ shovels, and the snuffers, and the ⁹ bowls, and the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basins, and the ¹⁰ fire-pans, and the bowls, and the caldrons, and the candle-sticks, and the spoons, and the cups; *that* which *was* of gold, *in* gold, and *that* which *was* of silver, *in* silver, took the captain of the guard away.

^h Chapter xxxix. 8, 9.—ⁱ Chap. xxvii. 19.—^k 1 Kings vii. 15, 23, 27, 50.—^l Exodus xxvii. 3; 2 Kings xxv. 14, 15, 16.
⁸ Or, instruments to remove the ashes.—⁹ Or, basins.—¹⁰ Or, censers.—^m 1 Kings vii. 47.—¹¹ Heb. *their brass*.

Verses 17–20. *Also the pillars of brass, &c., the Chaldeans brake*—See note on 2 Kings xxv. 13. The temple was rifled of its riches and furniture at several times. The first was when Nebuchadnezzar came up against Jehoiakim, Dan. i. 2. The second time was at the captivity of Jehoniah, chap. xxvii. 19; 2 Kings xxiv. 13; and now at the final destruction of the city and temple they made a clear riddance of all its ornaments. *And twelve brazen bulls that were under the bases*—Or rather, *which were instead of bases*, to support the brazen sea, (1 Kings vii. 25,) the Hebrew word תחת, in other places, signifying *instead*, or, *in the place of another*. So the LXX. understand it here.

Ver. 21–23. *The height of one pillar was eighteen cubits*—The same account is given of the height of these pillars, 1 Kings vii. 15: but in 2 Chron. iii. 15, it is said, that both the pillars made thirty-five cubits; which two texts may be easily reconciled by allowing one cubit for the basis. *And a fillet of twelve cubits*—So that the diameter was almost four cubits. *The thickness whereof was four fingers*—The pillar being hollow, the thickness of the work that encompassed the hollow space was four fingers over. *There were ninety and six pomegranates on*

20 The two pillars, one sea, and A. M. 3416.
B. C. 588. twelve brazen bulls that *were* under the bases, which King Solomon had made in the house of the LORD: ^m the ¹¹ brass of all these vessels was without weight.

21 And *concerning* the ⁿ pillars, the height of one pillar *was* eighteen cubits; and a ¹² fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapter of brass *was* upon it; and the height of one chapter *was* five cubits, with net-work and pomegranates upon the chapters round about, all of brass. The second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side; and ^o all the pomegranates upon the net-work *were* a hundred round about.

24 ¶ And ^p the captain of the guard took Seraiah the chief priest, ^q and Zephaniah the second priest, and the three keepers of the ¹³ door:

25 He took also out of the city a eunuch, which had the charge of the men of war; and seven men of them that ¹⁴ were near the king's

ⁿ 1 Kings vii. 15; 2 Kings xxv. 17; 2 Chronicles iii. 15.
¹² Hebrew, *thread*.—^o 1 Kings vii. 20.—^p 2 Kings xxv. 18.
^q Chapter xxi. 1; xxix. 25.—¹³ Heb. *threshold*.—¹⁴ Heb. *saw the face of the king*.

a side—Or, *toward every wind*, as Blaney very properly renders רוחה. “In 1 Kings vii. 42, and 2 Chron. iv. 13, it is said, there were four hundred pomegranates for each net-work or wreath. The mode of expression here is different, but amounts to exactly the same. For divide the two pillars into four quarters, according to the four winds; and let ninety-six pomegranates stand opposite to each of the four winds upon the two pillars; the whole number in front of the four winds, taken together, will be three hundred and eighty-four. But they were in four rows, two on each pillar, and in each row must have been four angular pomegranates, that could not be said to be opposite to any of the four winds, consequently, sixteen angular ones in the four rows; which sixteen being added to three hundred and eighty-four, make up the number of pomegranates in all four hundred; that is, a hundred in a row of wreathen work round about.”

Verses 24, 25. *And the captain of the guard took Seraiah the chief priest*—1 Chron. vi. 14, he was the father of Ezra; Ezra vii. 1. *And Zephaniah the second priest*—See note on chap. xxix. 26; 2 Kings xxv. 18. *And the three keepers of the door*—These were not the ordinary porters, who were

A. M. 3416. person, which were found in the city ;
B. C. 598. and the ¹⁵ principal scribe of the host,
who mustered the people of the land ; and three-
score men of the people of the land, that were
found in the midst of the city.

26 So Nebuzar-adan the captain of the guard
took them, and brought them to the king of
Babylon to Riblah.

27 ¶ And the king of Babylon smote them,
and put them to death in Riblah in the land of
Hamath. Thus Judah was carried away cap-
tive out of his own land.

B. C. 600. 28 ¶ ^{*}This is the people whom
Nebuchadrezzar carried away cap-
tive : in the ^{*}seventh year [†]three thousand
Jews and three and twenty :

¹⁵ Or, *scribe of the captain of the host*.—[†] 2 Kings xxiv. 2.
^{*} 2 Kings xxiv. 12.—[†] 2 Kings xxiv. 14.

taken from among the Levites, but were priests who
stood at the door to receive the offerings of the peo-
ple, and thus were keepers of the sacred treasury,
an office of high trust and consideration : see 2 Kings
xii. 9, and xxiii. 4. *He took also out of the city a
eunuch—An officer* : so it is in the parallel place,
2 Kings xxv. 19, where, instead of *seven* men, we
read *five*. Josephus agrees with the reading here.
And the principal scribe of the host—The muster-
master-general, as we style him, or secretary of war.
And threescore men that were in the midst of the city
—Of whom see note on 2 Kings xxv. 19.

Verses 28–30. *This is the people whom Nebuchad-
rezzar carried away captive*—“These verses are
not inserted in 2 Kings xxv. Nor are they to be
found here, according to the Roman and Alexandrian
editions of the LXX. ; but in the Complutensian
they are, and in two MSS. collated by Dr. Grabe ;
also in Theodotion’s version in the Hexapla. All
the other ancient versions acknowledge them ; and
they are not omitted in any of the collated Hebrew
MSS. ; so that there is no doubt of their being genu-
ine. But are we to conclude from them, that the
whole number of the Jews, whom Nebuchadnezzar,
in all his expeditions, carried into captivity, was no
more than four thousand six hundred ? This cannot
be true, for he carried away more than twice that
number at one time ; which is expressly said to have
been in the eighth year of his reign, 2 Kings xxiv.
12–16. Before that time he had carried off a num-
ber of captives from Jerusalem in the first year of
his reign, among whom were Daniel and his com-
panions, Dan. i. 3–6. And of these Berosus, the
Chaldean historian, speaks, as cited by Josephus,
Ant., lib. x. cap. 11. These are confessedly not taken
notice of here. And as the taking and burning of
Jerusalem are in this very chapter said to have been
in the fourth and fifth months of the 19th year of
Nebuchadnezzar, those who were carried into cap-
tivity, at the date of those events, cannot possibly be

29 ^u In the eighteenth year of Nebu- A. M. 3442
chadrezzar he carried away captive B. C. 590
from Jerusalem eight hundred thirty and two
¹⁶ persons :

30 In the three and twentieth year ^{About}
of Nebuchadrezzar, Nebuzar-adan the B. C. 585.
captain of the guard carried away captive of
the Jews seven hundred forty and five persons :
all the persons *were* four thousand and six
hundred.

31 ¶ ^{*}And it came to pass in the ^{About}
seven and thirtieth year of the capti- B. C. 562.
vity of Jehoiachin king of Judah, in the
twelfth month, in the five and twentieth *day*
of the month, *that* Evil-merodach king of Baby-
lon in the *first* year of his reign [†]lifted up the

^u Verse 12 ; Chapter xxxix. 9.—¹⁶ Heb. *souls*.—^{*} 2 Kings
xxv. 27, 28, 29, 30.—[†] Gen. xl. 13, 20.

the same with those that are said to be carried away
either in the 18th or 23d year of that prince. Nor
indeed is it credible, that the number carried away
at the time the city was taken, and the whole coun-
try reduced, could be so few as eight hundred and
thirty-two. Here then we have three deportations,
and those the most considerable ones, in the 1st, the
8th, and 19th years of Nebuchadnezzar, sufficiently
distinguished from those in his 7th, 18th, and 23d
years. So that it seems most reasonable to conclude,
with Archbishop Usher, that by the latter three the
historian meant to point out deportations of a lesser
kind, not elsewhere noticed in direct terms in Scrip-
ture.”—Blancy.

Verses 31, 32. *In the seven and thirtieth year of
the captivity of Jehoiachin, &c.*—This note of time
confirms the observation formerly made, namely,
that the Scripture computation of the beginning of
Nebuchadnezzar’s reign anticipates that of the Baby-
lonians by two years, which two years he reigned
with his father : see note on chap. xxv. 1. *In the
five and twentieth day of the month, Evil-merodach
lifted up the head of Jehoiachin*—Released him out
of prison, where he had lain thirty-seven years, and
advanced him. In the parallel place, 2 Kings xxv.
27, where see the notes, we read, *the seven and twen-
tieth day of the month*, which difference between
the two passages, Lowth thinks may be reconciled,
by supposing that his advancement was resolved
upon the 25th day, but not brought to pass till the
27th. *In the first year of his reign*—Hebrew, *בשנת
כילברו*, literally, *in the year of his reign, or king-
dom*, that is, the year coincident with the beginning
of it, from whence the date is taken. So that the
word *first* is virtually implied in the phrase. *Spake
kindly unto him, and set his throne above the throne
of kings*—See 2 Kings xxv. 28–30. This clause may
perhaps be more properly rendered, *Set his seat
above the seat of the kings*, which may easily be un-
derstood to signify, that the king of Babylon showed

A. M. 3442. head of Jehoiachin king of Judah,
B. C. 562. and brought him forth out of prison.

32 And spake ¹⁷ kindly unto him, and set his throne above the throne of the kings that were with him in Babylon.

33 And changed his prison garments: * and

¹⁷ Heb. good things with him. — * 2 Sam. ix. 13.

him more respect and honour than he did to any of the other captive princes, by placing him nearest to himself: see Esth. iii. 1. "It is probable," says Blaney, "the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the place allotted them to sit in." See Harmer, chap. vi. observ. 26.

Verses 33, 34. *And changed his prison garments*—This has been considered by some an act of generosity in Evil-merodach, giving the captive king new garments, more suitable to his royal dignity than those he wore in prison. But Blaney thinks "it was rather the act of Jehoiachin himself, who, out of respect to the king of Babylon's presence, and to mark his just sense of the favour shown him, no longer neglected his person and dress, as when a prisoner, and in affliction, but put on new apparel more adapt-

he did continually eat bread before him all the days of his life. A. M. 3442.
B. C. 562.

34 And for his diet, there was a continual diet given him of the king of Babylon, ¹⁸ every day a portion until the day of his death, all the days of his life.

¹⁸ Heb. the matter of the day in his day.

ed to the change in his circumstances. So Joseph, when he was sent for out of prison to appear before Pharaoh, first shaved himself, and changed his raiment, Gen. xli. 14. David did the same after he had ceased mourning for his child, before he went into the house of God, 2 Sam. xii. 20. Mr. Harmer, (chap. vi. obs. 44, 45,) observes, both that to change the garments often is in the East a mark of respect in visiting; and also that the putting on of new clothes is thought by those people to be very requisite, and indeed almost necessary, for the due solemnization of a time of rejoicing." *And there was a continual diet given him of the king*—As it appears from the preceding verse that Jehoiachin himself sat at the king of Babylon's own table, this seems to have been an allowance for the maintenance of his attendants and family.

LAMENTATIONS OF JEREMIAH.

ARGUMENT.

THIS book has no title in the Hebrew, but, like the five books of Moses, takes its name from the first word of it, *אֵיכָה*, *Echah*, *How*. The Jewish commentators, however, entitle it, as the Greeks, Latins, our translators, and others do, *Lamentations*; an appellation expressive of the subject matter of it, the prophet lamenting in it, and that most pathetically, the destruction of Jerusalem and the temple, the desolation of Judea, and the captivity of God's ancient people. Some indeed, and those men of eminence in literature, have supposed that the death of Josiah is the chief subject of these mournful poems, and that these are the lamentations mentioned 2 Chron. xxxv. 25, as being composed by Jeremiah on that occasion. But, as Blaney justly observes, "whatever is become of those lamentations, these cannot possibly be the same; for their whole tenor, from beginning to end, plainly shows them not to have been composed till the destruction of Jerusalem and its temple, and the depopulation of the country by the transmigration of all its inhabitants; which events are not at all described in the style of prophetic prediction, but are alluded to and bewailed as what had been already fully accomplished. And that this was the most ancient opinion held concerning them, appears from the introductory title prefixed to the Greek version of the LXX., and from thence, probably, transmitted to the Latin Vulgate:" (see note on verse 1 :) but "the internal evidence is sufficient to ascertain both the date and the occasion of these compositions; nor can we admire too much the full and graceful flow of that pathetic eloquence, in which the author pours forth the effusions of a patriotic heart, and piously weeps over the ruins of his venerable country." "Never," says an unquestionable judge of these matters, "was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied. What can be more elegant and poetical than the image of the city, which was formerly the pride of nations, sitting by herself, absorbed in grief, and a widow; deserted by her friends, betrayed by her relations, stretching out her hands in vain, and finding no one to comfort her? What can be more elegant than the image of the *ways of Zion*, which are represented as grieving, and demanding the celebration of their solemn festivals? But if we should produce all the beautiful passages, we should be obliged to transcribe the whole poem." See Bishop Lowth, *de Sacra Poesi Hebræorum*, Prælec. xxii. Indeed, as has been observed, the prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and, unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give his genius its full display.

These *Lamentations of Jeremiah* are very properly distributed into five chapters, each of them containing a distinct elegy, consisting of twenty-two periods, or stanzas, according to the number of letters in the Hebrew alphabet; although it is in the first four chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. By this contrivance the metre is more precisely marked and ascertained, particularly in the third chapter, where each period contains three verses, which have all the same initial letter. The first two chapters in like manner consist of triplets, excepting only the seventh period of the first, and the nineteenth of the second, which have each a supernumerary line. The fourth chapter resembles the three former in metre, but the periods are only couplets. In the fifth chapter the periods are couplets, but of a considerably shorter measure. See Blaney.

CHAPTER I.

The prophet begins this his first elegy with mourning over the sad change of condition which his country had experienced; at the same time sorrowfully confessing, that all her miseries were of her own procuring; the result of national wickedness and rebellion against God, 1-11. In the midst of the discourse he, on a sudden, withdraws himself from view, and leaves Jerusalem to continue the complaint which she makes, (1,) To friends, entreating their compassionate consideration, 12-17. (2,) To God, justifying his righteous procedure in their affliction, but humbly soliciting, from his divine compassion, that comfort and redress which she found it in vain to look for from any other quarter. 18-22.

A. M. 3416.
B. C. 588.

HOW doth the city sit solitary,
that was full of people! ^a how
is she become as a widow! she that was great
among the nations, and ^b princess among the
provinces, how is she become tributary!

2 She ^c weepeth sore in the ^d night, and her

^a Isa. xlvii. 7, 8. — ^b Ezra iv. 20. — ^c Jer. xlii. 17. — ^d Job
vii. 3; Psa. vi. 6. — ^e Verse 19; Psa. cxxxvii. 7; Jer. iv. 30;

NOTES ON CHAPTER I.

Verse 1. *How doth the city sit solitary*—The short history of the desolations of the Jewish nation, contained in the fifty-second chapter of Jeremiah, formerly stood as a preface to the Lamentations; but, instead of it, the Greek and Latin copies have a short introduction, which may be thus translated: "And it came to pass after that Israel had been carried away captive, and Jerusalem was become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said," *How, &c.* The book being undoubtedly poetical, as a specimen of the kind of poetry which it contains, the reader is here presented with Blaney's translation of the first stanza.

"How does she sit solitary, the city that was full of people! She is become as a widow, that was great among the nations! She that was sovereign over provinces, is become tributary!"

Jerusalem is here represented as a weeping female, sitting solitary on the ground without any attendant or comforter, the multitude of her inhabitants being dispersed or destroyed. It is remarkable, that in times similar to this, that is, in the reign of the Emperor Vespasian, a coin was struck, on which Judea is represented under the image of a woman sitting in tears beneath a palm-tree. *How is she become as a widow!* &c.—Cities are commonly described as the mothers of their inhabitants, and their kings and princes as their husbands: so, when they are bereaved of these, they are said to be widows and childless. Thus Jerusalem, having lost her king and people, and being forsaken of her God, who was in a peculiar sense a husband to her, is here represented as sitting alone in that pensive melancholy condition. *She that was great among the nations, &c.*—The kings of Judah, in their flourishing state, extended their conquests over the Philistines, Edomites, and other neighbouring countries; and by thus enlarging their dominions, greatly advanced the power of the metropolis of their kingdom. But now, being under subjection to the king of Babylon, and forced to pay tribute to him, she was made no more account of than any other city under the same yoke: see Calmet and Lowth.

Verse 2. *She weepeth sore in the night*—In the Hebrew, according to the idiom of that language, it is, *Weeping she weepeth*, which our old English version renders *She weepeth continually*. The expression, *in the night*, is interpreted by some to signify her condition was so unhappy that, though oppressed with calamities, she did not dare to utter her complaints, unless secretly in the night, for fear

tears are on her cheeks: ^e among all ^{A. M. 3416.}
her lovers ^f she hath none to comfort ^{B. C. 588.}
her: all her friends have dealt treacherously
with her, they are become her enemies.

3 ^g Judah is gone into captivity because of
affliction, and ^h because of great servitude:

xxx. 14; Ezra xxv. 3-15; Obad. 10-14. — ^f Verses 9, 16, 17,
21. — ^g Jer. lii. 27. — ^h Heb. for the greatness of servitude.

of irritating her enemies. *Among all her lovers she hath none to comfort her*—Those nations that courted her alliance in the time of her prosperity, or those allies, whose friendship she courted by sinful compliances, have forsaken her in her affliction, and joined with her enemies in insulting over her. "Several of the neighbouring princes sent their ambassadors to Zedekiah, Jer. xxvii. 3, &c., to engage him, as appears from the context, to join them in a confederacy against the power of the king of Babylon. But they not only universally failed, and deserted Judah in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes." See Blaney and the margin.

Verse 3. *Judah is gone into captivity because of affliction, &c.*—Her miseries have received their finishing stroke in a total captivity among, and bondage to, heathen and infidels, because of the oppression exercised by her rulers and others, and the servitude to which they obliged their subjects and inferiors. This is the interpretation adopted by the Chaldee paraphrast, who represents the Jews as having been carried into captivity, in retaliation of their having oppressed the widows and the fatherless among them, and prolonged illegally the bondage of their brethren who had been sold for slaves. But, as the word לָקַח, here used, does not necessarily signify *to go into captivity*, but often to *remove*, or *go into exile*, whether voluntarily or by compulsion; Blaney thinks that "a voluntary migration of the Jews is here intended, many of whom, previous to the captivity, had left their country, and retired into Egypt and other parts, to avoid the oppressions and servitude that they had reason to apprehend from the Chaldeans, who had invaded, or were about to invade, their land. Either of these senses," however, he observes, "is competent; and the interpretation according to them will be found to suit perfectly with the subsequent members of the period." *She findeth no rest*—No satisfaction of mind, no settled place of abode, no remission of labour, terror, and suffering; but, deprived of all peace and comfort, is continually exposed to every insult and outrage, and to all manner of oppressions and vexations. *All her persecutors—Or pursuers*, rather; *overtook her between the straits*—That is, all her enemies have taken the opportunity of her being in a difficult and distressed condition, to oppress and injure her. The expression is metaphorical, taken from those who hunt their prey, which they are wont to drive into some strait and difficult passage, from whence it cannot escape.

A. M. 3416. ^b she dwelleth among the heathen,
B. C. 588. she findeth no rest: all her persecutors overtook her between the straits.

4 The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

5 Her adversaries ⁱ are the chief, her enemies prosper; for the LORD hath afflicted her ^k for the multitude of her transgressions: her ^l children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become like

harts that find no pasture, and they ^{A. M. 3416.}
are gone without strength before the ^{B. C. 588.}
pursuer.

7 Jerusalem remembered in the days of her affliction and of her miseries all her ² pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

8 ^m Jerusalem hath grievously sinned; therefore she ³ is removed: all that honoured her despise her, because ⁿ they have seen her nakedness: yea, she sigheth, and turneth backward.

^b Deut. xxviii. 64, 65; Chap. ii. 9.—ⁱ Deut. xxviii. 43, 44.
^k Jer. xxx. 14, 15; Daniel ix. 7, 16.—^l Jer. lii. 28.—³ Or, desirable, Verse 10.

^m 1 Kings viii. 46.—³ Hebrew, is become a removing, or, wandering.—ⁿ Jeremiah xiii. 22, 26; Ezekiel xvi. 37; xxiii. 29; Hosea ii. 10.

Verses 4-6. *The ways of Zion do mourn*—The highways leading to Zion, which used to be thronged with people going to the solemn feasts before the Lord, now, as it were, mourned on account of no persons travelling in them for that purpose. *All her gates are desolate*—The gates of Jerusalem, or of the temple: few or none passing through them, the city and country being depopulated; and there are no longer any courts of judicature, or assemblies of people, held in her gates. *Her priests sigh*—Because no victims, or other oblations, are offered, the temple and altar being destroyed. *Her virgins are afflicted*—Her calamities afflict the young as well as the old, and persons of all ages and ranks are in bitterness. *Her adversaries are the chief*—Her enemies have got the advantage over her, and she is become their vassal. This was a judgment that Moses threatened to them if they proved disobedient, Deut. xxviii. 43; namely, that their enemies should be the head, and they the tail. *For the Lord hath afflicted her*—Hath fulfilled his threatenings, denounced in case of disobedience. *For the multitude of her transgressions*—The procuring, provoking cause of all her calamities: for whoever may be made the instruments, God is the author of all these troubles: it is the Lord that has afflicted her, and he has done it as a righteous judge, because of her transgressions, which have been very many as well as very great. Hence her children, her inhabitants, are gone into captivity before the enemy—Are forced into slavery by the Chaldeans, as cattle are driven in herds by them that sell them. *And from the daughter of Zion all her beauty is departed*—All the glory of God's sanctuary, and the comely order of his worship, and all the beauty of holiness. *Her princes are like harts, &c.*—That upon the first alarm betake themselves to flight, and make no resistance: they are become dispirited, have lost their courage, given way and fled before their enemies.

Verse 7. *Jerusalem remembered in her affliction and misery*. The word מַיִרִיחַ, here rendered misery, frequently signifies banishment and captiv-

ity. The LXX. render it ἀποστροφῶν, rejections, or expulsions; all her pleasant things—All her former riches and glory, and the various benefits she enjoyed from God's favour and protection, particularly the honour and happiness of having his peculiar presence in the temple, and among his people, and the manifestation he gave of his will by the prophets. Nothing is more natural than for persons, who have fallen into adversity, to recollect the advantages they had formerly possessed, and to feel an aggravation of their sufferings in proportion to the greatness of the contrast. *The adversaries saw her, and did mock at her sabbaths*—Not considering the excellent uses those days were designed for; namely, to give men a proper degree of relaxation from labour; leisure to attend upon the service of God, and learn the duties of religion; and to celebrate the creation of the world, that wonderful effect of infinite wisdom, power, and goodness, which can never be sufficiently extolled. The heathen writers, it must be observed, commonly ridicule the Jews' celebration of their sabbaths as a mark of their sloth and idleness.

Verses 8, 9. *Jerusalem hath grievously sinned*—Hebrew, חָטְאָה חַטָּאָה, in sinning hath sinned, or hath sinned sin: that is, sinned wilfully and deliberately; hath sinned that sin which of all others is the abominable thing which the Lord hates, the sin of idolatry. The sins of Jerusalem, which makes such a profession of worshipping and serving the true God, and therefore of obeying his will, and enjoys such privileges, are of all others the most grievous sins. *Therefore she is removed*—The greatest part of her inhabitants are either carried away captive to Babylon, or are fled for refuge and safety to some of the neighbouring nations. Blaney translates this clause, *Therefore hath she been as one set apart for unclean*, instead of לְנִידָה, a word that occurs nowhere else, reading לְנִידָה, after nineteen MSS., which signifies a woman in her state of separation. *All that honoured her, despise her*—She hath made herself vile, and therefore is justly vilified. *Because they have seen her nakedness*—Have seen her deprived of all her

A. M. 3416. 9 Her filthiness *is* in her skirts; she
B. C. 589. ° remembereth not her last end; there-
fore she came down wonderfully: ° she had no
comforter. O LORD, behold my affliction: for the
enemy hath magnified *himself*.

10 The adversary hath spread out his hand
upon ° all her ° pleasant things: for she hath
seen *that* ° the heathen entered into her sanc-
tuary, whom thou didst command *that* ° they
should not enter into thy congregation.

11 All her people sigh, ° they seek bread; they

° Deuteronomy xxxii. 29; Isaiah xlvii. 7.—° Verses 2, 17,
21.—° Verse 7.—° Or, *desirable*.—° Jer. li. 51.—° Deut.
xxiii. 3; Neh. xiii. 1.

strength and glory. As she had defiled herself with
idolatry, (called spiritual adultery in Scripture,) so
God has ordered her to be exposed to shame like a
common harlot. *Yea, she sightheth and turneth back-
ward*—As ashamed to be seen in such a despicable
condition, destitute of all those things which consti-
tuted her former glory. *Her filthiness is in her
skirts*—She carries the marks of her sins in the
greatness of her punishments. *She remembereth
not her last end*—Reflects not on what is still further
coming upon her. “The plain meaning of this,”
says Blaney, “taken out of metaphor, seems to be,
that although evident marks of her pollution appear-
ed about her, and the land was defiled by her sin-
fulness, even to its utmost borders, she had no thought
or consideration of what must be the consequence of
all this at the last.” *Therefore she came down
wonderfully*—She was brought low, and humbled in
an extraordinary manner having *sinned grievously*,
verse 8, she was degraded and punished wonder-
fully. Observe, reader, grievous sins bring wondrous
ruin; there are some workers of iniquity for whom
is prepared a strange and uncommon punishment.

Verse 10, 11. *The adversary hath*—Or rather,
did, spread his hand upon all her pleasant things
—Hebrew, כחכררה, *her desirable things*, namely,
her riches, and what else she most desired to pre-
serve. *She hath seen the heathen entered into her
sanctuary, &c.*—She saw heathen nations, whom
thou hadst forbidden even to be admitted into thy
congregation, (as being uncircumcised,) enter into
the sanctuary farther than ever her own people them-
selves were permitted to go. The Chaldeans entered
into the inmost part of the sanctuary, even into the
holy of holies, into which none of the Jews, except
the high-priest, were ever allowed to enter. *All her
people sigh, they seek bread*—He probably refers to
the time of the invasion of the country by the Chal-
deans, and the siege of Jerusalem, when the whole
body of the people were in a sad condition, and, in a
land that ordinarily flowed with milk and honey,
were at a loss for bread to eat. *They have given
their pleasant things for meat to relieve the soul*—
They have parted with their riches and all their de-
sirable things to purchase bread to sustain their lives.
See, O Lord, and consider—This is a prayer of Je-

have given their pleasant things for A. M. 3416
meat ° to relieve the soul: see, O LORD, B. C. 589.
and consider; for I am become vile.

12 ¶ ° *Is it* nothing to you, all ye that ° pass
by? behold, and see ° if there be any sorrow
like unto my sorrow, which is done unto me,
wherewith the LORD hath afflicted *me* in the
day of his fierce anger.

13 From above hath he sent fire into my
bones, and it prevaieth against them: he hath
° spread a net for my feet, he hath turned me

° Jer. xxxviii. 9; lii. 6; Chap. ii. 12; iv. 4.—° Or, *to make
the soul to come again*.—° Or, *it is nothing*.—° Heb. *pass by
the way*.—° Dan. ix. 12.—° Ezek. xii. 13; xvii. 20.

rusalem to God for relief; for *I am become vile*—
That is, miserable and contemptible.

Verse 12. *Is it nothing to you?* &c.—The Vulgate
reads this clause without an interrogation, thus:
*Ovos omnes qui transit per viam attendite, videte,
&c. O all ye, who pass by the way, observe, see,
&c.* Lowth also and Blaney prefer reading it in a
similar way; the former thus: *O all ye that pass
by; or, O! I appeal to all you that pass by:* and
the latter, *O that among you, all ye that pass by the
way, ye would look and see, &c.* Our translation,
however, is more agreeable to the Hebrew, and cer-
tainly more expressive and emphatical. The pro-
phet speaks in the name of Jerusalem, or of the
Jewish Church, still represented as a woman in
misery, sitting by the way-side, and calling to travel-
lers that passed by to have compassion on her, sug-
gesting to them that hers was no ordinary affliction,
nor the visitation of a common and ordinary provi-
dence, but the effect of the Lord's fierce anger, a most
severe though just chastisement. The intention of
the passage is to show that the calamities brought on
the Jews, as the punishment of their idolatries and
other crimes, ought to be observed and maturely
considered by people of all nations, that from their
miseries they might learn how dangerous it was to
provoke the God of Israel by such practices; which
he would not overlook in any people, not even in
those that stood in the nearest relation to him, but
would assuredly punish them: and to signify to the
Babylonians themselves in what danger they stood
by despising and setting at naught this only living
and true God. But the prophet does not address
them by name, nor speak more pointedly, lest he
should irritate them still more against his already
too miserable countrymen. “These words are often
quoted in speaking of our Lord's sufferings, and they
are capable of a striking accommodation thereto:
but it should be recollected that this is only an *ac-
commodation*, and not the real meaning of the sacred
writer.”—Mr. Scott: who adds, “The address is so
exquisitely pathetic, that no comment can possibly
do justice to it.”

Verses 13–16. *From above hath he sent fire into
my bones*—Calamities as consuming and as afflictive
as fire in the bones. *He hath spread a net for my feet*

A. M. 3416. back: he hath made me desolate
B. C. 588. *and faint all the day.*

14 ^y The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: ^z the LORD hath trodden ⁸ the virgin, the daughter of Judah, *as in a wine-press.*

16 For these *things* I weep; ^a mine eye, mine eye runneth down with water, because ^b the

comforter that should ⁹ relieve my soul A. M. 3416
is far from me: my children are deso- B. C. 588.
late, because the enemy prevailed.

17 ^o Zion spreadeth forth her hands, *and*
^d *there is none to comfort her*: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The LORD is ^e righteous; for I have
^f rebelled against his ¹⁰ commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.^g

19 I called for my lovers, *but* ^h they deceived

^y Deut. xxviii. 48.—^z Isa. lxiii. 3; Rev. xiv. 19, 20; xix. 15.
^o Or, the wine-press of the virgin, &c.,—^a Jer. xiii. 17; xiv. 17;
Chap. ii. 18.—^b Verses 2, 9.

⁹ Heb. bring back.—^c Jer. iv. 31.—^d Ver. 2, 9.—^e Neh. ix. 33; Dan. ix. 7, 14.—^f 1 Sam. xii. 14, 15.—¹⁰ Heb. mouth.
^g Verse 2; Jer. xxx. 14.

—Hath brought me into a most miserable condition, in which I am so entangled that I cannot extricate myself nor escape from it. Thus the prophet teaches Jerusalem to look beyond the Babylonians, and to see the sin-avenging hand of God in her sufferings. As if he had said, It is God himself that hath sent these evils upon me; he hath stirred up my enemies against me, and they are no more than the rod of his anger. *The yoke of my transgressions is bound by his hand, &c.*—He has, as it were, gathered my iniquities and the iniquities of my people together, and made a yoke of them to put upon me, so that I am weighed down by them, and by the judgments inflicted on account of them. *They are wreathed, and come up upon my neck*—My punishments are twisted with my sins as cords to make them strong: I have a complication of judgments upon me, sword, famine, pestilence, captivity; and they are not only prepared for my neck, but are already put upon it. *He hath made my strength to fall, &c.*—All my valiant men, the strength of my nation, is broken, and I am so fallen that I am not able to rise again. *The Lord hath trodden under foot all my mighty men, &c.*—The destruction which is made by war is frequently expressed by treading under foot: see note on Jer. l. 26. *He hath called an assembly against me to crush, &c.*—Instead of those solemn assemblies that were wont to be called together in the midst of me by the sound of trumpet, to celebrate my solemn feasts, God hath called an assembly of Chaldeans to lay me in ruins, and crush my people. *The Lord hath trodden the daughter of Judah as in a wine-press*—That people, which was formerly chosen by Jehovah, and secured against all violent attempts by his immediate and almighty protection, he has now given up to the fury of their enemies, to afflict them with such severity that their blood has been shed in the streets of Jerusalem as wine from the wine-press. *For these things I weep, &c.*—For these sore afflictions, and for my sins which have caused them, and for these tokens of divine wrath which I see in them I weep so plentifully,

and am in such distress, that *mine eye runneth down with water, because the comforter that should relieve my soul*—Namely, God; *is far from me*—Hath withdrawn himself, is departed from me in displeasure, and beholds me afar off. *My children are desolate*—The other cities of Judah, under Jerusalem, the mother city, or my people, are wasted, destroyed, and made desolate, *because the enemy hath prevailed*—And effected his purpose.

Verse 17. *Zion spreadeth forth her hands*—She extendeth her hands as a suppliant praying for relief and consolation. *And there is none to comfort her*—None who can, or are even inclined to do it. *The Lord hath commanded, &c.*—That is, it came to pass by God's command, that the surrounding nations were the adversaries of Jacob. We meet with a similar form of expression Psa. lxviii. 11, *The Lord gave the word, great was the company of those that published it. Jerusalem is as a menstruous woman*—She is become loathsome and filthy in the eyes of her former friends, like women separated from the congregation in the time of their legal uncleanness.

Verses 18, 19. *The Lord is righteous, for I have rebelled, &c.*—He does me no wrong in dealing thus with me, nor can I charge him with any injustice. Observe, reader, whatever the troubles are which God is pleased to inflict upon us, we must own that in them he is righteous: we neither know him nor ourselves, if we do not acknowledge this. Jerusalem owns the equity of God's actions by confessing the iniquity of her own. *Hear, I pray you, all people*—See note on verse 12. *My virgins and my young men are gone into captivity*—Thus it is said, 2 Chron. xxxvi. 17, that the Chaldeans had “no compassion upon young men or maidens.” *I called for my lovers, but they deceived me*—They proved like the brooks in summer to the thirsty traveller, Job vi. 15. The Egyptians and her other allies are intended, who made court to her in her prosperity, and promised her assistance, but in the day of her adversity and necessity were alienated from her, and

A. M. 3416. me: my priests and mine elders gave
B. C. 588. up the ghost in the city, ^b while they
sought their meat to relieve their souls.

20 Behold, O LORD; for I *am* in distress:
my ⁱ bowels are troubled; my heart is turned
within me; for I have grievously rebelled:
^k abroad the sword bereaveth, at home *there is*
as death.

21 They have heard that I sigh: ^l *there is*

^b Ver. 11.—ⁱ Job xxx. 27; Isa. xvi. 11; Jer. iv. 19; xlviii. 36;
Chap. ii 11; Hos. xi. 8.—^k Deut. xxxii. 25; Ezek. vii. 15.

cast her off. Thus we are commonly deceived and disappointed in those creatures that we set our hearts upon, and put our trust in. Happy they that have made God their friend, and keep themselves in his love, for he will not deceive them! *My priests and mine elders gave up the ghost in the city*—The famine hath consumed the most honourable as well as the meaner people. *While they sought their meat to relieve their souls*—While they went about seeking for bread to keep them alive. The LXX. add, *καὶ ἐξ εὐπορίας, and found none*, with whom the Syriac agrees. But no such words appear in the Hebrew copies, although the thing is implied, for they would not have died if they had found what they sought.

Verse 20. *Behold, O Lord, for I am in distress*—Take cognizance of my case, and use such means for my relief as thou pleasest. It is a matter of comfort to us, that the troubles which oppress our spirits are perfectly known to God, and that his eye is continually upon them. *Abroad the sword bereaveth, at home there is as death*—Thus was Moses's prediction, Deut. xxxii. 25, fulfilled, *The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also, with the man of gray hairs*. Virgil describes a similar scene, when he says,

“————— Crudelis ubique

Luctus, ubique pavor, et plurima mortis imago.”

ÆN. ii. 368.

“All parts resound with tumults, complaints, and fears;
And grisly death in sundry shapes appears.”

DRYDEN.

By *death*, in this clause, the pestilence is meant, as in Jer. xv. 2, where see the note: death acting, as it were, *in propria persona*, in its own proper person, and not by the instrumentality of another, as when a person is slain by the sword. So our great poet, in his description of a lazar-house,

“————— Despair

”Tended the sick, busiest from couch to couch;

none to comfort me: all mine ene- A. M. 3416.
mies have heard of my trouble; they B. C. 588.
are glad that thou hast done *it*: thou wilt
bring ^m the day *that* thou hast ⁿ called, and
they shall be like unto me.

22 ⁿ Let all their wickedness come before thee;
and do unto them^r as thou hast done unto me
for all my transgressions: for my sighs *are*
many, and ^o my heart *is* faint.

^l Verse 2.—^m Isaiah xliii., &c.; Jer. xlv. &c.—ⁿ Or, *pro claimed*.—^a Psal. cix. 15.—^o Chap. v. 17.

And over them triumphant death his dart
Shook —————.”

PARADISE LOST, book xi. l. 489, &c.

Instead of, *At home there is as death*, Lowth proposes reading, *there is certain death*, observing, that the particle of similitude in the Scriptures sometimes implies a strong affirmation, as John i. 14, *We beheld his glory, the glory as of the only begotten of the Father*, meaning such a glory as could belong to none but the Son of God.

Verses 21, 22. *They have heard that I sigh*—The nations contiguous to me, Egypt and others, that before pretended to be my friends and allies, have been no strangers to my bitter afflictions, which have forced sighs from me; *but there is none to comfort me*—None of them can or will relieve my distress, but abandon me as in a desperate situation. *They are glad that thou hast done it*—They have even expressed gladness at the calamities that have befallen me; and they please themselves with the thought that thou our God, of whose favour and protection we used to boast, shouldst forsake us, and give us up as a prey to our enemies. *Thou wilt bring the day that thou hast called, &c.*—The day when thou wilt execute thy judgments upon the Babylonians, and our other enemies and false friends, will certainly come at the time thou hast determined for that purpose. “We have here again the like turn of phrase as in the first line of this period; for the meaning evidently is, that the enemies of Jerusalem would in the end find little cause for their triumph, since the same Almighty Being, who had caused her evil day to come, had declared that, after a while, they should also suffer the like fate. *Thou that hast brought the day [of adversity upon me] hast pronounced, that they shall become even as I*”—Blaney. *Let all their wickedness come before thee*—Let it appear that though thou hast chastened us for our sins, our enemies have still greater ones to answer and be punished for.

CHAPTER II.

In this chapter the prophet proceeds in giving a melancholy detail of the dire effects of the divine anger, in the subversion of both the civil and religious constitution of the Jews, and in that extreme wretchedness and distress, to which individuals of every denomination were thereby reduced, 1–9. He represents the elders, the virgins, and other inhabitants of Jerusalem,

as lamenting over the unparalleled miseries of their country, and charges her prophets with having betrayed her into ruin by their false and flattering suggestions, 10-14. He describes the astonishment of passengers on viewing the desolated condition of Jerusalem, 15-17. They call out to her to implore God's compassion for the removal of those heavy judgments, which, in the height of his displeasure, he had brought upon her, 18, 19. Her manifold miseries are referred to the compassion and consideration of God, 20-22.

A. M. 3416.
B. C. 588.

HOW hath the LORD covered the daughter of Zion with a cloud in his anger, ^a and cast down from heaven unto the earth ^b the beauty of Israel, and remembered not ^c his footstool in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob, ^d and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath ^e brought them down to the ground: ^f he hath polluted the kingdom and the princes thereof.

3 He hath cut off in his fierce anger all the horn of Israel: ^g he hath drawn back his right hand from before the enemy, ^h and he burned against Jacob like a flaming fire, which devour-eth round about.

^a Matt. xi. 23.—^b 2 Sam. i. 19.—^c 1 Chronicles xxviii. 2; Psalm xcix. 5; cxxxii. 7.—^d Verses 17, 21; Chapter iii. 43.
^e Heb. *made to touch*.—^f Psal. lxxxix. 39.—^g Psal. lxxiv. 11.
^h Psal. lxxxix. 46.

NOTES ON CHAPTER II.

Verse 1. *How hath the Lord covered the daughter of Zion with a cloud*—Changed her condition for the worse, and turned the light of her prosperity into the darkness of adversity. *And cast down, &c., the beauty of Israel*—The temple and all its glory. *And remembered not his footstool in the day of his anger*—Hath not spared even the ark itself, the footstool of the *shekinah*, or divine glory, which was wont to appear, sitting, as it were, enthroned upon the mercy-seat, between the cherubim: see the margin.

Verses 2-4. *The Lord hath swallowed up the habitations, &c.*—Without showing any pity or concern for them. *He hath thrown down the strong holds, &c.*—Hath suffered the enemies to batter down their fortifications to the ground. *He hath polluted the kingdom, &c.*—"He hath shown no regard for the kingdom which himself had settled upon the family of David, but involved the royal family in one common destruction with the rest of the people. The expression is much the same with that of Psal. lxxxix. 39, *Thou hast profaned his crown by casting it to the ground*."—Lowth. *He hath cut off, &c., all the horn of Israel*—Namely, their strength and glory, and especially their kingly dignity. *He hath drawn back his right hand, &c.*—He hath withdrawn his wonted assistance, and given us up into the hands of our enemies. Or, as Blaney rather thinks, the right hand of Israel may be here intended, namely, his exertions of strength represented as rendered ineffectual by God, or turned away from obstructing the progress of the enemy; "just as God says, Jer. xxi. 4, that he would turn

4 ^h He hath bent his bow like an ^{A. M. 3416.} enemy: he stood with his right hand ^{B. C. 588.}

as an adversary, and slew ²all ¹that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 ^k The LORD was as an enemy: he hath swallowed up Israel, ¹ he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently ^m taken away his ³ tabernacle, ⁿ as if it were of a garden: he hath destroyed his places of the assembly: ^o the LORD hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath de-

^h Isa. lxiii. 10; Verse 5.—^a Heb. *all the desirable of the eye*.
ⁱ Ezek. xxiv. 25.—^k Verse 4; Jeremiah xxx. 14.—² Kings xxv. 9; Jer. lii. 13.—^m Psalm lxxx. 12; lxxxix. 40; Isa. v. 5.
³ Or, *hedge*.—ⁿ Isa. i. 8.—^o Chap. i. 4; Zeph. iii. 18.

aside the weapons of war that were in the hands of the Jews, so as to prevent their hindering the Chaldean army from entering the city." *He burned against Jacob round about*—God hath consumed them, not on this or that part merely, but everywhere, as a fire which seizes a house, or a heap of combustible matter, on all sides at once. *He hath bent his bow like an enemy, &c.*—God, whom by their sins they had provoked, and made their enemy, behaved himself as such toward them, bending his bow, as it were, and stretching out his right hand to destroy them. *And slew all that were pleasant to the eye*—The chief in worth and dignity; those who were in the flower of their age, the joy and delight of their parents. *He poured out his fury like fire*—Which devours all before it, without any discrimination.

Verses 6, 7. *He hath violently taken away his tabernacle as of a garden*—The Vulgate reads, *dissipavit, quasi hortum, tentorium suum*; *he hath dissolved, broke in pieces, scattered, or laid waste, his tent as a garden*. Thus also Houbigant: that is, he hath destroyed the temple, the place of his residence, and of our religious assemblies, as if it had been no better than a tent or cottage set up in a garden, or vineyard, just while the fruit was gathering, and then to be taken down again. This interpretation of the original text, which is, *וַיִּסָּח כֶּן שָׁכֵן*, supposes *שָׁכֵן* to be written for *כֶּן*, words exactly alike in sound, though not always in sense, and frequently put the one for the other. But, as the former, from *שָׁךְ*, to hedge, originally signifies *his hedge*, many think the most proper rendering of the Hebrew, and the true sense of the passage is, as in the

A. M. 3416. spised in the indignation of his anger
B. C. 588. the king and the priest.

7 The LORD hath cast off his altar, he hath abhorred his sanctuary, he hath ⁴ given up into the hand of the enemy the walls of her palaces; ² they have made a noise in the house of the LORD, as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: ¹ he hath stretched out a line, he hath not withdrawn his hand from ⁵ destroying: therefore he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and ¹ broken her bars: ² her king and her princes are among the Gentiles: ³ the law is no more: her ⁴ prophets also find no vision from the LORD.

⁴ Heb. shut up.—² Psa. lxxiv. 4.—³ 2 Kings xxi. 13; Isa. xxxiv. 11.—⁵ Heb. swallowing up.—¹ Jer. li. 30.—² Deut. xxviii. 36; 2 Kings xxiv. 15; xxv. 7; Chapter i. 3; iv. 20. ¹ 2 Chron. xv. 3.—² Psa. lxxiv. 9; Ezek. vii. 26.

margin, *He hath taken away his hedge as of a garden*; that is, he hath withdrawn his protection, and left us exposed to the mercy of our enemies. *He hath destroyed his places of the assembly*—This translation, as also that of the Vulgate, understands this as a repetition of the former clause; but, as sixty MSS. and one edition, instead of נִקְרָא, read מִקְרָא at large, Blaney takes the congregation of Jehovah to be intended, rather than the place of their assembly, and renders the words, *He hath destroyed his congregation*, namely, the people of Israel, the vineyard, which he had heretofore kept under his special protection. *The Lord hath caused the solemn feasts, &c., to be forgotten*—Or rather, as שָׁכַח is more properly rendered, *hath forgotten the solemn feasts, &c.*, that is, “holds those services no longer in esteem, but slights and disregards them:” compare Isa. i. 14, 15. *And hath despised the king and the priest*—Hath shown no regard for either of those honourable offices, but hath suffered the kingdom to be destroyed, and the temple to be laid waste. *He hath abhorred his sanctuary*—It had been defiled with sin, that only thing which he hates, and for the sake of that he hath abhorred it, though he had formerly delighted in, and called it *his rest for ever*, Psa. cxxxii. 14. *They have made a noise in the house of the Lord, &c.*—“Instead of the joyful sound of praises and thanksgivings to God, such as used to be solemnly performed in the temple at the public festivals, there was nothing to be heard there but the noise of soldiers, and the rudeness of infidels, profaning that sacred place, and insulting the true God, who was worshipped there: compare Psalm lxxiv. 4.”—Lowth.

Verses 8, 9. *The Lord hath purposed to destroy the wall of Zion*—The word *wall* is here to be taken in a metaphorical sense, for the strength and secu-

10 The elders of the daughter of A. M. 3416.
Zion ¹ sit upon the ground, and keep B. C. 588.

silence; they have ² cast up dust upon their heads: they have ³ girded themselves with sackcloth: the virgins of Jerusalem hang down their heads to the ground.

11 ¹ Mine eyes do fail with tears, ² my bowels are troubled, ³ my liver is poured upon the earth, for the destruction of the daughter of my people; because ⁴ the children and the sucklings ⁵ swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

13 What thing shall I take to witness for thee? ¹ what thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to

¹ Job ii. 13; Isa. iii. 26; Ch. iii. 28.—² Job ii. 12.—³ Isa. xv. 3; Ezek. vii. 18; xxvii. 31.—⁴ Psa. vi. 7; Chap. iii. 48. ⁵ Chap. i. 20.—⁶ Job xvi. 13; Psalm xxii. 14.—⁷ Verse 19; Chap. iv. 4.—⁸ Or, faint.—⁹ Chap. i. 12; Dan. ix. 12.

rity of the city. *He hath stretched out a line, &c.*—Called emphatically, Isa. xxxiv. 11, קוֹ תָרוּ, the line of confusion or devastation, being designed to mark out the extent of what was to be pulled down. For the instruments designed for building are in some places applied to destroying, because men sometimes mark out those buildings they intend to demolish. Thus, 2 Kings xxi. 13, God says, *I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab*: see likewise Amos vii. 7, 8. *Therefore he made the rampart, &c., to lament*—Made their walls and ramparts feeble, ready to shake like a man under some languishing distemper, who had no strength left. *Her gates are sunk into the ground, &c.*—The gates of Jerusalem are destroyed and covered over with rubbish, and the bolts of the gates are broken. *Her king and her princes are among the Gentiles*—Zedekiah and the nobles of Judah, who were not slain, are in a state of miserable captivity. *The law is no more*—It is no longer read and expounded; the priests and the Levites, whose office it is to instruct the people, being dispersed among the heathen; and that part of the law which respects the public worship of God, being rendered impracticable by the temple's being destroyed. *Her prophets also find no vision from the Lord*—The prophets are either dead, or in a state of captivity, and these latter are not favoured with divine revelations as they were wont to be, and so cannot resolve the doubts of those who come to them for advice.

Verses 10–13. *The elders, &c., sit upon the ground, and keep silence*—These and the other expressions of this and the two following verses betoken the deepest mourning and sorrow. *Mine eyes do fail with tears*—My sight is become dim with weeping. *My bowels are troubled*—As they were when he foresaw

A. M. 3416. thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee?

14 Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment.

15 All that pass by, clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city

^a Jer. ii. 8; v. 31; xiv. 14; xxiii. 16; xxvii. 14; xxix. 8, 9; Ezek. xiii. 2.—^s Isa. lviii. 1.—^h 1 Kings ix. 8; Jer. xviii. 16; Nah. iii. 19.—⁷ Heb. by the way.—ⁱ Ezek. xxv. 6.

these calamities coming, Jer. iv. 19, 20. *My liver is poured upon the earth*—My vitals seem to be dissolved, and have lost all their strength. "That the mental passions," says Blaney, "have a considerable influence upon the habit of the body in various instances, is a fact not to be questioned. And experience daily shows, that a violent uneasiness of mind tends greatly to promote a redundancy and overflowing of vitiated bile. The liver is the proper seat of the bile, where its secretions are carried on. Hence the prophet's meaning in this place seems to be, that he felt as if his whole liver was dissolved and carried off in bile, on account of the copious discharge brought on by continual vexation and fretting. Job expresses the same thing, chap. xvi. 13, where he says, *He poureth out my gall upon the ground.*" *Because the children and sucklings swoon in the streets*—For want of sustenance. *As the wounded*—As those who are not presently despatched, but die a lingering death. *What thing shall I take to witness for thee?*—What instance can I bring of any calamity like thine, that such an example may be some mitigation of thy complaints. *For thy breach is great, like the sea, &c.*—The breach made in thee is like the breaking in of the sea that overflows a whole country, where no stop can be put to the inundation.

Verse 14. *Thy prophets have seen vain and foolish things*—The prophets, to whom thou didst choose to hearken, and whom thou didst believe, rather than those whom God sent to reveal his will, came and told thee idle tales, the fancies of their own minds, deluding thee with hopes of not being carried into captivity, or of a speedy return therefrom. *They have not discovered thine iniquity, &c.*—They have not given thy people a just sense of their iniquities, in order that, by being humbled and brought to true repentance, they might avert God's judgments, but they have rather flattered them in their sins, and thereby have hastened on their ruin: see the margin. *But have seen for thee false burdens*—They have amused thee with false and fallacious prophecies, and that even after, as well as before, they were carried into captivity; (see Jer. xxix. 8, &c.) and *causes of banishment*—Hebrew, כְּדֹחַ, of casting out, of expulsion, as the word properly signifies:

that men call ¹The Perfection of beauty, The Joy of the whole earth? ^{A. M. 3416. B. C. 588.}

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed her up: certainly this is the day that we looked for; we have found, we have seen it.

17 The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath

^k 2 Kings xix. 21; Psalm xlv. 14.—¹ Psalm xlviii. 2; 1. 2. ^m Job xvi. 9, 10; Ps. xxii. 13; Chap. iii. 46.—ⁿ Ps. lvi. 2. ^o Ps. xxxv. 21.—^p Lev. xxvi. 16; Deut. xxviii. 15.—^q Ver. 2.

that is, their pretended revelations, promising peace, and giving hopes of impunity to thy people continuing in sin, were so far from profiting thee, that they were in a great measure the causes of thy captivity. Why prophecies are termed מְשָׁאוֹת, *burdens*, see notes on Isa. xiii. 1, and Jer. xxiii. 33.

Verse 15. *All that pass by clap their hands at thee; they hiss, &c.*—These were gestures of derision, whereby the enemies of the Jews expressed a satisfaction in their calamities; saying, *Is this the city that men call The Perfection of beauty—Or, perfect in beauty*, as Blaney renders כְּלִילֵת יָפִי; *The Joy of the whole earth*—Such was the light in which the Jews had viewed Jerusalem, and such was the language in which they had been wont to speak of it. And it was at least a pardonable partiality in them, which led them to pass these encomiums upon it, and to suppose that all strangers would be equally delighted with its beauty as they themselves were. It was the metropolis of their nation, and the city their God had chosen to put his name there. There was his magnificent temple, and there the symbols of his divine presence, and the administration of the ordinances of his worship. Thither the whole nation resorted, according to his appointment, to celebrate their solemn feasts: and there those feasts were observed with all the magnificence of religious joy. It is no wonder, therefore, that they esteemed it the *perfection of beauty*, and a place in which the whole earth ought to delight.

Verses 16, 17. *All thine enemies have opened their mouths against thee*—As if they were ready to devour thee: see the margin. Or they have opened them in scoffs, reproaches, and insults. *They hiss and gnash their teeth*—In scorn and derision. *They say, We have swallowed her up*—Namely, Jerusalem. They triumph in their success against her, and in the rich prey they have got in making themselves masters of her. *Certainly, this is the day we have looked for*—Which we have expected and longed to see. Thus the enemies of the church are apt to take its disasters for its ruin, and to triumph in them accordingly; but they will find themselves deceived, for the gates of hell shall not prevail against it. *The Lord hath done that which he had devised*—Our destroyers could have had no

A. M. 3416. caused *thine* enemy to ^rrejoice over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, O ^awall of the daughter of Zion, ^tlet tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, ^acry out in the night: in the beginning of the watches ^xpour out thy heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, ^ythat faint for hunger ^zin the top of every street.

20 ¶ Behold, O LORD, and consider to whom

^r Psalm xxxviii. 16; lxxxix. 42.—^a Verse 8.—^t Jeremiah xiv. 17; Chapter i. 16.—^x Psalm cxix. 147.—^y Psalm lxii. 8.—^z Verse 11.—^z Isaiah li. 20; Chapter iv. 1; Nahum iii. 10.

power against us, unless it had been given them from above: they were but the sword in God's hand. And he hath not surprised us by these providences: he gave us notice before hand what he would do if we were disobedient, and he hath done no more than what he threatened long since. *He hath fulfilled his word which he had commanded*—Hath verified and made good his declarations uttered in days of old—Namely, by Moses, Lev. xxvi. 16–31; Deut. xxviii. 15–49. *He hath set up the horn of thine adversaries*—Hath advanced their power and glory.

Verses 18, 19. *Their heart cried unto the Lord*—"The same," says Blaney, "are the speakers here who are said to have made the foregoing remarks concerning the distressed condition of Jerusalem, namely, the passengers, (verse 15,) whose hearts, being deeply affected with what they saw, urged them to break forth into the following passionate exclamation, addressed to the daughter of Zion." *O wall of the daughter of Zion*—The Vulgate reads the verse, *Clamavit cor eorum ad Dominum, super muros filice Sion, Deduc quasi torrentem lacrymas per diem et noctem; non des requiem tibi, neque taceat pupilla oculi tui*: "Their heart hath cried unto the Lord concerning the walls of the daughter of Zion, Cause thy tears to descend, like a torrent, night and day; give thyself no rest, nor let the apple of thine eye be silent." As the wall and rampart are said to lament, (verse 8,) because their ruins were objects of lamentation; so here the ruined wall, including the ruined city and its inhabitants, is called upon, by a beautiful prosopopœia, to mourn and weep over the desolations of that place which God had chosen for his peculiar residence, and to entreat him to take compassion on its miseries. The original expression, rendered *the apple of thine eye*, is literally *the daughter of thine eye*; by which Blaney thinks is meant, not the pupil, but the tear, which, he says, may, with great propriety and elegance, be termed *the daughter of the eye* from which

thou hast done this. ^aShall the women eat their fruit, and children

^aof a span long? ^bshall the priest and the prophet be slain in the sanctuary of the LORD?

21 ^aThe young and the old lie on the ground in the streets; my virgins and my young men are fallen by the sword; thou hast slain *them* in the day of thine anger; ^dthou hast killed, and not pitied.

22 Thou hast called as in a solemn day ^amy terrors round about, so that in the day of the LORD's anger none escaped or remained: ^fthose that I have swaddled and brought up, hath mine enemy consumed.

^a Leviticus xxvi. 29; Deuter. xxviii. 53; Jeremiah xix. 9; Chapter iv. 10; Ezek. v. 10.—^b Or, *swaddled with their hands*.—^c Chap. iv. 13, 16.—^d 2 Chron. xxxvi. 17.—^e Chap. iii. 43.—^f Psa. xxxi. 13; Jer. vi. 25; xlv. 5.—^f Hosea ix. 12, 13.

it issues. *Arise, cry out in the night*—Do not cease thy prayers and supplications even in the night season. *In the beginning of the watches*—The Jews divided the night, first into three, and in after ages into four watches: see Judg. vii. 19; Matt. xiv. 25. *Pour out thy heart like water before the Lord*—Offer up thy earnest prayers with tears to the throne of grace; and send up thy very soul, and thy most devout affections along with them: see Psa. lxii. 8; 1 Sam. vii. 6. *Lift up thy hands for the life of thy young children*—That they at least may be spared; (see verse 11;) *that faint in the top of every street*—See the margin. The expression seems to mean the same as in *every street*.

Verses 20–22. *Behold, O Lord, to whom thou hast done this*—To thy people, for whom thou hast formerly expressed so much tenderness and affection. Jerusalem seems to be here introduced speaking. *Shall the women eat their fruit*—We find by comparing this verse with chap. iv. 10, that God brought upon them that terrible judgment which he had denounced against them, if they continued to provoke him, namely, that they should eat the flesh of their own sons and daughters. See the margin. *And children of a span long*—Hebrew, וּבְנֵי שֵׁפָרַיִם, rendered in the margin, *swaddled with their hands*, and by the LXX., *νηπια θηλαζόντα μαστες*, *infants sucking the breasts*. *Shall the priest and the prophet be slain in the sanctuary of the Lord?*—Shall thy ministers be slain, and that in thy sanctuary? We learn from this, 1st, That the Chaldeans spared no character, no, not the most distinguished; even *the priest and the prophet*, who, of all men, one would think, might have expected protection from heaven, and veneration on earth, yet they were slain; not abroad in the field of battle, where they would have been out of their place, as Hophni and Phinehas were, but in the sanctuary of the Lord, the place of their business, and which they hoped would have been a refuge to them. 2d, They spared no age, no, not those who, by reason of their

tender or decrepit age, were exempted from taking up the sword; for *the young and the old lay on the ground slain in the streets*. 3d, They spared no sex, *the virgins and the young men fell by the sword*. In the most barbarous military executions that we read of, the virgins were spared and made part of the spoil, but here they were put to the sword as well as the young men. We learn, 4th, That this was the Lord's doing; he suffered the sword of the Chaldeans to devour thus without distinction; *he slew them in the day of his anger*—Namely, his anger for their many and aggravated sins. *Thou hast called, as in a solemn day—A day of awful retribution; my terrors round about—*

As my people were wont to be called together from all parts on solemn days, when they were to meet at Jerusalem for thy service; so now, by thy providence, my terrible enemies are by thee called together to slay thy people in that holy city in which they were wont to worship thee. *So that none escaped nor remained—That is, few or none. Those that I have swaddled, and brought up, hath mine enemy consumed—As if they had been brought forth for the murderer, like lambs for the butcher, Hosea ix. 13. Zion, that was a mother to them all, laments to see those that were brought up in her courts, and under the tuition of her oracles, thus made a prey of and destroyed.*

CHAPTER III.

In this chapter the prophet seems to have had it in view to instruct his countrymen in the lesson of conducting themselves properly under adversity. To this end, (1,) He sets himself forth as an example of the most severe and trying afflictions, 1–20. (2,) He points out the inexhaustible mercies of God as the never-failing source of his consolation and hope, 21–24. (3,) He exhorts others to patience and quiet resignation under the like circumstances, showing that God is ever gracious to those that wait on him; that he is prone to pardon and pity, and takes no delight in afflicting mankind; but turns away with disgust from all acts of oppression and malignant cruelty, 25–36. (4,) He asserts the divine supremacy in the dispensations of good and evil, and argues that no man has a right to complain when he is punished according to his deserts. He therefore recommends it to his fellow-sufferers, to examine themselves, and to turn to God with contrite hearts, sincerely deploring the sinfulness of their conduct, which had provoked the divine justice to treat them with such extraordinary severity, 37–47. (5,) He professes himself to be deeply affected with the calamities of his country, 48–54. But (6,) calling to mind the desperate circumstances from which he had heretofore been rescued by the divine aid, he declareth his hope, that the same good Providence would frustrate the malice of his present enemies, and turn the scornful reproach they had cast upon him to their own confusion, 55–66. The construction of this chapter, as has been intimated in the general argument, differs from that of the two preceding. It consists indeed of twenty-two stanzas, according to the number of letters in the Hebrew alphabet: but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with Aleph, the next three with Beth, &c. And in one instance the order of the letters varies from that which is observed in the rest of the chapter.

A. M. 3416. I AM the man that hath seen af-
B. C. 588. fliction by the rod of his wrath.

2 He hath led me, and brought me into darkness, but not into light.

3 Surely against me is he turned: he turneth his hand against me all the day.

4 ^a My flesh and my skin hath he A. M. 3416.
made old; he hath ^b broken my bones. B. C. 588.

5 He hath builded against me, and compassed me with gall and travail.

6 ^c He hath set me in dark places, as they that be dead of old.

^a Job xvi. 8.—^b Psa. li. 8; Isa. xxxviii. 13; Jer. i. 17.

^c Psa. lxxxviii. 5, 6; cxliii. 3.

NOTES ON CHAPTER III.

Verses 1, 2. *I am the man that hath seen affliction*—I myself have suffered affliction in this time of public calamity. He speaks, probably, with a particular regard to the ill treatment he had met with in the discharge of his prophetic office. Some indeed suppose that he speaks in this and the subsequent verses, to verse 21, in the character of the people, but so many passages manifestly refer to his own personal troubles, that such an interpretation seems very improbable. *He hath brought me into darkness, but not into light*—Light is often used in Scripture for happiness or comfort, and darkness for affliction and misery. The prophet's

meaning is, that God had been pleased to exercise him with calamity. Perhaps he refers especially to his being put into the dungeon and the stocks, and to the state of darkness and distress which his mind was in during these trials.

Verses 3–7. *Surely against me is he turned*—The course of his providence toward me is quite altered. He was formerly kind and gracious, but now exercises an afflicting hand against me, and that not occasionally, or for a short time, but continually, *all the day*. The phrase, *He turneth his hand against me*, is equivalent to that which occurs Isa. i. 25, *I will turn thy hand upon thee*, where see the note. *My flesh, &c., hath he made old*—He-

A. M. 3416. 7 ^d He hath hedged me about that
B. C. 588.

I cannot get out; he hath made my chain heavy.

8 Also ^e when I cry and shout, he shutteth out my prayer.

9 He hath enclosed my ways with hewn stone, he hath made my paths crooked.

10 ^f He *was* unto me as a bear lying in wait, and as a lion in secret places.

11 He hath turned aside my ways, and ^g pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and ^h set me as a mark for the arrow.

^d Job iii. 23; xix. 8; Hosea ii. 6.—^e Job xxx. 20; Psalm xxii. 2.—^f Job x. 16; Isa. xxxviii. 13; Hos. v. 14; xiii. 7, 8. ^g Hos. vi. 1.—^h Job vii. 20; xvi. 12; Psa. xxxviii. 2.—ⁱ Job vi. 4.—^j Heb. sons.

orew, כלה, *hath wasted, caused to decay.* See notes on Job xvi. 8; Psa. xxxi. 10, and xxxii. 3. *He hath broken my bones*—The anguish I feel in my mind is as painful to me as if all my bones were broken. *He hath builded against me*—He hath blocked me up in a strait place; he has so enclosed me with calamities that there is no escaping them; and *compassed me with gall, &c.*—Hath filled me with grief and anguish of mind, which is no less bitter than gall to the mouth. *He hath set me in dark places, &c.*—He hath confined me to a dungeon where no light enters; and I am secluded from human society, as if I were out of the world. He probably refers to the pit of the prison into which he was cast by the command of Zedekiah. *He hath hedged me about*—See verse 5, and the margin. *He hath made my chain heavy*—He hath made my bondage, or my imprisonment, grievous.

Verse 8. *Also when I cry and shout*—When, under a conviction that, in my present distressed condition, I cannot deliver myself, and that no creature can deliver me, I make application to God in prayer for deliverance, and am serious, fervent, and importunate in my addresses to him; *he shutteth out my prayer*—Refuses to hearken to it, or give me any ease or relief; Hebrew, שתק, the same as סתם, *he hath obstructed my prayer*; “hath barred my prayer from approaching him.”—Blaney. Thus sometimes God seems to be angry even against the prayers of his people, Psa. lxxx. 5. And their case is deplorable indeed when they are denied, not only the benefit of an answer, but the comfort of acceptance.

Verses 9–13. *He hath enclosed my way with hewn stone*—He hath not only hedged it up with thorns, Hos. ii. 6, but stopped it up with a stone wall which cannot be broken through; so that *my paths are made crooked*—That is, I traverse to and fro, to the right hand and to the left, to try to get forward, but I am still turned back. Observe, reader, if we walk in the crooked ways of sin, crossing or swerving

13 He hath caused ⁱ the ^j arrows of A. M. 3416.
his quiver to enter into my reins. B. C. 588.

14 I was a ^k derision to all my people; and ^l their song all the day.

15 ^m He hath filled me with ⁿ bitterness, he hath made me drunken with wormwood.

16 He hath also broken my teeth ^o with gravel-stones, he hath ^p covered me with ashes

17 And thou hast removed my soul far off from peace: I forgot ^q prosperity.

18 ^r And I said, My strength and my hope is perished from the LORD;

19 ^s Remembering mine affliction and my misery, ^t the wormwood and the gall.

^k Jeremiah xx. 7.—^l Job xxx. 9; Psa. lxi. 12; Verse 63. ^m Jer. ix. 15.—ⁿ Heb. bitterness.—^o Prov. xx. 17.—^p Or, rolled me in the ashes.—^q Hebrew, good.—^r Psalm xxxi. 22. ^s Or, Remember.—^t Jer. ix. 15.

from God's laws, it is just with God to make us walk in the crooked paths of affliction, crossing our designs and breaking our measures. *He was unto me as a bear lying in wait*—Surprising me with his judgments; and as a lion in secret places—So that which way soever I went, I was in continual fear of being attacked, and could never think myself safe. *He hath turned aside my ways*—Hath blasted all my counsels and ruined my projects; (see above on verse 9;) and *pulled me in pieces*—Hath torn and gone away, Hos. v. 14. *He hath made me desolate*—Deprived me of all society, and of all comfort in my soul. *He hath bent his bow*—That bow, which was ordained against the church's persecutors, is bent against her sons. *He hath set me as a mark for his arrows*—Which he aims at, and is sure to hit: so that the arrows of his quiver enter into my reins—And give me an inward and mortal wound.

Verses 14–19. *I was a derision to all my people*—To all the wicked among them, who made themselves merry with the prophet's griefs and the public judgments; and *their song all the day*—Hebrew, נגינתם, their instrument of music. The word, says Blaney, “is commonly rendered *their song*; but I rather think it means a subject upon which they played, as upon a musical instrument, for their diversion.” *He hath filled me with bitterness*—A bitter sense of these calamities. God has access to the spirit, and can so imbitter it, as thereby to imbitter all enjoyments; as when the stomach is foul, whatever is eaten becomes acid in it. *He hath made me drunken with wormwood*—That is, so intoxicated me with the sense of my afflictions, that I know not what to say or do. *He hath broken my teeth with gravel-stones*—Hath mingled gravel with my bread, so that my teeth are broken with it, and what I eat is neither pleasant nor nourishing. *He hath covered me with ashes*—As mourners were wont to be; or, as some render רכפישני אפר, *he hath laid me low*, or *made me wallow in ashes*, namely, because of great sorrow and grief. These expressions imply the height

A. M. 3416. 20 My soul hath *them* still in remembrance, and is ⁶ humbled in me. B. C. 588.

21 This I ⁷ recall to my mind, therefore have I hope.

22 ¶ ⁸ *It is* of the LORD's mercies that we are not consumed, because his compassions fail not.

23 *They are new* ⁹ every morning: great is thy faithfulness.

24 The LORD is my ¹⁰ portion, saith my soul; therefore will I hope in him.

⁶ Heb. bowed.—⁷ Heb. make to return to my heart.—⁸ Mal. iii. 6.—⁹ Isa. xxxiii. 2.—¹⁰ Psa. xvi. 5; lxxiii. 26; cxix. 57; Jer. x. 16.

of misery; that he received no comfort or refreshment from any thing. *I said, My strength, my hope is gone*—I even began to despair of God's mercy; remembering my affliction—Reflecting on all the miseries and hardships I had suffered. Without doubt it was his infirmity to think and speak thus, (Psa. lxxvii. 10,) for with God there is *everlasting strength*, and he is his people's never-failing hope, whatever they may suspect to the contrary.

Verses 21–23. *This I recall to my mind, &c.*—Here the prophet begins to suggest motives of patience and consolation: as if he had said, I call to mind the following considerations, and thereupon I conceive hope and comfort. And surely they are such as afford a sufficient ground for trusting in God under the severest trials. *It is of the Lord's mercies that we are not consumed*—It is not clear that this is the exact sense of the Hebrew, in which there is nothing for *it is of*. The LXX. translate the verse, τα ελεη κυριου, οτι εκ εξελυπε με. *The mercies of the Lord, because they have not left, or do not leave, me*: that is, I rely on, and derive hope and consolation from, the mercies of the Lord, which still continue to prevent and follow me. *Because his compassions fail not*—Ου συντελεσθησαν, are not finished, exhausted, or brought to an end. *They are new every morning: great, &c.*—Thy mercies are renewed to us every day, one following another; and thy faithfulness in performing them is as great as thy goodness in promising them. God's mercy and truth, or fidelity, are usually joined together. Blaney connects these three verses thus: "This I revolve in my heart, therefore will I have hope; the mercies of Jehovah, that they are not exhausted, that they fail not; new are his compassions every morning; great is thy faithfulness." According to our translation the prophet represents himself as calling to mind that, as a sinner, he deserved to be cut off, and delivered up to future punishment, and should certainly have been thus destroyed but for the mercies of God; while his people, for their sins, would have been so totally consumed that no remnant of them would have been left. "As, however, the Lord had mercifully spared him, and had not utterly destroyed them; as his compassions were plenteous and unfailing, and every morning renewed to him,

25 The LORD is good unto them that ¹¹ wait for him, to the soul that seeketh him. A. M. 3416. B. C. 588.

26 *It is* good that a man should both hope and ¹² quietly wait for the salvation of the LORD.

27 ¹³ *It is* good for a man that he bear the yoke in his youth.

28 ¹⁴ He sitteth alone, and keepeth silence, because he hath borne *it* upon him.

29 ¹⁵ He putteth his mouth in the dust; if so be there may be hope.

¹¹ Psa. cxxx. 6; Isa. xxx. 18; Mic. vii. 7.—¹² Psa. xxxvii. 7. ¹³ Psalm xc. 12; cxix. 71.—¹⁴ Jeremiah xv. 17; Chap. ii. 10. ¹⁵ Job xlii. 6.

in the continuance of his life, and many unmerited benefits; and as God had given many precious promises to Israel, and to every believer, and, in his great faithfulness, had always performed them to those who trusted in them; so he found there was yet encouragement to hope, and to exercise patience and repentance in expectation of returning comfort."—Scott.

Verses 24–26. *The Lord is my portion, saith my soul*—An interest in the favour and love of God, and his presence with me, my heart tells me, is the best inheritance. And, possessing these, I have that which is sufficient to balance all my troubles, and make up all my losses. For, while portions on earth are empty and perishing things, God is an all-sufficient and durable portion, *a portion for ever*. *Therefore will I hope in him*—I will stay myself upon him, and encourage myself in him, when all other supports and encouragements fail me. Observe, reader, it is our duty and interest to make God the portion of our souls, and then to enjoy and take comfort in him as such, in the midst of afflictions and lamentations. *The Lord is good unto them that wait for him*—To them that patiently wait his time; when he shall judge it a proper season to afford them comfort and deliverance; and who, in the mean while, apply themselves to him by prayer and humiliation. *It is good*—It is our duty, and will be our unspeakable comfort and satisfaction; *that a man should hope and quietly wait, &c.*—To hope that it will come, though the difficulties that lie in the way of it seem insuperable; to wait till it does come, though it be long delayed; and while we wait to be quiet and silent, not quarrelling with God, or making ourselves uneasy, but acquiescing in the divine disposal.

Verses 27–30. *It is good for a man that he bear the yoke in his youth*—That he be inured betimes to bear those useful restraints which may give him a right sense of the duty which he owes to God, and the obedience he ought to pay to his laws. For the prophet's expression is very applicable to the yoke of God's commands; it is good for us to take that yoke upon us in our youth; we cannot begin too soon to be religious; it will make our duty the more acceptable to God, and easy to ourselves, if we engage in it when we are young. Here, however, the prophet

A. M. 3416. 30 ^aHe giveth his cheek to him
B. C. 588. that smiteth him: he is filled full
with reproach.

31 ^bFor the LORD will not cast off for
ever:

32 But though he cause grief, yet will he
have compassion according to the multitude
of his mercies.

^a Isa. l. 6; Matt. v. 39.—^b Psa. xciv. 14.—^c Ezek. xxxiii.
11; Heb. xii. 10.

seems to speak chiefly of the yoke of affliction; many have found it good to bear this yoke in their youth; it has made those humble, and serious, and spiritually minded, who otherwise would have been proud, unruly, and as a bullock unaccustomed to the yoke. If it be asked, when we bear this yoke so that it is really good for us to bear it? we have the answer in the following verses: 1st, When we are sedate and quiet under our afflictions; when we *sit alone and keep silence*; retire into privacy that we may converse with God, and commune with our own hearts, silencing all discontented, distrustful thoughts, and laying our hand upon our mouth, as Aaron, who, under a severe trial, *held his peace*. When those that are afflicted in their youth accommodate themselves to their afflictions, and study to answer God's end in afflicting them, then they will find it good for them to bear it; for *it yields the peaceable fruit of righteousness to them that are exercised thereby*. 2d, When we are humble and patient under affliction; he gets good by the yoke, that not only *lays his hand upon his mouth* in token of submission to the will of God in the affliction, but *puts his mouth in the dust* in token of sorrow, shame, and self-loathing at the remembrance of sin, and as one perfectly reduced and reclaimed, and brought, as it were, to *lick the dust*, Psa. lxxii. 9. And we must thus humble ourselves, *if so be there may be hope*. If there be any way to acquire and secure a good hope under our afflictions, as, blessed be God, there is, it is this way, and while we look for it we must own ourselves utterly unworthy of it. 3d, When we are meek and gentle toward those that are the instruments of our trouble, and manifest a forgiving spirit. He gets good by the yoke that *gives his cheek to him that smiteth him*, and rather turns the other cheek, than returns the second blow. He that can bear contempt and reproach, and not *render railing for railing*, and bitterness for bitterness; that when he is filled with reproach, keeps it to himself, and does not retort it upon them that filled him with it, but pours it out before the Lord, Psa. cxxiii. 4; he shall find it good to bear the yoke, and it shall turn to his spiritual advantage. The sum is, if *tribulation work patience*, that *patience will work experience*, and that *experience a hope that maketh not ashamed*.

Verses 31–33. *The Lord will not cast off for ever*—The truly penitent that put their trust in him, and sincerely desire and seek reconciliation with him:

33 For ^che doth not afflict ^ewill- A. M. 3416.
ingly, nor grieve the children of men. B. C. 588.

34 To crush under his feet all the prisoners
of the earth,

35 To turn aside the right of a man before
the face of ^dthe Most High,

36 To subvert a man in his cause, ^dthe LORD
¹⁰approveth not.

^e Hebrew, from his heart.—^d Or, a superior.—^d Hab. i. 13.
¹⁰ Or, seeth not.

though he may for a time appear to estrange himself from them, yet he will certainly return to them. *Though he cause grief*—Though, as a prudent parent, he may see reason to chastise his people by affliction, yet as a kind and tender Father, who pitieth his children in misery, according to the multitude, the unspeakable greatness and abundance of his mercies, he will have compassion upon them. *For he doth not afflict willingly*—Hebrew, מלכו, from his heart, that is, of his own mere motion, without cause given him by the persons afflicted; or freely and with pleasure; nor grieve the children of men—Much less his own children. Hence judgment is called his *strange work*, and exercising mercy and loving-kindness his delight.

Verses 34–36. *To crush under his feet, &c.*—In these verses certain acts of tyranny, malice, and injustice are specified, in the practice of which men are prone to indulge themselves one toward another, but which the divine goodness is far from countenancing or approving by any similar conduct. By the *prisoners of the earth, or of the land*, as the words may be properly rendered, Blaney thinks are meant the poor insolvent debtors, whom their creditors among the Jews, as well as in other nations, were empowered to cast into prison, and to oblige to work out their debts; a power too often exerted with great rigour and inhumanity: see Isa. lviii. 3; Matt. xviii. 30, 34. *To turn aside the right of a man*—To prevent his obtaining, or to deprive him of, his just rights; *before the face of the Most High*—In the presence of the just and holy God, and under his all-seeing eye, who takes particular notice of all acts of injustice, and will severely punish them. The word מלכו, here used, undoubtedly often means the *most high God*, and is so understood here, both by the LXX. and the Vulgate. Many commentators, however, prefer the marginal reading, *a superior*, understanding thereby a magistrate. And Blaney thinks it cannot here mean God, because, “though a person may be made to suffer greatly by having his judgment turned aside, that is, by being calumniated and misrepresented before an earthly superior, yet all such malicious attempts must fail and come to nothing where God is the judge, who cannot be deceived or imposed upon.” This is certainly true: but it does not appear that the prophet referred to this circumstance, but rather to the effrontery and daring wickedness of those who could be guilty of such injustice, when they knew they

A. M. 3416. 37 ¶ Who is he ^o *that* saith, and it
B. C. 589. cometh to pass, *when* the LORD com-
mandeth it not?

¶ Psa. xxxiii. 9.—¶ Job ii. 10; Isa. xlv. 7; Amos iii. 6.

were before the omnipresent God, and that his eye was upon them, thus, as it were, bidding him defiance. *To subvert a man in his cause*—That is, to prevent his having justice done him, in a law-suit or controversy, by any undue interference; as by bearing or suborning false witness, or exerting any kind of influence in opposition to truth and right: *the Lord approveth not*—Hebrew, לא ראה, *seeth not*: that is, hates such conduct, and turns away his face from it with abhorrence and disgust. Thus we read, Hab. i. 13, *Thou art of purer eyes than to behold evil; and canst not look on iniquity*. The general sense of the passage is, as God takes no pleasure in oppressing the poor and helpless, so neither will he suffer any men to escape unpunished that are guilty of such acts of injustice and cruelty, who never consider that all the wrongs they do are committed in the sight of the Supreme Judge of the world; and although for a time he thinks fit to prosper such oppressors, yet, in due time, he will call them to a severe account for their wickedness.

Verses 37, 38. *Who is he that saith*—That commands an event to take place, or predicts that it shall take place, and it cometh to pass accordingly, *when the Lord commandeth not*?—Or who designs a thing, and brings his designs to effect, when the Lord is against him? “Haughty tyrants may boast of their power as if they were equal to Omnipotence itself; but still it is God’s prerogative to bring to pass whatever he pleases, without any let or impediment, only by speaking, or declaring his purpose, that the thing should be done, as he did at the beginning of the creation: see Psa. xxxiii. 7. And as he makes men the instruments of his vengeance when he sees fit, so he can restrain their cruelty whenever he pleases.”—Lowth. *Out of the mouth of the Most High proceedeth not evil and good*?—Do not calamities, as well as prosperous events, happen by God’s will and pleasure? The sum is: Nothing comes to pass in the world but by the disposal of the divine providence, which is directed by infinite wisdom, justice, and goodness. The inspired writer seems to be arguing himself and the people of God into a quiet submission to the divine will in their afflictions, from the consideration of the hand of God in them.

Verse 39. *Wherefore, &c.*—The prophet here seems to check and blame himself for the complaints he had made in the former part of the chapter, wherein he appeared to reflect upon God as unkind and severe. And from the doctrine of God’s sovereign and universal providence, which he had asserted in the last two verses, he draws this inference, *Wherefore doth a living man complain? a man for the punishment of his sins*?—No calamity or trouble befalls us, but what is the due reward of our sins; and is designed as a chastisement for them, in order to our purification and amendment, or for the trial

38 Out of the mouth of the Most High proceedeth not evil and good? A. M. 3416. B. C. 589.

39 ¶ Wherefore doth a living man ¹¹ complain,

¶ Prov. xix. 3.—¹¹ Or, murmur.

of our grace, and in order to the exercise and increase of it. If we view our afflictions in this light, it will prevent all murmuring and repining against the providence of God. We shall learn to be patient and resigned under his chastising hand, and even thankful that he condescends to correct and try us for our profit, and by preserving us alive in the body still gives us space for repentance. “There seems,” says Blaney, “to be a peculiar emphasis laid on the words *living*, [living,] and *man*, [man,] in this passage. *נבר* is said to denote a *man*, because of his excellence and superiority over all other earthly beings. While a man therefore *lives*, and is possessed of those privileges of his nature, whatever he undergoes must be less than his sins have deserved, because death, which implies the loss of all those privileges, is the allotted wages of sin.” Mark well, reader, though we may pour out our complaints before God, we must never complain against or of God. How cogent are the reasons here suggested against such a conduct! We are *men*, let us herein show ourselves men. Shall a *man* complain? Shall a reasonable creature act contrary to all reason, and an immortal being forget or disregard his immortality? Shall he be so insensible of the value of the privileges of his nature, and of his obligations to God for them, as to abuse them to God’s dishonour, instead of using them to his glory? Shall he take upon him to censure or call in question the dispensations of infinite wisdom, justice, and goodness toward him, and act as if he thought he knew better than his Maker what is good for him? *Shall a living man complain*—a man who has a thousand times forfeited his life, with all the blessings of it, but to whom it is still continued, and with it many of its comforts, and particularly the means of attaining life everlasting—a hope, or a foundation whereon to build a hope, of felicity and glory for ever? *A man for the punishment of his sins*? A punishment infinitely less than his sins have deserved? and a punishment, or *chastisement*, rather, which the omniscient God knows to be absolutely necessary to bring him to repentance and reformation, if he will by any means whatever be brought thereto? Surely, reader, if we be suffering for our sins, instead of spending our time in complaining and repining, we ought to be employed in repenting and reforming, and, that we may have at least one evidence that God is reconciled to us, we should endeavour to reconcile ourselves to his holy and gracious will. Or, to consider the matter in another point of view: Are we *punished for our sins*? It is then our wisdom to submit, and kiss the rod; for if we still walk contrary to God, he will punish us still seven times more, for *when he judgeth he will overcome*; but if we accommodate ourselves to him, though we be chastened of the Lord, we shall not be condemned with the world.

A. M. 3416. ^b a man for the punishment of his
B. C. 588. sins?

40 Let us search and try our ways, and turn again to the LORD.

41 ⁱ Let us lift up our heart with *our* hands unto God in the heavens.

42 ^k We have transgressed and have rebelled: thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: ^l thou hast slain, thou hast not pitied.

44 Thou hast covered thyself with a cloud, ^m that *our* prayer should not pass through.

^b Mic. vii. 9.—ⁱ Psa. lxxxvi. 4.—^k Dan. ix. 5.—^l Chap. ii. 2, 17, 21.—^m Verse 8.—ⁿ 1 Cor. iv. 13.—^o Chap. ii. 16.

Verses 40, 41. *Let us search and try our ways*—This will be a more reasonable and profitable employment than that of complaining and murmuring against the providence of God. Let us search what our ways have been, and try whether they have been right and good or not. Let us examine our tempers, words, and works, and consider what they have been, whether agreeable or contrary to the holy will of God. Let us *try our ways*, that by them we may try ourselves: for we are to judge of our state and character, not by our faint wishes, good intentions, transient resolutions, or even warm affections, but by our steps; and not by one particular step, but by our ways, our whole conduct; the ends we aim at, the rules we go by, and the agreeableness or contrariety of the temper of our minds, and the tenor of our lives to those ends and those rules. When we are in affliction it is peculiarly seasonable to consider our ways, (Hag. i. 5.) that what is amiss may be repented of, and amended for the future, and so we may answer the intention of the affliction. We are apt, in times of public calamity, to reflect upon other people's ways, and lay blame upon them, whereas our business is to *search and try our own ways*: we have work enough to do at home; we must each of us say, What have I done? what have I contributed to the public distress? That we may each of us mend one, then we shall all be mended. *And let us turn again to the Lord*—Namely, by a sincere conversion, even to him who is turned against us, and from whom we have turned; to him let us turn by repentance, reformation, and faith, as to our owner and ruler. This particular must accompany the former, and be the fruit of it; therefore we must search and try our ways, that we may turn from the evil of them to God; this was the method David took, who says, Psa. cxix. 59, *I thought on my ways, and turned my feet into thy testimonies. Let us lift up our heart, &c.*—Let us apply ourselves unto God by prayer, without which we shall attempt in vain to take the preceding advice. Without supernatural light from him we shall search and try our ways to little purpose: we shall still remain unacquainted with ourselves, and shall pass a false judgment on our character and conduct; and without his renew-

45 Thou hast made us *as* the ^a off- A. M. 3416.
scouring and refuse in the midst of B. C. 588.
the people.

46 ^o All our enemies have opened their mouths against us.

47 ^p Fear and a snare is come upon us, ^q desolation and destruction.

48 ^r Mine eye runneth down with rivers of water for the destruction of the daughter of my people.

49 ^s Mine eye tricketh down, and ceaseth not, without any intermission,

^p Isa. xxiv. 17; Jer. xlviii. 43.—^q Isa. li. 19.—^r Jer. iv. 19; ix. 1; xiv. 17; Chap. ii. 11.—^s Psa. lxxvii. 2; Chap. i. 16.

ing grace we shall not be turned to him effectually. Now for these blessings we must make application to him in fervent prayer, lifting up *our hearts with our hands*, and pouring out our souls with our words, in confident expectation of receiving what we ask.

Verses 42–47. *We have transgressed, &c.*—Here the prophet shows what will be the effect of a proper searching and trying of our ways; we shall be convinced of our sinfulness and guilt: and he here teaches us that confession of sin must accompany petition for the pardon of it. For he that would find mercy must confess as well as forsake his sins, Prov. xxviii. 13; 1 John i. 9. *Thou hast not pardoned*—That is, as the expression seems here to mean, thou hast not removed the judgments brought upon us for our sins. Thou continuest to punish us according to the just desert of our transgressions. *Thou hast covered with anger*—Either, thou hast covered thyself with anger, hast covered thy face, so as not to look upon us to move thy pity; or, which is more probably the sense, thou hast covered, that is, overwhelmed, us with thy wrath. *Thou hast slain, thou hast not pitied*—Thou hast pursued us to a fatal ruin, without showing us any pity. *Thou hast covered thyself, &c., that our prayer should not pass through*—Whereas in our distress we had no other resource but to apply to thee for help, thou didst so hide thy face and withdraw thyself from us, that we could have no access to thee or intercourse with thee. The expression is metaphorical, and signifies no more than that God would not hear their prayers in their distress. *Thou hast made us the offscouring, &c.*—That is, thou hast made us extremely contemptible in the eyes of all nations, so that they value us no more than the sweepings of their houses, or the most vile refuse, or contemptible things imaginable. *All our enemies have opened their mouths*—That is, to mock, scoff, and reproach us. *Fear and a snare is come upon us*—That is, all manner of misery: see the margin.

Verses 48–51. *Mine eye runneth down with rivers of water*—In this and the three following verses the prophet shows that the misfortunes of his country constituted no small part of his personal affliction. *Mine eye affecteth my heart*—Hebrew, עולל עולל

A. M. 3416. 50 Till the LORD ^t look down, and
B. C. 588. behold from heaven.

51 Mine eye affecteth ¹² my heart ¹³ because
of all the daughters of my city.

52 Mine enemies chased me sore, like a bird,
^u without cause.

53 They have cut off my life ^x in the dungeon,
and ^y cast a stone upon me.

54 ^a Waters flowed over my head; then ^a I
said, I am cut off.

55 ¶ ^b I called upon thy name, O LORD, out
of the low dungeon.

56 ^c Thou hast heard my voice: hide not
thine ear at my breathing, at my cry.

57 Thou ^d drewest near in the day that I

^t Isaiah lxiii. 15.—¹² Heb. *my soul*.—¹³ Or, *more than all*.
^u Psalm xxxv. 7, 19; lxix. 4; cix. 3; cxix. 161.—^x Jeremiah
xxxvii. 16; xxxviii. 6, 9, 10.—^y Dan. vi. 17.—^a Psalm lxix.
2; cxxiv. 4, 5.—^b Psalm xxxi. 22; Isaiah xxxviii. 10, 11;
Verse 18.

לנפשי, *preys upon my soul*, as the Vulgate renders
the expression, that is, my grief wears out my health
and strength; *because of all the daughters of my
city*—On account of the sufferings of the inhabitants
of my city.

Verses 52–58. *Mine enemies chased me sore*—
“The prophet in this, and the following verses, de-
scribes his own sufferings, when his enemies seized
him and put him into the dungeon, Jer. xxxvii. 16;
xxxviii. 6. He compares them to a fowler in pur-
suit of a bird; so, saith he, they sought all opportu-
nities to take an advantage against me, and to de-
prive me of my life and liberty: and this they did
without any provocation given on my part. So
the word נִלְכַּד, without cause, signifies.”—Lowth.
They have cut off my life—I was not only seques-
tered from all human society, like a dead man, but
in apparent danger of losing my life in the dungeon.
And their laying a stone upon the entrance of that
dark pit resembled the burying me alive. *Waters
flowed over my head; then I said, &c.*—When I
sunk down into the mire in this dungeon, I despair-
ed of my life, just as if I had been sinking over head
in a river. *I called upon thy name, O Lord*—I had
recourse to thee, O Jehovah, in my distress; *out of
the low dungeon*—As Jonah out of the whale’s belly.
Observe, reader, though we be cast into ever so low
a dungeon of calamity and trouble, we may from
thence find a way of access to God in the highest
heavens. Thus the psalmist, *Out of the depths have
I cried unto thee*, Psa. cxxx. 1. *Hide not thine ear
at my breathing, at my cry*—So he terms his prayer.
It was his *breathing* toward God, and after God.
Prayer is the breath of the new man, drawing in the
air of grace in petitions, and returning it in praises;
it is both the evidence and maintenance of the spiri-
tual life. Some read it, *at my gasping*; when I lay
gasping for life, and ready to expire, and thought I
was breathing my last, then thou tookest cognizance

called upon thee: thou saidst, Fear A. M. 3416.
not. B. C. 588.

58 O LORD, thou hast ^e pleaded the causes
of my soul; ^f thou hast redeemed my life.

59 O LORD, thou hast seen my wrong:
^g judge thou my cause.

60 Thou hast seen all their vengeance and
all their ^h imaginations against me.

61 Thou hast heard their reproach, O LORD,
and all their imaginations against me;

62 The lips of those that rose up against me,
and their device against me all the day.

63 Behold their ⁱ sitting down, and their rising
up; ^k I am their music.

64 ^l Render unto them a recompense, O LORD,

^b Psa. cxxx. 1; Jonah ii. 2.—^c Psa. iii. 4; vi. 8; xviii. 6;
lxvi. 19; cxvi. 1.—^d James iv. 8.—^e Psa. xxxv. 1; Jer. li.
36.—^f Psa. lxxi. 23.—^g Psa. ix. 4; xxxv. 23.—^h Jer. xi.
19.—ⁱ Psalm cxxxix. 2.—^k Verse 14.—^l Psalm xxviii. 4;
Jer. xi. 20; 2 Tim. iv. 14.

of my distressed case. *Thou drewest near in the
day that I called upon thee*—That is, thou didst gra-
ciously assure me of thy presence with me, and
didst give me to see thee nigh unto me, whereas I
had thought thee to be at a distance from me. *Thou
saidst, Fear not*—This was the language, 1st, of
God’s prophets, preaching to them not to fear, Isa.
xli. 10, 13; 2d, of his providence, preventing those
things which they were afraid of; and, 3d, of his
grace, quieting their minds, and making them easy,
by the witness of his Spirit with their spirits, that
they were his people still, though in distress, and
therefore ought not to fear. *Thou hast pleaded the
causes of my soul*—That is, as it follows, *Thou hast
redeemed my life*, hast rescued it out of the hands
of those that would have taken it away, hast saved it
when it was ready to be swallowed up; thou hast
given me my life for a prey.

Verses 59–63. *O Lord, thou hast seen my wrong*
—Here the prophet adverts to his present sufferings,
and the ill usage he met with, concerning which he
appeals to God; as if he had said, ‘Thou hast seen
that I have done no wrong at all, but that I suffer a
great deal. He that knows all things knew, 1st, The
malice they had against him; *thou hast seen*, says he,
all their vengeance—How they desire to do me a
mischief, as if it were by way of reprisal for some
great injury I had done them. 2d, The designs and
projects they had laid to do him a mischief. *Thou
hast seen*, verse 60, and again, verse 61, *Thou hast
heard*, *all their imaginations against me*, both their
desires and their devices to ruin me; these, whether
they show themselves in word or deed, are perfectly
known to thee. 3d, The contempt and calumny
wherewith they loaded him, all that they spoke
slightly, and all that they spoke reproachfully of
him. *Thou hast heard their reproach*, verse 61;
all the ill characters they give me, laying to my
charge things that I know not, all the methods that

A. M. 3416. according to the work of their hands.
B. C. 588. 65 Give them ¹⁴ sorrow of heart, thy
curse unto them.

¹⁴ Or, obstinacy of heart.

they use to make me odious and contemptible, even the lips of those that rose up against me, verse 62; the contumelious language they use whenever they speak of me. Behold, their sitting down, &c.—That is, Behold at all times, whether they sit down or rise up, I am made the subject of their merriment, and their laughing-stock.

Verses 64-66. Render to them a recompense, &c.—See note on Jer. xi. 20. The verbs in these verses are not in the imperative mood, but all in the future

66 Persecute and destroy them in A. M. 3416.
anger ^m from under the ⁿ heavens of B. C. 588.
the LORD.

^m Deut. xxv 19; Jer. x. 11.—ⁿ Psalm viii. 3.

tense, and certainly should have been so rendered, as indeed they are by the LXX., Ἀποδώσεις αυτοῖς ἀνταπόδομα Κυρίου—Ἀποδώσεις αυτοῖς—κα, διας μὴ μοχθῶν. Σὺ αὐτοὺς καταδιώξεις ἐν ὀργῇ, καὶ ἐξαιλώσεις αὐτοὺς ὑποκαθῶν τὴν ὕμνην Κυρίου. Thou wilt render unto them a recompense, O Lord—Thou wilt render unto them the grief of my heart. Thou wilt persecute them in wrath, and destroy them from under the heaven, O Lord. Thus also the Vulgate, Blaney, and many others.

CHAPTER IV.

In this chapter, (1.) The prophet contrasts, in various affecting instances, the wretched and deplorable circumstances of the Jewish nation, with the flourishing state of their affairs in former times, 1-12. (2.) He ascribes the unhappy change principally to the profligacy of their priests and prophets, which had drawn upon them the universal abhorrence of God and man, 13-16. (3.) The people proceed with lamenting their hopeless condition, and, in a particular manner, the captivity of their sovereign, 17-20. (4.) The judgment of Edom is foretold, together with a final cessation of Zion's calamities, 21, 22.

A. M. 3416. HOW is the gold become dim! how
B. C. 588. is the most fine gold changed!
the stones of the sanctuary are poured out ^a in
the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed ^b as earthen pitchers, the work of the hands of the potter!

3 Even the ¹ sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel,

^a Chapter ii. 19.—^b Isaiah xxx. 14; Jer. xix. 11; 2 Cor. iv. 7.
¹ Or, sea calves.

NOTES ON CHAPTER IV.

Verses 1, 2. How is the gold become dim—"How is the glory of the temple obscured! The sanctuary, which was overlaid with gold, (2 Chron. iii. 8,) now lies in ruins; and the stones of it are not distinguished from common rubbish." It is probable that the prophet, in these words, alluded to the priests, princes, and chief persons of the country, who, though they might have been compared to the pillars, or corner-stones of that sacred building, yet were now involved in the same common destruction with the meanest of the people. The precious sons of Zion, comparable to fine gold—Those that in honour and worth exceeded others as much as fine gold doth other metals, are now disgraced and set at naught.

Verses 3-5. Even the sea-monsters draw out the breast—The very dragons have drawn out the

^c like the ostriches in the wilderness. A. M. 3416.

4 ^d The tongue of the sucking child B. C. 588.
cleaveth to the roof of his mouth for thirst:
^e the young children ask bread, and no man
breaketh it unto them.

5 They that did feed delicately are desolate in the streets: they that were brought up in scarlet ^f embrace dunghills.

6 For the ² punishment of the iniquity of the daughter of my people is greater than the pun-

^c Job xxxix. 14, 16.—^d Psalm xxii. 15.—^e Chapter ii. 11, 12.
^f Job xxiv. 8.—² Or, iniquity.

breast: so Blaney. Even these fierce and destructive animals are not so unnatural as to neglect the care of their young ones; whereas the women of Jerusalem have been reduced to that miserable necessity as to disregard their children, as the ostrich does her eggs. The tongue of the sucking child, &c.—Such was the scarcity of food, that the women had not nourishment sufficient to produce milk to enable them to give suck to their infants, and when the children begged for bread the parents had none to give them. They that did feed delicately embrace dunghills—Lie down on dunghills, and seek about them in hopes to pick up something to eat.

Verse 6. For the punishment, &c., is greater than the punishment of Sodom—The fate of Sodom was less deplorable than that of Jerusalem; for Sodom was destroyed in an instant; but Jerusalem endured a long siege, and suffered all the miseries of famine,

A. M. 3416. ishment of the sin of Sodom, that
B. C. 588. was ^goverthrown as in a moment,
and no hand stayed on her.

7 Her Nazarites were purer than snow, they
were whiter than milk, they were more ruddy
in body than rubies, their polishing was of sap-
phire:

8 Their visage is ³blacker ^hthan a coal; they
are not known in the streets: ¹their skin cleav-
eth to their bones; it is withered, it is become
like a stick.

9 *They that be slain with the sword are bet-
ter than they that be slain with hunger: for
these ⁴pine away, stricken through for want
of the fruits of the field.*

^g Gen. xix. 25.—³ Heb. *darker than blackness.*—^h Chap. v.
10; Joel ii. 6; Nah. ii. 10.—¹ Psa. cii. 5.—⁴ Heb. *flow out.*
² Chapter ii. 20.—¹ Isaiah xlix. 15.—^m Deuteron. xxviii. 57;

sickness, and hostile arms. In Sodom all were de-
stroyed together, and none left to mourn in bitter-
ness of soul the sad loss of their dearest friends; in
Jerusalem many survived to mourn the deplorable
fate of their friends and country, and to suffer the
ignominy and miseries of captivity. The original
of the last clause, *לֹא חָלוּ בָהּ יָדַי*, is rendered by the
LXX., *καὶ οὐκ ἐπνεύσαν ἐν αὐτῇ χεῖρας*, *they did not
cause hands to labour, or be weary, in her: and by
Blaney, nor were hands weakened in her.*

Verses 7-9. *Her Nazarites were purer than snow*
—It seems the word, *נִזְרִית*, ought not to be trans-
lated here *Nazarites*, or those who were separated
by a vow to God; but *princes*, or *chief men*: so
Waterland understands the word, as also Blaney,
who renders it, *her nobles*. We find the same term
applied to Joseph, as one *separated*, or *distinguish-
ed in eminence and dignity above his brethren*,
Gen. xlix. 26. By being *purer than snow*, and
whiter than milk, seems to be intended the whiteness
of their skin, or the fairness of their complexion;
and by their being *more ruddy in body than rubies*,
or *brighter than pearls*, as *אֲדָמָה כְּפִנִינִי*, may be
rendered, their high state of health may be meant.
Their visage is blacker than a coal—The famine,
and other hardships which they have endured, have
altered their complexion, and made them look dry
and withered. *They that be slain with the sword
are better, &c.*—That is, their case is preferable to
that of those slain with hunger; *for these pine away*,
&c.—That is, they waste away and perish by slow
degrees, and, before they quite expire, suffer great
misery. *Stricken through for want of the fruits
of the field*—Pierced with far more exquisite pain
through want of sustenance, than if they had been
run through with the sword.

Verses 10, 11. *The hands of the pitiful women
have soddened their own children*—The affection of a
mother toward her children is the strongest of all
natural affections, and yet the famine hath forced
that tender sex to divest themselves of it, and to boil

10 ^kThe hands of the ¹pitiful wo- A. M. 3416.
men have soddened their own children: B. C. 588.
they were their ^mmeat in the destruction of the
daughter of my people.

11 The Lord hath accomplished his fury;
ⁿhe hath poured out his fierce anger, and ^ohath
kindled a fire in Zion, and it hath devoured the
foundations thereof.

12 The kings of the earth, and all the inha-
bitants of the world, would not have believed
that the adversary and the enemy should have
entered into the gates of Jerusalem.

13 ^pFor the sins of her prophets, and the ini-
quities of her priests, ^qthat have shed the blood
of the just in the midst of her,

2 Kings vi. 29.—ⁿ Jer. vii. 20.—^o Deut. xxxii. 22; Jer. xxi.
14.—^p Jer. v. 31; vi. 13; xiv. 14; xxiii. 11, 21; Ezek. xxii.
26, 28; Zeph. iii. 4.—^q Matt. xxiii. 31, 37.

and eat their own children. Thus was the prophecy
of Moses, Deut. xxviii. 53, 57, most awfully fulfill-
ed; where see the notes, and on chap. ii. 20. *The
Lord hath accomplished his fury, &c.*—God's anger
hath effected an entire destruction, so as not to leave
one stone upon another.

Verses 12. *The kings of the earth, &c., would not
have believed*—“The city was so well fortified, and
had been so often miraculously preserved by God
from the attempts of its enemies, that it seemed in-
credible that it should at last fall into their hands.”—
Lowth.

Verses 13. *For the sins of her prophets, &c.*—That
is, of the false prophets, to whom the inhabitants of
Jerusalem chiefly hearkened; *and the iniquities of
her priests*—Who bore rule by their means, Jer. v.
31; and instead of discountenancing and reproving
sin in the people, as was their indispensable duty,
were themselves guilty of many flagrant acts of in-
justice, oppression, and violence; insomuch that, as
is here attested, they even *shed the blood of the just
in the midst of Jerusalem*, the holy city; that is, the
blood of God's prophets, and of those that adhered
to them. The priests and false prophets were then
the ringleaders in persecution, as in Christ's time
the chief priests and scribes were the men that in-
censed the people against him, who otherwise would
have persisted in their hosannas. This was the sin
which the Lord would not pardon, (2 Kings xxiv.
4.) and which, above all others, brought utter de-
struction upon that city. Not that the people were
innocent; no, while *the prophets prophesied falsely*,
and the priests abused the power which their own
office and the doctrine of these prophets gave them,
the people *loved to have it so*, and it was,
partly at least, to please many of them that the pro-
phets and priests acted as they did. But the blame
is chiefly laid upon them who should have taught
the people better, should have reproved and admo-
nished them, and told them what would be the end
of such conduct: of the hands, therefore, of those

A. M. 3416. 14 They have wandered *as blind*
B. C. 588. *men* in the streets, ²they have pol-
luted themselves with blood, ⁵so ⁶that men
could not touch their garments.

15 They cried unto them, Depart ye; ⁶*it is*
unclean; depart, depart, touch not: when
they fled away and wandered, they said
among the heathen, They shall no more
sojourn *there*.

16 The ⁷anger of the LORD hath divided
them; he will no more regard them: ⁸they
respected not the persons of the priests, they fa-
voured not the elders.

17 As for us, ⁹our eyes as yet failed for our

^r Jer. ii. 34. — ^s Or, in that they could not but touch. — ^t Num.
xix. 16. — ^u Or, ye polluted. — ^v Levit. xiii. 45. — ^w Or, face.
^x Chap. v. 12. — ^y 2 Kings xxiv. 7; Isa. xx. 5; xxx. 6, 7; Jer.

watchmen who did not give them warning was their blood required. Indeed, the ecclesiastical men were the chief cause of both the first and last destruction of Jerusalem. And so they are of the destruction of most other places that come to ruin through their neglect of their duty, or their encouraging others in their wicked courses; which shows us both how great a blessing to a people a godly, conscientious ministry is, and how great an evil a ministry is which is otherwise.

Verses 14-16. *They have wandered as blind men in the streets*—They strayed from the paths of righteousness, and were blind to every thing that was good, but to do evil they were quick-sighted; *they have polluted themselves with blood*—The blood of the saints and servants of the Lord; *so that men could not touch their garments*—But they would be legally polluted; and there were so many of them, that a man could not walk in the streets but he must touch some of them. *They cried unto them, Depart ye: it is unclean*—Or, ye polluted, depart, &c. “When they fled to save their lives, they could find no safe retreat, but every body shunned and avoided them as polluted; and used the same words to express their abhorrence of this defilement of such persons, whose office it was to cleanse and purify others, as the lepers were by the law obliged to pronounce upon themselves, and cry, *Unclean, unclean*: see Lev. xiii. 45. The bloody garments of the priests called to remembrance the innocent blood which had been shed by their hands, (verse 13,) when people saw their sin thus retaliated upon them.”—Lowth. *They said among the heathen, They shall no more sojourn there*—Even the heathen themselves looked upon them as polluted persons, unworthy of living in Judea, or attending on the worship of God in his temple. And they concluded that such impious wretches would never be restored to their native country, but would continue always vagabonds. *The anger of the Lord hath divided them*—“God, in his just displeasure, hath scattered and dispersed them into foreign countries, where no

vain help: in our watching we have A. M. 3416.
watched for a nation *that* could not B. C. 588.
save us.

18 ¹They hunt our steps, that we cannot go
in our streets: our end is near, our days are
fulfilled; for ²our end is come.

19 Our persecutors are ³swifter than the
eagles of the heaven: they pursued us upon
the mountains, they laid wait for us in the
wilderness.

20 The ⁴breath of our nostrils, the anointed
of the LORD, ⁵was taken in their pits, of whom
we said, Under his shadow we shall live among
the heathen.

xxxvii. 7; Ezek. xxix. 16. — ^y 2 Kings xxv. 4, 5. — ^z Ezek.
vii. 2, 3, 6; Amos viii. 2. — ^a Deut. xxviii. 49; Jer. iv. 13.
^b Gen. ii. 7; Ch. ii. 9. — ^c Jer. lii. 9; Ezek. xii. 13; xix. 4, 8.

respect will be given to their characters.” This seems to be the language of their enemies, triumphing over them, as discerning that their God was provoked with them, and would have no more regard to them. And therefore these heathen no more respected the persons of their priests or elders, but considered them as peculiarly guilty, and deserving of their abhorrence and execration.

Verse 17. *As for us, &c.*—The prophet, after having digressed in the last five verses to make observation on the wickedness of those who had been the principal cause of the national ruin, here returns again to the lamentable description of the particulars. *Our eyes as yet failed for our vain help*—The help of the Egyptians, which they had expected in vain. *In our watching we have watched*—We have long waited with eager desire and expectation; *for a nation that could not save us*—For succours from a people who at last have wofully disappointed us.

Verses 18-20. *They hunt our steps that we cannot go in our streets*—The Chaldeans, employed in the siege, are so close upon us, that we cannot stir a foot, nor look out at our doors, nor walk safely in the streets. *Our end is near*—The end of our church and state; we are just at the brink of the ruin of both. *Nay, our days are fulfilled, our end is come*—We are utterly undone; a fatal, final period is put to all our comforts; the days of our prosperity are fulfilled, they are numbered and finished. *Our persecutors are swifter than the eagles*—God has brought upon us that judgment which he threatened by Moses, of bringing a nation against us as swift as the eagle flieth, Deut. xxviii. 49. Such were the horsemen of the Chaldean army. We could nowhere escape them, neither by fleeing to the mountains, nor by hiding ourselves in the valleys. The wilderness is in other places put for the lower, or pasture grounds. *The breath of our nostrils, the anointed of the Lord, &c.*—Our king, who was the very life of us; *was taken in their pits*—In those toils his enemies had laid for him. Some have sup-

A. M. 3416. 21 ¶ Rejoice and be glad, O
B. C. 588. daughter of Edom, that dwellest in
the land of Uz; ^dthe cup also shall pass through
unto thee: thou shalt be drunken, and shalt
make thyself naked.

^e Like Eccles. xi. 9.—^d Jeremiah xxv. 15, 16, 21; Obad. 10.
^e Isaiah xl. 2.

posed that the prophet speaks this of Josiah, but it seems more probable that Zedekiah is meant, and his being taken prisoner and led into captivity is here alluded to. *Of whom we said, Under his shadow we shall live among the heathen*—As long as he was safe, we had some hopes of being protected, and of preserving some face of government, although we were carried away into a foreign country. The protection a king affords his subjects is often, in Scripture, compared to the shelter of a great tree, which is a covert against storms and tempests: see Ezekiel xvii. 23, and xxxi. 6; Daniel iv. 12.

Verses 21, 22. *Rejoice and be glad, O daughter of Edom*—A sarcastical expression, as if the prophet had said, Rejoice while thou mayest, O Edom, over the calamities of the Jews; but thy joy shall not last long, for in a little time it shall come to thy

22 ^e The ^g punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity: ^fhe will visit thine iniquity, O daughter of Edom; he will ^gdiscover thy sins.

^e Or, *Thine iniquity.*—^f Psalm cxxxvii. 7.—^g Or, *carry thee captive for thy sins.*

turn to feel God's afflicting hand; *the cup of affliction shall pass unto thee*: see Jer. xlix. 7, &c. *The punishment of thine iniquity is accomplished, O daughter of Zion, &c.*—It was usual for the prophets, when they denounced God's judgments against any heathen nation, at the same time to give gracious promises to Israel; thereby importing that God would never cast off the Jewish people utterly, as he did other nations, but would in due time extend his mercy toward them. *He*—Namely, God; *will no more carry thee away*—Or, rather, suffer thee to be carried; *into captivity*—“These and such like expressions, if they be understood in a strict, literal sense, must relate to the final restoration of the Jews.”—Lowth. *He will discover thy sins*—He will manifest how great thine iniquities have been, by the remarkable judgments wherewith he will punish thee.

CHAPTER V.

In the Syriac, Vulgate, and Arabic versions, this chapter is entitled, The prayer of Jeremiah. But no such title appears in the Hebrew copies, or in the LXX. It is rather a memorial, representing, in the name of the whole body of Jewish exiles, the many and grievous hardships they groaned under, and humbly entreating God to commiserate their wretchedness, and to restore them once more to his favour, and to their ancient prosperity. More particularly, it contains, (1.) A remonstrance of the present calamitous state of God's people in their captivity, 1–16. (2.) A protestation of their concern for God's sanctuary, as that which lay nearer their hearts than any secular interest of their own, 17, 18. (3.) An humble supplication to God, and exhortation with him, for the return of his mercy, 19–22. The chapter may be considered as an epilogue, or conclusion, well adapted to the contents of the preceding chapters.

A. M. 3416. REMEMBER, ^a O LORD, what is
B. C. 588. come upon us: consider, and be-
hold ^b our reproach.

2 ^c Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers are as widows.

^a Psa. lxxxix. 50, 51.—^b Chap. ii. 15; Psa. lxxix. 4.—^c Psa. lxxix. 1.—^d Heb. *cometh for price.*

NOTES ON CHAPTER V.

Verses 1–6. *Consider, and behold our reproach*—Which we suffer from the heathen nations. *Our inheritance is turned to strangers*—Namely, to the Babylonians and others, to whom our lands are given. *We are orphans and fatherless*—All the chief men being carried away to Babylon, lest they should make any fresh attempts to shake off the Babylonian yoke, all that were left in Judea were poor

4 We have drunken our water for money; our wood ¹ is sold unto us.

5 ^d Our ² necks are under persecution: we labour, and have no rest.

6 ^e We have given the hand ^f to the Egyptians, and to the Assyrians, to be satisfied with bread.

^d Deut. xxviii. 48; Jer. li. 14.—^e Heb. *On our necks are we persecuted.*—^f Gen. xli. 2; Jer. l. 15.—^g Hos. xii. 1.

people, destitute of almost every thing. *We have drunk our water for money, &c.*—When our country was in our own possession, we had free use of water and wood, both which we are now forced to buy. *Our necks are under persecution*—We are become slaves to our enemies, who make us labour incessantly. *We have given the hand to the Egyptians, &c.*—We have been obliged to stretch out our hands to the Egyptians and Assyrians for bread to

A. M. 3416. 7 ^a Our fathers have sinned, and
B. C. 583. ^a are not; and we have borne their
iniquities.

8 ⁱ Servants have ruled over us: *there is*
none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril* of our lives
because of the sword of the wilderness.

10 Our ^k skin was black like an oven because
of the ³ terrible famine.

11 ¹ They ravished the women in Zion, and
the maids in the cities of Judah.

12 Princes are hanged up by their hand;
^m the faces of elders were not honoured.

13 They took the young men ⁿ to grind, and
the children fell under the wood.

^g Jer. xxxi. 29; Ezek. xviii. 2.—^h Gen. xlii. 13; Zech. i. 5.
ⁱ Neh. v. 15.—^k Job xxx. 30; Psalm cxix. 83; Chapter iv. 8.
^l Or, *terrors*, or, *storms*.—^m Isa. xlii. 16; Zech. xiv. 2.—ⁿ Isa.
xlvii. 6; Chap. iv. 16.—^o Judg. xvi. 21.—^p Job xix. 9; Psa.
lxxxix. 39.

support us. Whether the expression here used im-
plies their begging it of them, or buying it with
money, is not quite plain.

Verses 7–10. *Our fathers have sinned, and are*
not—Death hath secured our fathers from these evils,
though they had sinned; but the punishment they
escaped, we suffer in the most grievous degree: see
note on Jer. xxxi. 29. The expression, *is not, or,*
are not, is often used of those who are departed out
of this world, Gen. xlii. 13. *Servants have ruled*
over us—Servants to the great men among the Chal-
deans, and other strangers, are become our masters,
Neh. v. 15. *We gat our bread with the peril of our*
lives, &c.—It was at the hazard of our lives that we
brought in the grain out of the fields, on account of
the robbers who infested the country. Blaney thinks
that the prophet refers here to the incursions of the
Arabian free-booters, who, he supposes, might not
be improperly styled, *the sword of the wilderness*,
to whose depredations the people, on account of
their weak and helpless state, were continually ex-
posed, while they followed their necessary business.
Our skin was black like an oven—Famine and other
hardships changed the very colour of our counte-
nances.

Verses 12–16. *Princes are hanged up by their*
hand—By the hand of their enemies. *They took*
the young men to grind—To grind at the mill was
the common employment of slaves, Exod. xi. 5. *The*
children fell under the wheel—They made children
turn the handle of the mill till they fell down through
weariness: so some explain it with relation to the
former part of the verse. But the expression may
be understood of making them carry such heavy
burdens of wood that they fainted under the load.
The elders have ceased from the gate—The elders
no more sit in the gates of the cities, to administer
justice to every one, and keep things in order. *The*
young men from their music—Those songs of mirth
and joy which used to be heard in our nation are

14 The elders have ceased from the A. M. 3416
gate, the young men from their music. B. C. 588.

15 The joy of our heart is ceased; our dance
is turned into mourning.

16 ^o The ⁴ crown is fallen *from* our head: wo
unto us, that we have sinned!

17 For this ^p our heart is faint; ^q for these
things our eyes are dim.

18 Because of the mountain of Zion, which
is desolate, the foxes walk upon it.

19 Thou, O LORD, ^r remainest for ever; ^s thy
throne from generation to generation.

20 ^t Wherefore dost thou forget us for ever,
and forsake us ^u so long time?

21 ^v Turn thou us unto thee, O LORD, and

⁴ Hebrew, *The crown of our head is fallen*.—^p Chapter i. 22.
^q Psa. vi. 7; Chapter ii. 11.—^r Psalm ix. 7; x. 16; xxix. 10;
xc. 2; cii. 12, 26, 27; cxlv. 13; Hab. i. 12.—^s Psalm xlv. 6.
^t Psa. xliii. 1.—^u Heb. *for length of days*?—^v Psa. lxxx. 3, 7,
19; Jer. xxxi. 18.

heard no longer. *The joy of our heart is ceased*—
Since the enemy came in upon us like a flood, we
have been strangers to all comfort. *Our dance is*
turned into mourning—Instead of leaping for joy,
as formerly, we sink and lie down in sorrow. This
may refer especially to the joy of their solemn feasts:
this was now turned into mourning, which was dou-
bled on their festival days, in remembrance of their
former delights and comforts. *The crown is fallen*
from our head—At their feasts, at their marriages,
and other seasons of festivity, they used to crown
themselves with flowers. The prophet most proba-
bly alludes to this custom, as we may gather from
the preceding verses. The general meaning is, “All
our glory is at an end, together with the advantages
of being thy people, and enjoying thy presence, by
which we were distinguished from the rest of the
world.”—Lowth.

Verses 17, 18. *For this our heart is faint*—And
sinks under the load of its own heaviness. *Our eyes*
are dim—See on chap. ii. 11. Our spirits fail us,
and we are almost blind with weeping. *Because of*
the mountain of Zion—The holy mountain, and the
temple built upon it. Nothing lies with so heavy a
load upon the spirits of good people, as that which
threatens the ruin of religion, or weakens the interest
thereof: and it is a mark of our possessing saving
grace, if we can appeal to God that we are more con-
cerned for his cause than for any temporal interests
of our own. The Jews had polluted the mountain
of Zion with their sins, and therefore God justly
made it desolate; which he did to such a degree
that *the foxes walked upon it*, as freely and com-
monly as they did in the woods. It is lamentable
indeed when the mountain of Zion is made a portion
for foxes, Psa. lxxiii. 10.

Verses 19–22. *Thou, O Lord, remainest for ever*
—Though, for our sins, thou hast suffered these ca-
lamities to befall us, and our throne, through thy
righteous providence, is thrown down; yet thou art

A. M. 3416. we shall be turned; renew our days
B. C. 588. as of old.

⁶ Or, *For wilt thou*

still the same God that thou ever wast: thy power is not diminished, nor thy goodness abated. Thou still governest the world, and orderest all the events of it, and shalt rule it, and superintend its affairs, for ever and ever. Thou art, therefore, always able to help us, and art thou not as willing as able? Is it possible thou shouldst be unmindful of the promises which thou hast made to thy people? Our hope, therefore, is still in thee, unto whom we look for mercy and deliverance. *Wherefore dost thou forget us, &c.*—Wherefore dost thou act toward us, in the dispensations of thy providence, as if thou hadst forgotten us, and forsaken us, and that for a long time? *Turn thou us unto thee, O Lord*—Turn us unto thyself from our sins and idols, by a sincere repentance and thorough conversion; *and we shall be turned*—Effectually and lastingly turned to thee, so as to turn from thee no more. *Renew our days as of old*—Restore us to that happiness and prosperity which we formerly enjoyed. *But thou hast utterly rejected us*—Hebrew, כִּי אָמַר כָּאֵם מֵאֲסַתְנוּ, which, it seems, should rather be rendered, *For surely thou hast cast us off, &c.*, the prophet, in this verse, assigning the reason of the preceding application. For God's having rejected his people, and expressed great indignation against them, was the cause and ground

22 ⁶ But thou hast utterly rejected A. M. 3416.
us; thou art very wroth against us. B. C. 588.

utterly reject us?

of their pleading with him, and praying thus earnestly to be restored to his favour and the enjoyment of their ancient privileges. The Jewish rabbins, because they would not have the book to conclude with the melancholy words of this verse, repeat after them the prayer of the preceding verse, namely, *Turn thou us unto thee, &c.*, a prayer which we cannot too frequently, or too fervently, address to God, for ourselves and others. And surely the fervent zeal with which the prophet beseeches the Lord to have compassion on his people, should excite us, at all times, to pray earnestly to him, especially for the protection, safety, and prosperity of his church, and the supply of all its wants, whether it be exposed to persecutions and sufferings on the one hand, or the assaults of infidelity, impiety, and vice on the other. We may learn also, from this humble and earnest prayer of the prophet for the restoration of the Jewish nation, that, when God corrects us, and afflicts us, even with the greatest severity, we must not despond or restrain prayer before him, but have recourse to him by true repentance and faith, and implore his pardoning mercy and renewing grace, as the only way to obtain the light of his countenance, and a restoration to our former state of peace, tranquillity, and comfort.

THE BOOK

OF THE

PROPHET EZEKIEL.

ARGUMENT.

EZEKIEL, being the son of Buzi, of the house of Aaron, was consequently a priest, as well as a prophet. He was carried to Babylon, with many other Jews, in Jehoiachin's captivity, and therefore dates his prophecies by the years of that captivity. He began his prophetic office in the fifth year after it, and continued to prophesy about twenty years, namely, from the year of the world 3409 to 3430. His name, happily expressive of his character, signifies *the power, strength, or courage of God*. It appears he did not reside at or near Babylon, but by the river Chebar, many miles north of that city, great numbers of the captives being placed there. These, his fellow-exiles, as St. Jerome observes in his preface to this book, being disposed to repine at their condition, as more wretched, they supposed, than that of their brethren who had been suffered to remain in Judea; a principal part of the prophet's design seems to have been to check these murmurings, by removing the cause of them, and showing them how preferable their circumstances were to those of their countrymen who had not yet been carried into captivity as they had been. For this purpose he sets before them that terrible scene of calamities which God was about to bring upon Judea and Jerusalem, which should end in the utter destruction of the city and temple; recounting and painting, in strong and lively colours, the heinous provocations of the Jews, which were bringing down these heavy judgments upon them. Jeremiah, it must be observed, was at the same time employed to the like purpose at Jerusalem, in persuading the inhabitants left there, and in the other parts of Judea, not to think themselves more the favourites of God than their brethren who had been carried into captivity, for that more grievous calamities would soon befall them, while those who were at present captives should experience God's peculiar favour and protection. But these prophets were neither of them duly regarded by those to whom they addressed themselves; for the Jews who remained in Judea gave no credit to Jeremiah's predictions against them, but thought meanly of those who had been carried into captivity, and believed themselves to be the peculiar favourites of God, and that they only should possess the land of Canaan, while their captive brethren should be for ever excluded from it. And the Prophet Ezekiel was little more regarded by those in captivity; for, notwithstanding all his declarations, they murmured against God, and thought themselves more hardly dealt by than their brethren who remained in their own land.

Although some frivolous objections, grounded on gross mistakes, have been started against the authenticity of this book, the prophecies contained in it, which have been very surprisingly fulfilled, and are fulfilling at this day, are a demonstration both of its truth, and that it was written by inspiration of God; especially the prophecies concerning Tyre and Egypt, chapters xxvi.—xxxii. And as to the many predictions contained in it, which are not yet fulfilled, relating to the restoration of Israel, and the triumphs of the church over all her enemies, these, upon a careful investigation, will be found to coincide so entirely with many parts of Isaiah's and Daniel's prophecies, and those contained in the Revelation by St. John, that we can neither doubt their being given by divine inspiration, nor that they will be fulfilled at the proper season.

It appears from many parts of Ezekiel's writings that, exclusive of his prophetic gift, he was a man of considerable learning and talents. "He had great erudition and genius," says Grotius, in the Introduction to his Commentary on this prophet, "so that, setting aside his gift of prophecy, which is incomparable, he may deservedly be compared with Homer on account of his beautiful conceptions, his illustrious comparisons, and his extensive knowledge of various matters, particularly of architecture." Rapin, in his Treatise on Eloquence, calls his style *THE TERRIBLE*, as having something in it which strikes the reader with a holy dread and astonishment. Bishop Lowth's character of him is as follows: "Ezekiel is inferior to Jeremiah in elegance, but is equal to Isaiah in sublimity, though in a different species of the sublime. He is bold, vehement, tragical, and deals very much in amplification. His sentiments are lofty, animated, poignant, and full of indignation. His images are fertile, magnificent, and sometimes rather bordering on indelicacy. His

diction is sounding, grave, austere, rough, and sometimes uncultivated. He abounds in repetitions, not for the sake of beauty or grace, but from vehemence and indignation. Whaever his subject be, he keeps it always in his eye, without the least deviation, and is so much taken up with it that he has scarcely any regard to order or connection. In other things he may perhaps be exceeded by the other prophets; but in that species for which he was particularly turned, that is, in force, impetuosity, weight, grandeur, no writer ever equalled him. His diction is clear enough; almost all his obscurity arises from his subjects. His visions are particularly obscure; which, however, as in Hosea, Amos, and Zechariah, are delivered in a plain and historical narration. The greater part of this book, but especially the middle of it, is poetical: but some passages are so rough and unpolished, that we are frequently at a loss to what species of writing we ought to refer them."—*De Sacra Poesi Hebræorum*, Prælec. xxi. A learned German professor, Eichhorn, quoted by Bishop Newcome, having, in his Introduction to the Old Testament, spoken of Ezekiel as a writer "distinguished by much originality; adding dignity to his relations, by lively fictions of his inexhaustible imagination;" and as "creating great artificial images, and by such means new worlds;" and having represented the prophet's first two visions as being "accurately polished with much art," and therefore "could not possibly be an unpremeditated work;" the bishop, with a reference to these sentiments, delivers his own judgment of Ezekiel as follows: "I do not consider him as the framer of those august and astonishing visions, and of those admirable poetical representations, which he committed to writing; but as an instrument in the hands of God, who vouchsafed to reveal himself through a long succession of ages, not only in *divers parts*, constituting a magnificent and uniform whole, but also in *divers manners*, as by a voice, by dreams, by inspiration, and by plain or enigmatical vision. If he is circumstantial in describing the wonderful scenes which were presented to him in the visions of God, he should be regarded as a faithful representer of the divine revelations for the purpose of information and instruction; and not as exhausting an exuberant fancy, in minutely filling up an ideal picture. It is probable that Buzi, his father, had preserved his own family from the taint of idolatry; and had educated his son, for the priestly office, in all the learning of the Hebrews, and particularly in the study of their sacred books. Josephus says, that he was a youth at the time of his captivity; and his first revelation was made to him only five years after that period. This is a season of life when a fervour of imagination is natural in men of superior endowments. His genius led him to amplification; like that of Ovid, Lucan, and Juvenal, among the Roman poets; though he occasionally shows himself capable of the austere and concise manner, of which the seventh chapter is a remarkable instance. But the Divine Spirit did not overrule the natural bent of his mind. Variety is thus produced in the sacred writings. Nahum sounds the trumpet of war, Hosea is sententious, Isaiah sublime, Jeremiah pathetic, Ezekiel copious. This diffuseness of manner in mild and affectionate exhortation, this vehement enlarging on the guilt and consequent sufferings of his countrymen, seems wisely adapted to their capacities and circumstances; and must have had a forcible tendency to awaken them from their lethargy." It has been observed, as an apology for the roughness and incorrectness which appear in the style of this prophet, "that he lived in an age when the beauty, purity, and majesty of the Hebrew language were upon the decline, and that it would argue a great absurdity to expect the vigour of youth in the imbecilities of old age."—See Michaelis's Notes, p. 110. St. Jerome hath more than once observed, that the beginning and latter part of this prophecy are more than ordinarily difficult and obscure, and may justly be reckoned among the things in Scripture which are *δυσνόητα*, *hard to be understood*.

In the first three chapters, Ezekiel describes a wonderful vision, whereby God confirmed and instructed him in his prophetic office. In the following chapters, to the twenty-fifth, he describes the horrible sins of the Jews, especially of those remaining in Jerusalem and Judea, and their approaching punishments. From thence to the thirty-third chapter he foretels the ruin of many neighbouring nations who were enemies to the Jews, as the Ammonites, the Moabites, the Edomites, the Philistines, the Tyrians, Sidonians, and Egyptians. From the thirty-third to the fortieth chapter, the murmurings and hypocrisies of the Jews, who were captives in Chaldea, are severely censured, with an exhortation to true repentance, and to a firm expectation of an approaching salvation; in which not only the deliverance from the Babylonish captivity, but the far greater deliverance of all the world from the bondage of sin and ignorance by Jesus Christ, was signified. In the last nine chapters is related a grand vision of the building of a new temple.

The liberty with which Ezekiel treated the idolatry of his countrymen is said to have so highly irritated the chief of them, as to have occasioned his being put to death: and in the time of Epiphanius it was a current opinion that his remains were deposited in the same sepulchre with those of Shem and Arphaxad; that his tomb was then to be seen; and that the Jews kept a lamp burning in it; who likewise pretended that they had this prophecy written by the prophet's own hand which they read every year on the day of expiation.—*Calmet's Preface to this book*.

CHAPTER I.

We have here, (1.) An account of Ezekiel, and of the date and place of his call to the prophetic office, 1-3. (2.) A vision granted him of a whirlwind, great cloud, fire, and four living creatures coming out of the midst of it, 4, 5. (3.) A description of them, and of their motions, 6-14. (4.) Of wheels moved by them, and of the whole being directed by God, 15-25. (5.) Of the glory of God, as in our nature, enthroned above them, 26-28.

A. M. 3409.
B. C. 595.

NOW it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the ¹captives ^aby the river of Chebar, that ^bthe heavens were opened, and I saw ^cvisions of God.

2 In the fifth day of the month, which was

¹ Heb. captivity.—^a Verse 3; Chapter iii. 15, 23; x. 15, 20, 22; xliii. 3.—^b So Matt. iii. 16; Acts vii. 56; x. 11; Rev. xix. 11.—^c Chap. viii. 3.

NOTES ON CHAPTER I.

Verse 1. *Now it came to pass in the thirtieth year*—It is very uncertain from whence this computation of time commences. But the most probable opinion seems to be that which the Chaldee paraphrast, Archbishop Usher, Dr. Prideaux, and other learned men adopt: namely, that these thirty years are to be reckoned from the time when Josiah and all the people of Judah entered into that solemn covenant mentioned 2 Kings xxii. 3; and when the book of the law was found by Hilkiah the priest, which was in the eighteenth year of Josiah, from which date, it appears, to the fifth year of the captivity, were thirty years. This being an event which put the Jewish state upon a new trial, was certainly sufficiently remarkable to render the time when it took place an era proper to be dated from. Accordingly, from the same period learned men compute the forty years of Judah's transgression, mentioned chap. iv. 6. *In the fourth month*—Thammuz, which nearly corresponds to our July; *as I was among the captives*—Carried away by Nebuchadnezzar, with King Jehoiachin, 2 Kings xxiv. 14. Thus the godly are sometimes involved in the same outward calamities which befall the wicked. *By the river Chebar*—Which river Ammianus calls Aboras, and Ptolemy, Chaboras. It flows into the east side of the Euphrates at Circesium, or Carchemish, nearly two hundred miles northward of Babylon. On this river, at Tel-abib and other places, Nebuchadnezzar planted his Jewish captives, probably to cultivate waste lands, or to carry on some manufacture for the benefit of their victors. This was the scene of Ezekiel's prophecies, which were continued through the course of twenty-two years. Here he was ⁱⁿ in body, though in visionary representation he was sometimes taken to Jerusalem: see Bishop Newcome.

The heavens were opened—As a prelude to a heavenly vision. The appearance of the heavens, as it were, opening, seems, in this and such like cases, to have been represented first to excite attention to the vision that was to follow: see Matt. iii. 16. *And I saw visions of God*—It is probable that the captive Jews had been left some time without prophets or visions from God, which might supply the want

the fifth year of ^d King Jehoiachin's A. M. 3409.
captivity, B. C. 595.

3 The word of the LORD came expressly unto ² Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and ^e the hand of the LORD was there upon him.

4 ¶ And I looked, and behold, ^fa whirlwind

^d 2 Kings xxiv. 12, 15.—^e Heb. *Jehezkel*.—^f 1 Kings xviii. 46; 2 Kings iii. 15; Chap. iii. 14, 22; viii. 1; xl. 1.—^g Isa. xxi. 1; Jer. xxiii. 19; xxv. 32.

of the more ordinary means of instruction; at length, however, God raised them up a prophet in their captivity, to whom he first revealed himself by an extraordinary vision, as he had done to Isaiah, chap. vi., to Jeremiah, chap. i., to Abraham, Acts vii. 2, and to many others of his servants, in order, as it were, to open and settle a correspondence, and a satisfactory way of intercourse, so that there needed not afterward a vision upon every fresh revelation made to them.

Verses 2, 3. *In the fifth year of King Jehoiachin's captivity*—This was of course the fifth year of Zedekiah, who succeeded Jehoiachin. And as the city and temple were destroyed in the eleventh year of Zedekiah, (2 Kings xxv. 2,) it follows that this vision appeared to Ezekiel six years before that event. The Hebrew writers, it must be observed, use several computations of the beginning of the Babylonish captivity: see the note on Jer. xxv. 11. That under Jehoiachin, wherein Ezekiel was made a captive, is the computation he always follows in the succeeding parts of his prophecy. *The word of the Lord*—This expression signifies any sort of revelation, whether by a vision, such as is related in the following verses, or by a voice, as chap. ii. 3; *came expressly*—Hebrew, *היה הרה*, being was, or, in coming came, that is, came assuredly; *unto Ezekiel*—It came with such clearness and conviction that he could neither doubt of its divine authority, mistake its import, nor question his being appointed to the prophetic office; *the priest*—Being of the family of Aaron, he was a priest by birth, and was now made a prophet by an extraordinary call. *In the land of the Chaldeans*—In the worst places God can raise up instruments for the service of his church. *And the hand of the Lord was there upon him*—He felt sensible impressions of a divine power closing his senses to external objects, opening his eyes to see the visions, opening his ears to hear the voice, and his heart to receive both. When the hand of the Lord goes along with his word, then it becomes effectual.

Verse 4. *I looked*—I very diligently surveyed the things which were represented to me in the vision, *and behold a whirlwind*—Denoting the indignation and judgments of God; a quick, impetuous, and

A. M. 3409. came ² out of the north, a great cloud, B. C. 595. and a fire ³ infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.

5 ^h Also out of the midst thereof *came* the likeness of four living creatures. And ⁱ this *was* their appearance; they had ^k the likeness of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* ⁴ straight feet; and the sole of their feet *was* like the sole of a calf's

foot; and they sparkled ¹ like the A. M. 3409. colour of burnished brass. B. C. 595.

8 ^m And *they had* the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 ⁿ Their wings *were* joined one to another; ^o they turned not when they went; they went every one straight forward.

10 As for ^p the likeness of their faces, they four ^q had the face of a man ^r and the face of a lion, on the right side: ^s and they four had the face of an ox on the left side; ^t they four also had the face of an eagle.

² Jer. i. 14; iv. 6; vi. 1.—³ Heb. *catching itself*.—^h Rev. iv. 6, &c.—ⁱ Chap. x. 8, &c.—^k Verse 10; Chap. x. 14, 21. ⁴ Heb. *a straight foot*.—¹ Dan. x. 6; Rev. i. 15.

^m Chap. x. 18, 21.—ⁿ Verse 11.—^o Verse 12; Chap. x. 11. ^p Rev. iv. 7.—^q Num. ii. 10.—^r Num. ii. 3.—^s Num. ii. 18. ^t Num. ii. 25.

irresistible vengeance: see the margin. It is described here as coming out of the north, because, as has been before observed, the Chaldean army, by which the judgment was to be executed, would, for convenience of forage and water, march first northward, and then turn about toward Judea, so that they did, strictly speaking, come into it from the north. *A great cloud*—It is usual to express any great trouble by a great, dark cloud hanging over people's heads. And here, in particular, it seems to signify the calamity coming on Judea by the Chaldean invasion. *And a fire infolding itself*—A fire appearing in folds, like one wreath within another. This was indicative of God's avenging justice, for God is described in Scripture as a consuming fire, when he comes to execute his judgments upon sinners: see Deut. iv. 24. *And a brightness was about it*—Clear discoveries of God's holiness and justice, which, it is thus signified, would be made manifest in what was about to be done. *Out of the midst thereof as the colour of amber*—Rather, as the appearance of amber. "There was a bright pellucid appearance."—Newcome. But Bochart shows that *ηλεκτρον*, the word used in the LXX., signifies not only *amber* and *crystal*, but a metal compounded of gold and silver, or of gold and brass; and thinks that the last, called *χαλκολιβανον*, Rev. i. 15, best suits this place. This seems to have been a symbolical representation of the Jewish people; for as this compound metal was not consumed in the fire, so the Jews were not to be wholly destroyed by the grievous calamities they were to be involved in, but to come out purer from the furnace of affliction, as gold and brass out of the fire.

Verses 5, 6. *Out of the midst thereof came the likeness of four living creatures*—Termed cherubim, chap. ix. 3, and x. throughout. These seem to have been a hieroglyphical representation of the holy angels, attendants on the king of glory, and the ministers of his providence, as well when he executes judgments on sinners, as when he confers benefits on his people. They were *four*, probably to denote that they were employed in all the four quarters of the world. *They had the likeness of a*

man—"They had the human stature." So Houbigant. Or, as others interpret the phrase, "for the greatest part they appeared in the human shape." This was to signify that they were intelligent and rational creatures, of which that form is to us the token. But each of them *had four faces*, which were probably emblems of their endowments and characters. "The face of a *man* implied that they possessed knowledge, foresight, prudence, compassion, and philanthropy; that of a *lion* intimated their boldness and force in executing the will of God; that of an *ox* denoted strength, unwearied diligence, and perseverance; and that of an *eagle*, spiritual sagacity and heavenly affections, by which they soared aloft above all created objects, to the uncreated source of holiness and felicity."—Scott. *And every one had four wings*—By which seems to be signified the activity and speed with which they executed God's commands in all parts of the world.

Verses 7-10. *And their feet were straight feet*—Emblematical probably of simplicity and uprightness, or of the steadiness of their obedience. *And the sole of their feet like the sole of a calf's foot*—To signify their firmness and constancy in performing the divine will. Or, as some think, the soles of their feet, being divided, like those of calves and other clean animals, might be emblematical of their perfect purity and holiness. *And they sparkled like the colour of burnished brass*—To signify their zeal in God's service, or that the glory of God should shine forth, or be made manifest in their actions. *And they had the hands of a man*—To show their power and ability to perform with speed what was enjoined them; or, that they did all things orderly, distinctly, and quickly; the hands of a man being most aptly made, of any thing we know, for performing any artificial operations. And by these hands being *under their wings* might be signified that their works were invisible and unknown to man, and done without any ostentation. *They four had their faces and their wings*—This is a repetition of what had been said before, in order that it might be more noticed. *Their wings were joined one to another*—

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11 *Thus were* their faces : and their wings *were* ⁵ stretched upward ; two wings of every one *were* joined one to another, and ^u two covered their bodies.

12 And ^x they went every one straight forward ; ^y whither the spirit was to go, they went ; and ^z they turned not when they went.

13 As for the likeness of the living creatures, their appearance *was* like burning coals of fire, ^a and like the appearance of lamps : it went up

⁶ Or, *divided above*.—^u Isa. vi. 2.—^x Verse 9 ; Chapter x. 22.
^y Verse 20.—^z Verses 9, 17.—^a Rev. iv. 5.

To signify their perfect agreement in the speedy execution of God's will ; and that all the acts which God performs by the ministry of his angels are admirably consistent, and agreeing with each other, and adapted to the purpose intended to be brought to pass. *They turned not when they went*—They were immediately ready to do the work assigned them without any delay or hinderance, and they proceeded directly on in one and the same undeviating course ; were constant and persevering in performing the divine will, without being turned aside therefrom by any obstacle whatever. *They four had the face of a man, &c.*—See note on verse 6.

Verses 11, 12. *Their wings were stretched upward*—That is, two wings of each, namely, in a posture of flying, to show that they were always actively employed in executing God's commands. Some unite this clause with the preceding, and render the whole, *Their faces and their wings were stretched upward*, namely, denoting a posture of attention, as if they were *hearkening to the voice of God's words*, as angels are represented Psa. ciii. 20. *Two wings of every one were joined one to another, &c.*—Of the two living creatures in front, and of the two behind, the right wing of one reached to the left wing of the other, the extremities of the expanded inner wings forming an arch. In Isa. vi. 2, and Rev. iv. 6, each of the seraphim has six wings assigned him, whereas the living creatures here have each but four ; the reason of which is, that in those places these appearances are described as making use of two of their wings to cover their faces, out of reverence to the divine presence, before which they stand and worship : whereas, here they are supposed to be actively employed as ministers of the Divine Providence, in executing his counsels in all parts of the world. *And two covered their bodies*—To signify, perhaps, that we men are not able to understand the nature of angels. *Whither the spirit was to go, they went*—Without any dispute or delay : the Spirit of God directed all their motions : and all their ministrations were as truly unconstrained and free, as they were subservient to God's designs in his providential government of the church and the world. *They turned not when they went*—They looked not back ; they turned not out of the way ; they ceased not till they had completed their course.

Verses 13, 14. *As for the likeness of the living*

and down among the living creatures ; A. M. 3409.
and the fire was bright, and out of B. C. 595.
the fire went forth lightning.

14 And the living creatures ^b ran and returned ^c as the appearance of a flash of lightning.

15 Now as I beheld the living creatures, behold ^d one wheel upon the earth by the living creatures, with his four faces.

16 ^e The appearance of the wheels and their work *was* ^f like unto the colour of a beryl : and

^b Zech. iv. 10.—^c Matt. xxiv. 27.—^d Chap. x. 9.—^e Chap. x. 9, 10.—^f Dan. x. 6.

creatures—Their colour, or aspect ; *their appearance was like burning coals*—They were inflamed by the Spirit of God with a holy zeal for his glory, and with indignation against impenitent sinners. This might also be intended as a symbolical declaration, that after the long patience of God, all things now tended to vengeance, and the executing of his judgments upon the Jews ; for executing which he would use these angels as ministers. *And like the appearance of lamps*—This probably signified, that the uprightness of the divine justice should shine forth, or be made manifest in these judgments. *It went up and down among the living creatures*—That is, the fire moved itself up and down. Milton's expression, (*Paradise Lost*, vi. 756,) is, "And careering fires between." That is, fires which ran swiftly, and, as it were, tilted at each other : emblematical of the terrible effects of the ministry of these living creatures on the objects of divine vengeance. *Out of the fire went forth lightning*—Significative of the irresistible force of the divine judgments, and the terrible and sudden destruction to be produced by them. *And the living creatures ran and returned as a flash of lightning*—With inexpressible velocity : the swiftness of their motions every way resembled flashes of lightning. "They ran to do their work, and execute their orders," says Henry, "and then returned to give an account of what they had done, and receive new instructions. They ran into the lower world, to do what was to be done there : and when they had done, returned as a flash of lightning, to the upper world, to the vision of God. Thus we should be in the affairs of this world : though we run into them, we must not repose in them, but our souls must presently return like lightning to God, their rest and centre."

Verses 15, 16. *Now as I beheld, &c.*—The prophet here proceeds to relate what he saw besides the living creatures, which he had described in the foregoing verses. *Behold one wheel upon the earth beside the living creatures*—By each of the living creatures stood one wheel, so that they were four in number, according to the number of the living creatures. While he was contemplating the glory of the former vision, this other was presented to him : wherein the dispensations of providence are compared to the wheels of a machine, which all contribute to the regular motion of it. *The shape of*

A. M. 3409. they four had one likeness : and their
B. C. 595. appearance and their work *was* as it
were a wheel in the middle of a wheel.

17 When they went, they went upon their four sides : ^ε and they turned not when they went.

18 As for their rings, they were so high that

^ε Verse 12.—^ε Or, *strakes*.

wheels, and their fitness for continual motion, aptly represent the constant revolution of human affairs under the conduct of providence, which orders, governs, and changes. Sometimes one spoke of the wheel is uppermost, sometimes another. "Those persons or communities which to-day are at the top of the wheel, may to-morrow be at the bottom, beyond all human expectation or prevention; yet in the midst of apparent confusion, and while every thing seems hurried on by blind chance, or fatal necessity, the most perfect regularity is observed, and the changes are directed by as fixed laws as those which regulate the motions of the wheels."—Scott. The prophet's seeing the wheels *upon the earth* was intended to denote, that the vision related to the affairs of this world; and the wheels being said to be beside the living creatures, which attended to direct their motions, manifests, that all inferior creatures are, and move, and act, as the Creator, by the ministration of angels, directs and influences them: visible effects are managed and governed by invisible causes. *The appearance of the wheels*—That is, their colour, for it is plain that is here intended; and *their work*—Their workmanship, form, or figure, as the word *מְעֵשֶׂה* is repeatedly used, 1 Kings vii. 17, &c., all that was wrought, whether engraved or otherwise, was of one colour; *was like unto the colour of a beryl*—A gem of a bluish green; and called in the text here *Tarshish*, probably from the place whence it came. The colour intended is *azure*, or that of the blue sky mixed with a bright green: see Dan. x. 6. Probably the wisdom, justice, and goodness of God's providential government may be here signified by this beautiful colour of the wheels. *They four had one likeness*—They were the same for dimensions, colour, frame, and motion, to indicate that there is a consistency and uniformity in all the dispensations of Divine Providence. *Their appearance, &c., was as it were a wheel in the middle of a wheel*—This may be explained two ways; either, 1st, That there were smaller wheels connected with, and put in motion by the larger, an emblematical representation of the connection of causes and effects; or, 2d, That they crossed one another in the middle, to signify the unsearchableness of the divine dispensations, and the intricacy of the affairs of this world, which seem to cross and thwart each other; but yet all move under the superintendence of infinite wisdom, justice, and goodness.

Verses 17, 18. *When they went*—Namely, the wheels; *they went upon their four sides*—The wheels being supposed spherical as a globe, by an

they were dreadful; and their ^ε rings A. M. 3409.
were ^h full of eyes round about them B. C. 595.
four.

19 And ⁱ when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up.

^h Chap. x. 12; Zech. iv. 10.—ⁱ Chap. x. 16, 17.

exact framing of two wheels one in the other, the four semicircles, which were in two whole wheels, may well be taken for these four sides on which these wheels moved, and such a wheel will readily be turned to all points of the compass. An expressive emblem this of that divine providence which extends alike easily to every part and thing; and, like a wheel or globe, has no beginning, ending, or separation, but is a circumference including the whole of things, and equally acts more or less in every place and part. *And they turned, or returned, not when they went*—That is, they never returned, or went backward, till they came to the end of their course; but proceeded on in one straight course and unbent line of direction. So firm and sure are the methods, so unalterable and constant the purposes of God, and so invariable the obedience and observance of holy angels. So subject to the will of God are all second causes, and so surely does the Divine Providence always accomplish its ends. Thus God speaks of his word and decree, Isa. lv. 11: *It shall not return unto me void, but shall accomplish that which I please*. 'To return by the way that he went, is a proverbial speech, signifying a man's missing his aim, or not accomplishing his designs: see 1 Kings xiii. 9; 2 Kings xix. 33. *As for their rings, or fellos*—Namely, the circumference of the wheels; *they were so high that they were dreadful*—Their circuit was so vast as to impress a fear on the beholder. This implied the vast compass of providence, which, as we read, *Wisd. viii. 1, reacheth from one end to another mightily*, or, as St. Paul expresses it, *the height and depth both of the wisdom and knowledge of God, how unsearchable his judgments are, and his ways past finding out*, Rom. xi. 33. *And their wings were full of eyes round about them four*—That is, every one of the four wheels; and so were also the living creatures themselves: see chap. x. 12, to signify the great wisdom and foresight which direct all the dispensations of Divine Providence. How fitly do the wheels, their motion, their height, their eyes, and the form, appearance, motions, wings, and eyes of the living creatures express the height and depth, the unsearchableness, wisdom, and vigilance of the Divine Providence!

Verses 19-21. *When the living creatures went, the wheels went by them*—The living creatures and the wheels moved in concert, to show with what readiness and alacrity all the instruments of providence concur in carrying on its great designs and purposes; and that second causes here below act

A. M. 3409. 20 ^k Whithersoever the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them: ^l for the spirit ^o of the living creature *was* in the wheels.

21 ^m When those went, *these* went; and when those stood, *these* stood: and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ^o of the living creature *was* in the wheels.

22 ⁿ And the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their

^k Verse 12. — ^l Chap. x. 17. — ^o Or, of life. — ^m Verses 19, 20; Chap. x. 17. — ⁿ Or, of life. — ^o Chap. x. 1.

under the superintendence and conduct of God and his holy angels. *When the living creatures were lifted up, &c., the wheels were lifted up*—By the wheels being *lifted up* with the living creatures, may be signified, that the dispensations of God on earth, where the wheels were first seen, are connected with the things of heaven, and are all appointed and directed with a reference to the concerns of God's church, and of the spiritual and heavenly world. *Whithersoever the Spirit was to go*—Namely, the Spirit of God; *they went*—They punctually observed his conduct, and obeyed his influence. Their wills were directed by his will. *And the wheels were lifted up over against them*—Proportionably to the lifting up of the living creatures. The wheels, inferior agents, and second causes, act in unison with, and under the influence of, these angelic ministers of the divine will. *For the spirit of the living creatures was in the wheels*—Both the wheels and the living creatures were actuated by one and the same spirit. An undiscerned, yet divine, mighty, wise, and ever-living power and energy, influenced all, and governed all. *When those went, these went*—This is only a repetition of what is contained in the foregoing verse.

Verses 22-25. *And the likeness*—The appearance or resemblance; *of the firmament*—The expanse, as the word signifies. *Upon the heads of the living creatures*—And, of course, of the wheels connected with them; *was as the colour of the terrible crystal*—For splendour, purity, and solidity. All that was above these creatures and wheels was beautiful, majestic, and glorious, insomuch that none could behold it without being dazzled and astonished at it: it could not but impress the mind of every beholder with veneration, solemnity, and awe, and therefore it is said to be *terrible*. *And under the firmament*—Below, at a great distance; *were their wings straight*—That is, the living creatures stood with their wings stretched out, ready for motion. *The one toward the other*—Prepared to concur in all their motions and actings. *Every one had two, which*

wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 ^o And when they went, I heard the noise of their wings, ^p like the noise of great waters, as ^q the voice of the Almighty, the voice of speech, as the noise of a host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads, when they stood, and had let down their wings.

26 ^r And above the firmament that *was* over their heads *was* the likeness of a throne,

^o Chapter x. 5. — ^p Chapter xliii. 2; Daniel x. 6; Rev. i. 15. ^q Job xxxvii. 4; Psa. xxix. 3, 4; lxviii. 33. — ^r Chap. x. 1.

covered on this side and on that side—On the right hand and on the left. The sense seems to be the same with that of verse 11, denoting that two of the wings of each living creature were stretched upward, to express their readiness to obey the divine commands; and with the other two they covered their bodies: see note on verse 11. *And when they went*—Were executing the commands of God; *I heard the noise of their wings like the noise of great waters*—Denoting “the terribleness of the judgments which they were to execute upon Jerusalem and the whole Jewish nation.” *As the voice of the Almighty*—It resembled great and dreadful thunder. *The voice of speech like the noise of a host*—Like the confused murmur of an army, intending the army of the Babylonians. All these noises signified that the commands which God had given, or was now giving, to these ministering spirits, were of a dreadful nature. *When they stood*—When they presented themselves before God, having performed their office; *they let down their wings*—Put themselves in a posture of hearkening to God's voice, and as it were quietly waited to receive his commands. *And there was a voice, &c., when they stood*—The Vulgate seems to give the sense of this verse more exactly, thus: *Cum fieret vox super caput eorum, stabant et submittebant alas suas: when there was a voice over their heads they stood, &c., namely, in an attentive posture.*

Verses 26, 27. *Above the firmament was the likeness of a throne*—Namely, the throne of God. God having given his prophet emblems of his attendants and ministers, while he was coming forth in the chariot of his power and justice, to execute judgment, and of the mysterious dispensations of his providence toward his church and the world, he now proceeds to discover to him some glimpses of his divine glory. The prophet does not say that he saw a real throne, but only the *likeness of a throne*, emblematical, doubtless, of God's sovereign power and dominion over all creatures, whether in heaven or on earth. God is described in Scripture as *dwell-*

A. M. 3409. "as the appearance of a sapphire-
B. C. 595. stone: and upon the likeness of the
throne *was* the likeness as the appearance of a
man above upon it.

27 "And I saw as the colour of amber,
as the appearance of fire round about within
it, from the appearance of his loins even up-
ward, and from the appearance of his loins
even downward, I saw as it were the appear-

* Exodus xxiv. 10. —† Chapter viii. 2. —" Revelation iv. 3;
x. 1.

ing in light, and clothing himself with it. So the
throne of God is here described as made up of light
resembling the colours and brightness of a *sapphire-
stone*. And upon the likeness of the throne, as the
appearance of a man—"When Moses and the el-
ders saw the God of Israel, Exod. xxiv. 8, or the
glory of God, as the Targum explains it, they saw
no determinate figure, but an inconceivably resplen-
dent brightness, that they might not think God could
be represented by any image. But in this vision the
form and shape of a man are directly represented to
Ezekiel, as a prelude or figure of the incarnation." This,
indeed, was doubtless the ever-blessed and only-
begotten Son of God, who was in due time to as-
sume human nature, and in that nature to be the
visible image and representative of his invisible Fa-
ther, whom no man hath seen, or can see, 1 Tim. vi.
16; John i. 18. He had appeared to Isaiah in glory,
to constitute him a prophet, and he now appears to
Ezekiel for the same purpose: see note on Isaiah
vi. 1, and compare John xii. 37-41. He appears also
as the Lawgiver and King of Israel, to vindicate his
own honour, punish his rebellious subjects, and give
warning by his prophet, ere he executed his just but
severe indignation. And I saw as the colour of am-
ber—See note on verse 4. As the appearance of
fire—Said to be a fire infolding itself, verse 4. Round
about within it—Namely, within the amber, to sig-
nify that Christ's executing of judgment outwardly
proceeded from his zeal for the glory of God and
his indignation against sin. From the appearance
of his loins even upward—Denoting, as some in-
terpret it, his divine nature: and from the appear-
ance of his loins even downward—Signifying his
human nature. I saw, as it were, the appearance
of fire—The general sense seems to be, that Christ,
considered in his whole person, as God and man, is
full of indignation against sin, and sinners continu-
ing in sin, and is glorious in both his natures, and in
all his proceedings: see 2 Thess. i. 8. And it had
brightness round about—Majesty, justice, and un-
stained holiness shine round about him. In this
colour does Christ appear to the Jews; he that would

ance of fire, and it had brightness A. M. 3409
round about. B. C. 595.

28 "As the appearance of the bow that is
in the cloud in the day of rain, so *was* the
appearance of the brightness round about.

* This *was* the appearance of the likeness of
the glory of the LORD. And when I saw it,
"I fell upon my face, and I heard a voice of
one that spake.

* Chap. iii. 23; viii. 4. —" Chap. iii. 23; Dan. viii. 17; Acts
ix. 4; Rev. i. 17.

have visited them, clothed with the garments of sal-
vation, now put on the garments of vengeance, ex-
pressed by such metaphors.

Verse 28. As the appearance of the bow that is in
the cloud—The Hebrew future, יִהְיֶה, is here fre-
quentative, and should be rendered, *Is wont to be
in the cloud, in the day of rain, so was the appear-
ance of the brightness*—The meaning is, In the
brightness, or light, that was about what I saw, was
the appearance of the rainbow. The rainbow, as
we learn from Gen. ix. 12, &c., was appointed as a
sign or symbol of God's covenant of mercy with
men: therefore an appearance of a rainbow in this
vision signified that amidst his severe judgments
God would remember mercy, and not forget his
covenant with Abraham, Isaac, and Jacob; one part
of which was, that their posterity should not become
extinct, but should always remain; so that this ap-
pearance gave an assurance that the Jewish nation
should not be wholly destroyed, though it should
suffer very grievous judgments. And inasmuch as
this vision was an evident representation of the
Word that *was* to be made flesh, whose incarnation
was to be the foundation of God's covenant of
mercy with mankind, a rainbow, the symbol and
token of mercy, was a very fit attendant on such a
glorious vision. This was the appearance of the
likeness of the glory of the Lord—This is a descrip-
tion of that glorious vision wherein Jehovah appeared
to me, and whereby he made manifest his attributes
and perfections. The prophet terms it, not the ap-
pearance of the glory, but of the likeness of the glory.
&c., because the full discovery of the glory of God to
any human creature is not consistent with the state
of mortality, Exod. xxxiii. 20-23, but is reserved for
the life to come, 1 Cor. xiii. 12; 1 John iii. 2. And
when I saw it I fell upon my face—Through a re-
verential sense of God's majesty, and his own frailty
and meanness; or struck down with fear and
astonishment before such glory. And I heard a
voice of one that spake—They that are first humbled
are most prepared to hear the voice of God, whether
of instruction or consolation, Matt. v. 4, and xi. 28.

CHAPTER II.

Ezekiel, being prepared by his vision, is here, (1,) Ordained a prophet to deliver God's messages to the Jewish captives in Chaldea, represented as very stubborn and rebellious, 1-5. (2,) He is cautioned not to be afraid of them, however mischievous, 6. (3,) Instructed to declare to them precisely what God should dictate to him, which is represented by a roll full of mournful contents given him to eat, 7-10.

A. M. 3409. B. C. 595. **AND** he said unto me, Son of man, ^astand upon thy feet, and I will speak unto thee.

2 And ^bthe spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious ¹nation that hath rebelled against me: ^cthey and their fathers have transgressed against me, even unto this very day.

4 ^dFor they are ²impudent children and stiff-hearted. I do send thee unto them; and

thou shalt say unto them, Thus saith **A. M. 3409.**
the Lord God. **B. C. 595.**

5 ^eAnd they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet ^fshall know that there hath been a prophet among them.

6 ¶ And thou, son of man, ^gBe not afraid of them, neither be afraid of their words, though ³briers ^hand thorns be with thee, and thou dost dwell among scorpions: ⁱbe not afraid of their words, nor be dismayed at their looks, ^kthough they be a rebellious house.

7 ^lAnd thou shalt speak my words unto

^a Dan. x. 11.—^b Chap. iii. 24.—^c Heb. nations.—^d Jer. iii. 25; Chap. xx. 18, 21, 30.—^e Chap. iii. 7.—^f Heb. hard of face.—^g Chap. iii. 11, 26, 27.—^h Chap. xxxiii. 33.

^e Jer. i. 8, 17; Luke xii. 4.—^g Or, rebels.—^h Isa. ix. 18; Jer. vi. 28; Micah vii. 4.—ⁱ Chapter iii. 9; 1 Peter iii. 14.
^k Chap. iii. 9, 26, 27.—^l Jer. i. 7, 17.

NOTES ON CHAPTER II.

Verses 1, 2. *And he*—Who sat upon the throne, the Son of God, whose messenger Ezekiel is here appointed to be to the Jewish captives now in Chaldea; *said unto me, Son of man*—A title ninety-five times, at least, given to Ezekiel, in this prophecy, in order, as most commentators suppose, to put him in mind of his frailty and mortality, and to keep him humble, amidst so many divine visions and revelations vouchsafed him from God: see *Psa. viii. 4. Stand upon thy feet*—Arise, fear not, and put thyself into a posture of attending to what I shall say to thee. And with this command God sent forth a power, enabling him to arise and stand. *And the spirit entered into me*—The same spirit which actuated the living creatures and the wheels; *when he spake unto me*—While he was speaking the words, or, as soon as they were spoken.

Verses 3-5. *I send thee to the children of Israel*—God had for many ages been sending to them his servants the prophets, but to little purpose: they were now sent into captivity for abusing God's messengers; and yet even there God raises up and sends a prophet among them, to try if their ears were open to receive instruction, now they were holden in the cords of affliction. *To a rebellious nation*—Hebrew, *גוים*, nations, the prophet's commission extending to the dispersed Israelites, as well as the captive Jews, as also to the Jews still in Judea, to whom most of his predictions and reproofs related, and whom his writings would reach, in the order of Divine Providence. *They and their fathers have transgressed against me*—From age to age they had rebelled against him, and were now as much inclined to do so as ever. *They are impudent children, and stiff-hearted*—The Hebrew, *קשין לב*, פנים וחזק, may be more significantly rendered,

They are children impudent in their countenance, and hardened in their hearts. "They are so far hardened in their wickedness as to have cast off all shame, and even the very outward show of modesty." *And whether they will hear, &c.*—Whether they will regard what is said by thee or not, *they shall know that there hath been a prophet, &c.*—They that obey shall know by the good I will do them; those that will not, by the evil which I will bring upon them. So that the event, answering to thy predictions, shall render thy authority unquestionable, and them inexcusable for not hearkening to the warnings thou hast given them.

Verses 6-8. *And thou, be not afraid of them*—"The prophets and messengers of God are often exhorted to take courage, and are promised a proportionable assistance in the discharge of their office, without fearing any man's person, or standing in awe of any man's greatness."—Lowth. *Neither be afraid of their words*—Their accusations, threats, or whatever else a malicious heart can suggest to the tongue. *Though briers and thorns be with thee*—Though thou art among such as study to vex and torment thee. Briers, usually running up among thorns, are a very fit emblem of the frowardness and keenness of sinners against God and his prophets, and therefore wicked and persecuting men are often denoted by this expression in the prophetic writings. *And thou dost dwell among scorpions*—Among men that are malicious and revengeful, and as dangerous and hurtful as the worst of serpents. *Nor be dismayed at their looks*—Wherewith they would brow-beat thee. They that would do any thing to purpose in the service of God, must not fear the faces of men. *And thou shalt speak my words unto them*—Do not forbear or desist from speaking to them what I have given thee in charge to speak,

A. M. 3409. them, ^m whether they will hear, or
B. C. 595. whether they will forbear: for they
are ⁴ most rebellious.

8 But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house; open thy mouth, and ^a eat that I give thee.

^m Verse 5.—⁴ Heb. rebellion.—^a Rev. x. 9.

let them threaten and behave as they will, for thou shalt not receive any hurt from them, whether they pay regard to thee as a prophet or not. *But thou, hear what I say unto thee*—Obey when thou hearest. Those that would speak from God to their fellow-creatures, must be sure first to hear from God themselves, and then must be obedient to his voice. *Be not thou rebellious, &c.*—That is, do not refuse to go on this errand, or to deliver the message where-with I send thee; do not fly off, as Jonah did, for fear of offending thy countrymen. If ministers, whose office it is to reprove sinners, connive at sin, and gratify sinners, either not showing them their wickedness, or not setting before them the fatal consequences of it, for fear of displeasing them, and exposing themselves to their ill will, they hereby make themselves partakers of their guilt, and are rebellious like them. If people will not do their duty in reforming, yet let ministers do theirs in re-proving, and this will yield them comfort on reflection, whatever the success may be. *Open thy mouth, and eat that I give thee*—Receive into thy mind and heart, meditate upon, and digest the things which I reveal to thee. God's words were to sink into him,

9 ¶ And when I looked, behold, ^o a ^a hand ^a was sent unto me; and lo, ^p a ^a roll of a book ^a was therein;
A. M. 3409.
B. C. 595.

10 And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and wo.

^o Chap. viii. 3; Jer. i. 9.—^p Chap. iii. 1.

that he might faithfully deliver them to others. The knowledge of divine truths is often expressed in Scripture by the metaphors of eating, digesting, and being nourished by bodily food: see Isa. lv. 1, 2; John vi. 27.

Verses 9, 10. *Behold a hand was sent unto me*—I saw a hand stretched out toward me, as from that divine person who appeared to me in the shape of a man. *And lo, a roll of a book was therein*—Where-in were contained the contents of the following prophecy. *And he spread it before me*—That I might understand the contents of it. *And it was written within and without*—The ancient books were rolled on cylinders of wood or ivory, and usually the writing was only on the inside; but this was written on both sides, both that which was innermost when it was rolled up, and on the outside also, which signified that the prophecy contained a long series of events. *And there was written therein lamentations, and mourning, and wo*—It contained predic-tions and revelations of impending calamities, and divers terrible judgments coming on the Jewish nation, and giving great cause for bitter sorrow and lamentation.

CHAPTER III.

In this chapter we have the further preparation of the prophet for the work to which God called him. (1.) His eating of the roll that was presented to him in the close of the foregoing chapter, 1-3. (2.) Further instructions and encouragements are given him, to the same purpose with those in the foregoing chapter, 4-11. (3.) Amidst great rushing and noise, and in much perplexity and anguish, he is carried by a mighty impulse of God's Spirit to those that were to be his hearers, 12-15. (4.) A further explication of his office and business as a prophet is given him, under the similitude of a watch-man, 16-21. (5.) In a new vision, similar to the former, he is ordered to go and shut himself up in his house, and is struck dumb, and informed that God would restrain or restore his speech as he pleased, 22-27.

A. M. 3409. **M**OREOVER he said unto me,
B. C. 595. Son of man, eat that thou find-
est; ^a eat this roll, and go speak unto the house
of Israel.

^a Chapter

NOTES ON CHAPTER III.

Verses 1-3. *Son of man, eat that which thou find-est*—Chaldee, *that which is given thee. Eat this roll*—Receive into thy mind and heart, as certain and important truth, what is written therein: see note on chap. ii. 8, 9. *So I opened my mouth, &c.*—

2 So I opened my mouth, and he ^a caused me to eat that roll.
A. M. 3409.
B. C. 595.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this

ii. 8, 9.

In my vision I thought I readily complied with God's command, and ate the roll which he ordered me to eat. This was a sort of symbolical introduction of Ezekiel to the prophetic office, whereby he was fitted for, and enabled to discharge it. Thus Isaiah was in a vision fitted for it, by having his

A. M. 3409. roll that I give thee. Then did I ^beat
B. C. 595. *it*; and it was in my mouth ^cas
honey for sweetness.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them.

5 For thou *art* not sent to a people ¹of a strange speech and of a hard language, *but* to the house of Israel;

6 Not to many people ²of a strange speech and of a hard language, whose words thou canst not understand. ³Surely, ^dhad I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel will not hearken unto thee; ^efor they will not hearken unto me: ^ffor all the house of Israel *are* ⁴impudent and hard-hearted.

8 Behold, I have made thy face strong against

^b Revelation x. 9; Jer. xv. 16.—^c Psal. xix. 10; cxix. 103.
¹ Heb. deep of lip, and heavy of tongue, and so Verse 6.—² Heb. deep of lip, and heavy of language.—³ Or, If I had sent thee, &c., would they not have hearkened unto thee?—^d Matt. xi. 21, 23.
^e John xv. 20.

mouth touched with a live coal, taken from the altar by one of the seraphim; and Jeremiah, by having his mouth touched seemingly by the hand of God. *And he said, Cause thy belly to eat*—The mouth is the proper instrument for eating, but when food is digested, the belly is said to eat. As the belly often signifies in Scripture the mind, or secret thoughts, the expression here denotes the laying up this prophecy in his memory, and thoroughly considering and laying to heart its contents. *And it was in my mouth as honey for sweetness*—I took delight in having God's secret counsels communicated to me, and in delivering his commands to my brethren; and was pleased with the hopes of being an instrument of the conversion and amendment at least of some of them. But when he afterward understood of what heavy tidings he was to be the messenger, and what predictions and denunciations of divine judgments and wrath he was to deliver to the people, and that he would be hated and persecuted on this account, his mind was filled with grief and anguish. Thus when St. John took the little book out of the angel's hand, and ate it up, (Rev. x. 10,) though at first it was sweet as honey in his mouth, as soon as he had eaten it his belly was bitter; on which Bishop Newton remarks, "The knowledge of future things at first was pleasant, but the sad contents of the little book afterward filled his soul with sorrow."

Verses 5-8. *Thou art not sent to a people of a strange speech*—It would be a great addition to the burden of thy office if thou wert sent, as Jonah was, as a prophet to a foreign nation, and to a people whose language thou couldest not understand, nor they thine. *Not to many people of a strange speech,*

their faces, and thy forehead strong ^{A. M. 3409.}
against their foreheads. ^{B. C. 595.}

9 ¶ As an adamant, harder than flint have I made thy forehead: ^bfear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover he said unto me, Son of man, all my words that I shall speak unto thee receive in thy heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, ⁱThus saith the Lord God; whether they will hear, or whether they will forbear.

12 Then ^kthe spirit took me up, and I heard behind me a voice of a great rushing, *saying*, Blessed *be* the glory of the Lord from his place.

13 *I heard* also the noise of the wings of the living creatures that ⁵touched one another, and

^f Chapter ii. 4.—^g Heb. stiff of forehead and hard of heart. ^h Isa. i. 7; Jer. i. 18; xv. 20; Micah iii. 8.—ⁱ Jer. i. 8, 17; Chapter ii. 6.—^j Chapter ii. 5, 7; Verse 27.—^k Verse 14; Chapter viii. 3; 1 Kings xviii. 12; 2 Kings ii. 16; Acts viii. 39.
^l Heb. kissed.

&c.—God seems, as it were, to hint here that the time would come when he should order his messengers to go to many people of a strange speech, and should find those who would obey him in this. The apostles, evangelists, and other first preachers of the gospel, were sent to such a people, or rather to all nations, however difficult and strange their language was. *Surely, had I sent thee to them, they would have hearkened, &c.*—And yet, in all appearance, even a strange nation, who could not understand thy words plainly, or without the greatest difficulty, would have hearkened to thy preaching sooner than the house of Israel, so corrupt are they become. *Behold, I have made thy face strong, &c.*—Do but thou obey me in what I command thee, and I will give thee courage and firmness proportionable to the hardness and insolence of those thou hast to deal with.

Verses 11-13. *Go to them of the captivity*—Namely, those made captives with thyself in the reign of King Jehoiachin. *Then the spirit took me up*—Carried me from the place where I was before, when I saw the vision mentioned chap. i. 3, 4, to my countrymen and fellow-captives. *And I heard behind me a voice of a great rushing*—Emblematical, probably, of the great commotions and troubles he was to foretel, and which were to ensue. Or he means a great sound, arising from many articulate voices joined together, and pronouncing the following words: *Blessed be the glory of the Lord*—Praised be the gloriously holy and just God, or adored be the displays of his glory in all his dispensations. This sound seems to have been that of a chorus of angels, approving of and celebrating the judgments

A. M. 3409. the noise of the wheels over against
B. C. 595. them, and a noise of a great rushing.

14 So ¹ the spirit lifted me up, and took me away, and I went ⁶ in bitterness, in the ⁷ heat of my spirit; but ^m the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib, that dwelt by the river of Chebar, and ⁿ I sat where they sat, and remained there astonished among them seven days.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 ° Son of man, I have made thee ^p a watch-

¹ Verse 12; Chapter viii. 3.—⁶ Heb. *bitter*.—⁷ Heb. *hot anger*.—^m 2 Kings iii. 15; Chapter i. 3; viii. 1; xxxvii. 1. ⁿ Job ii. 13; Psa. cxviii. 1; Jer. xxiii. 9; Hab. iii. 16.

of God; from his place—"Whatever place God honours with his especial presence is equivalent to his temple, and there the angels always attend upon his Divine Majesty to give him the honour due unto his name: see Gen. xxviii. 13-19. The words imply, that though God should forsake his temple, and destroy the place that was called by his name, yet his presence would make a temple of every place, and multitudes of the heavenly host would always be ready to do him service." Also the noise of the wings of the living creatures, and of the wheels over against them—To signify that both angels and all inferior instruments were busy at work to execute judgment according to their commission; and that the wheels of providence moved in concert with the wings of the living creatures, or the efforts of angels, to accomplish the divine purposes.

Verse 14. *So the spirit lifted me up and took me away—Caught me up into the air*, and carried me, (as Philip was carried away from the eunuch,) and brought me to the place where I was to deliver my message, the place where the captive Jews were settled in great numbers: compare 1 Kings xviii. 12; 2 Kings ii. 16; Acts viii. 39. *I went in bitterness, &c.*—I went in grief and anguish of mind, on account of the grievous things I was to declare to them, and the offence I foresaw I should give, and the opposition and ill treatment I should meet with. *But the hand of the Lord was strong upon me—Urging and impelling*, as well as empowering me to execute my commission.

Verse 15. *Then I came to them of the captivity—To those of my countrymen who were captives, at Tel-abib.* The prophet was before at some distance from this place, though on the same river, and these therefore must have been a distinct colony of captives from those mentioned chap. i. 1, 3: see verse 23 of this chapter. *And I sat where they sat*—This translation is according to the Vulgate, *sedē, ubi illi sedebant*. But Bishop Newcome renders the Hebrew, *I dwell where they dwell*; that is, I took up my residence among them; and remained there astonished seven days—"Having my spirit wholly

man unto the house of Israel: there—A. M. 3409.
fore hear the word at my mouth, and B. C. 595.
give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man ^a shall die in his iniquity; but his blood will I require at thy hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; ^r but thou hast delivered thy soul.

° Chapter xxxiii. 7, 8, 9.—^p Isaiah lii. 8; lvi. 10; lxii. 6; Jer. vi. 17.—^a Chap. xxxiii. 6; John viii. 21, 24.—^r Isaiah xlix. 4, 5; Acts xx. 26.

cast down and amazed, under the apprehension of these terrible judgments, which were to come upon my nation, and of which I was to be the messenger: see the margin. *Seven days* was the space of time appointed for mourning.—Lowth. But the Vulgate, instead of *astonished*, reads *mærens, mourning*; and some render the clause, *I remained there among them solitary seven days*: supposing the meaning to be, that the prophet stayed that time among them, without saying any thing particular to them, or acquainting them that he was appointed to the prophetic office, in order that he might observe their actions and manner of life, and so might the better know how to address them in the discharge of his office, and what reproofs it would be most proper to give them.

Verses 16-19. *And at the end of seven days—During which time the prophet had sufficient opportunity to observe their manners and prevailing vices; the word of the Lord came to me—Informing me more particularly what my office was, and what the duty of that office.* Son of man, I have made thee a watchman, &c.—Prophets have the title of watchmen given them; because, like watchmen placed on towers to discern and give notice of any dangers that may be approaching, they, by their prophetic spirit, were enabled to foresee the evils coming upon the ungodly, and were bound to give people timely notice, that they might avoid them by true repentance and reformation. *When I say—By the threatenings of my word, or by my spirit exciting thee to give seasonable and necessary reproofs and warnings; unto the wicked—Any wicked person whatever, poor or rich, mean or mighty. Thou shalt surely die—Both temporally and eternally, unless thy sincere repentance prevent this destruction; and thou givest him not warning—As thy office indispensably requires thee to do; the same wicked man shall die in his iniquity—Shall depart this life in a state of sin and guilt, and be condemned to those punishments to which temporal death translates sinners; for his ignorance will not procure him impunity. But his blood will I require at thy hand—*

A. M. 3409.
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20 Again, When a ^arighteous man doth turn from his ^arighteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thy hand.

21 Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.

22 ¶ ^a And the hand of the LORD was there upon me; and he said unto me, Arise, go forth ^a into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and behold, ^a the glory of the LORD

stood there, as the glory which I ^a saw by the river of Chebar: ^a and I fell on my face.

24 Then ^a the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thy house.

25 But thou, O son of man, behold, ^b they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them:

26 And ^c I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them ^a a reprover: ^d for they *are* a rebellious house.

27 ^e But when I speak with thee, I will open thy mouth, and thou shalt say unto them, ^f Thus saith the Lord God; He that heareth, let him hear; and he that forbeareth, let him forbear: ^g for they *are* a rebellious house.

^a Chapter xviii. 24; xxxiii. 12, 14.—^b Heb. *righteousnesses*.
^c Verse 14; Chapter i. 3.—^d Chap. viii. 4.—^e Chap. i. 28.
^f Chap. i. 1.—^g Chap. i. 28.—^h Chap. ii. 2.—ⁱ Chap. iv. 8.

^a Chap. xxiv. 27; Luke i. 20, 22.—^b Heb. *a man reproving*.
^c Chap. ii. 5, 6, 7.—^d Chap. xxiv. 27; xxxiii. 22.—^e Verse 11.—^f Verses 9, 26; Chapter xii. 2, 3.

"Thou shalt be accountable for the loss of his soul, just as a man's blood is laid to the charge of him who is any way accessory to his death." Yet if thou warn the wicked, and he turn not—But still go on in his trespasses, unawakened and unreformed; he shall die, but thou hast delivered thy soul—Thou shalt be clear from the guilt of being accessory to his destruction.

Verses 20, 21. Again, When a righteous man—One truly righteous, and devoted to the love and service of God in heart and life; one whose person is justified, whose nature is renewed, and whose practice is conformed to God's holy will; doth turn from his righteousness and commit iniquity—Which the Scriptures show to be very possible, and experience and observation demonstrate to be a case not uncommon. And I lay a stumbling-block before him—Such a temptation to sin as he might have resisted, but to which, nevertheless, he yielded, and by which he was overcome. The word ככשול, here rendered stumbling-block, sometimes signifies ruin, as chap. xviii. 30. Therefore some render this clause, And I cause iniquity to become his ruin; he shall die—Shall perish in his sin; and his righteousness shall not be remembered—Shall be of no advantage to him; shall stand him in no stead for the preventing of punishment. But his blood will I require at thy hand—See on verse 18. Nevertheless if thou warn the righteous man—That he may not be drawn aside by bad examples, or any other temptation, to forsake the ways of piety and virtue. And he doth not sin—But continues conscientiously to walk in God's ordinances and commandments blameless. He shall surely live—In the favour of God here, and in his kingdom hereafter. Also thou hast delivered thy soul—Both the warner and the warned escape destruction.

Verses 22-27. And the hand of the Lord was there upon me—Namely, at Tel-abib. I felt a divine power acting upon me as before: see on chap. i. 3. And he said, Arise, go forth into the plain—Withdraw from the multitude, and retire to a place more private, and fit for contemplation, and the reception of divine communications. Then I arose—As I was commanded; and the glory of the Lord stood there—The same glorious vision and representation of God's majesty, which I had seen before, (chap. i. 28,) were manifested to me again. Then the spirit entered into me—The spirit, power, or influence of God came upon me in an extraordinary manner; and set me upon my feet—Raised me up after I had fallen on my face; and spake with me—This should be rendered, And he spake with me, for the verb ירברב is in the masculine gender. The spirit or power, which now entered into him, is distinguished from the divine glory, or Shechinah, which the prophet saw, as it is also very plainly chap. ii. 2. And said, Go, shut thyself within thy house—From public view, and to receive further instructions. Or, as some think, symbolically to represent the siege of Jerusalem. Behold, they shall put bands upon thee—The LXX. read ἵνα δέδωται ἐπὶ σε δεσμοί, καὶ ἀσσοῦσι σε ἐν αὐτοῖς, bands shall be put upon thee, and they shall bind thee with them. So also the Vulgate. Some think this was done by the captive Jews at Tel-abib, and that they bound him as a criminal, and disturber of the peace, in order to the punishing of him. Others suppose his domestics bound him, as thinking him out of his right mind. But it is more probable, comparing this passage with chap. iv. 8, that the meaning is, as Bishop Newcome observes, that his friends or servants bound him by his order; namely, more fully to express the shutting up of the Jews in Jerusalem by the siege. And thou shalt not

go out among them—Thou shalt not go abroad among the people, but continue thus shut up. And thou shalt be dumb—For some space of time I will withhold revelations from thee, and thou shalt say nothing to the people by way of admonition or reproof. For they are a rebellious house—They are an obstinate, refractory people, who will give no heed to thy words. But when I speak with thee—Or, when I have spoken to thee; that is, revealed to thee the knowledge of what is to come, or have communicated to thee what I intend to be declared to them;

I will open thy mouth—Give thee the power of speaking such things to them as it is my pleasure should be set before them. He that heareth, let him hear—This is the last warning I shall give them, and they must take it as such, and either give heed to and obey what is said to them, and so avoid the impending evil; or neglect it at their peril, and take the consequence which shall follow. These words, it seems, were spoken to Ezekiel only, and are not any part of the message which he was to deliver to the people.

CHAPTER IV.

In this chapter, to try the faith of those Jewish captives who regarded Jerusalem with affection and a pious disposition, and to rebuke the presumption of those false prophets and their votaries, who expected a speedy return to it, Ezekiel, by a figure, warns them of its approaching calamities. (1.) He represents the close siege of it, and the fortifications that should be raised against it, by besieging a portraiture of it, lying three hundred and ninety days on his left, and forty on his right side, thus declaring of how long continuance those sins were, which God visited upon that people, 1-8. (2.) The famine which should rage in the city and among the captives is represented by his eating coarse bread, baked in a very mean and disagreeable manner, so long as this typical representation lasted, 9-17.

A. M. 3409. B. C. 595. **THOU** also, son of man, take thee a tile, and lay it before thee, and portray upon it the city, even Jerusalem.

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ¹ battering rams against it round about.

3 Moreover take thou unto thee ² an iron pan, and set it for a wall of iron between thee and

the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. ^{A. M. 3409. B. C. 595.} ^a This shall be a sign to the house of Israel.

4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

¹ Or, chief leaders, Chap. xxi. 22.—² Or, a flat plate, or, slice.

^a Chap. xii. 6, 11; xxiv. 24, 27.

NOTES ON CHAPTER IV.

Verse 1. *Take a tile, &c., and lay it before thee*—The prophets often foreshadowed impending judgments by significant emblems, which usually strike more powerfully than words. So Jeremiah was commanded to go down to the potter's house, and observe how frequently vessels were marred in his hands, (chap. xviii.) and to take one of those earthen vessels and break it in the sight of the elders of the Jews, (chap. xix.) that they might thereby be sensibly taught the greatness of God's power, and their own frailty. So here God commands Ezekiel to take a tile, or such a slate as mathematical lines, or figures, are usually drawn upon, and there to make a portraiture of Jerusalem, thereby to represent it as under a siege. We may observe, that God often suited prophetic types and figures to the genius and education of the prophets themselves: so the figures which Amos makes use of are generally taken from such observations as are proper to the employment of a shepherd, or a husbandman. Ezekiel had a peculiar talent for architecture, therefore several of his representations are suitable to that profession. And they that suppose the emblem here made use

of to be below the dignity of the prophetic office, may as well accuse Archimedes of folly for making lines in the dust: see Lowth.

Verses 2, 3. *And lay siege against it*—Make a portraiture of a siege, and of such warlike instruments as are used in sieges, figuring every thing just as when an army lies before a place with an intention of taking it. *Moreover, take thou an iron pan*—Or rather, *an iron plate*, probably such as cakes were baked on. "This," says Bishop Newcome, "may denote the strong trenches of the besiegers, or their firmness and perseverance in the siege; or, according to others, that there was an iron wall between the besieged and God, whom the prophet represented;" namely, the sins of the people, which separated between them and God, and prevented him from showing them mercy.

Verses 4-6. *Lie thou also, &c.*—"In his own house, chap. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office, during that part of each day, when the people were likely to observe his conduct."—Bishop Newcome. *Upon thy left side*—The left side, as being the least respectable, signified Israel, or the

A. M. 3409. 5 For I have laid upon thee the
B. C. 595. years of their iniquity, according to
the number of the days, ³ three hundred and
ninety days: ^b so shalt thou bear the iniquity
of the house of Israel.

6 And when thou hast accomplished them,
lie again on thy right side, and thou shalt bear
the iniquity of the house of Judah forty days:
I have appointed thee ⁴ each day for a year.

7 Therefore thou shalt set thy face toward

^a About B. C. 975. Beginning from 1 Kings xii. 13; ending
about B. C. 585.

ten tribes: the right side, as being most honoured,
the tribes of Judah and Benjamin; or, as it is gene-
rally expressed, the kingdom of Judah. Ezekiel's
lying on one side for a long time together, signified
the great patience of God in bearing with the sins of
Israel. *And lay the iniquity of the house of Israel
upon it: according to the number of the days, &c.*
—From the days that I shall order thee to lie upon
thy left side thou shalt understand how many years
I have borne with their iniquity, for each day was
to signify a year: see verse 6. *Thou shalt bear
their iniquity*—Thou shalt, in the way of a sign or
symbol, suffer for their iniquity, namely, in lying so
long upon one side. Or, thou shalt presignify the
punishment which they shall bear. *For I have laid
upon thee the years of their iniquity*—This verse
explains the former: I have pointed out the number
of years wherein apostate Israel sinned against me.
*According to the number of days, three hundred and
ninety days*—"This number of years will take us
back, with sufficient exactness, from the year in
which Jerusalem was sacked by Nebuchadnezzar to
the first year of Jeroboam's reign, when national
idolatry began in Israel."—Bishop Newcome. Some,
however, rather suppose that the years are meant
which intervened between the falling of Solomon
into idolatry, and the carrying away of the ten tribes
by Shalmanezar, at which time they entirely ceased
to be a nation or people of themselves, and were
wholly dispersed and mixed with other nations.
Thou shalt bear the iniquity of Judah forty days—
So many years there were from the time when King
Josiah entered into a solemn covenant to serve and
worship God, (from whence their future idolatry re-
ceived a great aggravation,) to the destruction of the
city and temple. *I have appointed thee each day
for a year*—Days frequently stand for years in the
prophetical accounts of time.

Verses 7, 8. *Thou shalt set thy face toward the
siege of Jerusalem*—Thou shalt look toward Jeru-
salem, or toward the portraiture of it upon the tile,
with a threatening countenance, as men do toward
the city which they are besieging. *And thine arm
shall be uncovered*—Or, *stretched out*, as the Vulgate
reads it. Their habits were anciently so contrived,
that their right arms were disengaged from their
upper garments, that they might be the more ready
for action. So ancient statues and coins represent

the siege of Jerusalem, and thine arm A. M. 3409.
B. C. 595.
shall be uncovered, and thou shalt
prophesy against it.

8 ° And behold I will lay bands upon thee,
and thou shalt not turn thee ⁵ from one side to
another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee wheat, and
barley, and beans, and lentils, and millet,
and ⁶ fitches, and put them in one vessel, and
make thee bread thereof, *according to the*

^b Num. xiv. 34.—⁴ Hebrew, *a day for a year, a day for a year.*
^c Chap. iii. 25.—⁵ Heb. *from thy side to thy side.*—⁶ Or, *spelt.*

heroes with their right arms bare, and out of the
sleeves of their garments. Thus God is said to *make
bare his arm*, Isa. lii. 10, where he is represented as
subduing his adversaries, and bringing salvation to
his people. *And thou shalt prophesy against it*—
Thou shalt signify by these signs what shall happen
to it. *And, behold, I will lay bands upon thee*—See
chap. iii. 25. God is said to do what was done in
consequence of his command. *And thou shalt not
turn thee from one side to another*—This may mean,
that the Lord would powerfully enable, and even
constrain him to lie quietly in the posture appointed
him, till the days were accomplished, in the sense
explained in note on verse 4, this being intended to
signify that the Chaldeans should continue the
siege, and should be, as it were, fixed and fastened
there, as by bonds, till the city was taken. This evi-
dently seems to have been a real transaction, and
not a vision, otherwise it does not appear how it
could have been a sign to the people; for how could
any thing be a sign to them, of which they were not
eye-witnesses? *Till thou hast ended the days of
thy siege*—"The three hundred and ninety days,
mentioned verses 5 and 9, it seems, were designed,
not only to signify the years of Israel's sin, but the
continuance of the siege of Jerusalem. That siege
lasted, from the beginning to the end of it, seventeen
months, as appears from 2 Kings xxv. 1-4. But the
king of Egypt, coming to relieve the city, was the
occasion of raising the siege for some time, as ap-
pears from Jer. xxxvii. 3. So that it may reason-
ably be gathered from the authority of the text, joined
to the circumstances of the story, that the siege last-
ed about thirteen months, or three hundred and
ninety days."

Verse 9. *Take thou also wheat and barley, &c.*—
In times of scarcity it is usual for people to mix a
great deal of the coarse kinds of grain with a little
of the better sort, to make their provisions last the
longer. This Ezekiel was commanded to do, to sig-
nify the scarcity, and the coarse fare the inhabitants
should have in the siege of the city. *Three hun-
dred and ninety days thou shalt eat thereof*—During
which time the siege lasted: see verse 8. The forty
days, mentioned verse 6, seem not to be brought into
this account. These, denoting Judah's sin of forty
years' continuance, being superadded to the three
hundred and ninety days of the siege, may signify

A. M. 3409. number of the days that thou shalt
B. C. 595. lie upon thy side; three hundred and
ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall*
be by weight, twenty shekels a day: from time
to time shalt thou eat it.

11 Thou shalt drink also water by measure,
the sixth part of a hin: from time to time shalt
thou drink.

12 And thou shalt eat it *as* barley cakes, and
thou shalt bake it with dung that cometh out
of man, in their sight.

13 And the LORD said, Even thus ^d shall
the children of Israel eat their defiled bread

^d Hos. ix. 3.—^e Acts x. 14.—^f Exod. xxii. 31; Lev. xi. 40;
xvii. 15.—^g Deut. xiv. 3; Isa. lxx. 4.

the days spent in spoiling and desolating the city
and temple, and carrying away the remnant of the
people. Jerusalem was taken on the ninth day of
the fourth month, Jer. lii. 6; and on the tenth day
of the fifth month the temple was burned, verse 12;
and so we may reasonably conjecture by the eigh-
teenth of that month, which was the fortieth from
the taking of the place, the whole city was burned,
and the few Jews who were left were carried into
captivity: see Lowth.

Verses 10–12. *And thy meat shall be by weight
twenty shekels, &c.*—In sieges it is common to stint
every one to a certain allowance, by which means
they can guess how long their provisions will last:
twenty shekels is but ten ounces; a short allowance
for a day's sustenance. *From time to time shalt
thou eat of it*—This shall be thy daily allowance
during the whole three hundred and ninety days.
Thou shalt drink also water by measure—In sieges
it is usual for the enemy to cut off the water from
coming into the cities which they besiege, as much
as they can, which produces a scarcity of it; *the
sixth part of a hin*—Which is about a pint and a
half of our measure. *Thou shalt eat it as barley
cakes*—Such as people make in haste, when they
have not time for preparing a set meal: see Exod.
xii. 39. This represents the hurry and disorder
which would be occasioned by the siege. *And thou
shalt bake it with dung*—To signify the scarcity of
all kinds of fuel. Sir J. Chardin, in his MS. quoted
by Harmer, tells us, “the eastern people always
used cow-dung for baking, boiling a pot, and dressing
all kinds of victuals that are easily cooked; espe-
cially in countries that had but little wood.” And
D’Arvieux, “complaining that one sort of Arab bread
smells of smoke, and tastes of the cow-dung used in
baking it, informs us, that the peasants often make
use of the same fuel, and that all who live in villages
where there is not plenty of wood, are very careful
to stock themselves with it; the children,” he says,
“gather up the dung, and clap it against a wall to
dry, from whence the quantity that is necessary for
baking, or warming themselves, is taken from time

among the Gentiles, whither I will ^{A. M. 3409.}
drive them. ^{B. C. 595.}

14 Then said I, “Ah Lord God! behold,
my soul hath not been polluted: for from my
youth up even till now have I not eaten of
^f that which dieth of itself, or is torn in pieces;
neither came there ^g abominable flesh into my
mouth.

15 Then he said unto me, Lo, I have given
thee cow's dung for man's dung, and thou shalt
prepare thy bread therewith.

16 ¶ Moreover he said unto me, Son of man,
behold, I will break the ^h staff of bread in
Jerusalem: and they shall ⁱ eat bread by weight,

^h Lev. xxvi. 26; Psal. cv. 16; Isa. iii. 1; Chap. v. 16; xiv. 13.
ⁱ Verse 10; Chap. xii. 19.

to time.”—Harmer, chap. iv. observ. 20, vol. i. Ac-
cording to Dathius, quoted by Bishop Newcome, the
dung of camels, as well as that of cows or oxen, was
also “often used by the easterns as fuel for preparing
their food.” But the command here given to the
prophet, to use human dung, expressed the greatest
necessity, and was terribly significant of the extrem-
ities which the inhabitants of Jerusalem should un-
dergo during the siege, no nation making use of that
offensive kind of fuel.

Verse 13. *Even thus shall the children of Israel
eat their defiled bread among the Gentiles*—The
prophet, speaking above of eating and drinking by
weight and measure, foretells the famine in Jerusa-
lem; now in the bread baked with dung is also pre-
signified the unclean bread which the children of
Israel were to eat among the Gentiles. For their
circumstances in their captivity would not permit
them to observe the rules of their law relating to
unclean meats; and they would be constrained to
partake of meats, part of which had been offered to
idols. Compare Hos. ix. 1–3; Dan. i. 8. Bread is
often used in the Hebrew for all sorts of food.

Verses 14, 15. *Then said I, Ah, Lord God, &c.*—
He deprecates this, and entreats it may not be en-
joined him. *Behold, my soul hath not been polluted*
—I have always carefully observed the distinction
between meats clean and unclean: I beseech thee,
command me not now to eat any thing so contrary to
my former practice. *Neither came their abomina-
ble flesh into my mouth*—The Hebrew word, פגול,
abominable, is used of such meats as were forbidden
by the law, as the learned reader may see, Lev. vii.
18, and xix. 7; Isa. lxxv. 4. *Then he said, Lo, I have
given thee cow's dung, &c.*—This indicated, that
even the pious would suffer greatly during the siege
of Jerusalem; and that all the circumstances of
things would admit of, would be a very small dis-
tinction between them and the wicked; for Ezekiel,
God's prophet, could only obtain the exchange of a
somewhat less offensive kind of fuel for one ex-
tremely offensive.

Verses 16, 17. *Behold, I will break the staff of*

A. M. 3409. and with care; and they shall ^k drink
B. C. 595. water by measure, and with astonishment:

^k Verse 11.

bread in Jerusalem—I will cause a scarcity of bread in Jerusalem, 2 Kings xxv. 3; and deprive it of the chief support of man's life. *And they shall eat their bread by weight and with care*—Here we have a declaration of the meaning of what the prophet was ordered to do, verses 10 and 11. It was intended to signify, that during the siege, the people of Jerusalem should eat their food very sparingly, and with great anxiety, for fear they should not be able

17 That they may want bread and A. M. 3409.
water, and be astonished one with B. C. 595.
another, and ^l consume away for their iniquity.

^l Lev. xxvi. 39; Chap. xxiv. 23.

to get a further supply, when what they had was consumed. *That they may want bread and water—Or, so that they shall want bread and water: and be astonished one at another*—Shall look upon one another astonished at each other's ghastly, meager countenances, or at the greatness of their calamities; *and consume away, &c.*—And pine away with hunger and hardships, on account of their wickedness.

CHAPTER V.

In this chapter, (1.) The destruction of the Jews, still remaining in Judca and Jerusalem, in various ways, is represented by the cutting, burning, and scattering of Ezekiel's hair, 1-4. (2.) The Jews, particularly those of Jerusalem, are charged with ungrateful and unparalleled contempt of God's laws, profanation of God's ordinances, and defilement of his temple with idols, 5-7, 11. (3.) On account hereof, and answerably to Ezekiel's sign, great wrath is threatened, 8-10; and a variety of miseries issuing in their reproach and ruin, 12-17.

A. M. 3410. **AND** thou, son of man, take thee a
B. C. 594. sharp knife, take thee a barber's razor, ^a and cause it to pass upon thy head and upon thy beard: then take thee balances to weigh, and divide the hair.

2 ^b Thou shalt burn with fire a third part in the midst of ^c the city, when ^d the days of the siege are fulfilled: and thou shalt take a third

part, and smite about it with a knife: A. M. 3410.
and a third part thou shalt scatter B. C. 594.
in the wind; and I will draw out a sword after them.

3 ^e Thou shalt also take thereof a few in number, and bind them in thy ^f skirts.

4 Then take of them again, and ^g cast them into the midst of the fire, and burn them in the

^a Leviticus xxi. 5; Isa. vii. 20; Chap. xlii. 20.—^b Verse 12.
^c Chap. iv. 1.

^d Chap. iv. 8, 9.—^e Jeremiah xl. 6; lii. 16.—^f Heb. wings.
^g Jer. xli. 1, 2; xlii. 14.

NOTES ON CHAPTER V.

Verse 1. *Take thee a sharp knife, take thee a barber's razor*—The latter expression explains the former; *and cause it to pass upon thy head, &c.*—Hair being then accounted an ornament, and baldness a token of sorrow, therefore shaving denoted calamity or desolation. "Among the Arabs," says Harmer, chap. vi. observ. 23, "there cannot be a greater stamp of infamy than to cut off any one's beard: and many among them would prefer death to this kind of punishment. And as they would think it a grievous calamity to lose it, so they carry things so far as to beg for the sake of it, 'By your beard, by the life of your beard, do.' In like manner some of the benedictions are, 'God preserve your blessed beard, God pour his blessings on your beard.' And when they would express their value for a thing, they say, 'It is worth more than his beard.' I never had so clear an apprehension, I must confess, as after I had read these accounts, of the intended energy of that thought of Ezekiel, where the inhabitants are compared to the hair of the prophet's head and beard. The passage seems to signify, that though the inha-

bitants of Jerusalem had been dear to God, as the hair of an eastern beard to its owner, yet that they should be taken away and consumed, one part by pestilence and famine, another part by the sword, and a third by the calamities of an exile." See note on 2 Sam. x. 4. *And then take the balances, &c.*—A symbol of God's justice, as the razor was of his wrath; *to weigh and divide the hair*—What the prophet is here commanded to do was by way of another emblematical representation of what was to happen to the inhabitants of Judca and Jerusalem. The hair signified the Jewish people; shaving the hair with a razor, the divine vengeance; the weighing of the hair in the balances, the divine equity, which metes out to every one what is just and right; the dividing of the hair, the punishments allotted to different persons of them.

Verses 2-4. *Thou shalt burn a third part in the midst of the city*—In the midst of that portraiture of the city, which the prophet was commanded to make, chap. iv. 1. This signified the destruction of the inhabitants within the city by famine and pestilence; for both famine and pestilence may be said to

A. M. 3410. fire: for thereof shall a fire come
B. C. 594. forth into all the house of Israel.

5 ¶ Thus saith the Lord God; This is Jerusalem; I have set it in the midst of the nations and countries that are round about her.

6 And she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that are round about her: for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord God; Because ye multiplied more than the nations that

are round about you, and have not A. M. 3410.
walked in my statutes, neither have B. C. 594.
kept my judgments, neither have according to the judgments of the nations that are round about you;

8 Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations.

9 ^hAnd I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations.

§ Jer. ii. 10, 11; Chap. xvi. 47.

^h Lam. iv. 6; Dan. ix. 12; Amos iii. 2.

burn, as they make great havoc, and consume as fast as fire. *Thou shalt take a third part, and smite about it with a knife*—To show that a third part of the inhabitants should be slain with the sword; either in the sallies they made out of the city against the enemy, or when the city was taken by assault. *A third part thou shalt scatter in the wind*—This signified that a part of them should be dispersed into various countries, as the chaff is dispersed by the wind; *I will draw out a sword after them*—My vengeance shall pursue them in their dispersions, and they shall be everywhere exposed to suffer violence and injury. *Also take a few and bind them in thy skirts*—The Hebrew is, *in thy wings*. This signified that a small part of them should be preserved in the land; and accordingly we find that Nebuzar-adan, captain-general of the king of Babylon, left a few of them in the land under Gedaliah, as we read Jer. xl. 5, 6. *Then take of them again, and cast them into the midst of the fire*—This expressed the calamity and destruction which should arise from this small remnant differing among themselves: some espousing the part of Gedaliah, who had been set over them by the Babylonians, and was a good man; and others joining themselves to Ishmael, one of the blood of David, but a wicked man; who formed a conspiracy against Gedaliah, and treacherously slew him, which was the occasion of the utter ruin of that poor remainder of the Jews, which were left in their native country. For thereupon some of them went down into Egypt, where they were all consumed according to Jeremiah's prophecy against them, chap. xlv. 11, &c., and the rest who remained in the land were entirely carried away captive by Nebuzar-adan, Jer. lii. 30.

Verses 5, 6. *Thus saith the Lord, This is Jerusalem*—Here the explication of the foregoing type is given, namely, that the hair to be shaved off signified Jerusalem, which was to be destroyed. *I have set it in the midst of the nations*—I set Jerusalem in the midst of the heathen nations, that it might be a pattern of religion and virtue to them: that the Egyptians, Syrians, Arabians, &c., might take example from her. Jerusalem was set in the midst of the nations to be as the heart in the human body, to invigorate the dead world with a divine life, as well as

to enlighten the dark world with a divine light. *And she hath changed my judgments into wickedness*—Instead of following my judgments, and the precepts I gave her for the conduct of life, she hath given herself up to wickedness. *More than the nations*—She hath sinned against clearer light and stronger convictions of duty than the heathen nations, and therefore has contracted greater guilt, and deserved greater punishment than they. *And my statutes more than the countries round about her*—None of the countries round about had the statutes of Jehovah delivered to them, for he made known his statutes only to Israel: the meaning of this therefore must be, that the nations round about were more observant of the statutes and precepts delivered to them by men than the Israelites were of those delivered to them by God. Thus we find from Jeremiah, that the Rechabites were much more observant of the precepts (though no easy ones) which their father or first founder enjoined them, than the Israelites were of the commandments given them by God.

Verses 7-9. *Therefore, because ye multiplied more than the nations*—Their multiplying, in the common sense of the word, was a blessing promised to them, and could not be alleged against them as a crime; therefore a word ought to be supplied here, as is done in many versions, namely, *because ye multiplied your crimes, or wickedness, more than the nations, &c., neither have done according to the judgments [or manners] of the nations that are round about you*—Namely, by persevering in the religion of your forefathers: you have not been so constant and zealous for the true religion as they have been for a false one. Or, as others interpret the clause, You have exceeded them in superstition and idolatry, and fallen short of them in moral duties. *Therefore, behold, I, even I, am against thee*—I will vindicate my laws from being contemned as they have been by you; for why should I suffer it to be said, See how they who profess to worship the true and only God, live immersed in wickedness, and without any virtue? *And I will do in thee that which I have not done*—As your sins have particular aggravations above those of other nations, so your punishment shall be proportionably greater. *I will not do any more the like*—The punishments

A. M. 3410. 10 Therefore the fathers ⁱ shall eat
B. C. 594. the sons in the midst of thee, and
the sons shall eat their fathers; and I will
execute judgments in thee, and the whole
remnant of thee will I ^k scatter into all the
winds.

11 Wherefore, *as* I live, saith the Lord God;
Surely, because thou hast ^l defiled my sanctu-
ary with all thy ^m detestable things, and with
all thine abominations, therefore will I also
diminish thee; ⁿ neither shall mine eye spare,
neither will I have any pity.

12 ¶ ^o A third part of thee shall die with the
pestilence, and with famine shall they be con-
sumed in the midst of thee: and a third part
shall fall by the sword round about thee; and
^p I will scatter a third part into all the winds,
and ^q I will draw out a sword after them.

ⁱ Lev. xxvi. 29; Deut. xxviii. 53; 2 Kings vi. 29; Jer. xix.
9; Lam. ii. 20; iv. 10.—^k Verse 12; Lev. xxvi. 33; Deut.
xxviii. 64; Chap. xii. 14; Zech. ii. 6.—^l 2 Chron. xxxvi. 14;
Chapter vii. 20; viii. 5, &c.; xliii. 38.—^m Chapter xi. 21.
ⁿ Chapter vii. 4, 9; viii. 18; ix. 10.—^o Verse 2; Jer. xv. 2;
xxi. 9; Chap. vi. 12.

you shall suffer shall be more remarkable for their
greatness than those I shall at any time inflict upon
other nations.

Verses 10, 11. *The fathers shall eat the sons, &c.*
—Fathers eating their children, and children their
fathers, expresses the height of misery, and the most
grievous famine. We have sufficient proof that
such instances happened in the Jewish nation amidst
their more than common calamities. Josephus re-
lates some instances of parents eating their children
during the siege of Jerusalem by the Romans; and
we have further evidence of such horrid acts having
been done by them in the extremity of famine, from
the texts referred to in the margin. *And the whole
remnant of them will I scatter, &c.*—This is another
judgment threatened against them by Moses, and
remarkably fulfilled in their last dispersion, in
which they are to be found in every part of the
known world, and yet live everywhere like strangers
only upon sufferance: see note on Deut. xxviii. 64. *Be-
cause thou hast defiled my sanctuary*—Hast profaned
my temple by placing idols in it, and worshipping
them. *With all thy detestable things, and all thine
abominations*—These are expressions of the same
signification, denoting idols. *Therefore will I also
diminish thee*—Will make thee of less account, and
take from thee all honours as thou hast from me,
as much as lay in thy power: or, as some interpret
the clause, *I will cut off or destroy, by diminishing*;
(as the word *גָּרַע* is used Num. xxvii. 4.) *with-
out showing any pity or compassion.* See the
margin.

Verses 12, 13. *A third part of thee, &c.*—In this
verse is given an explication of what the burning
of the hair, the smiting of it with a knife, &c., sig-

13 Thus shall mine anger ^r be ac- A. M. 3410.
complished, and I will ^s cause my fury B. C. 594.
to rest upon them, ^t and I will be comforted:
^u and they shall know that I the LORD have
spoken *it* in my zeal, when I have accom-
plished my fury in them.

14 Moreover, ^v I will make thee waste, and a
reproach among the nations that *are* round
about thee, in the sight of all that pass by.

15 So it shall be a ^w reproach and a taunt, an
instruction and an astonishment unto the
nations that *are* round about thee, when I
shall execute judgments in thee in anger, and
in fury, and in ^x furious rebukes. I the LORD
have spoken *it*.

16 When I shall ^y send upon them the evil
arrows of famine, which shall be for *their*
destruction, *and* which I will send to destroy

^r Jer. ix. 16; Verses 2, 10; Chap. vi. 8.—^s Lev. xxvi. 33;
Verse 2; Chap. xii. 14.—^t Lam. iv. 11; Chap. vi. 12; vii. 8.
^u Chapter xxi. 17.—^v Deut. xxxii. 36; Isa. i. 24.—^w Chapter
xxxvi. 6; xxxviii. 19.—^x Leviticus xxvi. 31, 32; Neh. ii. 17.
^y Deut. xxviii. 37; 1 Kings ix. 7; Psal. lxxix. 4; Jer. xxiv. 9;
Lam. ii. 15.—^z Chap. xxv. 17.—^a Deut. xxxii. 23, 24.

nified. see on verse 2. *And I will draw out a
sword after them*—My anger shall still pursue
them, even into the countries whither they shall be
banished and carried captives. As this was par-
ticularly fulfilled in those that went into Egypt, (see
on verse 4,) so it has been remarkably verified in
the several persecutions and massacres they have
undergone at different times in most of the coun-
tries of Europe, in latter ages: see note on Deut.
xxviii. 65. *Thus shall mine anger be accom-
plished*—My anger shall be appeased toward them,
after I have executed due punishment upon them
for their sins. *And I will cause my fury*—Or ra-
ther, *my wrath, or indignation*, as, *כֶּחָרָה* should be
rendered, for to apply the word *fury* to God, is
highly improper and indecent: *to rest upon them*—
To be satisfied in punishing them. *And I will be
comforted*—Here we have a strong instance of the
metaphor called *anthropopathia*, by which the
qualities of men are ascribed to God. As men
sometimes find some sort of ease and rest in their
minds upon venting their anger on just occasions,
and bringing offenders to condign punishment; so
God is here described as feeling ease and satisfac-
tion in executing his justice on obstinate offenders:
compare chap. xvi. 42, and xxi. 17; and see note on
Isa. i. 24. *They shall know that I have spoken it
in my zeal*—Out of a just concern for my own
honour and authority, which they have slighted and
despised.

Verses 15-17. *So it shall be an instruction to
the nations*—They shall learn from such an ex-
ample of vengeance to fear me, and be afraid of
my judgments. *When I shall send upon them
the evil arrows of famine*—Hail, tempest, drought,

A. M. 3410. you: and I will increase the famine
B. C. 594. upon you, and will break your ^b staff
of bread:

17 So will I send upon you famine and ^e evil

^b Levit. xxvi. 26; Chapter iv. 16; xiv. 13.—^c Levit. xxvi. 22;
Deut. xxxii. 24; Chap. xiv. 21; xxxiii. 27; xxxiv. 25.

mildew, locusts, all which contribute to make a famine. *So will I send upon you famine and evil beasts*—Wild beasts multiply in a land when it becomes uninhabited, Exod. xxiii. 29. This likewise is a punishment which, among others, was threatened against the Jews by Moses: see the margin.

beasts, and they shall bereave thee; A. M. 3410
and ^d pestilence and blood shall pass B. C. 594.
through thee; and I will bring the sword upon
thee. I the LORD have spoken it.

^d Chapter xxxviii. 22.

Pestilence and blood shall pass through thee—Blood signifies any unusual sort of death, and may denote here such a pestilence as would destroy multitudes; or that, in addition to destruction by pestilence, they should be slaughtered by their enemies throughout their land.

CHAPTER VI.

In this chapter, (1,) God threatens, by his prophet, to bring general destruction upon the Jews and their idols, 1-7. (2,) Promises that a remnant of those in captivity should return to him by unfeigned repentance, and a thorough reformation, 8-10. (3,) Directs Ezekiel and his fellow-prophets to bewail, both the iniquities and the calamities of their nation, 11-14.

A. M. 3410. **A**ND the word of the LORD came
B. C. 594. unto me, saying,

2 Son of man, ^aset thy face toward the ^bmountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys; behold, I, *even* I, will bring a sword upon you, and ^cI will destroy your high places.

4 And your altars shall be desolate, and your ^dimages shall be broken: and ^dI will cast down your slain *men* before your idols.

5 And I will ²lay the dead carcasses of the

children of Israel before their idols; A. M. 3410.
and I will scatter your bones round B. C. 594.
about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ^eye shall know that I *am* the LORD.

8 ¶ ^fYet will I leave a remnant, that ye may have *some* that shall escape the sword among

^a Chap. xx. 46; xxi. 2; xxv. 2.—^b Chap. xxxvi. 1.—^c Lev. xx. 30.—¹ Or, *sun-images*, and so verse 6.—^d Lev. xxvi. 30.

^a Heb. *give*.—^e Verse 13; Chap. vii. 4, 9; xi. 10, 12; xii. 15.
^f Jer. xlv. 28; Chap. v. 2, 12; xii. 10; xiv. 22.

NOTES ON CHAPTER VI.

Verses 2-7. *Set thy face toward the mountains of Israel*—Turn thy face to that part where Judea is situated. Judea was a hilly country; therefore that whole land is expressed here and elsewhere by *the mountains of Israel*, Judah being called *Israel*, because the ten tribes, generally distinguished by that name, had been long since carried captive into Assyria, and Judah possessed a great part of their country. *And prophesy against them*—Direct thy discourse to them. The prophets sometimes directed their discourse to the inanimate parts of the creation, thereby to upbraid the stupidity of men. *Thus saith the Lord to the mountains and to the hills*—Every part of the country had been defiled with idolatry. The altars built for idol-worship were commonly placed upon mountains and hills; the shady valleys and river-sides were likewise made use of for the same purpose, particularly for the sa-

crificing of children to Moloch: see Isa. lvii. 5; Jer. vii. 31. So by this the prophet denounces a general judgment upon the whole country. *And your altars shall be desolate*—See note on Lev. xxvi. 30, where Moses denounces against the Israelites the same judgments upon their provocations. *I will cast down your slain men before your idols, &c.*—So that their sin shall be read in the manner of their punishment; and while the idols are upbraided with their inability to help their worshippers, the idolaters are reproached with the folly of trusting in them. *And ye shall know that I am the Lord*—“An epiphonema, or conclusion of a severe denunciation often repeated by this prophet, importing that the judgments which God intended to bring on the Jews, would make the most hardened and stupid sinners sensible that this was God’s hand.”—Lowth.

Verses 8-10. *Yet will I leave a remnant*—“A gracious exception that often occurs in the prophets

A. M. 3410. the nations, when ye shall be scattered through the countries.
B. C. 594.

9 And they that escape of you shall remember me among the nations whither they shall be carried captives, because ⁸ I am broken with their whorish heart, which hath departed from me, and ^h with their eyes which go a whoring after their idols: and ⁱ they shall loathe themselves for the evils which they have committed in all their abominations.

10 And they shall know that I am the LORD, and that I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord God; Smite ^k with thy hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel! ^l for they shall fall by the sword, by the famine, and by the pestilence.

⁸ Psa. lxxviii. 40; Isa. vii. 13; xliii. 24; lxiii. 10.—^h Num. xv. 39; Chap. xx. 7, 24.—ⁱ Lev. xxvi. 39; Job xlii. 6; Chap. xx. 43; xxxvi. 31.—^k Chap. xxi. 14.—^l Chap. v. 12.

when they denounce general judgments against the Jews; implying that God will still preserve a remnant of that people; to whom he will fulfil the promises made to their fathers." *And they that escape of you shall remember me, &c.*—Your afflictions shall bring you to the knowledge of yourselves, and a sense of your duty to me. *Because I am broken with their whorish hearts*—I am much grieved, and my patience is tired out with this people's idolatries, called in Scripture spiritual whoredom. God is here introduced as speaking after the manner of men, whose patience is tired out by the repeated provocations of others, especially when they see no hopes of amendment. *And with their eyes go a whoring after their idols*—The eyes are the seat of lascivious inclinations: see 2 Pet. ii. 14. So, in pursuit of the same metaphor, the eyes are said to go a whoring after idols, the people being often tempted to idolatrous worship by the costliness of the images, and the fine show they made. *And they shall loathe themselves, &c.*—With a mixture of grief toward God, of indignation against themselves, and abhorrence of the offence. *And they shall know I have not said in vain, &c.*—*Without cause*, as the word הינני is more significantly translated chap. xiv. 22; the sufferers had given him just cause to pronounce that evil. Or, *without effect*: their sins were the cause, and their destruction is the effect of their sufferings.

Verses 11–14. *Smite with thy hand, and stamp with thy foot*—Join to thy words the gestures which are proper to express grief and concern at the wickedness of thy people, and for their calamities that will ensue. *For they shall fall by the sword, &c.*—

12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: ^m thus will I accomplish my fury upon them.

13 Then ⁿ shall ye know that I am the LORD, when their slain *men* shall be among their idols round about their altars, ^o upon every high hill, ^p in all the tops of the mountains, and ^q under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I ^r stretch out my hand upon them, and make the land desolate, yea, ^s more desolate than the wilderness toward ^t Diblath, in all their habitations: and they shall know that I am the LORD.

^m Chap. v. 13.—ⁿ Verse 7.—^o Jer. ii. 20.—^p Hos. iv. 13. ^q Isa. lvii. 5.—^r Isa. v. 25.—^s Or, *desolate from the wilderness*. ^t Num. xxxiii. 46; Jer. xlviii. 22.

See note on chap. v. 12. *He that is far off*—And thinks himself out of danger, because he is out of the reach of the enemy; *shall die of the pestilence*—The arrow that I will shoot at him. *And he that is near*—Who stays in his own country, or who is near a place of strength, which he hopes will be to him a place of safety, yet shall fall by the sword before he can retreat to it. *And he that remaineth*—Who is so cautious as not to venture out, but remains in the city; *shall die by the famine*—The most miserable death of all: *thus will I accomplish my fury*—I will satisfy my just displeasure, and give them full measure of punishment: I will do all that against them which I had purposed to do. *Then shall ye know*—See note on verse 10. *When their slain men shall be among their idols*—As was threatened before, verses 5–7. *Upon every high hill, &c.*—There, where they had prostrated themselves in honour of their idols, God will lay them dead to their own reproach, and the reproach of their idols: they lived among them, and shall die among them: they had offered sweet odours to their idols, but there shall their dead carcasses send forth an offensive smell, as it were, to atone for that misplaced incense. *So will I stretch out my hand*—Put forth my almighty power; *and make the land desolate*—שמה, a desolation, a Hebraism, for *most desolate*: that fruitful, pleasant, populous country, which has been as the garden of Eden, the glory of all lands; *shall be more desolate than the wilderness toward Diblath*—Or *Diblathaim*, as it is called Num. xxxiii. 46; the desert in the borders of Moab, part of that *great and terrible wilderness*, described Deut. viii. 15.

CHAPTER VII.

In this chapter, the approaching ruin of Judea is foretold very particularly, and in expressions most affecting and often repeated, that, if possible, the people might be awakened and brought to repentance, in order to the prevention of so great a calamity. The prophet is ordered to tell them, (1.) That it will be a final, complete, and miserable destruction, 1-6. (2.) That it was very near at hand, 7-10. (3.) That on account of their aggravated pride and violence it was unavoidable, 10-15. (4.) That neither their strength nor riches should in the least protect them from it, 16-19. (5.) That their glorious temple, in which they trusted, should be laid in ruins, 20-22. (6.) That their miseries and desolation, by the Chaldeans, should be as universal as their sins had been, 23-27.

A. M. 3410.
B. C. 594.

MOREOVER the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord God unto the land of Israel; ^a An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and ^b will judge thee according to thy ways, and will ¹ recompense upon thee all thine abominations.

4 And ^c mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee: ^d and ye shall know that I *am* the LORD.

5 Thus saith the Lord God; An evil, an only evil, behold, is come.

6 An end is come, the end is come: it ² watches for thee; behold, it is come.

7 ^e The morning is come upon thee, O thou that dwellest in the land: ^f the time is come,

the day of trouble is near, and not ³ the sounding again of the mountains. A. M. 3410.
B. C. 594.

8 Now will I shortly ^g pour out my fury upon thee, and accomplish mine anger upon thee: ^h and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And ⁱ mine eye shall not spare, neither will I have pity: I will recompense ⁴ thee according to thy ways, and thine abominations *that* are in the midst of thee; ^k and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come; ¹ the morning is gone forth; the rod hath blossomed, pride hath budded.

11 ^m Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their ⁵ multitude, nor of any of ⁶ theirs: ⁿ neither *shall there be* wailing for them.

^a Verses 3, 6; Amos viii. 2; Matt. xxiv. 6, 13, 14.—^b Verses 8, 9.—^c Heb. *give*.—^d Verse 9; Chap. v. 11; viii. 18; ix. 10.
^e Verse 27; Chapter vi. 7; xii. 20.—^f Heb. *awaketh against thee*.—^g Verse 10.—^h Verse 12; Zeph. i. 14, 15.

³ Or, *echo*.—^g Chap. xx. 8, 21.—^h Verse 3.—ⁱ Verse 4.
⁴ Heb. *upon thee*.—^k Verse 4.—^l Verse 7.—^m Jer. vi. 7.
⁵ Or, *tumult*.—⁶ Or, *their tumultuous persons*.—ⁿ Jer. xvi. 5, 6; Chap. xxiv. 16, 22.

NOTES ON CHAPTER VII.

Verses 2-4. *Thus saith the Lord unto the land of Israel*—Unto the inhabitants of the land. Israel is often put for Judah, after the captivity of the ten tribes; those that were left of these tribes joining themselves to the tribe of Judah. The whole country of Judea is here comprehended. *An end*—An end of God's patience, of the peace and welfare of the people, and of the plenty, beauty, and desirableness of the land itself; *is come*—Or is near at hand; even that dreadful end threatened by Moses and the prophets, as the certain punishment of idolatry and other violations of God's law: *upon the four corners of the land*—Upon all parts of it. *Now is the end come upon thee*—There shall be no more delays. *I will judge thee according to thy ways*—I will punish thee according to thy deserts. *Thine abominations shall be in the midst of thee*—The punishment of thy sins shall be upon thee everywhere throughout thy land.

Verses 5-7. *Thus saith the Lord, An evil, an only evil*—A sore affliction, a singular and uncommon one. *An end is come*—A destruction, which shall be fatal to a great part of those that go into

captivity, as well as to those who are consumed in their own country. It is quite prepared to rush upon thee. Observe, reader, when the *end is come* upon the ungodly, then *an only evil* comes upon them. The sorest of temporal judgments have their allays; but the torments of the damned are *an evil, an only evil*. *The morning is come upon thee*—"God's judgments shall overtake thee speedily and unexpectedly. The expression alludes to the time when magistrates use to give sentence against offenders, which was in the morning." *The time is come*—The time of God's vengeance, called elsewhere *the day of the Lord*. *And not the sounding again of the mountains*—The sound of war and slaughter, and not such a joyful sound as used to echo from the mountains, by which the treaders of grapes expressed their satisfaction at the time of the vintage: which the word *רר*, here used, properly signifies. Or, not a mere echo, not a fancy, but a real noise arising from the approach of the Chaldean army.

Verses 10, 11. *Behold the day*—Which has lingered so long! it is come at last. *The morning is gone forth*—The day of destruction is already begun. *The rod hath blossomed*—As the same word

A. M. 3410. 12 ° The time is come, the day
B. C. 594. draweth near: let not the buyer rejoice, nor the seller mourn: for wrath is upon all the multitude thereof.

13 For the seller shall not return to that which is sold, ⁷ although they were yet alive: for the vision is touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself ⁸ in ⁹ the iniquity of his life.

14 They have blown the trumpet, even to

° Verse 7.—⁷ Heb. *though their life were yet among the living.*
⁸ Or, *whose life is in his iniquity.*

which signifies a *tribe*, signifies also a *rod*, the meaning of this sentence may be, the tribe of Judah hath flourished, or hath been prosperous. The consequence is mentioned in the following words: *Pride hath budded*—Her prosperity first filled her with pride, and that begat violence and all kinds of wickedness. Or the sense may be, Nebuchadnezzar, the rod of God's anger, the rod of correction ordained for Judah, is grown in power and pride, in violence and cruelty, and is thus prepared to punish the Jews, whose pride and luxury, injustice and idolatry, have exposed them to this instrument of the divine vengeance. *Violence is risen up into a rod of wickedness*—Some render this, *Violence is risen up against the rod of wickedness*, and understand it of the violent, impetuous Chaldean army rising up against the tribe of Judah, here called the rod of wickedness, to cut it down. *None of them shall remain*—The Hebrew only expresses *none of them*, the words *shall remain* being supplied by our translators. Some versions read, *None of them shall be free from evil.* *Neither shall there be wailing for them*—The calamity shall be so general, families will be cut off so entirely, and they will be so stunned, as it were, with the greatness of their affliction, and so taken up in providing for their own safety, that there will be no particular lamentation or wailing made for those who fall.

Verses 12–15. *Let not the buyer rejoice, &c.*—The buyer will have no reason to rejoice, because he will not enjoy what he hath bought; nor the seller have cause to mourn for having been obliged to part with his possessions, of which the approaching desolation of the country and the captivity would otherwise have deprived him. *For the seller shall not return to that which was sold, &c.*—The year of jubilee shall be no advantage to the sellers; for though they should live till it come, yet they shall not enjoy the benefit of the law, (Lev. xxv. 13,) nor be restored again to their possessions, as the Chaldeans will have seized upon their lands, who will pay no regard to the year of jubilee, with respect to restoring to every one his old inheritance. *For the vision*—Or the prophecy; *is touching the whole multitude*—Is concerning the whole people; *which shall not return*—Or, as Bishop Newcome reads it. *It*, that is, the

make all ready; but none goeth to A. M. 3410.
the battle: for my wrath is upon all B. C. 594.
the multitude thereof.

15 ^p The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him.

16 ¶ But ^q they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

° Heb. *his iniquity.*—^p Deut. xxxii. 25; Lam. i. 20; Chapter v. 12.—^q Chap. vi. 8.

vision or prophecy, *shall not return*, namely, unfilled; or, *it shall not be void.* *Neither shall any strengthen himself in iniquity*—Neither shall any one secure himself by acting wickedly. Or, “And though they harden themselves in sin, and shut their eyes against the judgments which hang over their heads, these will at last unavoidably overtake them.” *They have blown the trumpet*—The house of Israel have summoned in all fit for arms: see Jer. vi. 1. *But none goeth to the battle*—There is not a man going to the war. *For the people's hearts fail them*—Looking upon themselves as given up to destruction. *For my wrath is upon all the multitude thereof*—That displeasure which takes away their courage. *The sword is without*—In the countries; *and the pestilence and the famine within*—The besieged city. *He that is in the field*—Whoever is in the field; *shall die with the sword*—Of the Chaldean soldiers. *And he that is in the city*—Whither he had fled for safety; *famine and pestilence shall devour him*—Shall eat him up. You, O Jews, shall be food for these insatiable destroyers.

Verses 16–19. *They that escape of them shall escape*—This might be more intelligibly rendered, *There are of them who shall escape*; that is, “Some few shall have the favour of escaping the common calamity, called elsewhere the *escaped*, or the *remnant*, from whence is derived the phrase *οὐ σωσμένοι*, in the New Testament, such as are, or should be, saved.” *And shall be on the mountains like doves*—Fearful and trembling, and bemoaning themselves on account of the calamities their sins have brought on them. *All hands shall be feeble, &c.*—Feebleness in the hands and knees is the consequence of the weakness and failing of the spirit. *They shall also gird themselves with sackcloth*—A general custom in the eastern countries in deep sorrows and distresses. *Horror shall cover them*—Or, *has overwhelmed them*, as the same phrase is translated Psal. lv. 5. *Shame shall be upon all faces*—The marks of confusion and misery shall be seen on all faces; *and baldness upon all their heads*—Either by their pulling off their hair amidst their sorrows, or cutting it off in token of mourning: see note on Jer. xlviii. 37. *They shall cast their silver in the streets*—Either that they may be lighter to flee, or

A. M. 3410. 17 All ^r hands shall be feeble, and
B. C. 594. all knees shall ¹⁰ be weak as water.

18 They shall also ^a gird *themselves* with sackcloth, and ^r horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be ¹¹ removed: their ^u silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ¹² because it is ^r the stumbling-block of their iniquity.

20 ¶ As for the beauty of his ornament, he set it in majesty: ^r but they made the images of their abominations *and* of their detestable things therein: therefore have I ¹³ set it far from them.

^r Isaiah xlii. 7; Jer. vi. 24; Chap. xxi. 7.—¹⁰ Heb. *go into water*.—^a Isa. iii. 24; xv. 2, 3; Jer. xlviii. 37; Amos viii. 10.
^r Psalm lv. 5.—¹¹ Hebrew, *for a separation, or, uncleanness*.
^u Prov. xi. 4; Zeph. i. 18.—¹² Or, *because their iniquity is their stumbling-block*.—^r Chap. xiv. 3, 4; xlv. 12.

to engage the enemy's attention, and so to give themselves time to escape out of the city. *And their gold shall be removed*—Carried away to Babylon. *Their silver and their gold shall not deliver*—Shall not remove the distresses of the famine, or prevent their being carried into captivity. *They shall not satisfy their souls*—Shall not procure them food to satisfy their hunger, nor afford them any comfort. *Because it is the stumbling-block of their iniquity*—This silver and gold, which they valued too much, coveted immeasurably, abused to the purposes of pride, luxury, oppression, and idolatry; this that they stumbled at, and fell into sin, now they stumble at, and fall into the deepest misery.

Verses 20-22. *As for the beauty of his ornament*—The temple and all that pertained to it, which was the beauty and glory of the Jewish nation, and accounted so by them; *he set it in majesty*—God commanded that it should be a stately, beautiful, and magnificent structure; *but they made the images of their abominations therein*—Set up their idols in his temple, and provoked him, their Maker and their husband, with their spiritual adulteries committed before his face; *therefore have I set it far from them*—I have parted between it and them, have removed them far from the temple: or, I have given it into the hands of the Gentiles to profane and pollute it: see the marginal reading, and verse 21. *My face will I turn from them*—Either from the Jews or from the Chaldeans, neither relieving the former nor restraining the latter. *And they (the Chaldeans) shall pollute my secret place*—My temple, and even the holy of holies. *For the robbers shall enter into it*—The Chaldean soldiers shall break open all doors, and rush forward, and enter there, where neither the

21 And I will give it into the hands ^r of the strangers for a prey, and to ^r the wicked of the earth for a spoil; and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my secret *place*; for the ¹⁴ robbers shall enter into it, and defile it.

23 ¶ Make a chain: for ^r the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and ¹⁵ their holy places shall be defiled.

25 ¹⁶ Destruction cometh; and they shall seek peace, and *there shall be* none.

26 ^a Mischief shall come upon mischief, and rumour shall be upon rumour; ^b then shall they

^r Jer. vii. 30.—¹³ Or, *made it unto them an unclean thing*.
¹⁴ Or, *burglars*.—^r 2 Kings xxi. 16; Chapter ix. 9; xi. 6.
¹⁵ Or, *they shall inherit their holy places*.—¹⁶ Heb. *Cutting off*.
^a Deut. xxxii. 23; Jer. iv. 20.—^b Psalm lxxix. 9; Lam. ii. 9; Chapter xx. 1, 3.

people, nor the Levites, nor the priests, except only the high-priest, were allowed to enter.

Verses 23, 24. *Make a chain*—To foreshow the approaching captivity, when both king and people should be carried in chains to Babylon. *For the land is full of bloody crimes*—The innocent blood that has been shed in it cries aloud for vengeance. See the margin. *Wherefore I will bring the worst of the heathen*—The most violent, proud, and bloody men, namely, the Chaldeans, who were at that time the great oppressors of the world, and a terror to all the countries round about them; *and they shall possess their houses*—Not only dwell in them, but by right of conquest account them their own, and as descending to their heirs after them. *I will also make the pomp of the strong to cease*—The excellence, magnificence, and glory of the mighty men shall be brought to nothing: Jerusalem itself, which they trust in, and think too well fortified by nature and art, and the divine presence, to be ever overthrown, shall be levelled with the ground. *And their holy places*—The temple and all its courts, *shall be defiled*. God calls them *their holy places*, because, having been polluted by their idolatries, he no longer considered them as his.

Verses 25-27. *Destruction cometh*—Such a provoked power makes when it cuts off all, root and branch. *And they shall seek peace*—By inquiring of the prophets; or rather, by suing to Nebuchadnezzar, whom, after so many affronts, they will attempt to pacify. *And there shall be none*—No such thing can be obtained. *Mischief shall come upon mischief*—One calamity shall follow upon the neck of another. *And rumour upon rumour*—One piece of mournful intelligence after another, namely, of

A. M. 3410. seek a vision of the prophet; but the
B. C. 594. law shall perish from the priest, and
counsel from the ancients.

27 The king shall mourn, and the prince
shall be clothed with desolation, and the

¹⁷ Hebrew, with their judgments.

the enemies' preparations, marches, successes, and
cruelties, causing the hearts of the stoutest to sink
within them. *Then shall they seek a vision of the
prophet*—In this multiplied perplexity they will in-
quire of the prophets, true or false, concerning the
event of things; or will seek to them for some word
of direction or comfort from God, as Zedekiah did,
Jer. xxxiv. 18, &c. *But the law shall perish from
the priest, &c.*—He shall have no words, either of
advice or comfort, to speak to them. *And counsel
from the ancients*—Nor shall their senators know
what to advise. So great will be the confusion,
trouble, and terror, that neither the pious nor the
wise, whom they were wont to consult, and who
used to give them counsel in all difficult cases, shall
be able to advise any thing to the purpose in this great

hands of the people of the land shall A. M. 3410
be troubled: I will do unto them after B. C. 594.
their way, and ¹⁷ according to their deserts will
I judge them, ^c and they shall know that I *am*
the LORD.

^c Verse 4.

perplexity and distress. *The king shall mourn*—
Zedekiah shall droop and despair. *And the prince
shall be clothed with desolation*—Every magistrate
shall be seized with trouble and astonishment. *And
the hands of the people shall be troubled*—Hang
down and melt away. There shall be a general
consternation of all ranks and degrees of men. They
that are in authority shall want presence of mind to
give counsel and directions, and the inferiors shall
have no heart to put any advice in execution. What
can men contrive, or do for themselves, when God
is departed from them? All must needs be in tears,
all in trouble, when God comes to *judge them ac-
cording to their deserts*, and so make them know,
to their cost, that he is the Lord to whom vengeance
belongeth.

CHAPTER VIII.

God, having given Ezekiel a clear foresight of the miseries coming upon the people, here gives him a clear insight into the
people's wickedness, by which he was provoked to bring those miseries upon them. *He takes him in a vision to Jerusalem,*
to show him the sins that were committed there, 1-4. *There the prophet sees,* (1.) *The image of jealousy set at the gate
of the altar,* 5, 6. (2.) *The elders of Israel worshipping all manner of images in a secret chamber,* 7-12. (3.) *The
women weeping for Tammuz,* 13, 14. (4.) *The men worshipping the sun,* 15, 16. *God then appeals to the prophet,*
whether such a provoking people should have any pity shown them, and threatens most severely to punish them, 17, 18.

A. M. 3411. **AND** it came to pass in the sixth
B. C. 593. year, in the sixth month, in the
fifth day of the month, as I sat in my house,
and ^a the elders of Judah sat before me,

^a Chap. xiv. 1; xx. 1; xxxiii. 31.

NOTES ON CHAPTER VIII.

Verse 1. *And it came to pass in the sixth year*—
Namely, of Jehoiachin's captivity. *In the sixth
month*—The LXX. read, *in the fifth month.* *As I
sat in my house, and the elders of Judah*—Men
of note for their age or authority, or the chief of
those who had been made captives with Jehoiachin,
sat before me—Having come, probably, to inquire of
the Lord concerning their present state of affairs,
what the issue would be; or what would become of
their brethren who remained in Judea and Jerusa-
lem. It must be observed, "that in chap. iv. 4-6, the
prophet is commanded to lie on his left side three
hundred and ninety days, and on his right side forty
days; to which must be added the seven days men-
tioned chap. iii. 15. But the interval between this
vision, and chap. i. 1, is only one year and two
months, or four hundred and twenty days, reckon-

that ^b the hand of the Lord God fell A. M. 3411.
there upon me. B. C. 593.

2 ^c Then I beheld, and lo a likeness as the
appearance of fire: from the appearance of his

^b Chap. i. 3; iii. 22.—^c Chap. i. 26, 27.

ing thirty days in a month. It would seem, there-
fore, that this revelation was made to the prophet
during his typical siege. 'But Vignoles, v. ii. 447,
thinks, that the year was a lunar one, with an inter-
calation of thirty days.'—Secker. And, according to
Michaelis, the Jews, and in general the people of
Asia, were used to lunar years of three hundred and
fifty-four days. Add to them two months, or fifty-
nine days, and you have four hundred and thirteen
days. A whole month was intercalated from time
to time into the lunar year, to make it agree with the
harvest year. Add twenty-nine days, and you have
four hundred and forty-two days.'—Newcome.

Verse 2. *I beheld, and lo a likeness*—Namely,
of a man; the man whom he had seen upon the
throne; *as the appearance of fire*—This seems to
have been the same appearance as that mentioned
before, chap. i. 27, signifying that God was about to

A. M. 3411. B. C. 593. his loins even upward, as the appearance of brightness, ^a as the colour of amber.

3 And he ^e put forth the form of a hand, and took me by a lock of my head; and ^f the spirit lifted me up between the earth and the heaven, and ^g brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; ^h where was the seat of the image of jealousy, which ⁱ provoketh to jealousy.

4 And, behold, the glory of the God of Israel was there, according to the vision that I ^k saw in the plain.

^a Chap. i. 4.—^e Daniel v. 5.—^f Chap. iii. 14.—^g Chap. xi. 1, 24; xl. 2.

inflict heavy judgments on the Jewish nation, but so as not entirely to destroy it. It is probable, while those who are here called *the elders of Judah* were sitting before the prophet with silence and attention, waiting for an answer to some inquiries they had made of him, as God's prophet, concerning what was to be the future condition of the Jewish nation, that Ezekiel was on a sudden seized with an ecstasy, and had the things he gives an account of in the following verses presented before his eyes; or such a strong impression of them made upon his mind, that it seemed to him as if he actually saw them.

Verses 3-6. *And he put forth the form of a hand*—He appeared so to do. This, and all that follows, to the end of verse 16, was done in vision only, as appears from the expression here used: *and brought me in the visions of God, &c.*—In a similar manner, it was represented to the Prophet Elisha's mind, (2 Kings, v. 26,) what Gehazi was doing when he took the presents from Naaman, which the prophet there calls being present with Gehazi. *To Jerusalem, to the door of the inner gate*—To the entrance that goes into the inner court, called the *court of the priests*, where the altar of burnt-offerings stood; *where was the seat of the image of jealousy*—"An image set up within the precincts of the temple, to provoke God to jealousy, by setting up a rival against him in the place dedicated to his own worship." This was most probably an image of *Baal*, for that, we find, was the idol they chiefly worshipped. As it was exceedingly provoking to God to set up another object of worship besides him; so it was still more so to do this in the place which had been built for, and was dedicated to, his worship only. To speak in the figurative sense in which God is spoken of, with regard to the Jewish nation, namely, as being a husband to it, it was just the same as if the adulterer were brought into the house of the husband whom he had injured, in his very sight; therefore it is very properly called here, *the image of jealousy*, or that exciteth jealousy. *That I should go far off from my sanctuary*—Which are provocations suffi-

5 ¶ Then said he unto me, Son of A. M. 3411. B. C. 593. man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

7 ¶ And he brought me to the door of the court; and when I looked, behold a hole in the wall.

^b Jer. vii. 30; xxxii. 34; Chap. v. 11.—^c Deut. xxxii. 16, 21. ^k Chap. i. 28; iii. 2, 23.

cient to cause me to forsake my sanctuary, and deliver it up to be profaned by the heathen, chap. vii. 21, 22. This is significantly represented by the *departing of the divine glory from the threshold of the temple*, chap. x. 18.

Verses 7-11. *And he brought me to the door of the court*—This, Dr. Lightfoot understands of the east gate of the inner court, called the *gate of Nicanor*, over which was the council chamber, where the sanhedrim used to meet, and in some of the rooms near it they secretly practised idolatry, as God discovered to the prophet, verse 11. *Behold a hole in the wall*—Through which I could look in, and see what abominations were committing there. *Then he said, Dig now in the wall*—This, and what follows, was done only by vision, during the prophet's trance or ecstasy, while the elders sat before him. *And when I had digged in the wall, behold a door*—A private door, by which the elders entered into the chambers of their imagery, to perform idolatrous worship to the images. *And he said unto me, Go in, &c.*—To give me the fullest conviction, I not only looked through the hole, mentioned verse 7, but went into the very room where these idolatries were committed. *Behold the abominations that they do here*—Hebrew, *are doing here*: even under the approach of judgments, and under the walls of my temple. *So I went in, and behold every form of creeping things*—It is probable that they imitated the Egyptians in this kind of idolatry; for the Egyptians used to worship several kinds of beasts and reptiles. According to Diodorus Siculus, l. i. p. 59, edit. Wess., (referred to by Secker,) "round the room in Thebes, where the body of King Osymanduas seemed to be buried, a multitude of chambers were built, which had elegant paintings of all the beasts sacred in Egypt." It is not unlikely they imagined they evaded the law against setting up any image to worship, by having them only *portrayed*, or painted, on the wall; or, at least, that it was not so great an offence; for the Jewish people in general seem to have had little regard to any thing but the strict

A. M. 3411: 8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about.

11 And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer

A. M. 3411
B. C. 593. in his hand; and a thick cloud of incense went up.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, ¹The Lord seeth us not; the Lord hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the Lord's house which was toward

¹ Chap.

ix. 9.

letter of the law, not regarding the spirit of it. However, as to objects for worship, pictures were prohibited, as well as carved images, as appears from Num. xxxiii. 52. *And there stood before them seventy men of the ancients, &c.*—Heads of the tribes or families, or, at least, principal men, (according to the number of the sanhedrim,) who ought to have been examples of true religion, not ringleaders in idolatry. By this the prophet was given to see, that it was not the vulgar, or the poor and ignorant only that were guilty of idolatry, but the leading men of the nation, and those of the greatest knowledge, power, and influence, who were superior to, and had the direction of the common people; so that it was properly a national guilt, and, as such, loudly called for national punishment. *And in the midst of them stood Jaazaniah*—Probably a prince of the people; *the son of Shaphan*—Mentioned 2 Kings xxii. 9. Shaphan was forward in reforming under Josiah, and his son is as forward in corrupting the worship of God.

Verse 12. *Hast thou seen what the ancients do in the dark*—Do secretly; *every man in the chambers of his imagery*—Chambers so very private, that the prophet is described as obliged to dig a hole through the wall before he could discover their idolatrous practices. *For they say, The Lord seeth us not*—They either deny the being and providence of God, (chap. ix. 9,) or they say in their hearts, God hath cast us off, and withdrawn his wonted protection from us. They seem to have been of the same mind with Ahaz, who resolved to worship the gods of the Syrians, his conquerors, 2 Chron. xxviii. 23. So these men worshipped the idols of their neighbours, whom they saw to be more prosperous than themselves. Observe here, reader, a practical disbelief of God's omniscience and superintending providence is one chief cause of men's treacherous departures from him. *The Lord hath forsaken the earth*—Looks not after the affairs of it, and therefore we had as well worship any other god as him. Or, he hath forsaken our land, and left it to be a prey to its enemies, and therefore it is time for us to look out to some other god to whom to commit the protection of it. This was a blasphemous reflection upon God, as if he had forsaken them first, otherwise they

would not have forsaken him. Those are indeed ripe for ruin who are arrived to such a pitch of impudence as to lay the blame of their sins on God himself.

Verse 14. *Then he brought me to the door which was toward the north*—Dr. Lightfoot distinguishes this door from that mentioned verse 5; this, he says, was the upper north gate, and that the lower; this being just over against the temple itself; whereas that was opposite the altar. *Behold, there sat women weeping for Tammuz*—"The prophet here refers to a Phœnician or Syrian superstition. *Tammuz* was an idol of Chaldee extraction, as is plain from his name; which also is used for the tenth month, reckoning from the autumnal equinox, that is, the month of June; and *Tammuz*, as the object of worship, expresses the solar light in its perfection, as in the summer solstice. The Vulgate renders *Tammuz*, by *Adonis*; and that *Adonis*, according to the physical theology of the heathen, was the same as the sun, there is no question. Macrobius expressly affirms it, *Saturnal.*, lib. i. cap. 21, and says, that the tradition of *Adonis* being killed by a boar, means the diminution of the sun's light and heat by winter. This departure of *Adonis*, or the sun, was lamented in the most frantic ceremonies of grief by the Phœnician and Assyrian women, who, on these occasions, used to prostitute themselves in honour of his vivifying power; and thus the Jewish women are described by our prophet, weeping for *Tammuz*, on the fifth day of the sixth month, that is, of August; at which time his death, by the winter boar, was drawing on apace. *Tammuz* was supposed to have been killed by a wild boar in mount Lebanon, whence flows the river *Adonis*, concerning which *Lucian* relates an opinion prevailing in these parts, that its stream, at certain seasons of the year, is of a bloody colour, which the heathen considered as proceeding from a kind of sympathy in the river for his death: see *Parkhurst* and *Uni. Hist.*, vol. i. p. 342. Milton has touched upon each of these particulars in the following elegant lines:

"———*Tammuz* came next behind,
Whose annual wound in Lebanon allured
The Syrian damsels to lament his fate,

A. M. 3411. the north; and behold, there sat
B. C. 593. women weeping for Tammuz.

15 Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, and thou shalt see greater abominations than these.

16 ¶ And he brought me into the inner court of the LORD's house, and behold, at the door of the temple of the LORD, ^mbetween the porch and the altar, ⁿwere about five and twenty men, ^owith their backs toward the temple of the LORD, and their faces toward the east; and they worshipped ^pthe sun toward the east.

^m Joel ii. 17.—ⁿ Chap. xi. 1.—^o Jeremiah ii. 27; xxxii. 33.
^p Deut. iv. 19; 2 Kings xxiii. 5, 11; Job xxxi. 26; Jer. xlv. 17.
¹ Or, *Is there any thing lighter than to commit.*

In am'rous ditties all a summer's day,
While smooth Adonis, from his native rock,
Ran purple to the sea, supposed with blood
Of Tammuz, yearly wounded: the love-tale
Infected Sion's daughters with like heat,
Whose wanton passions, in the sacred porch,
Ezekiel saw, when by the vision led
His eye survey'd the dark idolatries
Of alienated Judah ———."

PARADISE LOST, b. i. v. 446.

Verses 15, 16. *Turn thee yet again, and thou shalt see greater abominations*—These latter wickednesses may be accounted greater, because they were acted in a more sacred place. *And he brought me into the inner court*—The court next the temple, namely, that of the priests. *And, behold, at the door of the temple*—At that door through which there was an entrance into the porch of the temple, from the altar of burnt-sacrifices. Before, he saw the abominations committed in the gates of the courts, now he is come to the very house itself. *Were about five and twenty men with their backs toward the temple, &c.*—In contempt of God and his worship they turned their backs toward his sanctuary, and their faces toward the sun; according to the custom of the Chaldeans, Persians, and other eastern nations who worshipped the sun. Lowth thinks Hezekiah might allude to some idolatrous practice of this kind, in that confession of his, recorded 2 Chron. xxix. 6, *Our fathers have forsaken him, and turned away their faces from the habitation of the Lord, and turned their backs.* They turned their back to God, and not the face, as Jeremiah expresses their contempt toward him, chap. ii. 27. To prevent even the appearance of this, the people were commanded to come into the courts of the temple at the north or southern gates when they came to worship, that they might not, at their return, turn their backs upon God: see chap. xlv. 9. God ordered the *holy of holies*, in his temple, to be placed toward the west, in opposition to this species of heathen idolatry, which consisted in worshipping the rising sun. And the pious Jews always turned their faces toward the temple when they worshipped.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? ¹Is

it a light thing to the house of Judah that they commit the abominations which they commit here? for they have ^afilled the land with violence, and have returned to provoke me to anger: and lo, they put the branch to their nose.

18 ^rTherefore will I also deal in fury: mine ^seye shall not spare, neither will I have pity: and though they ^tcry in mine ears with a loud voice, *yet* will I not hear them.

^q Chap. ix. 9.—^r Chap. v. 13; xvi. 42; xxiv. 13.—^s Chap. v. 11; vii. 4, 9; ix. 5, 10.—^t Prov. i. 28; Isa. i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4; Zech. vii. 13.

Verses 17, 18. *Then he said*—After the prophet had seen all, and had had time to consider all he saw, God appeals to him concerning the heinousness of their crimes. *Is it a light thing to the house of Israel*—Who know and profess better things, and are dignified with so many privileges above other nations? Is it excusable in them, who have God's oracles and ordinances, *that they commit the abominations which they commit here?*—Do they not deserve to suffer who thus sin? Should not such abominations as these make *desolate*? *For they have filled the land with violence*—All kinds of injustice are here meant, toward all sorts of men, whom they first despised and then defrauded, oppressed, or destroyed. And it is not strange if they who wrong their Creator make no conscience of injuring their fellow-creatures, and with all that is sacred, trample also on all that is just. And this wickedness of their conduct toward each other would have made their worship an abomination, even if it had been paid to the true God: see Isa. i. 11, &c. *And have returned to provoke me, &c.*—After having filled the land with violence, they return to the temple to practise their idolatries: from injustice against man they return to impiety against God, and thus, by fresh abominations, add new aggravations to their guilt. *And lo, they put the branch to their nose*—This obscure clause is supposed by several commentators to relate to some custom among the idolaters of dedicating a branch of laurel, or of some other tree, to the honour of the sun, and carrying it in their hands at the time of their worship. And Spencer, *De leg. Heb.*, lib. iv. cap. 5, observes, "that the heathen, in the worship of their deities, held forth the branches of those trees which were dedicated to them:" a rite which was called among the Greeks, *σχοφορία*, *θαλοφορία*: that is, *branch-bearing*. And Lewis, in his *Origines Hebrææ*, vol. iii. p. 4, observes, that the most reasonable exposition is, that the worshipper, with a wand in his hand, was wont to touch the idol, and then apply the stick to his nose and mouth, in token of worship and adoration. The Jewish rabbins, however, reckon this among the texts which their wise men have corrected, and say the original reading was not *נִסְּא*, *their nose*, but *נִסְּא*, *my nose*,

or face; according to which reading the sense will be, *They put a stick to my face*, namely, to mock, or exasperate me: or, taking זכרה to mean here, not a branch, but, as Buxtorf renders it, *odor malus ventris*, the words will mean, they put an offensive smell to my nose, that is, they put an open affront upon me, namely, by turning their back to me in the place dedicated to my worship. And to this sense the LXX. interpret it, reading αυτοι ως μυκηριζοντες, *they are as those that mock me, or publicly affront me*. The Vulgate, however, reads the clause as we

do. Dr. Lightfoot renders the place, *They put the branch to my wrath, or their wrath*; that is, "they add more fuel to my wrath, which will burst out like a flame to consume them: just as if one should lay a heap of dry sticks upon a fire." *Therefore will I deal in fury, &c.*—Hebrew, *in anger, or wrath. Mine eye shall not spare*—Their provocations are such, that my justice cannot be satisfied without bringing deserved punishment upon them; and *though they cry, &c.*—Their sins cry louder for vengeance than their prayers cry for mercy.

CHAPTER IX.

In a continuance of his vision, Ezekiel is here shown the destruction of Jerusalem for its wickedness. (1.) Instruments are prepared to destroy the city, 1, 2. (2.) While the cloud of glory removes from off the ark in the holy of holies, to the threshold of the temple, those that mourned for the abominations committed in the city are ordered to be marked for preservation, 3, 4. (3.) Orders are given for the execution of the rest, the slaughter of whom is immediately begun, 5-7. (4.) Ezekiel intercedes in vain for the mitigation of the sentence, 8-10. (5.) He who marked the mourners reports, that every thing was done according to order, 11.

A. M. 3411. B. C. 593. **H**E cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man *with* his destroying weapon in his hand.

2 And behold, six men came from the way of the higher gate, ¹ which lieth toward the

north, and every man ² a slaughter-weapon in his hand; ³ and one man among them *was* clothed with linen, with a writer's inkhorn ³ by his side: and they went in and stood beside the brazen altar.

3 And ^b the glory of the God of Israel was gone up from the cherub whereupon he was, to

¹ Heb. which is turned.—² Heb. a weapon of his breaking in pieces.—³ Lev. xvi. 4; Chap. x. 2, 6, 7; Rev. xv. 6.

³ Hebrew, upon his loins.—^b Chap. iii. 23; viii. 4; x. 4, 18; xii. 23.

NOTES ON CHAPTER IX.

Verses 1, 2. *He cried also in mine ears*—Namely, the man whom he had seen upon the throne; *with a loud voice*—This denoted the terribleness of the judgments which were going to be inflicted. *Cause them that have charge, &c.*—That is, says Lowth, "the angels who had the charge of executing God's judgments upon the city." Or it may be intended of the Chaldean army, or of its principal leaders, who had a charge or commission against Jerusalem, to avenge the divine justice of it, because of its heinous provocations. The passage is prophetic of the slaughter which should be made of its inhabitants. *And behold, &c.*—No sooner was the command given, than these ministers of God's displeasure appear ready to execute it. *Six men*—In the vision they appeared as men, and the prophet terms them according to their appearance. *From the way of the higher gate*—See note on chap. viii. 14. *Which lieth toward the north*—The Babylonians made their inroads into Palestine, as has been more than once observed, from the north, and by this gate it seems, the Chaldeans first entered into the city. *And every man a slaughter-weapon in his hand*—Prepared for the work to which they were called. *And one among them was clothed with linen*—A garment proper to the priesthood; and the habit in

which the angels often appeared, Dan. x. 5, and xii. 6, 7. This person, at least, seems to have been an angel, who had the charge given him of preserving those that were to be saved amidst the general destruction; *with a writer's inkhorn by his side*—That he might set a mark on those who were to be preserved amidst the general slaughter. Thus, Rev. vii. 2, St. John in a vision saw an angel with the seal of the living God, and therewith the servants of God were sealed in their foreheads; "in allusion," says Bishop Newton, "to the ancient custom of marking servants in their foreheads, to distinguish what they were, and to whom they belonged." The position of the inkhorn, by the side of this writer, may appear strange to a European reader, but according to Olearius, Dr. Shaw, and others, the custom of placing it by the side continues in the East to this day. *And they went in and stood beside the brazen altar*—To denote that the men ordained to destruction were offered up as so many sacrifices to God's justice. The destruction of the wicked is elsewhere expressed by the name of a sacrifice: see chap. xxxix. 17; Isa. xxix. 2, and xxxiv. 6.

Verses 3, 4. *And the glory of God was gone to the threshold of the house*—Namely, that glorious symbol of the divine presence which had been wont to appear between the cherubim upon the mercy-seat,

A. M. 3411. the threshold of the house. And he
B. C. 593.

called to the man clothed with linen,
which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through
the midst of the city, through the midst of
Jerusalem, and ⁴set ^oa mark upon the fore-
heads of the men ^dthat sigh and that cry for
all the abominations that be done in the midst
thereof.

5 ¶ And to the others he said in ⁵my hear-

^a Heb. *mark a mark*.—^c Exodus xii. 7; Rev. vii. 3; ix. 4;
xiii. 16, 17; xx. 4.—^d Psa. cxix. 53, 136; Jer. xiii. 17; 2 Cor.
xii. 21; 2 Pet. ii. 8.—⁵ Heb. *nine ears*.

was departed out of that inner sanctuary to the
threshold or door of the temple, to show that God
would shortly forsake his house, and withdraw him-
self from the Jews, because of their idolatries and
other sins. The word *cherub* here stands for *cheru-
bin*, as chap. x. 2. We must distinguish this appa-
rition of the divine glory, which had its usual resi-
dence in the temple, from that which was shown
particularly to Ezekiel, chap. i. 26, and iii. 23. *And
he called to the man clothed with linen*—He who sat
on the throne, chap. i. 26, namely, the Son of God,
gave his commands to the angel; *and the Lord*
(Hebrew, *Jehovah*) *said unto him, Go through the
midst of the city*—From the one end to the other,
or rather through all parts of it; *and set a mark,*
&c.—To signify that distinction which God, by his
providence, makes in times of common calamity be-
tween some and others, Isa. xxvi. 20; Jer. xxxix. 16;
Mal. iii. 18. For God in his greatest wrath against
his enemies has a reserve of mercies for his people.
Upon the foreheads of the men that sigh—Namely,
out of grief, or who mourn for the sins and miseries
of others; *and cry for all the abominations, &c.*—
Who dare openly bewail the abominations of this
wicked city, and so bear their testimony against it.
The Vulgate renders the clause, *Et signa Thau
super frontes virorum gementium, &c.*; that is,
“mark with the letter Thau the foreheads of the men
who grieve, &c.” And it has been a long and pre-
vailing opinion in the Christian Church, that the
letter *Thau* was the mark here intended, namely,
in the Samaritan character, supposed to have been
used at that time by the Jews, and that the letter was
written in the form of a cross, as St. Jerome attests
in his commentary on the place. The prevalence
of this opinion shows, at least, how early this use
of the form of the cross prevailed in the Christian
Church, which made way for the superstition and
idolatry of the Papists in that particular. It is of
more consequence to observe, that whatever this
mark was, it was set upon the persons here described
to signify that God owned them as his, and would
spare and preserve them in the time of this general
destruction. Observe, reader, a work of grace in
the soul is to God a mark upon the forehead, which
he will acknowledge as his mark, and by which he
knows them that are his; and those who keep them-

ing, Go ye after him through the A. M. 3411.
city, and smite: ^olet not your eye B. C. 593.
spare, neither have ye pity:

6 ^fSlay ⁶utterly old *and* young, both maids,
and little children, and women: but ^ecome
not near any man upon whom *is* the mark;
and ^hbegin at my sanctuary. ⁱThen they
began at the ancient men which *were* before
the house.

7 And he said unto them, Defile the house,

^o Verse 10; Chap. v. 11.—^f 2 Chron. xxxvi. 17.—⁶ Heb.
to destruction.—^e Rev. ix. 4.—^h Jer. xxv. 29; 1 Pet. iv. 17.
ⁱ Chap. viii. 11, 12, 16.

selves pure in times of common iniquity, God will
keep safe in times of common calamity. They that
distinguish themselves shall be distinguished; they
that cry for other men's sins, shall not need to cry
for their own afflictions; for they shall either be de-
livered from them, or comforted under them. Observe
again: God is more careful of his people than vin-
dictive against his enemies; for he orders the sealing
of the mourners before the destruction of the rebels.

Verses 5-7. *To the others he said, Go ye after him
and smite*—That is, cut off and destroy all that are
either guilty of, or accessory to the abominations of
Jerusalem, and even all that do not sigh and cry for
them, or that are not affected with grief and sorrow
on account of them. *Let not your eyes spare*—You
must not save any whom God has doomed to destruc-
tion. None needs to be more merciful than God is,
and he had said, chap. viii. 18, *My eye shall not
spare, neither will I have pity*. Take notice, reader,
those that live in sin, and hate to be reformed, shall
perish in sin, and deserve not to be pitied; for they
might easily have prevented their ruin, but would
not. *Slay utterly old and young, &c.*—Make no dis-
tinction of age or sex. This was awfully fulfilled,
partly by the sword of the Chaldeans, 2 Chron. xxxvi.
17, and partly by famine and pestilence, each of
which calamities swept away multitudes. *And begin
at my sanctuary*—That sanctuary, the horrid profa-
nation of which Ezekiel had seen, as is described in
the former chapter; they must begin there, because
there the wickedness began which provoked God to
send these judgments: the debaucheries of the
priests were the poisoning of the springs from which
all the corruption of the streams flowed. The wick-
edness of the sanctuary was of all other the most
offensive to God, and therefore there the slaughter
must begin. *Begin* there to try if the people will
take warning by the judgments of God upon their
priests, and will repent and reform: *begin* there, that
all the world may see and know that the Lord, whose
name is *Jehovah*, is a jealous God, and hates sin
most in those that are nearest to him. Indeed when
judgments are abroad in the earth, they commonly
begin *at the house of God*, 1 Pet. iv. 17, because such
persons sin against greater light and clearer convic-
tions, and abuse greater privileges than others. *You
only have I known, and therefore will I punish you,*

A. M. 3411. and fill the courts with the slain: B. C. 593. go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I ^k fell upon my face, and cried, and said, ^l Ah Lord God! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great,

^k Num. xiv. 5; xvi. 4, 22, 45; Josh. vii. 6.—^l Chap. xi. 13. ^m 2 Kings xxi. 16; Chap. viii. 17.—ⁿ Heb. filled with.—^o Or, wresting of judgment.

Amos iii. 2. God's temple is a sanctuary, a place of refuge and protection for penitent sinners, but not for any that go on still in their trespasses; neither the sacredness of the place, nor the eminence of any one's office or station in it, will be their security. *But come not near any man upon whom is the mark*—Do not harm, nay, do not so much as threaten, or put in fear, any one of these. The sense is, I will so order it by my providence, that none whom I have designed for preservation shall be destroyed. This prediction was remarkably fulfilled. Nebuchadnezzar gave particular orders that Jeremiah should be protected, Baruch and Ebedmelech were secured, and it is likely others of Jeremiah's friends for his sake; God had promised that it should go well with his remnant, and that they should be well treated, Jer. xv. 11; and we have reason to think that none of the mourning, praying remnant fell by the sword of the Chaldeans, but God found out some way or other to secure them all; as in the last destruction of Jerusalem by the Romans, the Christians were all secured in a city on the mountains, called *Pella*, and none of them perished with the unbelieving Jews. *Then they began at the ancient men which were before the house*—Namely, those who committed idolatry in the several courts and apartments belonging to the temple; that is, they strictly observed the orders given them, and began at God's sanctuary, as they were commanded. *And he said, Defile the house, and fill the courts with slain*—God, abhorring the temple, as having been polluted with idolatry, here not only declares that he will no longer own it for his place of residence, but delivers up both the inner and outward courts belonging to it to be polluted with blood and slaughter. Let us observe well, that if the servants of God's house defile it with their sins, God will justly suffer its enemies to defile it with their acts of violence. If the ministers and members of God's church pollute it with their errors and impieties, God will take away its wall of defence, and expose it to the ravages of persecutors. *And they went forth and slew in the city*—So it was represented to the prophet in his vision, which was still continued, as a prediction of what should shortly be done in reality.

Verse 8. *And while they were slaying, and I was*

and ^m the land is ⁿ full of blood, and ^o the LORD seeth not. A. M. 3411. the city full of ^p perverseness; for they B. C. 593. say, ^a The LORD hath forsaken the earth, and

10 And as for me also, mine ^p eye shall not spare, neither will I have pity, *but* ^q I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, ^r reported the matter, saying, I have done as thou hast commanded me.

^a Chap. viii. 12.—^b Psa. x. 11; Isa. xxix. 15.—^c Chapter vi. 11; vii. 4; viii. 18.—^d Chapter xi. 21.—^e Heb. returned the word.

left—Having, as it is to be supposed, the mark of preservation set upon his forehead by the protecting angel. He seems to speak as if he thought he alone was preserved amidst the common destruction, although, certainly, all those who had a mark set upon them were preserved as well as he. *I fell upon my face and cried, &c.*—I appeared to myself in my vision to do so, namely, to fall down in a posture of supplication, to deprecate God's anger, (see Num. xii. 5; and xvi. 4, 22, 45,) and to beseech him not to make an utter end of those small remains that were left of the Jewish nation, Jerusalem being almost the only place which was not in the enemy's power.

Verses 9, 10. *Then said he, The iniquity of the house of Israel, &c., is exceeding great*—Here we have God's denial of the prophet's request for a mitigation of the judgment, and the justification of himself in that denial. 1st, Nothing could be said in extenuation of their guilt. God was as willing to show mercy as the prophet could desire, but here the case would not admit of it: it was such that mercy could not be granted without injuring justice; and it was not fit that one attribute of God should be glorified at the expense of another. Their crimes were so flagrant, that to grant them a reprieve would be a connivance at their sins. *The land is full of blood*—Blood unjustly shed, which always cries for vengeance. *And the city full of perverseness*—All judgment was perverted; in judges, to injustice; in priests, to idolatry; in all, to skepticism, or atheism. *For they say, The Lord hath forsaken the earth*—And hath left us to do what we will in it, and whatever wrong we do, he either knows it not, or will not take cognizance of it. Now how can those expect benefit from the mercy of God who thus bid defiance to his justice? Therefore, 2d, Nothing can be done to mitigate the sentence. *Mine eye shall not spare, &c.*—I have borne with them as long as it was fit such impudent sinners should be borne with, and therefore *I will now recompense their way on their head*.

Verse 11. *And the man clothed with linen reported the matter*—Gave an account of what he had done in pursuance of his commission; he had found out all that mourned in secret for the sins of the land, and cried out against them by a public testimony,

and he had marked them in order to their preservation. *Lord, I have done as thou hast commanded me*—We do not find that those who were commissioned to destroy reported what destruction they

had made, but he who was appointed to protect reported his matter; for it would be more pleasing, both to God and the prophet, to hear of those that were saved than of those that perished.

CHAPTER X.

The prophet having informed us, chap. viii. 5, that when he was in vision at Jerusalem, he saw the same appearance of the glory of God there, which he had seen by the river Chebar, he now, in this chapter, gives us some account of the appearance there, as far as was needful for placing in a clear point of view two further indications of the approaching destruction of Jerusalem, which God here gave him: namely, (1.) The scattering of coals of fire upon the city, taken from between the cherubim, 1-7. (2.) The removal of the glory of God from the temple, and its being upon the wing to be gone, 8-22.

A. M. 3411. **THEN** I looked, and behold, in the
B. C. 593.

^a firmament that was above the head of the cherubims there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne.

2 ^b And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill ^c thy hand with ^d coals of fire from between the cherubims, and ^d scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side of the house, when the man went in; and the cloud filled the inner court.

4 ^e Then the glory of the LORD ² went up from the cherub, *and stood over the threshold*

^a Chap. i. 22, 26.—^b Chap. ix. 2, 3.—^c Heb. *the hollow of thy hand*.—^d Chapter i. 13.—^e Rev. viii. 5.—^f Verse 18; Chap. i. 28; ix. 3.

NOTES ON CHAPTER X.

Verses 1-3. *Then I looked, &c.*—Most of this chapter has been explained in the notes on chap. i. *In the firmament, &c.*—See chap. i. 26. The repetition of the vision here signified that the heavy and terrible judgments of God were drawing nearer and nearer. *He*—That sat on the throne; *spake unto the man clothed in linen*—To the angel, as before, chap. ix. 2; *and said, Go in between the wheels, under the cherub*—Or, *between the cherubim*, according to the explication given verse 7. *And fill thy hand with coals of fire*—Which sparkled and ran up and down between the living creatures: see chap. i. 13. This part of the vision signified that the city would shortly be consumed by fire. Coals of fire do elsewhere denote the divine vengeance. *Now the cherubim*—Which were part of the vision shown to the prophet; *stood on the right side of the house*—In the inner court, on the north side of the temple, verse 18; namely, the court of the priests. *And the cloud filled the court*—A splendour, or brightness, went before, and a cloud followed it. The splendour signified the clearness of the judgment; and

of the house; and ^f the house was
B. C. 593.

filled with the cloud, and the court

was full of the brightness of the LORD's glory. 5 And the ^g sound of the cherubims' wings was heard *even* to the outer court, as ^h the voice of the Almighty God when he speaketh.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub ³ stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

^a Hebrew, *was lifted up*.—^b 1 Kings viii. 10, 11; Chapter xliii. 5.—^c Chapter i. 24.—^d Psalm xxix. 3, &c.—^e Heb. *sent forth*.

the clouds, the storms of calamity which would follow it.

Verses 4-7. *Then the glory of the Lord went up from the cherub*—In token of his departure from the temple. The words may be better rendered, *For the glory of the Lord had gone up, &c.* For the prophet repeats here what he had related before, chap. ix. 3. *And the house was filled with the cloud*—The account here given must strike every reader as to its similarity with the description given of the Shechinah in the books of Moses and the first book of Kings. A bright cloud was the sign of God's presence, which first filled the tabernacle, Exod. xl. 35, (afterward the temple, 1 Kings viii. 10,) where it fixed itself upon the mercy-seat, Lev. xvi. 2. From whence God is said, so often in Scripture, *to dwell between the cherubim*. This glory now removed from the place where it used to appear in the inner sanctuary, and came down toward the porch of the temple, and stood, or fixed itself, partly in the temple and partly in the inner court adjoining to it: see note on chap. ix. 3. The glory *stood*, to show God's unwillingness to leave his people, and give them

A. M. 3411. 8 ¶ⁱ And there appeared in the
B. C. 593. cherubims the form of a man's hand
under their wings.

9 ^kAnd when I looked, behold the four wheels
by the cherubims, one wheel by one cherub,
and another wheel by another cherub: and the
appearance of the wheels *was* as the colour of a
^lberyl-stone.

10 And *as for* their appearances, they four
had one likeness, as if a wheel had been in the
midst of a wheel.

11 ^mWhen they went, they went upon their
four sides; they turned not as they went, but
to the place whither the head looked they fol-
lowed it; they turned not as they went.

12 And their whole ⁿbody, and their backs,
and their hands, and their wings, and ^othe
wheels, *were* full of eyes round about, *even* the
wheels that they four had.

13 As for the wheels, ^pit was cried unto them
in my hearing, O wheel!

ⁱ Chapter i. 8; Verse 21.—^k Chap. i. 15.—^l Chap. i. 16.
^m Chapter i. 17.—ⁿ Heb. *flesh*.—^o Chap. i. 18.—^p Or, *they*
were called in my hearing, wheel, or, galgal.

time to return to him, and placed itself where it
might be seen, both by priests and people, that both
might be moved to repentance. *And the sound of*
the cherubims' wings, as the voice of the Almighty—
As the sound of loud thunder. The cherubim, in
the prophet's vision, seem to have moved to attend
upon the Shechinah, which now had taken its station
at the threshold of the house. *He went and stood*
beside, rather, between, the wheels.

Verses 8–13. *There appeared in the cherubim the*
form of a man's hand—See chap. i. 8. The follow-
ing verses to the 12th are the same, in substance,
with chap. i. 16–18, where see the notes. *To the*
place where the head looked they followed, verse 11.
Each wheel consisted of four semicircles in corre-
spondence to the heads of each animal. *It was cried*
unto them, O wheel—Or, *move round*, as some ren-
der the word. They were put in mind of continually
attending upon their duty; for the wheels and living
creatures were animated with the same principle of
understanding and motion.

Verse 14. *And every one had four faces*—See
notes on chap. i. 6–10. *The first had the face of*
a cherub—That is, of an ox, as appears by compar-
ing this verse with chap. i. 10. The word *cherub*,
indeed, originally signifies an ox. The several faces
are here represented in a different order from the
description given of them chap. i. 10, of which dif-
ference this reason may be assigned. In the first
chapter the prophet saw this vision coming out of
the north, and advancing southward, (verse 4,) where
the face of a man, being placed on the south
side, was first in view. The lion, being on the east

14 ^oAnd every one had four faces: A. M. 3411.
the first face *was* the face of a cherub, B. C. 593.
and the second face *was* the face of a man,
and the third the face of a lion, and the fourth
the face of an eagle.

15 And the cherubims were lifted up. This
is ^pthe living creature that I saw by the river
of Chebar.

16 ^qAnd when the cherubims went, the wheels
went by them: and when the cherubims lifted
up their wings to mount up from the earth, the
same wheels also turned not from beside them.

17 ^rWhen they stood, *these* stood; and when
they were lifted up, *these* lifted up themselves
also: for the spirit ^sof the living creature *was*
in them.

18 Then ^tthe glory of the Lord ^udeparted
from off the threshold of the house, and stood
over the cherubims.

19 And ^vthe cherubims lifted up their wings,
and mounted up from the earth in my sight:

^o Chap. i. 6, 10.—^p Chap. i. 5.—^q Chap. i. 19.—^r Chap.
i. 12, 20, 21.—^s Or, *of life*.—^t Verse 4.—^u Hosea ix. 12.
^v Chap. xi. 22.

part, was toward his right hand; the ox, being placed
toward the west, was on his left; and the eagle was
toward the north. This interpretation is justified
from the situation of the standards of the several
tribes of Israel in the wilderness, (Num. ii. 2, 10, 18,
25,) where Judah, whose standard was a lion, was
placed on the east side; Reuben, whose standard
was a man, was placed on the south; Ephraim,
whose standard was an ox, was placed on the
west; and Dan, whose standard was an eagle, was
placed on the north side. Here the prophet is sup-
posed to stand westward of the Shechinah, as that
was moving eastward: so the ox was first in his
view.

Verses 15–17. *And the cherubims were lifted up*—
To attend upon the divine glory wherever it went,
and particularly at its removal from the temple.
This is the living creature, &c.—Here it is spoken
of as only one living creature, though before it is
called *the living creatures*; because it was, as it
were, but one creature, of the likeness of four dif-
ferent animals. *For the spirit of the living creature*
was in them—There is a perfect harmony between
second causes in their dependance on, and subjec-
tion to, the one infinite, wise, good, holy, and just
God. The Spirit of God directs all the creatures,
upper and lower, so that they all serve the divine
purpose. Events are not determined by the *wheel*
of fortune, which is blind, but by the *wheels of pro-*
vidence, which are full of eyes.

Verses 18, 19. *Then the glory of the Lord de-*
parted from off the threshold, &c.—The cloud of
glory, emblematical of the divine presence, now

A. M. 3411. when they went out, the wheels also
B. C. 593. *were* beside them, and *every one*
stood at the door of the east gate of the LORD's
house; and the glory of the God of Israel *was*
over them above.

20 * This *is* the living creature that I saw
under the God of Israel [†] by the river of Che-
bar; and I knew that they *were* the cherubims.

* Chap. i. 22; Ver. 15.—[†] Chap. i. 1.—[‡] Ch. i. 6; Ver. 14.

makes a further remove from the temple: it now quite left the house itself, and settled upon the cherubim, which stood in the court adjoining to it, ver. 3. *And the cherubims lifted up their wings: the wheels also*—See chap. i. 19, 26. *And stood at the door of the east gate*—This was a still further remove from the temple, (for the east gate was just at the entrance into the inner court before the temple,) to signify that the divine protection would entirely leave the house; and, God departing, the angels depart also,

21 * Every one had four faces apiece, A. M. 3411.
B. C. 593. and every one four wings; ^a and the *likeness of the hands of a man was* under their wings.

22 And ^b the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: ^c they went every one straight forward.

^a Chap. i. 8; Verse 8.—^b Chap. i. 10.—^c Chap. i. 12.

and withdraw that benefit and service which they gave before. Here, however, the glory of God, the cherubim, and the wheels, all stood, respiting execution, and giving opportunity of preventing the approaching misery.

Verse 20. *This is the living creature, &c.*—See chap. i. 22-26. *And I knew that they were the cherubims*—Either by special assurance as a prophet, or from reading and hearing about those that were represented in the holy of holies.

CHAPTER XI.

This chapter concludes the vision which Ezekiel saw at Jerusalem, and relates two messages which he received: (1.) A message of wrath against those who remained secure at Jerusalem, 1-13. (2.) A message of comfort to the dejected captives at Babylon, 14-21. (3.) The glory of God removes farther, 22, 23. (4.) The vision disappears, of which Ezekiel gives an account, 24, 25.

A. M. 3411. **M**OREOVER, ^a the spirit lifted me
B. C. 593. up, and brought me unto ^b the
east gate of the LORD's house, which looketh
eastward: and behold ^c at the door of the gate
five and twenty men; among whom I saw
Jaazaniah the son of Azur, and Pelatiah the
son of Benaiah, princes of the people.

^a Chapter iii. 12, 14; viii. 3; Verse 24.—^b Chapter x. 19.
^c Chapter viii. 16.

NOTES ON CHAPTER XI.

Verses 1-3. *Moreover the spirit lifted me up*—It seems it should rather have been rendered, *And the spirit had lifted me up*, for here he appears to go back to speak about those twenty-five men of whom he made mention chap. vii. 16, but had broken off from speaking of them to speak of things of greater importance; but he now returns to them again. *And brought me unto the east gate*—Caused me to see those parts in my vision just as if I had been there. *And behold at the door five and twenty men*—The same who are represented in chap. viii. 16, as worshipping the sun. They were *princes of the people*—That is, most probably, members of the great sanhedrim: compare Jer. xxvi. 10. *Among whom I saw Pelatiah, &c.*—Named here for that dreadful, sudden death, whereby he became a warn-

2 Then said he unto me, Son of A. M. 3411.
B. C. 593. man, these *are* the men that de-
vise mischief, and give wicked counsel in this city:

3 Which say, ¹ *It is not* ^d near; let us build houses: ^e this *city is* the caldron, and we *be* the flesh.

¹ Or, *It is not for us to build houses near.*—^d Chap. xii. 22, 27;
^e 2 Peter iii. 4.—^a Jer. i. 13; Chapter xxiv. 3, &c.

ing to others. *Then said he unto me*—Namely, the divine appearance which was before my eyes. *These are the men that give wicked counsel*—They probably advised and encouraged the people to use the Chaldean rites of worship, in order to please and gain the favour of that nation. Or, they persuaded the Jews that they had no reason to fear future trouble or mischief from the Chaldeans, and therefore rendered them secure in their sins. *Which say, It is not near*—The threatened danger and ruin by the Chaldeans. These were such as put the *evil day far from them*, as is said Am. vi. 3, and so went on securely in building houses, and making such like improvements. *This city is the caldron, and we be the flesh*—Jeremiah had foretold the destruction of Jerusalem under the figure of a *seething-pot, or caldron*, Jer. i. 13. And Ezekiel himself uses

A. M. 3411. 4 Therefore prophecy against them, B. C. 593. — prophecy, O son of man.

5 And ^fthe Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, *every one of them*.

6 ^gYe have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord God: ^hYour slain whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: ⁱbut I will bring you forth out of the midst of it.

^f Chap. ii. 2; iii. 24. — ^g Chap. vii. 23; xxii. 3, 4. — ^h Chap. xxiv. 3, 6, 10, 11; Micah iii. 3. — ⁱ Verse 9. — ^k Chapter v. 8.

the same metaphor, chap. xxiv. 3, 4, &c. So these scoffers made use of the same expression on purpose to deride the menaces of the prophets; as if they had said, If this city be a caldron, we are well content to be the flesh that is boiled in it. "We will share all fates with her, we will either be preserved or perish with her." So Michaelis, who thinks the words are a proverb.

Verses 4, 5. *Therefore prophecy against them*—Declare to them how different things shall happen to them from what they expect. *And the Spirit of the Lord fell upon me*—See note on chap. iii. 24. *And said unto me, Speak; Thus have ye said*—Ye have advanced the assertion, mentioned verse 3. "You have rightly said what you say: *the city is the caldron, and we are the flesh*, shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out and elsewhere cut in pieces."—Michaelis in Newcome. *For I know the things that come into your mind*—Here God declares that, however much these men thought, and said in their hearts, *The Lord seeth us not*, yet still he not only saw them, but *knew the things that came into their mind, every one of them*, and took particular notice of that vain confidence with which they supported themselves, and endeavoured to put a good face upon a matter which they could not but know to be bad. Remember, reader, God perfectly knows not only the things that come out of our mouths, but the things that come into our minds; not only all we say, but all we think; even those thoughts which are most suddenly darted into our minds, and as suddenly slip out of them again, are perfectly known and narrowly observed by God: he knows us infinitely better than we know ourselves; *he understands us afar off*: the consideration whereof should oblige us to keep our hearts with all diligence, that no vain thoughts may come into them, or lodge within them.

8 Ye have feared the sword; and A. M. 3411. I will bring a sword upon you, saith B. C. 593. the Lord God.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, and ^kwill execute judgments among you.

10 ^lYe shall fall by the sword; I will judge you in ^mthe border of Israel; ⁿand ye shall know that I *am* the LORD.

11 ^oThis *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

^l 2 Kings xxv. 19, 20, 21; Jer. xxxix. 6; lii. 10. — ^m 1 Kings viii. 65; 2 Kings xiv. 25. — ⁿ Psa. ix. 16; Chap. vi. 7; xiii. 9, 14, 21, 23. — ^o Verse 3.

Verses 6, 7. *Ye have multiplied your slain in this city*—Ye have, without law or justice, shed the blood of many in your streets. From this, and many other expressions in the Scripture, we may conclude that not only private murders were extremely frequent among them, but that they also frequently put to death, under colour of justice, those who were innocent of every crime deserving of death, but whom, for some wicked purposes, they wanted to be removed out of the way. *And ye have filled the streets thereof with the slain*—You have not only committed many murders yourselves, but you are accountable to God for all those whom the Chaldeans have slain, seeing you persuaded your people thus obstinately to stand out. *Your slain, they are the flesh, &c.*—You yourselves, therefore, have made your city, as it were, a caldron, by the murdered bodies with which you have filled the streets of it; many of them cut in pieces, so that they seem like flesh cut for the caldron. And this city may properly be called the caldron, into which their flesh has been thrown. *But I will bring you forth out of the midst of it*—Not in mercy, but in wrath, by the conquering hand of the king of Babylon. You shall not die there, but I will reserve you for another punishment: see verses 9, 11.

Verses 8–11. *Ye have feared the sword*—Of the Chaldeans; and have, to avoid it, courted them, and left my worship to follow their idolatrous rites: but this very sword will I bring upon you. *And I will deliver you into the hands of strangers*—Defeating all your projects for escape; and *I will execute judgments among you*—By the hands of the Chaldeans, whom I will make the instruments of my just vengeance. *I will judge you in the border of Israel*—Namely, in Riblah, just upon the borders of Judea. In this place the king of Babylon, who is here spoken of as God's representative, sat in judgment on all the princes of Judah, and slew them: see the margin. *This city shall not be your caldron*—The place of your sufferings; greater are reserved for you elsewhere.

A. M. 3411. 12 And ye shall know that I am the LORD: ² for ye have not walked in my statutes, neither executed my judgments, but ³ have done after the manners of the heathen that are round about you.

13 ¶ And it came to pass, when I prophesied, that ⁴ Pelatiah the son of Benaiah died. Then ⁵ fell I down upon my face, and cried with a loud voice, and said, Ah Lord God! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, thy brethren, *even* thy brethren, the men of thy kindred, and all the

house of Israel wholly, *are* they unto whom the inhabitants of Jerusalem have said, Get you far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord God; Although I have cast them far off among the heathen, and although I have scattered them among the countries, ⁶ yet will I be to them as a little sanctuary in the countries where they shall come.

17 Therefore say, Thus saith the Lord God; ⁷ I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

^p Verse 10.—² Or, *which have not walked*.—³ Lev. xviii. 3, 24, &c.; Deut. xii. 30, 31; Chap. viii. 10, 14, 16.

^r Ver. 1; Acts v. 5.—^s Ch. ix. 8.—^t Psa. xc. 1; xci. 9; Isa. viii. 14.—^u Jer. xxiv. 5; Ch. xxviii. 25; xxxiv. 13; xxxvi. 24.

Verse 13. *And when I prophesied, Pelatiah died*—Mentioned verse 1, a principal man among the twenty-five princes, who made all the mischief in Jerusalem: see note on verse 2. It seems this was done only in vision now, (as the slaying of the ancient men, chap. ix. 6,) but it was an assurance, that when this prophecy was published it would be done in fact. And the death of Pelatiah was a pledge of the complete accomplishment of the prophecy. *Then fell I down upon my face, and cried*—The prophet thought this an earnest of the common destruction which was coming upon all the inhabitants of the city, and thereupon he earnestly deprecated so severe a judgment. See chap. ix. 8.

Verses 14, 15. *Again the word of the Lord came unto me*—A seasonable word, to stop the mouths of the insulting Jerusalemites, and to encourage the captives at Babylon. *Son of man, thy brethren—The men of thy kindred*, or, *of thy redemption*, as גִּבְרֹתָךְ may be rendered: that is, *thy fellow-captives*, as Bishop Newcome reads it; *unto whom the inhabitants of Jerusalem have said, Get ye far from the Lord, &c.*—The Jews who were left in Judea thought themselves more the favourites of God than those who had been carried away captives, looking upon the latter as outcasts, and such as had no right, either to the privileges of Jews or to the land of Judea. The words, רְדוּ מִצִּיּוֹן, rendered, *Get you far from the Lord*, may be translated, *They have departed far from the Lord*, that is, they have more grievously sinned and offended God than we. So thought and so said the inhabitants of Jerusalem, concerning those who had been carried into captivity. *Unto us is this land given in possession*—This promised, holy land, where our fathers dwelt, is exclusively ours, and we shall never be put out of possession of it, but it shall always be our inheritance.

Verse 16. *Therefore say*—In vindication of the captives; *Although I have cast them far off*—Not from myself, but from you and your polluted land,

and out of the way of the dreadful judgments which are approaching; *among the heathen*—The Chaldeans, or those among whom the Chaldeans have placed them; *and have scattered them among the countries*—Have separated them from each other, and dispersed them in many countries; *yet will I be to them as a little sanctuary*—A sanctuary, or a refuge and protection “for a short time,” (so Bishop Newcome,) that is, during the seventy years’ captivity; or a little one in opposition to the great temple at Jerusalem; which, when its inhabitants were in the greatest need, should afford them the least help. But I, says God, will really be to my captives what the proud, self-deceiving Jews promise themselves from their temple, namely, their defence, support, and comfort. To me shall they flee, and in me shall they be safe, as he was that took hold on *the horns of the altar*. Or rather, they shall have such communion with me in the land of their captivity, as it was thought could be had nowhere but in the temple. They shall have the tokens of my presence with them, and my grace in their hearts shall sanctify their prayers and praises, as truly as ever the altar at the temple sanctified the gift. Observe, reader, they that are deprived of the benefit of public ordinances, if it be not their own fault, may have the want of them abundantly supplied in the immediate communications of divine grace and comforts.

Verses 17–20. *I will even gather you from the people*—This might be, in some degree, fulfilled in those that returned from captivity, but the perfect completion of this promise must be referred to the time of the expected general restoration of the Jewish nation. *And they shall come thither*—They who assemble upon Cyrus’s proclamation first, and they who afterward assemble upon Darius’s, shall overcome all difficulties, perform their journey, and come safely to their own land. *And they shall take away all the detestable things thereof*—Shall abolish superstition and idolatry from the temple, the city,

A. M. 3411. 18 And they shall come thither, and
B. C. 593. ^athey shall take away all the detest-
able things thereof, and all the abominations
thereof from thence.

19 And ^vI will give them one heart, and I
will put ^aa new spirit within you; and I will
take ^athe stony heart out of their flesh, and will
give them a heart of flesh:

20 ^bThat they may walk in my statutes, and
keep mine ordinances, and do them: ^cand

^{*} Chap. xxxvii. 23.—^v Jer. xxxii. 39; Chap. xxxvi. 26, 27;
Zeph. iii. 9.—^a Psa. li. 10; Jer. xxxi. 33; xxxii. 39; Chap.
xviii. 31.—^a Zech. vii. 12.

and the country, and shall live pure from all the pollutions with which the land had been formerly defiled. But this promise also ultimately respects the future conversion of the Jews, as do those contained in the next two verses. *And I will give them one heart*—A heart entire for me, the living and true God, and not divided, as their hearts were formerly, among many gods; a heart firmly fixed and resolved for my worship and service, and not wavering; steady and uniform, and not inconstant, and inconsistent with itself. And hence they *shall serve me with one consent*, Zeph. iii. 9. *And I will put a new spirit within them*—A disposition of mind agreeable to the new circumstances into which, in the course of my providence, I will bring them. Observe, reader, all that are regenerated have a *new spirit*: a spirit entirely changed from what it was before: they act from new principles, walk by new rules, and aim at new ends. A new name, a new profession, new opinions, or new modes of worship will not serve without a *new spirit*. *If any man be in Christ he is a new creature*: see the margin. *And I will take away the stony heart out of their flesh*—Out of their corrupt nature. Their hearts shall no longer be dead and dry, hard and unfeeling, but tender and apt to receive good impressions, and deeply sensible of, and affected with, things spiritual and divine. These are the same evangelical promises as we read in the other prophets, particularly Jer. xxxii. 39. "The insensibility of men, with regard to religious matters, is often ascribed to the hardness of their hearts. God promises here to give them teachable dispositions, and to take away the veil from their hearts, as St. Paul expresses it, 2 Cor. iii. 16; the same temper being indifferently expressed either by *blindness* or *hardness of heart*."—Lowth. *That they may walk in my statutes*—In their whole conversation; and *keep my ordinances*—In all acts of religious worship. These two particulars must go together, and not be separated; and those to whom God has given a *new heart*, and a *new spirit*, will make conscience of both, and then the following promise shall be fulfilled, *They shall be my people, and I will be their God*: the ancient covenant, which seemed to have been broken and forgotten, shall be renewed. By their idolatry and other sins, they appeared to have cast God off; and by their being

they shall be my people, and I will A. M. 3411.
B. C. 593.
be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things and their abominations, ^dI will recompense their way upon their own heads, saith the Lord God.

22 ¶ Then did the cherubims ^elift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above.

23 And ^fthe glory of the Lord went up

^b Psalm cv. 45.—^c Jer. xxiv. 7; Chap. xiv. 11; xxxvi. 28;
xxxvii. 27.—^d Chap. ix. 10; xxii. 31.—^e Chap. i. 19; x. 19.
^f Chap. viii. 4; ix. 3; x. 4, 18; xliii. 4.

sent into captivity, and divers other punishments, God seemed to have cast them off; but when they are cured of their idolatry and various vices, and delivered from their captivity and other calamities, God and Israel own one another again: God, by his good work in them, makes them his people; and then, by the tokens of his good-will toward them, shows them that he is their God.

Verse 21. *But as for them*—Whoever they be, and some there will be in the best times, who will refuse to own God for their God, and truly to love and obey him. *Whose heart walketh after their detestable things*—Whose judgment and choice, or whose will and affections, go after their idols and iniquities, their lusts and vices. *I will recompense their way upon their own heads*—Their state shall differ as much as their practice does, from that of the people of God: I will treat them according to their ways.

Verse 23. *And the glory of the Lord went up from the midst of the city*—The symbol of God's presence, which had before departed from the temple, (chap. x. 18,) now quite left the city, to signify that he would acknowledge no longer his relation to either, but deliver them up to be profaned by the heathen. It deserves to be observed here, that God did not quit the temple and city all at once, but by little and little. The cloud of his presence was first withdrawn from the mercy-seat in the holy of holies, the usual place of its residence, and removed to the threshold of the house, (chap. ix. 1,) where it remained some time waiting for their repentance. Its second remove was from this threshold, leaving the house altogether, to settle upon the cherubim, which were hovering over the court, and upon the wing to depart, chap. x. 18. It then, with these angelic ministers of the divine will, and the accompanying wheels of providence, withdrew to the east gate of the inner court, chap. x. 19. And now at last it quits Jerusalem altogether, and fixes itself upon the mountain on the east side of the city. By withdrawing himself from his people by slow degrees, God gave them time for consideration and repentance, to which each remove of the Shechinah was a fresh and solemn call, and he thus also manifested with what reluctance he entirely abandoned the seed of Abraham his friend. And even his causing the symbol of his presence, before his final departure, to take its station

A. M. 3411. from the midst of the city, and stood
B. C. 593. ^g upon the mountain ^h which *is* on
the east side of the city.

24 ¶ Afterward ⁱ the spirit took me up, and
brought me in a vision by the Spirit, of God

^g Zech. xiv. 4.—^h Chap. xliii. 2.

on the mount of Olives, where it was, as it were, within call, and ready to return, if now at length in this their day they would have understood the things that made for their peace, was a further manifestation of grace as well as of justice; for while the cloud of glory lingered there, it gave fresh encouragement to them to repent, and a final warning so to do, at the same time that it was emblematical of the judgment which, if their repentance did not prevent, should begin to be executed upon them from that mount, from whence the city would be annoyed by the darts of the Chaldeans. Nor was this only a figure of the calamities which were to be brought on the Jews by Nebuchadnezzar, but it was also an emblem of the evils which were to befall them in consequence of their rejecting and crucifying their own Messiah, the Lord of glory. This Divine Saviour, after exhausting his patience in instructing, correct-

into Chaldea, to them of the cap- A. M. 3411.
tivity. So the vision that I had seen B. C. 593.
went up from me.

25 Then I spake unto them of the captivity
all the things that the LORD had showed me.

ⁱ Chapter viii. 3.

ing, and threatening Jerusalem, at length forsook it, and ascended to heaven from this same mount of Olives, in the presence of his apostles and disciples, that he might exercise his kingly office, and inflict a just and exemplary vengeance on this obstinately wicked and irreclaimable people.

Verses 24, 25. *The spirit took me, and brought me in vision into Chaldea*—That is, took away from before my eyes the image of Jerusalem and the temple, &c., and presented nothing to my mind but what was the real matter of fact, namely, that I was a captive with many others of my countrymen in the land of Chaldea. *So the vision that I had seen went up from me*—Was at an end. In other words, he recovered from his trance or ecstasy. *Then I spake unto them of the captivity*—He related unto them all that had passed in his vision, namely, all that is contained in the last four chapters.

CHAPTER XII.

Though the vision of the divine glory was withdrawn from the prophet, yet God's word continues to come to him, and is by him sent to the people: and to the same purpose with that which was shown in the vision, namely, to announce the terrible judgments that were coming upon Jerusalem, by which the city and temple should be entirely destroyed. In this chapter, (1.) The prophet, by removing his stuff and quitting his lodgings, is made a sign of Zedekiah's flight out of Jerusalem in the utmost confusion, when the Chaldeans took the city, 1-16. (2.) By eating his meat trembling, he prefigures the famine and consternation in the city during the siege, 17-20. (3.) A message is sent from God to the people, to assure them that all these predictions should be accomplished very shortly, and not be deferred, as they flattered themselves they would be, 21-28.

A. M. 3411. **T**HE word of the LORD also came
B. C. 593. unto me, saying,

^a Chap. ii. 3, 6,

NOTES ON CHAPTER XII.

Verses 1, 2. *The word of the Lord also came, &c.*—This is supposed to have happened in the sixth year of Zedekiah, and five years before the siege of Jerusalem: and the prophecies contained in the following chapters, to the twentieth, are thought to be of the same year. *Thou dwellest in the midst of a rebellious house*—"He was among them of the captivity in Chaldea, as appears from verse 10, chap. xi. 24, xiv. 22, and xxiv. 2. And these seem to have disbelieved the prophecies that Jerusalem should be smitten and burned, and its inhabitants scattered abroad: see chap. iv. 2, and ix. 5, and x. 2, and xi. 9."—Newcome. They saw Jerusalem still inhabited, and under the government of its own king. And as they who were left in Judea thought themselves

2 Son of man, thou dwellest in the A. M. 3411.
midst of ^a a rebellious house, which B. C. 593.

7, 8; iii. 26, 27.

much more highly in God's favour than those who had been carried away captives, so those who had been made captives repined at their lot, and thought those who remained in their own country were in a much better condition than themselves; therefore the following symbolical representations were designed to show, that they who were left behind, to endure the miseries of a siege, and the insults of a conqueror, would be in a much worse condition than those who were already settled in a foreign land: see Lowth. *Which have eyes to see, and see not, &c.*—Who will not make use of that sense and understanding which God has given them, nor learn from those examples and incidents which have happened, and by which God intended they should be instructed.

A. M. 3411. ^b have eyes to see, and see not; they
B. C. 593. have ears to hear, and hear not: ^c for
they are a rebellious house.

3 Therefore, thou son of man, prepare thee
¹ stuff for removing, and remove by day in
their sight: and thou shalt remove from thy
place to another place in their sight; it may
be they will consider, though they be a rebel-
lious house.

4 Then shalt thou bring forth thy stuff by
day in their sight, as stuff for removing: and
thou shalt go forth at even in their sight, ² as
they that go forth into captivity.

5 ³ Dig thou through the wall in their sight,
and carry out thereby.

6 In their sight shalt thou bear it upon thy
shoulders, and carry it forth in the twilight:
thou shalt cover thy face, that thou see not the
ground: ^d for I have set thee for a sign unto
the house of Israel.

7 And I did so as I was commanded: I
brought forth my stuff by day, as stuff for cap-
tivity, and in the even I ² digged through the
wall with my hand; I brought it forth in the
twilight, and I bare it upon my shoulder in
their sight.

¹ Isa. vi. 9; xlii. 20; Jer. v. 21; Matt. xiii. 13, 14.—^c Chap.
ii. 5.—¹ Or, instruments.—² Heb. as the goings forth of cap-
tivity.—³ Heb. Dig for thee.—^d Isa. viii. 18; Chapter iv. 3;
xxiv. 24; Verse 11.—⁴ Heb. digged for me.—^e Chapter ii. 5.
^f Chap. xvii. 12; xxiv. 19.

Verses 3-6. *Therefore, prepare thee stuff for re-
moving*—Hebrew, כְּלֵי נֹגֶה, vessels, or instruments
of removing, namely, such as were suited for that
purpose. Get all thy goods together, and pack them
up as those do that remove from one place to another.
Do this openly, and at noon-day, that the people,
among whom thou dwellest, may all see and take
notice of it. The prophets often prophesied in this
way by signs, as being of greater force and efficacy
than words. *Thou shalt bring forth thy stuff by day
in their sight*—Before it is quite night, that they,
who ought to learn by this sign, may see and con-
sider it. *Thou shalt go forth at even*—To signify
that Zedekiah and his retinue should escape out of
the city by night, 2 Kings xxv. 4. *Dig through the
wall in their sight*—To show that the king would
make his escape by the same means. *Carry it forth
in the twilight*—What the prophet was here com-
manded to carry out in the twilight, it seems, was
something different from the goods he removed in
the day-time; probably, necessary provision for his
present subsistence may be intended. *Thou shalt
cover thy face that thou see not the ground*—As Ze-
dekiah shall do, that he may not be discovered. Or,
as the prophet was now in Chaldea, this covering of
his face, that he might not see the ground, might be

8 And in the morning came the A. M. 3411.
word of the LORD unto me, saying, B. C. 593.

9 Son of man, hath not the house of Israel,
^e the rebellious house, said unto thee, ^f What
doest thou?

10 Say unto them, Thus saith the Lord GOD;
This ^g burden concerneth the prince in Jeru-
salem, and all the house of Israel that are
among them.

11 Say, ^h I am your sign: like as I have
done, so shall it be done unto them: ⁱ they ¹ shall
remove and go into captivity.

12 And ^k the prince that is among them shall
bear upon his shoulder in the twilight, and shall
go forth: they shall dig through the wall to
carry out thereby: he shall cover his face, that
he see not the ground with his eyes.

13 My ¹ net also will I spread upon him, and
he shall be taken in my snare: and ^m I will
bring him to Babylon to the land of the Chal-
deans, yet shall he not see it, though he shall
die there.

14 And ⁿ I will scatter toward every wind all
that are about him to help him, and all his
bands; and ^o I will draw out the sword after
them.

^g Mal. i. 1.—^h Verse 6.—ⁱ Heb. by removing, go into cap-
tivity.—^j 2 Kings xxv. 4, 5, 7.—^k Jer. xxxix. 4.—^l Job xix.
6; Lam. i. 13; Jer. lii. 9; Chap. xvii. 20.—^m 2 Kings xxv. 7;
Jer. lii. 11; Chap. xvii. 16.—ⁿ 2 Kings xxv. 4, 5; Chap. v. 10.
^o Chap. v. 2, 12.

intended to signify, that though Zedekiah should be
brought into that country, yet he should never see
it; as his eyes would be put out on the borders of
Judea, as we read they were, Jer. lii. *For I have
set thee for a sign unto the house of Israel*—I will
show, by what thou dost, what shall happen to the
Jewish nation, and particularly to their king.

Verses 9-16. *Hath not the house of Israel said*—
That is, I know they have said; as the words, "are
they not written in the book of Chronicles, &c.?"
mean, they are written there. *What doest thou,*
&c.—They have inquired by way of derision and
contempt, what these signs mean. *Say—This bur-
den concerneth the prince, &c.*—Namely, King Ze-
dekiah, chap. vii. 27. *The prince that is among
them shall bear upon his shoulder, &c.*—Their king
shall even be forced himself to carry what he can
out of the city, in the dusk of the evening. *They
shall dig through the wall, &c.*—His retinue shall
make a private way to get out of the city, that they
may not be discovered: see Jer. xxxix. 4, and lii. 7.
It is probable that the king and his companions fled
through a breach made by themselves in the wall.
Or the gate through which they fled might have
been walled up during the siege. *He shall cover his
face, &c.*—See note on verse 6, and on 2 Kings xxv.

A. M. 3411. 15 ^p And they shall know that I ^{B. C. 605.} *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 ^a But I will leave ^e a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the heathen whither they come; and they shall know that I *am* the LORD.

17 ¶ Moreover the word of the LORD came unto me, saying,

18 Son of man, ^r eat thy bread with quaking, and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord God of the inhabitants of Jerusalem, *and* of the land of Israel; they shall eat their bread with carefulness, and drink their water with astonishment, that her land

may ^a be desolate from ^r all that is ^{B. C. 593.} therein, ^t because of the violence of all them that dwell therein.

20 And the cities that are inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, ^u The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, ^x The days are at hand, and the effect of every vision.

24 For ^v there shall be no more any ^z vain vision nor flattering divination within the house of Israel.

^p Psalm ix. 16; Chapter vi. 7, 14; xi. 10; Verses 16, 20.
^q Chap. vi. 8, 9, 10.—^d Heb. *men of number*.—^r Chap. iv. 16.
^s Zech. vii. 14.

^t Heb. *the fulness thereof*.—^u Psalm civ. 37.—^v Verse 27; Chap. xi. 3; Amos vi. 3; 2 Pet. iii. 4.—^x Joel ii. 1; Zeph. i. 14.—^y Chap. xiii. 23.—^z Lam. ii. 14.

7. *My net also will I spread upon him*—Though he thinks to escape, yet I will bring his enemies upon him, who shall encompass him, and stop his flight, as when a wild beast is entangled in a net. *I will bring him to Babylon, yet shall he not see it*—Neither the land nor the city; for his eyes will be put out at Riblah: see notes on 2 Kings xxv. 5-7. *I will scatter toward every wind all that are about him*—Either the Egyptians, who came to assist him, or those that fled with him. *And I will draw out the sword after them*—I will cause them to be pursued by the sword and slain, whithersoever they go. *But I will leave a few men*—Hebrew, אֲנָשִׁי מְעַט, *men of number*: that is, populus numerabilis utpote parvus, *a people easily numbered, as being few*: Hor., *Ars Poet.*, l. 206. *From the sword &c., that they may declare all their abominations*—May confess that they were justly punished for their idolatries and immoralities: or that they may declare the cause (namely, their heinous wickedness) why the city of Jerusalem, and the temple dedicated to Jehovah there, were delivered up to destruction, and thereby may justify my proceedings. *And they shall know that I am the Lord*—Namely, the Chaldeans shall know it. See how God brings good out of evil! The dispersion of sinners, who had done God much dishonour and disservice in their own country, proves the dispersion of penitents, who shall do him much honour and service in other countries.

Verses 17-19. *Moreover, &c.*—As he was a sign to them in digging through the wall and carrying out his stuff, so he must now be a sign to them in another way. *Eat thy bread with quaking, &c.*—Show all the signs of anxiety and consternation when thou takest thy common sustenance. This he was to do that he might express the calamitous condition

of those that should be in Jerusalem during the siege. *And say unto the people*—Thy fellow-captives; *Thus saith the Lord of the inhabitants of Jerusalem*—This was designed to inform the captives that they were not in a worse condition than those that were left behind in Judea. *They shall eat their bread with carefulness, &c.*—See note on chap. iv. 16, 17. *That her land may be desolate*—Rather, *because her land shall be desolate*, namely, the land of Jerusalem, or the country, of which it was the head city, which was shortly to be laid waste, emptied of its inhabitants, wealth, and plenty. *Because of the violence, &c.*—The injustice, oppression, and tyranny of the Jews toward one another.

Verses 22-25. *Son of man, what is that proverb?*—The saying become proverbial. *The days are prolonged, and every vision faileth*—Words of the same import with those that occur verse 27, and chap. xi. 3. Both of them the words of scoffers, who turned the grace of God into wantonness, and took encouragement from his patience and long-suffering, to despise his threatenings, as if they would never be fulfilled. *Tell them therefore*—Who either use this proverb, or who stumble at my deferring to execute judgment; *I will make this proverb to cease*—My patience shall soon be at its period, and will call on my justice to vindicate it, and then calamities felt will prove that there can be no more place for such a proverb, the groundlessness of it being manifest to all. *Say unto them, The days are at hand*—The time when God will show his wrath, and make his power and justice known to the world by fulfilling his threatenings and the predictions of his prophets. *For there shall be no more any vain vision*—The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events, quite

A. M. 3411. B. C. 593. 25 For I *am* the LORD : I will speak, and ^a the word that I shall speak shall come to pass ; it shall be no more prolonged : for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God.

26 ¶ Again the word of the LORD came to me, saying,

^a Isa. lv. 11 ; Verse 28 ; Dan. ix. 12 ; Luke xxi. 38.

contrary to what they foretold, that they will never pretend any more to publish new prophecies. *I am the Lord*—I am able to discover the vanity and falsehood of the prophets that have flattered the people, and will do it by accomplishing what my true prophets have foretold. *The word that I shall speak shall come to pass*—No length of time shall make

A. M. 3411. B. C. 593. 27 ^b Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* ^c for many days *to come*, and he prophesieth of the times *that are* far off.

28 ^d Therefore say unto them, Thus saith the Lord God ; There shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord God.

^b Verse 22.—^c 2 Pet. iii. 4.—^d Verses 23, 25.

me forget it ; no pretences of self-flattering prophets or people shall divert me from my purpose ; no power can hinder, nor counsel defeat my design. *It shall be no more prolonged : for in your days, &c.*—My threatenings shall be fulfilled in your own days, and you shall have ocular demonstration of their truth.

CHAPTER XIII.

Nothing had a greater influence in hardening the Jews in their sins than the pretended predictions and flatteries of their false prophets. Here, (1.) The sin of these prophets is set forth at large, and the judgments of God are denounced against them, 1-16. (2.) The prophet shows also the sin and punishment of the false prophetesses, 17-23. Both agreed to sooth men up in their sins, and, under pretence of comforting God's people, to flatter them with hopes that they should yet have peace ; but Ezekiel here foretels that they should be proved liars, their prophecies mere fictions, and the expectations which the people built upon them nothing but illusions.

A. M. 3411. B. C. 593. AND the word of the LORD came unto me, saying,

2 Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto ^a them ¹ that prophesy out of their own ^b hearts, Hear ye the word of the LORD ;

^a Ver. 17.—¹ Heb. *them that are prophets out of their own hearts.*
^b Jer. xiv. 14 ; xxiii. 16, 26.—² Heb. *walk after.*

NOTES ON CHAPTER XIII.

Verses 2-4. *Son of man, prophesy against the prophets of Israel*—So they called themselves, as if none but they had been worthy of the name of Israel's prophets, who were indeed Israel's deceivers. *Say unto them that prophesy out of their own hearts*—According to their own fancy, without having received any revelation from God. The true prophets often denounced God's judgments against the false ones : laying to their charge many misdemeanours in their private life and conversation, and upbraiding them for their unfaithfulness in the office they undertook of declaring God's will to his people. *Wo unto the foolish prophets*—Ignorant and wicked, and who, while they wilfully deceived the people, unthinkingly brought destruction upon themselves. Observe, reader, foolish prophets are not of God's sending : those whom he sends, he either finds or makes fit for his work. Where he gives warrant,

A. M. 3411. B. C. 593. 3 Thus saith the Lord God ; Wo unto the foolish prophets, that ² follow their own spirit, ³ and have seen nothing !

4 O Israel, thy prophets are ^c like the foxes in the deserts.

5 Ye ^d have not gone up into the ⁴ gaps,

³ Or, *and things which they have not seen.*—^c Cant. ii. 15.
^d Psa. cvi. 23, 30 ; Chap. xxii. 30.—⁴ Or, *breaches.*

he gives wisdom. *That follow their own spirit, and have seen nothing*—Who utter their own imaginations for true prophecies, and pretend to have visions when they never had any. — *O Israel, thy prophets, not mine, are like the foxes in the deserts*—Hungry and ravening, crafty and guileful : “ *deceitful workers*, (as the apostle styles such persons, 2 Cor. xi. 13,) who craftily insinuate false doctrines into weak and unstable minds, and greedily catch at any appearance of advantage to themselves.”—Lowth.

Verse 5. *Ye have not gone up into the gaps*—Or stood in the gap, or breach, as it is expressed chap. xxii. 30 ; Psa. cvi. 23. Ye have not exercised your prophetic office, and framed your own conduct, so as to stop the wrath of Jehovah, by admonitions and exhortations to the people, and by personal piety and prayer to God. The place alludes to the intercession which Moses made for the Israelites, whereby he withheld God's hand, as it were, when

A. M. 3411. neither ⁵ made up the hedge for the house of Israel to stand in the battle in the day of the LORD.

6 ⁶ They have seen vanity and lying divination, saying, The LORD saith: and the LORD hath not sent them: and they have made others to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it*, albeit I have not spoken?

8 Therefore thus saith the Lord God; Because ye have spoken vanity, and seen lies,

^a Heb. *hedged the hedge*.—^c Verse 23; Ch. xii. 24; xxii. 28. ^b Or, *secret*, or, *council*.—^f Ezra ii. 59, 62; Neh. vii. 5; Psa.

it was just stretched out to take vengeance upon the people for their heinous sin in making the golden calf, Exod. xxxii. 10, 11. The phrase is taken from those who put a stop to the enemy, when he is just entering in at a breach. In like manner it was the office and duty of those prophets, if they had truly been what they pretended to be, by their endeavours to reform the people, and their intercessions with God, to avert his displeasure, and prevent the vengeance which was just ready to be poured out on a sinful people. *Neither made up the hedge*—The Vulgate renders it, *neque opposuistis murum pro domo Israel, nor made up a wall for the house of Israel*; another expression taken from people besieged in a city, who, if a breach be made in the wall, presently make it up, or build up a new one within it, to prevent the enemy from entering and becoming masters of the place. *To stand in the battle in the day of the Lord*—When God shall come, like a general at the head of his army, to execute his judgment upon his enemies.

Verses 6-9. *They have seen vanity and lying divination*—They have uttered false prophecies concerning peace and prosperity, pretending to have seen that which they did not see, and producing that as a divine truth which they knew to be a detestable lie. *They have made others*—Who were so simple as to believe them; to hope that they would confirm the word—Or rather, that the word would be confirmed. Their speaking with so much assurance made others confidently expect that the event would answer their predictions, and that the judgments which the true prophets had threatened in the name of God would never come, whereby they hardened those in sin whom they ought to have endeavoured to bring to repentance. *Therefore, because ye have spoken vanity*—Have uttered mere fictions and lies, with a view to your own advantage. *Behold, I am against you, saith the Lord God*—And who can be for you when I am against you? *And my hand shall be upon the prophets*—My power striking them so, that it shall be evident they fall under my displeasure; as Pelatiah, chap. xi. 13, and Hananiah,

therefore, behold, I am against you, A. M. 3411: saith the Lord God. B. C. 593.

9 And my hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ^a assembly of my people, ^f neither shall they be written in the writing of the house of Israel, ^g neither shall they enter into the land of Israel; ^h and ye shall know that I am the Lord God.

10 Because, even because they have seduced my people, saying, ⁱ Peace; and *there was* no peace; and one built up ^j a wall, and lo, others ^k daubed it with untempered mortar:

11 Say unto them which daub *it* with un-

lix. 28.—^e Chap. xx. 38.—^h Chap. xi. 10, 12.—ⁱ Jer. vi 14; viii. 11.—^j Or, a slight wall.—^k Chap. xxii. 28.

Jer. xxviii. 15. *They shall not be in the assembly of my people*—Of those who shall hereafter worship me in Jerusalem; or, in the *secret council* of those who shall consult on public affairs. They shall not be members of my church here, nor partake of the communion of saints hereafter. The Hebrew word סוד, here rendered *assembly*, properly signifies a secret assembly, or privy council; such as are acquainted with the secret intents and purposes of their prince. Hence it is applied to God's chosen people, those that are acquainted with the whole counsel of God, and whom he instructs and directs by his Holy Spirit: see notes on Psa. xxv. 14; Jer. xxiii. 18. The prophet, therefore, here tells these men who pretended to know so much of the secrets of the Almighty that they should never be of the number of those favourites of heaven to whom God would reveal himself and his counsels. *Neither shall they be written, &c.*—The sense of this clause is nearly the same with that of the preceding; the words containing an allusion to the registers usually kept of the members of cities or corporations, to the privileges of which societies none are admitted but they whose names are entered into such registers. The false prophets, it seems, promised a speedy return to the exiles; God, therefore, tells them that they should never live to see it, nor should their names be entered into the register of those that should return home. *Neither shall they enter into the land of Israel*—They shall never see their own country again, nor shall they have a share in the blessings peculiar to true Israelites: see Lowth.

Verses 10-15. *They have seduced my people, &c.*—Have made my people to err, both with respect to the greatness of their own guilt, and my displeasure on account of it, as if both were less than they really are, and no great danger was to be apprehended. They deceived them, by assuring them that none of those judgments should overtake them which Jeremiah and the other true prophets threatened them with, and they spoke peace to men's consciences upon false grounds and principles. Thus they obstructed and drew them out of the way of

A. M. 3411. tempered *mortar*, that it shall fall :
B. C. 593. ¹there shall be an overflowing shower ;
and ye, O great hailstones, shall fall ; and a
stormy wind shall rend it.

12 Lo, when the wall is fallen, shall it not be
said unto you, Where *is* the daubing wherewith
ye have daubed it ?

13 Therefore thus saith the Lord God ; I will
even rend it with a stormy wind in my fury ;
and there shall be an overflowing shower in
mine anger, and great hailstones in *my* fury to
consume it.

14 So will I break down the wall that ye
have daubed with untempered *mortar*, and
bring it down to the ground, so that the founda-
tion thereof shall be discovered, and it shall
fall, and ye shall be consumed in the midst
thereof : ^mand ye shall know that I *am* the
LORD.

15 Thus will I accomplish my wrath upon

¹ Chapter xxxviii. 22.—^m Verses ^a, 21, 23 ; Chapter xiv. 8.
^a Jer. vi. 14 ; xxviii. 9.—^o Chap. xx. 46 ; xxi. 2.

that repentance and reformation into which the other prophets were endeavouring to bring them. And, observe, reader, those are the most dangerous seducers who suggest to sinners that which tends to lessen their dread of sin, or their fear of God. These are compared to men who build a slight tottering wall, which others daub with *untempered mortar*; sorry stuff which will not bind nor hold the bricks together; doctrines not grounded on, nor according with, the word of God. *Say unto them that it shall fall*—When they have the greatest need of defence, and when they least apprehend such an event. *There shall be an overflowing shower, &c.*—Terrible judgments from God, often compared in Scripture to storms and tempests, the artillery of heaven, especially when he executes his judgments by a victorious army. *Shall it not be said, Where is the daubing? &c.*—Then it will be asked, by way of taunt and reproach, where are the remedies you had provided, and in which you persuaded all to put confidence? *I will even rent it with a stormy wind in my fury*—Rather, in my indignation. Under these metaphors is foretold the destruction of Jerusalem, and the Jewish state by the Chaldean army. Thus the Chaldee paraphrase expounds it: “I will bring a mighty king with the force of a whirlwind, and a destroying people, as it were an overflowing storm, and powerful princes like great hailstones.” *So will I break down the wall, &c.*—Thus will I overthrow all your false confidences, and all the remedies which ye have provided against the ruin of the state; and ye yourselves that were so confident of safety shall be consumed. The Chaldee paraphrase reads, *I will destroy the city wherein ye have uttered these false prophecies*, which exposition ac-

the wall, and upon them that have ^{A. M. 3411.}
^{B. C. 593.} daubed it with untempered *mortar*,
and will say unto you, The wall *is* no more,
neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesy concerning Jerusalem, and which ⁿsee visions of peace for her, and *there is* no peace, saith the Lord God.

17 ¶ Likewise, thou son of man, ^oset thy face against the daughters of thy people, ^pwhich prophesy out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord God ; Wo to the *women* that sew pillows to all ^aarmholes, and make kerchiefs upon the head of every stature to hunt souls ! Will ye ^qhunt the souls of my people, and will ye save the souls alive *that come* unto you ?

19 And will ye pollute me among my people ^rfor handfuls of barley and for pieces of bread,

^p Verse 2.—^a Or, elbows.—^q 2 Pet. ii. 14.—^r Prov. xxviii. 21 ; Mic. iii. 5.

cords with the next words, *And ye shall be consumed in the midst thereof*; that is, shall be destroyed in the same common calamity. *And ye shall know, &c.*—Those that deceived others will in the end be found to have deceived themselves. And no doom will be more fearful than that of unfaithful ministers. *Thus will I accomplish my wrath, &c.*—Fulfil what my prophets foretold; *and will say unto you*—Will show by the awful event; *The wall is no more, neither they that daubed it*—The city is no more, nor the false prophets.

Verses 17–19. *Likewise, set thy face against the daughters of thy people*—Direct thy discourse against the female pretenders to prophecy. God sometimes bestowed the gift of prophecy upon women, Exod. xv. 20; Judg. iv. 4; 2 Kings xxii. 14. This encouraged others of that sex to pretend to the same gift: compare Rev. ii. 20. *Wo to the women that sew pillows, &c.*—As the prophet compares the deceitful practices of the false prophets to the daubing of a wall, so he represents the artifices of these female seducers by sewing pillows under the hearers’ arms, that they might rest securely in their evil ways. “The eastern mode of sitting,” says Harmer, chap. vi. observ. 35, “supported by pillows, explains this representation of Ezekiel. Dr. Russel has given us a print representing a fine eastern lady reposing herself on one of these bolsters, or pillows, by leaning with one of her arms on one of them, while she is smoking.” In Barbary and the Levant they “always cover the floors of their houses with carpets; and along the sides of the wall, or floor, a range of narrow beds, or mattresses, is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are

A. M. 3411. to slay the souls that should not die,
B. C. 593. and save the souls alive that should
not live, by your lying to my people that hear
your lies?

20 Wherefore thus saith the Lord God; Behold, I *am* against your pillows, wherewith ye there hunt the souls ⁹ to make *them* fly, and I will tear them from your arms, and will let the

⁹ Or, into gardens.

placed upon these carpets or mattresses: indulgences that seem to be alluded to by the *stretching of themselves upon couches*, and by the sewing of pillows to arm-holes."—Shaw's *Travels*, p. 209, second edition. Sir John Chardin also mentions "a mattress, with large cushions, placed at the back and sides" of the person who uses it as a bed, Harm., vol. ii., chap. vi. observ. 46. See also, to the same purpose, Lady M. W. Montague's description of a Turkish lady's apartment, let. 32, vol. ii. p. 55. *And make kerchiefs upon the head of every stature*—Rather, *Upon every head*, כֹּל רֹאשׁ, *of every stature*, the false prophetess doing this without distinction of stature or age. "This," says Bishop Newcome, "may be a strong, eastern manner of expressing that these women *hoodwinked* their votaries, and kept them in spiritual darkness." In the same light the passage is considered by Lowth and many others. "Or the covering of the head may have been of the ornamental kind, to denote prosperity or victory, as pillows denoted tranquillity and plenty; and both may have been significantly applied to the heads and arms of those who consulted the prophetesses." Thus we are told by Dr. Shaw, p. 221, and Lady M. W. Montague, vol. ii. p. 30, that the eastern women bind on their other ornaments for the head with a handkerchief, which the latter calls "a rich embroidered handkerchief." These prophetesses, therefore, Harmer thinks, "did the same thing by their flattering words, as would have been best expressed, if they had thought fit to signify the same thing by actions only, (as the prophets sometimes did,) by making bolsters for the arms, and presenting them to the Israelitish women, whom they wanted to assure of the continuance of their prosperity; and embroidering handkerchiefs, proper to bind over the ornaments of females in a state of honour, and afterward putting them on their heads. Whereas, the true prophets of God gave them to understand, in direct contradiction to all this, that if the Jews would not yield up themselves to the Chaldeans, great numbers of their men should perish, and their women should be brought down from those elevated places in which they sat supported by rich bolsters, and should be forced to sit on the ground; and, instead of a rich attire for their heads, should have their hair miserably dishevelled, strongly marking out grief in a despairing neglect of their persons. Such is the description Isaiah gives of the state of captives, (chap. xlvii. 1, 2,) which every one must see is just the reverse of what these prophet-

souls go, *even* the souls that ye hunt A. M. 3411.
to make *them* fly. B. C. 593.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted; ^a and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made

^a Verse 9.

esses are represented as doing: *Come down and sit in the dust, &c.*"—Harmer, chap. vi., observ. 35.

To hunt souls—To allure, draw, or drive men into those nets and snares that they have laid for them, and thereby to make them their prey. Or to destroy men, to expose them to the divine vengeance, by lulling them into security, and enticing them to commit sin in following their directions. *Will ye hunt the souls of my people?*—Will ye make a prey of men's souls by deluding them with fair promises and vain hopes? Will ye draw my people into destruction, by promising them safety and happiness, while they continue in sin? "This verse," says Secker, "should seem to mean, that these women made every body easy to their ruin, for their own profit." *Will ye pollute me among my people?*—Will ye profane my name, by making use of it to give credit to your own dreams and lies? Or, Will ye dishonour it by employing it to the vilest use, the encouraging of wickedness, and the discouraging of piety and virtue? *For handfuls of barley, &c.*—For the sake of gain to yourselves, even for the meanest presents? It is well known how customary gifts were, and still are, in the East. These false prophets and prophetesses being chiefly, if not solely, consulted by the corrupt and wicked part of the Jews, who made them presents for their answers; and those presents being generally the larger the more agreeable the answers were, therefore these prophets and prophetesses always uttered what was pleasing, and gave encouragement to the wicked, and what tended to disgrace and discourage the truly good. *To slay the souls that should not die*—To denounce or prophesy death and destruction to those that shall be preserved. Thus they denounced death to those who yielded themselves to the Chaldeans in Jeconiah's captivity, whom God had determined to preserve alive, Jer. xxix. 5, 6. And they encouraged those who remained at Jerusalem, with promises of peace and safety, who, God had foretold, should perish: see chap. v. 12. Or the words may be understood, in a more general sense, of discouraging the godly, and confirming the wicked in their evil ways: see verse 22; and Jer. xxiii. 14, 17. *To slay*, and *make alive*, signify here, to promise men life, or threaten them with death. So the prophet says he came to *destroy the city*, (chap. xliii. 3,) when he came to pronounce the sentence of destruction upon it.—Lowth.

Verses 20–23. *Behold, I am against your pillows, wherewith ye hunt the souls, &c.*—To make them

A. M. 3411. B. C. 593. sad; and ^tstrengthened the hands of the wicked, that he should not return from his wicked way, ¹⁰ by ¹¹ promising him life;

^t Jer. xxiii. 14.—¹⁰ Or, *that I should save his life.*—¹¹ Heb. *by quickening him.*

run into those snares and seductions that you have laid for them, verse 18. The metaphor is continued from the manner of hunting and pursuing living creatures, thereby to drive them into the toils prepared for them. *I will tear them from your arms*—"I will make your cheats and impostures appear so evidently that nobody shall be in danger of being seduced by you any more:" see verse 23. *Your kerchiefs also will I tear*—I will lay quite open and render useless all your arts; they shall no longer serve your purpose. *Because with lies you have*

23 Therefore ^uye shall see no more A. M. 3411. vanity, nor divine divinations: for I B. C. 593. will deliver my people out of your hand: ^xand ye shall know that I *am* the LORD.

^u Verse 6, &c.; Chapter xii. 24; Micah iii. 6.—^x Verse 9; Chap. xiv. 8; xv. 7.

made the heart of the righteous sad—As you have deluded and comforted the wicked with vain hopes, so you have disheartened the righteous with groundless fears, or made them sad with the lies and calumnies you have invented against them. *Therefore ye shall see no more vanity nor divine divinations, &c.*—An entire end shall be put to all your false predictions and divinations; for ye shall all perish, namely, in the siege of Jerusalem, either by the famine, disease, or the weapons of the Chaldeans.

CHAPTER XIV.

Here, (1.) *The Jewish elders at Babylon, having come to inquire of the prophet, meet with a rebuke, instead of acceptance, 1-5.* (2.) *They are called upon to repent of their sins and reform, otherwise it would be at their peril to inquire of God, 6-11.* (3.) *God assures his prophet, that when a land had exposed itself to his judgments by trespassing grievously, no intercessions, not even those of Noah, Daniel, and Job, should prevail to save it from the destruction it had merited: much less should any intercessions be available to preserve Jerusalem from the judgments which its aggravated sins had deserved, and which God had determined to bring upon it, 12-21.* And yet, (4.) *It is promised that a remnant should escape, 22, 23.*

A. M. 3411. B. C. 593. **T**HEN ^acame certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their heart, and put ^bthe stumbling-

^a Chap. viii. 1; xx. 1; xxxiii. 31.

NOTES ON CHAPTER XIV.

Verse 1. *Then came certain of the elders of Israel*—Men of note, that were in office and power among the Jews. "The prophet neither tells us the name nor the intention of these elders of Israel, nor the time when they came to him. But the manner wherein God speaks, gives us to understand that they came only to tempt him, as the Pharisees came to Christ, and with no design to profit by what they heard, or to correct their faults:" see Calmet. *And sat before me*—As was the usual posture of those that came to hear the instructions of any prophet or teacher: see chap. viii. 1. In after times the teachers sat in a chair or eminent seat, and the hearers on lower forms at the feet of their masters: see Luke x. 39; Acts xxii. 3.

Verses 2, 3. *And the word of the Lord came unto me*—To acquaint me with the real character of these men, and what I should say to them. *These men*

block of their iniquity before their A. M. 3411. face: ^cshould I be inquired of at all B. C. 592. by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord God; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block

^b Chap. vii. 19; Verse 4, 7.—^c 2 Kings iii. 13.

have set up their idols in their hearts—They are not only inclined to idolatry in their hearts, but they have actually set up idols and worshipped them. It seems, however, that their idolatry consisted, not in entirely deserting, but in corrupting and polluting the service of the true God, intermixing it with foreign worship and superstitions, learned from the heathen. *And have set up the stumbling-block, &c.*—Their idols, which were both the object of their sin, and the occasion of their ruin. *Should I be inquired of at all by them?*—Shall I give any counsel, or any answer concerning that of which they inquire of me, to such hypocrites as these?

Verses 4, 5. *Say unto them*—Declare my will clearly and faithfully; *Every man of the house of Israel*—Whoever he be, rich or poor, mighty or mean; *that setteth up his idols in his heart*—That is attached in his heart to any species of idolatry; *and cometh to the prophet*—As if he were desirous

A. M. 3411. of his iniquity before his face, and
B. C. 593. cometh to the prophet; I the LORD
will answer him that cometh according to the
multitude of his idols;

5 That I may take the house of Israel in
their own heart, because they are all estranged
from me through their idols.

6 ¶ Therefore say unto the house of Israel,
Thus saith the Lord God; Repent, and turn
¹ *yourselves* from your idols; and turn away
your faces from all your abominations.

7 For every one of the house of Israel, or of
the stranger that sojourneth in Israel, which
separateth himself from me, and setteth up his
idols in his heart, and putteth the stumbling-
block of his iniquity before his face, and cometh

¹ Or, others.—^d Levit. xvii. 10; xx. 3, 5, 6; Jer. xlv. 11;
Ch. xv. 7.—^e Num. xxvii. 10; Deut. xxviii. 37; Ch. v. 15.

to know what is best to be done, that he might do it; or what is the will of God, that he might comply with it: and what will be the issue of these times and affairs; *I the Lord will answer him that cometh*—And that in a way but little to his satisfaction; according to the *multitude of his idols*—According to his real iniquity, not according to his pretended piety: I will declare the greatness of his sin by the greatness of his punishment; he has multiplied his idols, and I will multiply his sorrows. *That I may take the house of Israel in their own heart*—That I may lay open what is in their hearts, and discover their hypocrisy and impiety; or, that I may reprove and convince them, from their own words and behaviour, what a base part they act, and that their inward and secret wickedness is perfectly known to me. *Because they are estranged from me through their idols*—It is always through some idol or other that the hearts of men are estranged from God. Some creature has gained that place in the heart which belongs to none but God.

Verses 6-8. *Therefore say, Repent*—Be truly sorry for your past sins, and give proof of your sorrow by forsaking them, &c.; *and turn from your idols*—Separate yourselves from them, that they may not finally and eternally separate you from God. *And turn away your faces*—Your heart and ways; *from all your abominations*—Not only from all your idolatries, but from all sinful practices. *Turn your faces* from them, abhor the very sight of them; not only forsake them, but do it with loathing and detestation. *For every one of the house of Israel*—Every Jew of the seed of Abraham, whom this warning first and principally concerns; or of the *stranger that sojourneth*, &c.—Every proselyte: or the expression may include the foreigners who lived in Judea, termed, in the fourth commandment, *the stranger within their gates*. For these, although they were neither circumcised nor subject to the ceremonial laws, yet were under an obligation to

to a prophet to inquire of him con- A. M. 3411.
cerning me; I the LORD will answer B. C. 593.
him by myself:

8 And ^d I will set my face against that man, and will make him a ^e sign and a proverb, and I will cut him off from the midst of my people; ^f and ye shall know that I *am* the LORD.

9 And if the prophet be deceived when he hath spoken a thing, I the LORD ^g have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him*;

^f Chap. vi. 7.—^g 1 Kings xxii. 23; Job xii. 16; Jer. iv. 10;
2 Thess. ii. 11.

refrain from idolatry, or from worshipping any God but Jehovah. *Which separateth himself from me*—Who leaves me to worship idols. God considered them as separating themselves from him, not only if they wholly left off to worship him, but also if they worshipped as gods any other beings, real or imaginary, along with him. For he, being the only true God, could not, of course, admit of any other to be worshipped together with him, as no other being whatsoever had the least pretence to be worshipped as God. *I the Lord will answer him by myself*—I who am Jehovah, the only Creator, Preserver, and Lord of all things, will answer him according to my own inherent power, not by words, but by executing my judgments upon him. And he shall find by the answer, that it was not the prophet, but God that answered, so dreadful, searching, and astonishing shall my answer be. *And I will set my face against that man*—I will make him a mark for my indignation; *and will make him a sign and a proverb*—A signal and remarkable instance of my vengeance; *and will cut him off*, &c.—By sudden death, attended with extraordinary circumstances.

Verses 9-12. *And if the prophet be deceived*—Or, *seduced*. This is to be understood of the false prophets, whose practices are reprov'd throughout the whole foregoing chapter. *I the Lord have deceived that prophet*—I Jehovah have suffered him to be deceived; I have given him up to *strong delusions*, as a just judgment upon him for going after idols, and setting up false pretences to inspiration, 2 Thess. ii. 11, 12. Or the words may signify, *I will disappoint the expectations of those prophets who seduce my people, by speaking peace to them*. For I will bring upon them those evils which they, with great assurance, have declared shall never come to pass. Thus Bishop Newcome, "When any false prophet is deceived, the probable event proving contrary to his prophecy, I Jehovah have so superintended the course of things as to deceive that pro-

A. M. 3411. 11 That the house of Israel may
B. C. 593. ^h go no more astray from me, neither
be polluted any more with all their transgres-
sions; ⁱ but that they may be my people, and
I may be their God, saith the Lord God.

12 ¶ The word of the LORD came again to
me, saying,

13 Son of man, when the land sinneth
against me by trespassing grievously, then will
I stretch out my hand upon it, and will break
the ^k staff of the bread thereof, and will send
famine upon it, and will cut off man and beast
from it:

14 ^l Though these three men, Noah, Daniel,
and Job, were in it, they should deliver *but*
their own souls ^m by their righteousness, saith
the Lord God.

15 ¶ If I cause ⁿ noisome beasts to pass
through the land, and they ^o spoil it, so that it
be desolate, that no man may pass through
because of the beasts:

^h 2 Peter ii. 15.—ⁱ Chapter xi. 20; xxxvii. 27.—^k Levit.
xxvi. 26; Isaiah iii. 1; Chapter iv. 16; v. 16.—^l Jer. xv. 1;
Verses 16, 18, 20; Jer. vii. 16; xi. 14; xiv. 11.—^m Proverbs
xi. 4.—ⁿ Leviticus xxvi. 22; Chapter v. 17.—^o Or, *bereave*.
Verses 14, 18, 20.

phet." *And I will, &c.*—Or, *Yea, I will stretch out
my hand upon him*—Remarkably punish his false-
hood, and in severity destroy him. *And they*—Both
the deceiver and the deceived; *shall bear the punish-
ment of their iniquity*—There is so great a parity in
the folly and impiety of both the seducing prophets
and the seduced people, that it is hard to say, whose
sin is greatest. *The punishment of the prophet
shall be, &c.*—Their punishments shall be as similar
as they made their sins: both shall be cut off and
destroyed. *That the house of Israel may go no
more astray from me*—The judgments I will inflict
upon the false prophets, and those that consult them,
shall be an instruction to my people to continue
steady to me and my worship, and not hanker after
the idolatrous practices of the neighbouring nations.

Verses 13, 14. *When the land, or, when a land
sinneth, &c.*—The meaning of this and the follow-
ing verses is, that when the inhabitants of a land have
filled up the measure of their iniquities, and God
arise to execute judgment upon them, the few
righteous that are left among them shall not be able,
by their prayers and intercessions, to deliver the na-
tion from the judgments decreed against it. *They
shall but deliver their own souls*; as we see in the
case of Sodom, where there were none righteous but
Lot and his family: those just persons saved them-
selves, but no intercession could avail to save the
city. *Though these three men, Noah, Daniel, and
Job, were in it*—All of them persons eminent for
piety. Noah, as a reward of his piety, saved eight

16 ° *Though these three men were* A. M. 3411.
^a in it, as I live, saith the Lord God, ^b they shall deliver
neither sons nor daughters; they only shall be delivered,
but the land shall be desolate.

17 ¶ Or if ^c I bring a sword upon that land,
and say, Sword, go through the land; so that
I ^d cut off man and beast from it:

18 ° *Though these three men were* in it, as I
live, saith the Lord God, they shall deliver
neither sons nor daughters, but they only shall
be delivered themselves.

19 ¶ Or if I send ^e a pestilence into that
land, and ^f pour out my fury upon it in blood,
to cut off from it man and beast:

20 ° *Though Noah, Daniel, and Job, were* in
it, as I live, saith the Lord God, they shall de-
liver neither son nor daughter; they shall *but*
deliver their own souls by their righteousness.

21 ¶ For thus saith the Lord God; ^g How
much more when ^h I send my four sore judg-

^a Heb. *in the midst of it*.—^b Lev. xxvi. 25; Chapter v. 12;
xxi. 3, 4; xxix. 8; xxxviii. 21.—^c Chap. xxv. 13; Zeph. i. 3.
^d Verse 14.—^e 2 Sam. xxiv. 15; Chap. xxxviii. 22.—^f Chap.
vii. 8.—^g Verse 14.—^h Or, *Also when*.—ⁱ Chapter v. 17;
xxxiii. 27.

persons out of the universal deluge, and obtained a
promise from God that he would never destroy the
world so again, Gen. viii. 21. Daniel interceded
with God for the whole nation of the Jews, and ob-
tained a promise of their restoration, and of the com-
ing of the Messiah, Dan. ix. Job was appointed by
God to make intercession for his three friends, and
obtained pardon for them, Job xlii. 8. But when
God's irreversible decree is gone out against a na-
tion which hath filled up the measure of its iniquity,
even the prayers of such men will be ineffectual
toward their deliverance. For it is only for those
that are not arrived to that height of wickedness,
that the prayers of the righteous avail: compare Jer.
xv. 1. We may observe here how early the fame
of Daniel's piety was spread over Chaldea, who at
this time was probably not above thirty years of age;
he having been carried to Babylon only fourteen
years before, when he was very young. For he was
taken captive in the third year of Jehoiakim, (Dan.
i. 1,) who, after this, reigned eight years, 2 Kings
xxiii. 36. And this prophecy, as appears from chap.
viii. 1, was uttered in the sixth year of Jehoiachin's
captivity, who succeeded Jehoiakim, and only reign-
ed three months.

Verses 15–21. *If I cause noisome beasts to pass
through the land*—We find it was one punishment
of the inhabitants of Judea, to be infested by lions
and other wild beasts. To this their neighbourhood
to the deserts of Arabia exposed them; and God, at
certain times, to punish them for their sins, either by

A. M. 3411. ments upon Jerusalem, the sword,
B. C. 593. and the famine, and the noisome
beast, and the pestilence, to cut off from it man
and beast ?

22 ¶ Yet, behold, therein shall be left a
remnant that shall be brought forth, *both* sons
and daughters : behold, they shall come forth
unto you, and ² ye shall see their way and

¹ Chap. vi. 8.—² Chap. xx. 43.

causing a scarcity of food in the deserts, or by some
other means, influenced these wild beasts to make
incursions into Judea, in great numbers, which they
otherwise were not wont to do. *Or if I bring a
sword upon that land, &c.*—“If I deliver a land into
the hand of a cruel enemy. The conquerors’ sword
is often called the *sword of the Lord*, in the proph-
ets, because they are the executioners of God’s
judgments.” *So that I cut off man and beast from
it*—“Men are destroyed by the sword, and the cattle
are driven away by the enemy ; or else consumed by
pestilence, arising from the air’s being corrupted
through the stench of dead bodies.” *Or I send pes-
tilence, and pour out my fury in blood*—With great
destruction of men’s lives, chap. xxxviii. 22 ; for
every kind of sudden and immature death is called
blood in the Hebrew. *How much more*—Shall there
be an utter destruction ; *when I send my four sore
judgments upon Jerusalem*—“If it is just, with re-
spect to other countries, that the good alone should
escape punishment, how much more with respect to
Jerusalem, after such repeated instructions and ad-
monitions ?” And if the intercessions of such holy
men as those above mentioned could not prevent the
execution of one of these four judgments upon those
that had filled up the measure of their iniquities,
how much less would they be able to keep off all
the four, when I commission them all to come at
once ?

Verses 22, 23. *Yet, behold, therein*—In Jerusalem
itself, though marked for utter ruin ; in Judea, though
condemned to suffer unexampled desolations ; *shall
be left a remnant*—That shall not be cut off by any
of those sore judgments before mentioned, but shall
escape and be brought forth into Chaldea, to be your
companions in captivity ; *both sons and daughters*—
That shall be the seed of a new generation. *And ye*

their doings : and ye shall be com- A. M. 3411
forted concerning the evil that I have B. C. 592
brought upon Jerusalem, *even* concerning all
that I have brought upon it.

23 And they shall comfort you, when ye see
their ways and their doings ; and ye shall
know that I have not done ^a without cause all
that I have done in it, saith the Lord God.

^a Jer. xxii. 8, 9.

shall see their ways and their doings—“Ye shall
be made sensible of their guilt and reformation.”
Their sufferings shall be made instrumental in bring-
ing them to a due sense of the greatness and aggra-
vations of their former iniquities, and you shall hear
them make a free and ingenuous confession of them,
and an humble profession of repentance for them,
with promises of amendment, and you shall see in-
stances of this amendment, and be witnesses of the
good their affliction has done them, and how pru-
dently and patiently they carry themselves under it.
And ye shall be comforted—“By their confession of
their idolatries, by a conviction of my justice, and by
the spirit of allegiance to me, which they shall propa-
gate.”—Bishop Newcome. *Concerning the evil
that I have brought upon Jerusalem*—Ye shall the
less grieve when you are made sensible they were
not punished beyond what their sins deserved, and
that their sufferings have had a salutary influence on
their spirit and conduct. This consideration will
compose your minds, and make you give glory to
God, and acknowledge his judgments to be right-
eous, though they touch you very nearly in the de-
struction of your friends and country. *And they
shall comfort you when ye see their ways, &c.*—
When you see them repenting of their sins and re-
forming their lives, humbling themselves before God,
justifying his conduct toward them, and quietly ac-
cepting the punishment of their iniquity. *And ye
shall know that I have not done without cause*—Not
without a just provocation, and yet not without a
gracious design ; *all that I have done in it*—In Jeru-
salem and among its inhabitants. When afflictions
have done their work, and have accomplished that
for which they were sent, then will appear the wis-
dom and goodness of God in sending them, and God
will not only be justified, but glorified in them.

CHAPTER XV.

To reconcile Ezekiel himself, and his hearers, to the destruction of Judah and Jerusalem by the Chaldeans, God here
shows that it was as proper that they should be destroyed as that an unfruitful vine should be cut up and burned
We have, (1.) The parable or similitude, showing that when the vine is barren it is unfit for any use, 1-5. (2.) The
anful application of it to the Jews, 6-8

A. M. 3411
B. C. 593.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, ^ait is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. ¹Is it meet for *any* work?

5 Behold, when it was whole, it was ²meet for no work: how much less shall it be meet

^a John xv. 6.—¹ Heb. *Will it prosper?*—² Heb. *made fit*.
^b Lev. xvii. 10; Chap. xiv. 8.

NOTES ON CHAPTER XV.

Verses 1-5. *What is the vine more than any tree?*—The house of Israel is often compared to a vine, which when fruitful is very profitable and valuable, but when barren is very worthless and contemptible. Of this the prophet reminds the Jews to humble them, and awaken them to a sense of the importance of bringing forth the fruits of righteousness. Or, *than a branch which is among the trees of the forest?*—One single branch of a tree in the forest is of more use and value than the whole vine-tree is, except for its fruit. Some, however, render this latter clause, *If its branch is as the trees of the forest*; that is, if it brings forth no fruit. *Shall wood be taken thereof to do any work?*—There are some fruit-trees, the wood of which, if they do not bear fruit, is of much use, and may be made to turn to a good account; but the vine is not one of these; its wood is of no use in building, or in making any piece of furniture or domestic utensil; nor, indeed is it fit for any of the purposes for which the wood of other trees is used. It will not afford even a pin to drive into a wall or post, on which you may safely hang any weight: and, therefore, if the vine do not bring forth grapes it is good for nothing. *Behold, it is cast into the fire for fuel*—When, for its barrenness, it is cut down, it is only fit to be burned. *The fire devoureth both the ends of it, and the midst of it, &c.*—“A very apt representation of the state of Judea, when both its extremities were consumed by the ravages of the destroyer, and the middle of it, where the capital city stood, was threatened every moment with destruction from the enemy.” *Is it meet for any work?*—Is it worth any body’s while to save it from being burned for any use! If a piece of solid timber be kindled, somebody, perhaps, may snatch it out of the fire, and say it is a pity to burn it, for it may be put to some better use; but if the branch of a vine be on fire, and, as usual, both the ends of it and the middle are kindled together, nobody goes about to save it: for when it was whole it was meet for no work, much less when the fire has almost devoured it. Just so, the parable implies, it was of no use or consequence to save the Jewish nation from

yet for *any* work, when the fire hath devoured it, and it is burned? A. M. 3411.
B. C. 593.

6 Therefore thus saith the Lord God; As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And ^bI will set my face against them; ^cthey shall go out from *one* fire, and *another* fire shall devour them; ^dand ye shall know that I am the LORD, when I set my face against them.

8 And I will make the land desolate, because they have ³committed a trespass, saith the Lord God.

^c Isa. xxiv. 18.—^d Chap. vi. 7; vii. 4; xi. 10; xx. 38, 42, 44.
³ Heb. *trespassed a trespass*.

destruction, were it possible to do it, which had so little answered the design of God, in making them his people, and had been of so little use in promoting his glory among the surrounding nations.

Verses 6-8. *As the vine-tree among the trees of the forest, which I have given for fuel*—That is, as the vine-tree, when barren and fruitless, like the wild trees of the forest, is given for fuel, being fit for nothing else; or as a vine, when barren and cut up, is thrown among other wood which is intended to be fuel for the fire; so will I give the inhabitants of Jerusalem—So will I destroy them by the Chaldeans, among other nations which are destroyed by them. For they are so degenerated, and grown so corrupt and wicked, that they are of no use any longer in the world; but are rather injurious to civil society, and therefore are only fit to be consumed. *And I will set my face against them*—To thwart all their counsels and confound their schemes, as they have set their faces against me to contradict my word and defeat my designs: or, I will look upon them with indignation. *They shall go out from one fire, and another fire shall devour them*—The end of one judgment shall be the beginning of another; and their escape from one only a reprieve till another come. They shall go from misery in their own country to misery in Babylon. They that kept themselves out of the way of the sword, perished by famine or pestilence: when one descent of the Chaldean forces upon them was over, and they thought, *Surely the bitterness of death is past*; yet soon after these enemies returned again with double violence till they had made a full end. *And ye shall know that I am the Lord, when I have set my face against them*—You that are in Chaldea, when you shall hear what mischiefs, one after another, are heaped on Jerusalem, shall know that I am Jehovah, a God of almighty power, that it is my wrath and vengeance that is poured upon them. Observe, reader, God shows himself to be the Lord by the destruction of his implacable enemies, as well as by the deliverance of his obedient people. And, observe also those against whom he sets his face, though they may come out of one trouble little hurt, will fall into

another; though they come out of the pit, will be taken in the snare, Isaiah xxiv. 8; though they escape the sword of Hazeel, will fall by that of Jehu, 1 Kings xix. 17: for evil pursues sinners. Nay, though they go out from the fire of tem-

poral judgments, and seem to die in peace, yet there is an everlasting fire that will devour them; for when God judgeth, first or last, he will overcome, and will be known by the judgments which he executeth.

CHAPTER XVI.

In the foregoing chapter Jerusalem was compared to an unfruitful vine, which was fit for nothing but the fire: in this chapter she is compared to an adulteress, that in justice deserved to be abandoned and exposed. The prophet therefore is commanded to show the people their abominations, that they might see how little reason they had to complain of the judgments already come and coming upon them. Here, therefore, in a long discourse, are set forth, (1.) The despicable and deplorable beginnings of their church and nation, 3-5. (2.) The many honours and favours God had bestowed on them, 6-14. (3.) Their treacherous and ungrateful departures from him to the service and worship of idols, here represented by the most impudent whoredom, 15-34. (4.) A threatening of terrible destroying judgments, which God would bring upon them for this sin, 35-43. (5.) An aggravation both of their sin and of their punishment, by comparing them with the sin and punishment of Sodom and Samaria, 44-59. (6.) A promise of mercy in the close, which God would show to a penitent remnant, 60-63.

A. M. 3411. **A** GAIN the word of the LORD came unto me, saying,

2 Son of man, ^a cause Jerusalem to know her abominations,

3 And say, Thus saith the Lord God unto Jerusalem; Thy ¹ birth ^b and thy nativity is of the

land of Canaan; ^c thy father was an Amorite, and thy mother a Hittite.

4 And as for thy nativity, ^d in the day thou wast born thy navel was not cut, neither wast thou washed in water ² to supple thee; thou wast not salted at all, nor swaddled at all.

^a Chap. xx. 4; xxii. 2; xxxiii. 7, 8, 9.—¹ Heb. cutting out, or, habitation.

^b Chapter xxi. 30.—^c Verse 45.—^d Hos. ii. 3.—² Or, when I looked upon thee.

NOTES ON CHAPTER XVI.

Verse 2. *Cause Jerusalem to know her abominations*—Her foul sins and multiplied transgressions, especially her idolatries, or spiritual adulteries, and unexampled folly in her lewdness. "This might probably be done by way of letter, as Jeremiah signified the will of God to the captives at Babylon. God here particularly upbraids Jerusalem for her iniquities, because it was the place he had chosen for his peculiar residence; and yet the inhabitants had defiled that very place, nay, and the temple itself with idolatry; the sin particularly denoted by the word *abomination*." "Nothing can give us a greater horror of the crimes of Jerusalem than the manner in which Ezekiel speaks here. This city must certainly have carried her impiety to the greatest height, to merit reproaches so lively and strong." See Lowth and Calmet.

Verse 3. *Thus saith the Lord God unto Jerusalem*—Unto the whole race of the Jews, and especially to the natives and inhabitants of that proud city, who thought it a singular privilege to be born or to live there, counting it a more holy place than the rest of the land of Canaan. *Thy birth and thy nativity*—The LXX. render it, *ἡ ρίζα σου καὶ ἡ γενεὴ σου*, thy root and thy generation, and so also the Vulgate. The word rendered *birth*, or *root*, however, כְּבִרְתִּךָ, seems rather to mean, *commerce*, or *dealings*, appearing to be derived from כָּכַר, to sell. Accordingly Buxtorf translates it *commercium tua, thy dealings*.

Houbigant, indeed, whom Bishop Newcome inclines to follow, prefers deriving the word from כְּרִי, to dig, referring to Isa. li. 1, and then the sense will be, *thy origin*, or *thy rise*, and *thy nativity*, is of the land of Canaan. If understood of the city of Jerusalem, the assertion is strictly true. It was a Canaanitish city, or strong hold, possessed and inhabited by the Jebusites, till David took it from them: see 2 Sam. v. 6. *The father*, therefore, of this city, might be properly said to be an Amorite, and its mother a Hittite; these names comprehending all the idolatrous nations of Canaan, of which the Jebusites were a branch. Or if the Jews or Israelites be intended, their progenitors, Abraham, Isaac, and Jacob, sojourned in the land of Canaan long before the possession of it was given to their posterity; and the two latter were natives of that country. But as those are said to be our parents, in Scripture language, whose manners we imitate, the Jews or Israelites, may be here represented as being of Canaanitish origin, because they followed the manners of the idolatrous inhabitants of that country, rather than those of the pious patriarchs: see verse 45; John viii. 44; Matt. iii. 7. There is an expression of the same import in the history of Susannah, verse 56, that seems to be borrowed from this passage, *O thou seed of Canaan, and not of Judah, beauty hath deceived thee, and lust hath perverted thy heart*.

Verse 4. *As for thy nativity, &c.*—"Jerusalem is here represented under the image of an exposed in-

A. M. 3411. 5 None eye pitied thee, to do any
B. C. 593. of these unto thee, to have compassion
upon thee; but thou wast cast out in the open
field, to the loathing of thy person, in the day
that thou wast born.

6 ¶ And when I passed by thee, and saw
thee ³polluted in thine own blood, I said unto
thee *when thou wast* in thy blood, Live; yea,
I said unto thee *when thou wast* in thy blood,
Live.

7 ° I have ⁴caused thee to multiply as the
bud of the field, and thou hast increased and
waxen great, and thou art come to ⁵excellent
ornaments: *thy* breasts are fashioned, and thy
hair is grown, whereas thou *wast* naked and
bare.

8 Now when I passed by thee, and looked

² Or, trodden under foot.—³ Exod. i. 7.—⁴ Heb. made thee a
million.—⁵ Heb. ornament of ornaments.—⁶ Ruth iii. 9.

fant, whom God preserved from destruction, brought
up, espoused and exalted in sovereignty. But she
proved faithless and abandoned; and therefore God
threatens her with severe vengeance, but graciously
promises that afterward he would fulfil his early
covenant with her. The allegory is easily under-
stood; and has much force, liveliness, and vehemence
of eloquent amplification. The images are adapted
to a people immersed in sensuality.”—Bishop New-
come. *Thy navel was not cut*—The navel-string,
by which thou wast held to the body of thy mother,
none took care to cut. By this and the other meta-
phorical expressions in this and the next verse, the
prophet hints how despised a people Israel was, and
in what a forlorn condition when they went first into
Egypt. *Neither wast thou washed in water to sup-
ple thee*—Hebrew, לִכְשֵׁי, *ad aspectum meum*, as
Buxtorf renders it, that is, *when I first beheld thee*,
or, *ut jucunda aspectu esses, that thou mightest be
pleasant to behold*. Some render it, *To make thee
shine*. The meaning is, to cleanse thee from the
pollutions of thy birth. *Thou wast not salted at all*.
—It seems it was then customary to rub new-born
infants over with salt; probably to dry up the hu-
mours of their bodies. All the expressions here
used allude to the custom observed by the eastern
nations at the birth of their children; and “the de-
sign of the prophet is to mark out that state of im-
purity wherein the Hebrews were found in Egypt,
plunged in idolatry and ignorance, and oppressed
with cruel servitude.”

Verse 5. *None eye pitied thee, &c.*—The cruelty
of the Egyptians, who ought, in gratitude for the
services they had received from Joseph, to have
been as parents to the Israelites, seems to be here
hinted at. *Thou wast cast out in the open field*—
Thou wast exposed to perish. It was the custom to
lay those children, whom their parents would not
take the trouble of bringing up, in the open fields,

upon thee, behold, thy time *was* the A. M. 3411.
time of love; ¹ and I spread my skirt B. C. 593.
over thee, and covered thy nakedness: yea, I
sware unto thee, and entered into a covenant
with thee, saith the Lord God, and ² thou
becamest mine.

9 Then washed I thee with water; yea, I
thoroughly washed away thy ⁶blood from thee,
and I anointed thee with oil.

10 I clothed thee also with brodered work,
and shod thee with badgers' skin, and I girded
thee about with fine linen, and I covered thee
with silk.

11 I decked thee also with ornaments, and I
¹put bracelets upon thy hands, ¹and a chain
on thy neck.

12 And I put a jewel on thy ⁷forehead, and

⁵ Exod. xix. 5; Jer. ii. 2.—⁶ Heb. bloods.—⁷ Gen. xxiv. 22,
47.—¹ Prov. i. 9.—⁷ Heb. nose, Isa. iii. 21.

and leave them there. *To the loathing of thy per-
son*—Hebrew, בִּגְעֹל נַפְשִׁי, *to the despising of thy
soul, or life*. The Vulgate reads, *in abjectione ani-
mæ tuæ in die qua nata es; in the casting away of
thy soul, or life, in the day in which thou wast born*.
The sense seems to be, In contempt of thee as un-
lovely and worthless; and in abhorrence of thee as
loathsome to the beholder. This seems to have
reference to the exposing of the male children of
the Israelites in Egypt. And it is an apt illustration
of the natural state of the children of men. *In
the day that we were born*; we were shapen in in-
iquity; our understandings darkened, our minds
alienated from the life of God; and polluted with
sin, which rendered us loathsome in the eyes of God.

Verses 6, 7. *And when I passed by thee*—While
as yet no body took so much care of thee as to wash
thee from thy native filthiness, I took pity on thee;
as a traveller that passes by and sees an infant lie
exposed; and I provided all things necessary for
thy support. God here speaks after the manner of
men. *I said unto thee, Live*—This is such a com-
mand as sends forth a power to effect what is com-
manded: he gave that life: he spake, and it was
done. *I caused thee to multiply, &c.*—The prophet
in this verse describes the Israelites increasing in
Egypt, under the metaphor of a female child grow-
ing up to maturity: compare Exod. i. 7. *Thou art
come to excellent ornaments*—Hebrew, בְּעֵרֵי עֲרִי, *to
ornaments of ornaments*, that is, thou wast adorn-
ed with the choicest blessings of Divine Providence.
Or, as Dr. Waterland renders it, “Thou didst arrive
to the perfection of beauty.” *Thy breasts were
fashioned, &c.*—Thou didst come to woman's estate.

Verses 8-12. *Now when I passed by thee, &c.*—
This second *passing by* may be understood of God's
visiting them in Egypt, and calling them out. *Be-
hold, thy time, &c.*—The time of thy misery was
the time of my love toward thee. *And I spread*

A. M. 3411. ear-rings in thine ears, and a beautiful crown upon thy head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and brodered work; ^k thou didst eat fine flour, and honey, and oil; and thou wast exceeding ^l beautiful, and thou didst prosper into a kingdom.

^k Deuteron. xxxii. 13, 14.—^l Psa. xlviii. 2.—^m Lam. ii. 15.
ⁿ Deut. xxxii. 15; Jer. vii. 4; Mic. iii. 11.

my skirt over thee—I espoused thee and took thee under my protection as a husband doth his wife, Ruth iii. 9. *And covered thy nakedness*—Enriched thee with the spoils and possessions of the Egyptians and Canaanites: see verses 10, 11. *Yea, I entered into covenant with thee*—This was done in mount Sinai, when the covenant between God and Israel was sealed and ratified. Those to whom God gives spiritual life, he takes into covenant with himself. By this covenant they become his, his subjects and servants, which speaks their duty: and at the same time his portion and treasure, which speaks their privilege. *Then I washed thee with water*—It was a very ancient custom among the eastern people to purify virgins who were to be espoused. *And I anointed thee with oil*—Thus also were women, on some occasions, prepared for their nuptials. The washings and purifications of the law are probably intended to be signified by these metaphorical expressions; and the priesthood by the anointing with oil here spoken of. *I clothed thee also with brodered work*—Or, with needle-work of divers colours. The expression may refer to the rich garments of the priests, and the covering and hangings of the tabernacle; or it may denote the gifts and graces bestowed upon them. *And shod thee with badgers' skins*—Or, with sandals of a purple colour, as Bochart expounds the word *תחש*. The eastern people had an art of curiously dressing and colouring the skins of badgers, of which they made their neatest shoes, for the richest and greatest personages. "This and the following verses allude to those parts of women's attire which serve not only for use but for ornament also; and import that God did not only provide the Jews with necessities, but likewise with superfluities." *I decked thee also with ornaments*—This and the following expressions are descriptive of the great wealth and felicity of the Jewish people, particularly under David and Solomon. *I put bracelets upon thy hands, &c.*—Ornaments which none but persons of better quality used to wear, Gen. xxiv. 47; Prov. i. 9. *And I put a jewel on thy forehead*—The same which is called a nose-jewel, Isa. iii. 21. *And a beautiful crown upon thy head*—"Crowns, or garlands, were used in times of public rejoicing; from whence is derived that expression of St. Paul, *A crown of rejoicing*, 1 Thess. ii. 19: compare Isa. xxv. 10. Virgins were sometimes adorned with crowns; and they were commonly put upon the heads of persons newly married, Cant. iii. 11."—Lowth.

14 And ^m thy renown went forth among the heathen for thy beauty: for it *was* perfect through my comeliness, which I had put upon thee, saith the Lord God.

15 ¶ ⁿ But thou didst trust in thine own beauty, ^o and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was.

^o Isa. i. 21; lvii. 8; Jer. ii. 20; iii. 2, 6, 20; Chap. xxiii. 3, 8, 11, 12; Hos. i. 2.

Verses 13, 14. *Thus wast thou decked with gold, &c.*—With ornaments the most costly and splendid. *And thy raiment was of fine linen, &c.*—Which was of the manufacture of Egypt, and one of the principal ornaments of women, as well as of great men. *Thou didst eat fine flour, honey, and oil*—Thy country afforded all manner of plenty and delicacies: see Deut. xxxii. 13, 14. *Thou wast exceeding beautiful*—This may refer to the beauty of the buildings of Jerusalem, and in particular of the temple. *And thou didst prosper into a kingdom*—Thou didst increase in majesty and dominion, and became superior to the nations around. Bishop Newcome renders this clause, *Thou didst prosper into a queen*, that is, didst become the reigning city, the mistress of many subject provinces. *And thy renown went forth, &c., for thy beauty*—Through thy power and riches thou wast able to procure every thing beautiful and desirable, so that thou didst soon become famous among the heathen nations around; or, perhaps, the words may refer to the excellent laws by which they were governed, and the various privileges of their church and state, which rendered their nation more perfect in beauty than any other in the world. Indeed, we can name nothing that would be to the honour of a people, but it was found in Israel in David and Solomon's time, when that kingdom was in its zenith of prosperity, power, and glory; piety, learning, wisdom, justice, victory, peace, wealth, were found there in perfection, and all sure to continue if they had kept close to God. *It was perfect, saith God, through my comeliness, which I had put upon thee*—That is, through the beauty of their holiness, as they were a people devoted to God. This was it that put a lustre upon all their other honours, and was indeed the perfection of their beauty. Observe, reader, sanctified souls are truly beautiful in God's sight, and they themselves may take the comfort of it; but God must have all the glory, for whatever comeliness they have is that which God has put upon them.

Verses 15–19. *But thou didst trust in thine own beauty*—Houbigant translates this, "But thou, trusting in thy beauty, didst play the harlot, degenerating from thy renown:" as if he had said, Thou didst abuse those honours, privileges, and advantages which I had bestowed upon thee, and didst make them an occasion of pride, of self-confidence, and of forsaking me thy benefactor, and serving idols. It was chiefly by their frequent and scandalous idol-

A. M. 3411. 16 ^p And of thy garments thou didst
B. C. 593. take, and deckedst thy high places
with divers colours, and playedst the harlot
thereupon: *the like things* shall not come,
neither shall it be so.

17 Thou hast also taken thy fair jewels of
my gold and of my silver, which I had given
thee, and madest to thyself images ¹ of men,
and didst commit whoredom with them.

18 And tookest thy brodered garments, and
coveredst them: and thou hast set mine oil
and mine incense before them.

19 ^a My meat also which I gave thee, fine
flour, and oil, and honey, *wherewith* I fed thee,
thou hast even set it before them for ² a sweet
savour: and *thus* it was, saith the Lord God.

20 ^r Moreover, thou hast taken thy sons and
thy daughters, whom thou hast borne unto me,
and these hast thou sacrificed unto them ³ to
be devoured. *Is this* of thy whoredoms a small
matter,

^p 2 Kings xxiii. 7; Chap. vii. 20; Hos. ii. 8.—¹ Heb. of a male.—^a Hos. ii. 8.—² Heb. a savour of rest.—^r 2 Kings xvi. 3; Psalm cvi. 37, 38; Isa. lvii. 5; Jer. vii. 31; xxxii. 35; Chap. xx. 26; xxiii. 37.

atries that the Jews and Israelites polluted their glory, and profaned the great name of Jehovah. And they presumed upon that very favour which God had showed to Jerusalem, in choosing it for the place of his residence, as if that would secure them from his vengeance, let their idolatries and other wickedness be never so great. *And playedst the harlot*—Idolatry, as has been often observed, is expressed by this metaphor. *And of thy garments thou didst take, &c.*—This was a great aggravation of their ingratitude, that they applied those very blessings which Jehovah, the true God, had given them, to the worship of idols, contrary to his express command. *And deckedst thy high places*—Places of idolatrous worship, commonly built on eminences, with divers colours. Or, as the LXX. interpret it, *Thou madest idols, or images, of divers colours*. Thou madest little shrines, chapels, or altars for idols, and deckedst them with hangings of divers colours, verse 18, 2 Kings xxiii. 7. *The like things shall not come, &c.*—I will utterly destroy those idolatries, and those that commit them. *Thou hast also taken thy fair jewels, &c.*—The wealth I had bestowed upon thee thou hast laid out in doing honour to idols; and particularly in setting up images to deified heroes, and didst pay them religious worship, here signified by committing whoredom with them. *And coveredst them*—Didst clothe with thy brodered garments the images thou hast made. *And hast set mine oil, &c., before them*—Thou offeredst these my creatures as meat-offerings, unto idols. The meat-offering is called an offering of a sweet savour, because of the frankincense which

21 That thou hast slain my child— A. M. 3411.
ren, and delivered them to cause them B. C. 593.
to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy ^a youth, ^t when thou wast naked and bare, and wast polluted in thy blood.

23 And it came to pass, after all thy wickedness, (wo, wo unto thee! saith the Lord God,)

24 *That* ^u thou hast also built unto thee an ^e eminent place, and ^x hast made thee a high place in every street.

25 Thou hast built thy high place ^y at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication with ^z the Egyptians thy neighbours, great of flesh; and hast increased thy whoredoms, to provoke me to anger.

^a Heb. to devour.—^t Jer. ii. 2; Verses 43, 60; Hosea xi. 1. ^u Verses 4, 5, 6.—^e Verse 31.—^x Or, brothel-house.—^y Isa. lvii. 5, 7; Jer. ii. 20; iii. 2.—^z Prov. ix. 14.—^z Chap. viii. 10, 14; xx. 7, 8; xxiii. 19, 20, 21.

was put upon it, Lev. ii. 2. The oblation here mentioned differs from those offered to God in one particular, namely, that honey was mixed with it, which God had expressly forbidden to be used in his service, Lev. ii. 11.

Verses 20–22. *Thou hast taken thy sons, &c., whom thou hast borne unto me*—Being married to me by a spiritual contract, verse 8. The children, with whom I blessed thee, were mine, being entered into covenant with me, as thou wast, Deut. xxix. 11, 22. *These thou hast sacrificed unto them to be devoured*—These very children of mine hast thou destroyed by consuming them with fire. These inhuman sacrifices were offered to the idol Moloch, in the valley of Hinnom. *Is this of thy whoredoms a small matter*—Were thy spiritual whoredoms, thy idolatries, a small matter, that thou hast proceeded to this unnatural cruelty? *Thou hast not remembered the days of thy youth*—Thy infant state in Egypt; that miserable condition from which I rescued thee, when I first took notice of thee, and set thee apart for my own people.

Verses 24–26. *Thou hast also built thee an eminent place in every street*—Manasseh filled Jerusalem with idols, 2 Chron. xxxiii. 4, 5, 15; the altars of many of which were placed upon high or eminent places. *At every head of the way*—Not content with what was done in the streets of Jerusalem and other cities, thou hast erected thine altars in the country, wherever it was likely passengers would come. *Thou hast also committed fornication with the Egyptians*—While the Israelites sojourned in Egypt they learned to practise the Egyptian idola-

A. M. 3411. 27 Behold, therefore I have stretch-
B. C. 593. ed out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, ^athe ^bdaughters of the Philistines, which are ashamed of thy lewd way.

28 ^bThou hast played the whore also with the Assyrians, because thou wast insatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast, moreover, multiplied thy fornication in the land of Canaan ^cunto Chaldea; and yet thou wast not satisfied herewith.

30 How weak is thy heart, saith the Lord God, seeing thou doest all these *things*, the work of an imperious, whorish woman;

^a 2 Chron. xxviii. 18, 19; Verse 57.—^b Or, *cities*.—^b 2 Kings xvi. 7, 10; 2 Chr. xxviii. 23; Jer. ii. 18, 36; Ch. xxiii. 12, &c.

tries. From Josiah's time the Jews were in strict confederacy with the Egyptians, and, to ingratiate themselves with them, practised their idolatries; and the worship of Tammuz, the idolatry they are upbraided with, chap. viii. 14, was derived from that country. *Great of flesh*—Who are naturally lusty and strong, and men of great stature. This expression seems to signify that the Israelites were allured by the riches and grandeur of Egypt to imitate their idolatries.

Verses 27–29. *Behold, therefore*—Open thine eyes, thou secure and foolish adulteress, see what has been done against thee, and consider it is for thy lewdness. *I have stretched out my hand over thee*—I have chastised and punished thee already in some measure. *And have diminished thine ordinary food*—Have taken away some of thy opulence, and abridged thee of many necessities and conveniences. *And delivered thee unto the will of them that hate thee*—Have excited them to make war against thee, have given them victory over thee, and delivered thee into their power. *The daughters of the Philistines*—This and what follows was effected in the reign of King Ahaz, 2 Chron. xxviii. 16, 18. *The daughters of the Philistines* are here put for the Philistines, as the daughters of Samaria, Sodom, and Syria stand for the people of those places, to carry on the allegory and comparison between them and Jerusalem, being all of them described as so many lewd women, prostituting themselves to idols, verse 41. By the same metaphor Samaria and Sodom are called sisters to Jerusalem, verse 46. *Which are ashamed of thy lewd way*—Who have not had the wickedness to imitate thy evil deeds; for they have not forsaken the religion of their country as you Jews have done, nor have been so fond of foreign idolatries. *Thou hast played the whore also with the Assyrians*—The Jews courted the alliance of their two potent neighbours, the Egyptians and Assyrians, as it served

31 ^eIn that ^dthou buildest thine ^feminent place in the head of every way, and makest thy high place in every street; and hast not been as a harlot, in that thou scornest hire;

32 *But as a wife that committeth adultery, which taketh strangers instead of her husband!*

33 They give gifts to all whores: but ^gthou givest thy gifts to all thy lovers, and ^hhirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee; therefore thou art contrary.

^c Chapter xxiii. 14, &c.—^d Or, *in thy daughters is thine*, &c.
^e Ver. 24, 39.—^f Isa. xxx. 3; Hos. viii. 9.—^g Heb. *bribe*.

their present turn; and, to ingratiate themselves with them, served their idols, Jer. ii. 18, 36. This is particularly recorded of Ahaz, 2 Chron. xxviii. 23. *Thou hast multiplied thy fornication in Canaan unto Chaldea*—The sense is, thou hast defiled thyself with all the idolatries of the heathen, beginning with those that were practised by the former inhabitants of Canaan, and, by degrees, learning new kinds of idolatry, derived from distant countries, such as Chaldea was reckoned. It is said *unto Chaldea*, to signify that they learned and practised the idolatries of Chaldea before they were carried captives thither.

Verses 30–34. *How weak is thy heart*—Not only unstable as to good resolutions, but even restless and unsettled in evil practices, still hankering after some new kind of idolatry, and resolved to indulge a wandering appetite, verses 28, 29. *The work of an imperious, whorish woman*—A woman that acknowledges no superior, and will neither be guided nor governed. *In that thou buildest thine eminent place*—See verses 16, 22. *And hast not been as a harlot, in that thou scornest hire*—Thou art the more inexcusable in that thou hast practised these idolatries without being compelled to it by want and necessity, and thou also hast never gained by them. The metaphor of a lewd woman is still carried on; and as one who is lewd for the sake of a maintenance, is more excusable than those who are lewd to gratify their passions, so God here tells the Jewish people, by the prophet, that they had not even the plea, which common harlots had, of practising their sin out of necessity; for that they had never made any advantage of their idolatries, but were subservient to those idolatrous nations, and lavished their riches on them, without reaping any benefit from them. *They give gifts to all whores*—That is, to the most of them: it is usual for loose men to do so. *But thou givest thy gifts to all thy lovers*—By this is signified the large presents they frequently sent

A. M. 3411. 35 ¶ Wherefore, O harlot, hear, the
B. C. 593. word of the LORD :

36 Thus saith the Lord GOD ; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by ^f the blood of thy children, which thou didst give unto them ;

37 Behold, therefore, ^g I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated ; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, ^h as ⁱ women that break wedlock and ^j shed blood are judged ; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand, and they shall throw down ^k thine eminent place, and shall break down thy high places :

^f Verse 20 ; Jer. ii. 34.—^g Jer. xiii. 22, 26 ; Lament. i. 8 ; Chap. xxiii. 9, 10, 22, 29 ; Hosea ii. 10 ; viii. 10 ; Nah. iii. 5.
^h Heb. *with judgments of*.—ⁱ Lev. xx. 10 ; Deuteron. xxii. 22 ; Chap. xxiii. 45.—^j Gen. ix. 6 ; Exod. xxi. 12 ; Verses 20, 36.
^k Verses 24, 31.—^l Chap. xxiii. 26 ; Hos. ii. 3.

to the Egyptians, Assyrians, and Chaldeans, to purchase their friendship. The Jews are often upbraided for making leagues with idolaters, and court- ing their favours by presents, and by complying with their idolatries. *And the contrary is in thee*—The intelligent reader, says Bishop Warburton, perceives that the meaning of the metaphor is, “ You Jews are contrary to all other nations ; you are fond of borrowing their rites ; while none of them care to borrow yours, or to take any of them into their national worship.” See *Div. Leg.*, vol. iii.

Verses 37–39. *Behold, I will gather all thy lovers*—Those allies, whose friendship thou hast courted, by complying with their idolatries ; *with all them that thou hast hated*—As Edom, Moab, and Ammon : who were always of an envious and hostile disposition toward the Jews, and insulted over their calamities. *And I will discover thy nakedness to them*—They shall see thee carried away captive, stripped, and bare, without any covering to thy nakedness, according to the barbarous custom of conquerors in those times. The words allude to the punishment that used to be inflicted on common harlots and adulteresses, which was to strip them naked and expose them. *And I will judge thee as women that break wedlock, and shed blood*—I will inflict upon thee the punishment of adultery and murder : that is, some of thy people shall be stoned, and some killed by the sword : for these were the punishments of adultery and murder. Jerusalem might be properly said to be stoned when the Chaldeans, from their slings and engines, flung large stones into the city ;

^l they shall strip thee also of thy ^m clothes, and shall take ⁿ thy fair ^o jewels, and leave thee naked and bare. A. M. 3411.
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40 ^m They shall also bring up a company against thee, ⁿ and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall ^o burn thy houses with fire, and ^p execute judgments upon thee in the sight of many women : and I will cause thee to ^q cease from playing the harlot, and thou also shalt give no hire any more.

42 So ^r will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry.

43 Because ^s thou hast not remembered the days of thy youth, but hast fretted me in all these *things* ; behold, therefore, ^t I also will recompense thy way upon *thy* head, saith the Lord GOD : and thou shalt not commit this lewdness above all thine abominations.

^o Heb. *instruments of thine ornament*.—^m Chap. xxiii. 10, 47.
ⁿ John viii. 5, 7.—^p Deuteron. xiii. 16 ; 2 Kings xxv. 9 ; Jer. xxxix. 8 ; lli. 13.—^q Chap. v. 8 ; xxiii. 10, 48.—^r Chap. xxiii. 27.—^s Chap. v. 13.—^t Verse 22 ; Psa. lxxviii. 42.—^u Chap. ix. 10, 11, 21 ; xxii. 31.

for this was usual in the besieging of places in those days. *And I will give thee blood in fury and in jealousy*—I will punish thee with severity, as a jealous and provoked husband does a wife that has wronged him. Or, I will pour out the blood of thy slain like water : I will make an utter destruction of thine inhabitants. *They shall throw down thine eminent place*—Probably the temple is here meant, called *their* eminent place, because they had filled it with idols ; *and shall break down thy high places*—Dedicated to idolatrous worship. *They shall strip thee also of thy clothes*—They shall take away thy walls : or they shall plunder thee of every thing before they carry thee away captive. *And shall take thy fair jewels*—Hebrew, כלי חפצתך, *the vessels of thy ornament, or glory*. The vessels of the temple seem to be here intended.

Verses 40–43. *They shall bring a company against thee*—A company shall come against thee, and beat down thy walls and houses, with stones slung out of battering-engines : see Jer. xxxiii. 4. The expression alludes, as in verse 38, to the punishment inflicted upon adulteresses, which was stoning. *And they shall burn thy houses, &c.*—The punishment allotted to an idolatrous city, Deut. xiii. 16. The word may likewise allude to the punishment of burning, anciently inflicted upon harlots : see Gen. xxxviii. 24. *And execute judgment upon thee in the sight of many women*—Nations that shall triumph over thee ; such as the Syrians, Philistines, &c.—The judgment which I shall execute upon thee shall be for an instruction to other nations, deterring

A. M. 3411. 44 ¶ Behold, every one that useth
B. C. 593. proverbs shall use *this* proverb against thee, saying, *As is the mother, so is her daughter.*

45 Thou *art* thy mother's daughter, that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: ^ayour mother *was* a Hittite, and your father an Amorite.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and ^athy ¹⁷younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters.

^a Verse 3.—^x Deut. xxxii. 32; Isaiah i. 10.—¹⁷ Heb. *lesser than thou*.—¹⁸ Or, *that was loathed as a small thing*.

them from following thine evil practices. It is said, *in the sight of women*, because Jerusalem is spoken of and represented as a woman. *So will I make my fury, &c., to rest*—I will fully satisfy my just anger, in inflicting these severe punishments upon thee. *I also will recompense thy way upon thy head*—Thou hast despised me, I also will despise thee; thou hast forsaken me, I also will forsake thee. *Thou shalt not commit this lewdness, &c.*—Thou shalt not add these manifold and shameless practices of idolatry to all thy other wickedness. The clause however may be rendered, *Neither hast thou laid to heart all these thine abominations.*

Verses 44, 45. *Every one that useth proverbs*—They who love to apply proverbial sayings, shall apply that common saying to thee, *As is the mother, so is her daughter*—The inhabitants of Jerusalem are just such a people as the Amorites and Hittites were, whose land they inhabit. *Thou art thy mother's daughter*—The Canaanites and other nations, who dwelt in the land before the Israelites, are here called their mother; and in terming the Jews their mother's daughter, the prophet signifies that they walked in the steps of the Canaanites, or imitated their manners. *That loatheth her husband and her children*—Both these qualities belong to harlots, and were verified in the Jews, who hated God, their husband, and offered their children to idols, having cast off all natural affection to them. *And thou art the sister of thy sisters*—Thou art in disposition like to those to whom thou art allied by blood. The sisters here spoken of are Sodom, the Ammonites, the Moabites, and Samaria, the principal city of the ten tribes. Moloch, who was worshipped in general by the ten tribes, and very often by those of Judah, was the ancient god of the Ammonites and Moabites: and the Samaritans also received among them the ancient gods of Chaldea. The inhabitants of Samaria were the kindred of the Jews by Jacob, and the Ammonites and Moabites were also related to them in the female line.

Verses 46, 47. *Thine elder sister is Samaria, she and her daughters*—That is, her lesser towns. "Sa-

47 Yet hast thou not walked after A. M. 3411.
their ways, nor done after their abo- B. C. 593.
minations: but ¹⁸as *if that were* a very little thing, ^rthou wast corrupted more than they, in all thy ways.

48 *As I live*, saith the Lord God, ^aSodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, ^afulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, and ^bcommitted

^r 2 Kings xxi. 9; Chap. v. 6, 7; Ver. 48, 51.—^a Matt. x. 15; xi. 24.—^a Gen. xiii. 10.—^b Gen. xiii. 13; xviii. 20; xix. 5.

maria is called the *elder*, or *greater* sister, because it was a much larger city and kingdom, greater for power, riches, and numbers of people, and more nearly allied to Judah. And Sodom is called the younger sister, as being a smaller and less populous city, and further removed in blood from Jerusalem and its inhabitants, being only, as it were, a half sister. *That dwell at thy left hand*—That is, toward the north, Samaria lying northward of Jerusalem, as Sodom lay southward of it. For these two quarters of the world are expressed by the right and left in the Hebrew language, being placed in such a position to those that set their faces eastward. The prophet here considers Samaria and Sodom as two cities still subsisting; though Sodom had been long since destroyed, and Samaria had been overthrown one hundred and twenty-seven years before this prophecy of Ezekiel was delivered. *Yet thou hast not walked after their ways*—Thou hast not been content merely to be as bad as they, but hast carried thy wickedness to a much greater height, and committed many more crimes than they: see note on chap. v. 7. "The vices of Sodom and Samaria were not attended with such aggravating circumstances as those of Jerusalem; for they had not been blessed with the same great privileges."

Verses 49, 50. *Behold, this was the iniquity of Sodom, pride, fulness of bread, &c.*—The inhabitants of Sodom "abused that plenty which God gave them to pride and idleness, which gave rise to those enormities that they afterward were guilty of. The Scripture takes notice of the fruitfulness of the soil where Sodom stood," Gen. xiii. 10.—Lowth. Such is the depravity of human nature, that plenty, and a freedom from toil and danger, often prove people's ruin; and therefore, if we were truly wise, we should be as much afraid of prosperity as we are of any of those supposed evils which are the frequent objects of our fears. *Neither did she strengthen the hand of the poor and needy*—Pride and luxury make men expensive in their way of living, and regardless of the wants and miseries of others. *And they were haughty*—Hebrew, ותנבנה, they were high, lofty,

A. M. 3411. abomination before me: therefore ° I
B. C. 593. took them away as I saw good.

51 Neither hath Samaria committed half of thy sins: but thou hast multiplied thine abominations more than they, and ^a hast justified thy sisters in all thine abominations which thou hast done.

52 Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 ° When I shall bring again their captivity, ^f the captivity of Sodom and her daughters,

° Gen. xix. 24.—^a Jer. iii. 11; Matt. xii. 41, 42.—° Isa. i. 9; Verses 60, 61.—^f Jer. xx. 16.

arrogant in their deportment toward good men, vexing Lot's righteous soul, toward the angels, whom they assaulted in his house, and toward God himself, all whose laws they trampled under foot, Gen. xiii. 13; and before whom they committed abominations of the most heinous and detestable kind; arriving by degrees to the height of impiety and wickedness. And, indeed, when pride has got the ascendancy in a man he is in the high road to all abominations. *And therefore I took them away as I saw good*—Destroyed their cities, people, and country, by a most tremendous, unexpected, and unexampled judgment.

Verses 51, 52. *Neither hath Samaria*—The kingdom of the ten tribes, founded in rebellion and idolatry; *committed half of thy sins*—The sin of Jerusalem was greater than that of Samaria, because God had placed his name and the ordinances of his worship there; and she had profaned his temple by placing idols in it, which was a degree of idolatry beyond any thing the ten tribes had been guilty of. And probably, with respect to other crimes, Jerusalem went beyond, or exceeded Samaria. *But thou hast multiplied thine abominations more than they*—Hast worshipped more idols, and slain more prophets; *and hast justified thy sisters, &c.*—Not made them righteous, but declared them less unrighteous than thou art; hast made them appear less guilty through the greatness of thy sins. *Thou also, who hast judged thy sisters*—Hast condemned their apostacy, and judged their punishment just; *bear thy shame*—For wherein thou hast judged them, or declared them to be deservedly punished, thou hast condemned thyself, having been guilty of the same sins, and those accompanied with greater aggravations. The inhabitants of Judea allowed that the ten tribes were justly punished when they were carried into captivity, and yet fell into the same and greater crimes themselves.

Verses 53–56. *When I shall bring again the captivity of Sodom and her daughters, &c.*—“Sodom and her daughters may mean cities placed in the dis-

and the captivity of Samaria and her ^{A. M. 3411.} daughters, then *will I bring again* ^{B. C. 593.} the captivity of thy captives in the midst of them:

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art ^g a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not ¹⁹ mentioned by thy mouth in the day of thy ²⁰ pride.

° Chapter xiv. 22, 23.—¹⁹ Hebrew, for a report, or, hearing. ²⁰ Heb. pride, or, excellences.

trict where Sodom stood. Sodom was not where the lake is, Gen. xix. 24.”—Bishop Newcome. “The Moabites and Ammonites, descended from Sodom, are called by this name.”—Michaelis. “When the fulness of the Gentiles shall come into the church, some of whom may be compared with Sodom for wickedness, Isa. i. 9, then will I also remember you were my ancient people. St. Paul tells us the Jews will be provoked to emulation by the Gentiles coming into the church, and thereby be induced to acknowledge the truth, Rom. xi. 11–31. And the conversion of the Gentiles is expressed, Jer. xlviii. 47, and xlix. 6, 39, by returning the captivity of Moab, Ammon, and Elam; and Isa. xviii. 7, and xix. 24, 25, and xxiii. 18, by the Egyptians, Syrians, Assyrians, and Ethiopians bringing presents to God, and acknowledging themselves his servants. And by the same analogy we may understand *the bringing again the captivity of Sodom* here, of the Gentiles coming into the church.”—Lowth. “The sense of this,” says Bishop Newcome, “is again expressed verse 55, and both verses are to be explained by verse 61. I refer the words rather to the future restoration of the Jews than to their return from Babylon.” This prediction was partly fulfilled in the age of the apostles and first disciples of Christ; but the full accomplishment of it is undoubtedly yet future. *That thou mayest bear thine own shame*—That thou mayest be humbled and made ashamed, in having those put upon a level with thee whom thou hadst before so greatly contemned, and thought so much beneath thee. *For thy sister Sodom*—Including the cities in or near the place where she stood, and the Ammonites, Moabites, and other neighbouring nations, termed her daughters, verses 53, 55, and here put for the Gentiles in general; *was not mentioned in the day of thy pride*—Was held in such contempt, that thou didst not think her worthy of being named by thee; *before thy wickedness was discovered*, verse 57—Before it was made apparent to the world by the judgments or punishments inflicted on thee. Or, as Bishop Newcome and some

A. M. 3411. 57 Before thy wickedness was discovered, as at the time of thy ^h reproach of the daughters of ²¹ Syria, and all *that* are round about her, ⁱ the daughters of the Philistines, which ²² despise thee round about.

58 ^k Thou hast ²³ borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord God; I will even deal with thee as thou hast done, which hast ^l despised ^m the oath in breaking the covenant.

60 ¶ Nevertheless, I will ⁿ remember my covenant with thee in the days of thy youth, and I will establish unto thee ^o an everlasting covenant.

A. M. 3411. 61 Then ^p thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for ^q daughters, ^r but not by thy covenant.

62 ^s And I will establish my covenant with thee; and thou shalt know that I *am* the LORD:

63 That thou mayest ^t remember, and be confounded, ^u and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.

^h 2 Kings xvi. 5; 2 Chron. xxviii. 18; Isaiah vii. 1; xiv. 28.
²¹ Heb. *Aram.*—ⁱ Ver. 27.—²² Or, *spoil.*—^k Chap. xxiii. 49.
²³ Heb. *borne them.*—^l Ch. xvii. 13, 16.—^m Deut. xxix. 12, 14.

ⁿ Psalm cvi. 45.—^o Jer. xxxii. 40; i. 5.—^p Chap. xx. 43.
^{xxxvi.} 31.—^q Isa. liv. 1; lx. 4; Gal. iv. 26.—^r Jer. xxxi. 31.
^s Hos. ii. 19, 20.—^t Verse 61.—^u Rom. i. 19.

others interpret the words, "The exemplary punishment of Sodom was not duly considered and spoken of by thee in the time of thy prosperity and self-confidence; before thy humiliation showed thy wickedness, and defeats and distresses were brought on thee by the Syrians and Philistines."

Verses 57–59. *As at the time of thy reproach, &c.*—These words appear to begin a new sentence; which may be translated more intelligibly thus, by joining them to the following verse: "But when it was the time of thy becoming the reproach of the daughters of Syria," &c. The words, with regard to what goes before, import thus much: In thy prosperity thou didst despise those who were no worse than thyself; but thou hast since, in thy turn, been insulted and invaded by thy neighbours, both Syrians and Philistines, whom God hath made use of as executioners of his judgments upon thee; thou hast been a remarkable instance of his vengeance, and God's hand hath been heavy upon thee for all thine idolatries and abominations. The words relate to the frequent inroads which the Syrians and Philistines made into Judea, in the time of King Ahaz. *Thou hast borne*—Or, *Thou shalt bear, thy lewdness, &c.*—Thou shalt be punished according to thy wickedness. *I will even deal with thee as thou hast done, which hast despised the oath, &c.*—That solemn oath and covenant you entered into with me, to be my people, and serve no other god besides, Deut. xxix. 12, 14. Hereupon God threatens her, that since she had broken her oath and promise, he should not think himself obliged to make good any of the promises of favour and protection which he had made to her, but would give her up to ruin and desolation.

Verses 60–63. *Nevertheless, I will remember my covenant with thee, in the days of thy youth*—I will yet have some regard for you, because you were formerly my people, by virtue of the covenant that I made with you at your coming out of Egypt. *And I will establish with you an everlasting covenant*—Such a one as shall never be abolished, namely, that of the gospel: see note on Jer. xxxii. 40. *Then*

thou shalt remember thy ways, and be ashamed—Thou shalt be affected with a deep sense of, and contrition for, thy former provocations, as a necessary preparation for thy conversion. *When thou shalt receive thy sisters*—Converted with thee to Christianity; when the Gentiles, now strangers, but their sisters, shall be admitted with thee into the Christian Church. *And I will give them unto thee for daughters*—As daughters hearken to, and obey their mothers, so shall the Gentiles, brought into the church of God, hearken to his word, which is there declared, and which first went forth from Jerusalem. "Even in the times of the apostles, there was a particular deference paid to the church of Jerusalem, as the mother church of the Christian world: see Rom. xv. 26, 27. Accordingly, she is styled the *mother of all churches*, by the second general council in their synodical epistle: see Theod., *Hist. Eccles.*, lib. v. c. 9. A title which the Church of Rome now assumes, without any pretence from Scripture or antiquity."—Lowth. *Not by thy covenant*—Not by that old covenant, which was violated; not by external ceremonies, which were a great part of the first covenant; but by that covenant which writes the law in the believer's heart, and puts the fear of God into his inward parts; the covenant which I will make with you, through the mediation of the Messiah; a covenant founded in the divine love, cemented by the blood of Christ, and freed from the yoke of bondage. The first covenant was only for a time, but this shall be for ever. *And thou shalt know that I am the Lord*—Shalt know to thy comfort, that I am Jehovah, the source of being and of blessedness, the God of almighty power, of infinite love, and of inviolable faithfulness, merciful to thy unrighteousness, and remembering thy sins and iniquities no more, Jer. xxxi. 34; as conspicuous in my mercies as I was before in my judgments. *That thou mayest remember and be confounded*—That thou mayest acknowledge, and be deeply sensible, how many and great thy transgressions have been, and how great my mercy is in pardoning so many and such aggravated iniquities; and never open thy mouth any

more—Either to justify thyself, or to condemn others, or to quarrel with thy God; *because of thy shame*—Because shame and sorrow, for thy past sins, will cover thee with confusion. *When I am pacified toward thee for all that thou hast done*—When I have pardoned all thy transgressions, and am re-

provocations. Observe, reader, the more sensible we are of God's love to us, the more ashamed we are that ever we offended him; and the more our shame for sin is increased, the more will our comfort in God be increased also. conciled to thee, notwithstanding thy innumerable

CHAPTER XVII.

In the preceding chapter God had set forth the wickedness of the Jewish nation, in their treacherously breaking their covenant with him, and apostatizing from his worship to that of idols. Here, in a parable of two eagles and a vine, he represents the wickedness of Zedekiah, in courting the favour of the king of Egypt, after he had solemnly sworn allegiance to the king of Babylon, and had rendered himself and his kingdom tributary to him. (1.) We have the parable itself, 1-10. (2.) The explication and application of it, 11-21. (3.) In the close, by the emblem of planting a top branch on a high mountain, and causing it to flourish exceedingly, is promised the restoration of the honour of David's family in Zerubbabel, but chiefly in the person and kingdom of Christ, 22-24.

A. M. 3411. **A**ND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord God; ^a A great eagle, with great wings, long-winged, full of feathers, which had ¹ divers colours, came unto Lebanon, and ^b took the highest branch of the cedar.

4 He cropped off the top of his young twigs, and carried it into a land of traffic; he set it in a city of merchants.

5 He took also of the seed of the A. M. 3411. land, and ² planted it in ^c a fruitful B. C. 593. field; he placed it by great waters, and set it ^d as a willow-tree.

6 And it grew, and became a spreading vine ^e of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle with great wings and many feathers: and behold, ^f this vine did bend her roots toward him, and

^a Verse 12.—¹ Hebrew, *embroidering*.—² 2 Kings xxiv. 12. ² Heb. *put it in a field of seed*.

^c Deuteronomy viii. 7, 8, 9.—^d Isaiah xlv. 4.—^e Verse 14. ^f Verse 15.

NOTES ON CHAPTER XVII.

Verse 2. *Son of man, put forth a riddle*—A continued metaphor or figurative speech: an allegory. The prophets frequently delivered their instructions in this way, as being well calculated both to engage the attention of their hearers or readers, and to make a deep and lasting impression on their minds. It was a mode of teaching peculiarly adapted to the eastern people, and therefore often adopted by their instructors, whether inspired or uninspired. It is well known that our Lord frequently used it in preaching his gospel.

Verses 3-6. *A great eagle with great wings*—The eagle is the king of birds, swift, strong, and rapacious. And this great eagle, according to all interpreters, represents Nebuchadnezzar. Its "greatness, long wings, beautiful, abundant, and well-coloured plumage, denote the force and greatness of his empire, the rapidity of his conquests, and the number of his subjects. The Scripture has in other places described this prince under the figure of an eagle. See Jer. xlviii. 40, 49; Dan. vii. 4. By his coming to Lebanon, and taking the highest branch of the cedar, is meant his invasion of Judea, his investing the city of Jerusalem, and taking King Jehoiachin and the princes captive."—Calmet. *He cropped off the top of his young twigs*—Both the king of Judah,

now eighteen years old, and the nobles and chief of the land. *And carried it into a land of traffic*—"Babylon, and the country about it, being the seat of a universal monarchy, must needs have been a place of great trade. Strabo takes notice that the merchants who travelled by land to Babylon went through the country of the Arabians, called *Scenitæ*, lib. xvi. p. 747; and vessels of great burden came up the river Euphrates to the walls of it from the Persian gulf." See Pliny's *Nat. Hist.*, l. vi. c. 26; and Lowth. *He took also of the seed of the land*—Of the king's seed, as it is explained verse 13: that is, Zedekiah, whom the king of Babylon made king of Judah instead of Jehoiachin; first exacting an oath of him, that he would be true to him, and pay him tribute. *And he planted it in a fruitful field*—Hebrew, *בשרת זרע*, in a field of seed, that is, proper for seed: *he placed it by great waters, and set it as a willow-tree*—Judea was a fruitful country and well watered, (see Deut. viii. 7,) where Zedekiah flourished as a willow-tree, that thrives best in moist ground, Isa. xlv. 4. *And it became a spreading vine of low stature, &c.*—Though Zedekiah flourished, yet he enjoyed but a tributary kingdom under the king of Babylon, and acknowledged him as his lord and sovereign: see verse 14.

Verses 7, 8. *There was also another great eagle*—

A. M. 3411. shot forth her branches toward him, B. C. 593. that he might water it by the furrows of her plantation.

8 It was planted in a good ³soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.

9 Say thou, Thus saith the Lord God; Shall it prosper? ^ashall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? ^bshall it not utterly wither, when the east

wind toucheth it? it shall wither in A. M. 3411. the furrows where it grew. B. C. 593.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Say now to ⁱthe rebellious house, Know ye not what these *things mean*? Tell them, Behold, ^kthe king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon;

13 ¹And hath taken of the king's seed, and made a covenant with him, ^mand hath ⁴taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be ⁿbase, that

^a Heb. *field*.—^e 2 Kings xxv. 7.—^b Chap. xix. 12; Hos. xiii. 15.—ⁱ Chap. ii. 5; xii. 9.—^k Verse 3; 2 Kings xxiv. 11–16.

¹ 2 Kings xxiv. 17.—^m 2 Chron. xxxvi. 13.—⁴ Heb. *brought him to an oath*.—ⁿ Verse 6; Chap. xxix. 14.

Namely, Pharaoh, king of Egypt, with whom Zedekiah made an alliance; whereupon that king sent an army to raise the siege of Jerusalem, 2 Chron. xxxvi. 13; Jer. xxxvii. 5, 7. *With great wings and many feathers*—Having a great army and many people to support him. *And this vine* (namely, Zedekiah) *did bend her roots toward him, &c.*—Zedekiah sought the assistance and protection of the king of Egypt. Dr. Waterland renders this clause, *And shot forth her branches under him, from the furrows where she was planted, that he might water it*: that is, give it assistance. The auxiliary forces which Zedekiah expected from Egypt are here intended. *It was planted in a good soil, &c.*—The words are to the same purpose with verse 5, to show that Zedekiah's condition was so good under the king of Babylon, that he needed not to have broken his oath out of a desire to better it, whereby he involved himself and his country in ruin: see notes on 2 Kings xxiv. 20; and Jer. xvii. 25.

Verses 9, 10. *Say*—Tell them what shall be the issue of all this, and tell it to them in my name. *Shall it prosper?*—Can it be that such breach of faith and such ingratitude should prosper? No, it cannot be: God will never suffer it. Zedekiah, besides the obligation of an oath, was bound to the king of Babylon by the ties of gratitude, as he owed all he possessed to him. *Shall he not pull up the roots thereof?*—Shall not Nebuchadnezzar, in return for this perfidiousness, destroy him and his kingdom? see 2 Kings xxv. 7. *And cut off the fruit thereof*—Put his children and those of his nobles to the sword? *It shall wither in all the leaves of her spring*—It shall wholly wither: not only the old branch shall wither, but its young shoots also: and all the promising hopes they had shall vanish: *even without great power or many people*—God shall be on the side of the Chaldeans, and he does not need *great power* or many people to effect his purpose. He can as easily overturn a sinful king and kingdom as a man can root up a tree that cumbereth the ground.

The king of Babylon, therefore, God being with him, shall easily subdue the land of Judah, and shall not need a large human force to assist him. *Yea, shall it not utterly wither when the east wind toucheth it?*—Here the prophet compares the Chaldean army, which should come against Judea, to a parching wind that blasts the fruits of the earth, withers the leaves of the trees, and makes every thing look naked and bare.

Verses 12–14. *Say now to the rebellious house*—To the house of Judah, which have been and still are rebellious against me, and are now entering into a rebellion against Nebuchadnezzar. This is God's order to his prophet to explain the riddle. *Know ye not what these things mean?*—Will you not apply your minds to understand what God speaks to you? And that whether he directs his speech to you in plain words, or delivers his mind in riddles and parables? *Behold, the king of Babylon is come*—Or rather, *did come*, or *came to Jerusalem*—Namely, some time before the delivery of this prophecy: and *hath taken the king thereof, and the princes thereof*—Namely, Jeconiah and all his princes and officers: see 2 Kings xxiv. 12. *And hath led them with him to Babylon*—Judging them unfit to be trusted any more with any office or power in their own country. *And hath taken of the king's seed*—Hath taken from among the royal seed Mattaniah, Jehoikim's brother, and advanced him to the throne in Jerusalem, 2 Kings xxiv. 17; *and made a covenant with him*—A solemn agreement, on terms acceded to and approved by Mattaniah; *and hath taken an oath of him*—An oath of fealty: when Nebuchadnezzar caused Mattaniah to enter into this covenant and oath, he changed his name to *Zedekiah*, which word signifies, *the justice of God*, to express that God would avenge the crime of this restored captive, if he should break the covenant into which he had entered, and perjure himself: see note on 2 Kings xxiv. 17. *He hath also taken the mighty of the land*—Namely, as hostages for Zedekiah's performance

A. M. 3411. it might not lift itself up, ⁵ but that
B. C. 593. by keeping of his covenant it might
stand.

15 But ^o he rebelled against him in sending
his ambassadors into Egypt, ^p that they might
give him horses and much people. ^q Shall he
prosper? shall he escape that doeth such *things*?
or, shall he break the covenant, and be deliv-
ered?

16 As I live, saith the Lord God, surely ^r in
the place *where* the king *dwelleth* that made
him king, whose oath he despised, and whose
covenant he brake, *even* with him in the midst
of Babylon he shall die.

17 ^s Neither shall Pharaoh, with *his* mighty
army and great company, make for him in the
war, ^t by casting up mounts, and building forts,
to cut off many persons:

⁵ Heb. *to keep his covenant, to stand to it.*—^o 2 Kings xxiv. 20;
2 Chron. xxxvi. 13.—^p Deuteron. xvii. 16; Isaiah xxxi. 1, 3;
xxxvi. 6, 9.—^q Verse 9.—^r Jer. xxxii. 5; xxxiv. 3; lii. 11;

of the covenant agreed on. *That the kingdom
might be base*—Or rather, *humble*; that it might be
kept in subjection and obedience. Zedekiah being
made only a tributary king, consequently was not in
as honourable a condition as his predecessors had
been in; but yet the keeping of his covenant was
the only means, under present circumstances, to
support himself and his government.

Verse 15. *But he rebelled in sending into Egypt,
that they might give him horses*—Egypt was a coun-
try abounding in horses, of which there was great
scarcity in Judea. This was not only a violation of
his oath and covenant, but likewise a breach of that
part of the Jewish law which forbade their king to
fetch horses out of Egypt, or strengthen himself
with the alliance of that nation. *Shall he escape
that doeth such things?*—Shall not the divine ven-
geance overtake such ingratitude and perfidy? *Shall
he break the covenant and be delivered?*—Can per-
jury and covenant-breaking be the way to any man's
deliverance? Can such notorious sinning end in
any thing but misery? From what is said on this
occasion we learn, that an oath ought not to be
violated though it was taken under unfavourable
circumstances, and though the things to which a
man bound himself by it were very disagreeable
to him.

Verses 16-21. *As I live, saith the Lord, &c.*—This
intimates how highly God resented the crime, and
how sure and severe the punishment of it would be.
He swears in his wrath, as he did, Psa. xc. 11. Ob-
serve, reader, as God's promises are confirmed with
an oath, for comfort to the saints, so are his threat-
enings, for terror to the wicked. *Surely in the place
where the king dwelleth*—In Babylon, where Neb-
uchadnezzar dwells, *who made him king*, when he
might have as easily made him a prisoner. *Whose*

18 Seeing he despised the oath by A. M. 3411
breaking the covenant, when lo, he B. C. 593.
had ^u given his hand, and hath done all these
things, he shall not escape.

19 Therefore thus saith the Lord God;
As I live, surely mine oath that he hath
despised, and my covenant that he hath
broken, even it will I recompense upon his
own head.

20 And I will ^x spread my net upon him, and
he shall be taken in my snare, and I will bring
him to Babylon, and ^y will plead with him
there for his trespass that he hath trespassed
against me.

21 And ^z all his fugitives with all his bands
shall fall by the sword, and they that remain
shall be scattered toward all winds: and ye
shall know that I the LORD have spoken *it*.

Chap. xii. 13.—^s Jer. xxxvii. 7.—^t Jer. lii. 4; Chap. iv. 2.
^u 1 Chron. xxix. 24; Lam. v. 6.—^x Chapter xii. 13; xxxii. 3.
^y Chap. xx. 36.—^z Chap. xii. 14.

oath he despised—Made light of, and perfidiously
violated. *Even with him he shall die*—Shall be a
prisoner in Babylon the rest of his days, and shall
die there. *Neither shall Pharaoh make for him*—
See Jer. xxxvii. 7. But the Hebrew, יעשה
במלחמה, may be properly rendered, as indeed it is by
Bishop Newcome, *Pharaoh shall not deal with him*,
namely, with Nebuchadnezzar, *in war*: or, *shall not
make war with him*. Accordingly the Vulgate trans-
lates the clause, "Et non in exercitu grandi, neque
in populo multo faciet contra eum Pharaoh præ-
lium:" *neither with a great army, nor with much
people, shall Pharaoh fight a battle against him*.
By casting up, &c.—Or rather, *When he hath cast
up mounts, &c.*, that is, when Nebuchadnezzar has
raised mounts and builded forts to annoy Jerusalem,
and destroy its inhabitants, Pharaoh shall not bring
any assistance to it. *Seeing he despised, &c., when
lo, he had given his hand*—In token of entering into
a mutual league and covenant: It was a ceremony
used especially when an inferior made profession of
his subjection to a superior. *My covenant that he
hath broken*—God calls it his covenant, because it
was entered into, or promised to be observed, by
taking an oath in his name. *Even it will I recom-
pense upon his own head*—I will punish it as it de-
serves, and it shall appear by the punishment that
my hand doth execute it. *And I will spread my
net, &c.*—See on chap. xii. 13, where this clause oc-
curs word for word. *And will plead with him there*
—God is said to plead with men when he places
their sins before their eyes, and convinces them of
their disobedience by manifest tokens of his ven-
geance. *And all his fugitives*—All the companions
of his flight; *with all his bands shall fall by the
sword*—Every thing here denounced by the prophet
against Zedekiah exactly came to pass, as the reader

A. M. 3411. 22 ¶ Thus saith the Lord God, I
B. C. 593. will also take of the highest ^a branch
of the high cedar, and will set it; I will crop
off from the top of his young twigs ^b a tender
one, and will ^c plant it upon a high mountain
and eminent:

23 ^d In the mountain of the height of Israel
will I plant it: and it shall bring forth boughs,
and bear fruit, and be a goodly cedar: and

^a Isa. xi. 1; Jer. xxiii. 5; Zech. iii. 8.—^b Isa. liiii. 2.—^c Psa.
ii. 6.—^d Isa. ii. 2, 3; Chap. xx. 40; Mic. iv. 1.

may see by comparing these threatenings with the
account given Jer. lii. 8–11; 2 Kings xxv. 5–7.

Verses 22, 23. *I will also take of the highest branch, &c.*—God, having spoken of Jerusalem, in the first part of this chapter, under the figure of a cedar, and the king of it as the highest branch of the cedar, here carries his view to farther scenes, and, after having acquainted his prophet with the fate of Zedekiah, informs him, that as Nebuchadnezzar had taken *of the seed of the land*, (or the king,) and planted it, so he himself would take of the highest branch of the cedar and set it, &c. This appears plainly to be a prediction of the restoration of the royal family of David; and it was in some degree fulfilled at the return from the captivity, when Zerubbabel, of the lineage of David, had a shadow of kingly authority among the Jews, and by his means their state was again restored. But if the words be properly examined, the expressions will be found to be such as, in their full sense, can only belong to Christ and his kingdom, which shall be extended over all the world. *I will crop off from the young twigs a tender one*—This may fitly be applied to our Saviour, in respect to the low estate to which the family of David was then reduced, and the meanness of Christ's outward condition and appearance: see Isa. liii. 2. *And will plant it upon a high mountain*—Upon mount Zion, a type of the gospel church; and *eminent*—Not for outward splendour, but for spiritual advantages. *In the mountain of the height of Israel*—In Jerusalem, the capital city of my people, *will I plant it*—I will make him ruler of my church. He alludes to the temple placed on mount Moriah, a part of mount Zion, thence styled God's *holy mountain*; which expression is often used in the prophets to denote the Christian Church, which is described as a *city set on a hill*, and conspicuous to all the world. *And it shall bring forth boughs*—Have many members and subjects; *and bear fruit*—Do much good. The living members of the church are often compared to fruitful trees and flourishing

^e under it shall dwell all fowl of every ^f wing; in the shadow of the branches thereof shall they dwell. A. M. 3411. B. C. 593.

24 And all the trees of the field shall know that I the Lord ^g have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: ^h I the Lord have spoken and have done it.

^e Chap. xxxi. 6; Dan. iv. 12.—^f Luke i. 52.—^g Chap. xxii. 14; xxiv. 14.

branches. *And be a goodly cedar*—The most happy society in the world, Deut. xxxiii. 29; Psa. cxliv. 15. *And under it shall dwell all fowl of every wing*—Persons of all nations shall become members of it. A powerful, especially if it be a mild government, is a shelter and security to all its subjects: compare chap. xxxi. 6; Dan. iv. 12. Such shall the kingdom of Christ be to all that submit themselves to his laws.

Verse 24. *All the trees of the field*—All the nations of the world; *shall know that I the Lord have brought down the high tree*—Have subdued and degraded the enemies of my people; *have exalted the low tree*—Have advanced my church, and made it flourish; *have dried up the green tree, &c.*—The same thing expressed in somewhat different words. Although these expressions may partly refer to the overthrow of the mighty Babylonian empire, and the restoration of the Jewish state by their return out of captivity, yet they are so magnificent, that they evidently intend much more than this. The Jewish kingdom did never, after the captivity, arrive at such a pitch of greatness as to give occasion to these magnificent expressions. Some more noble kingdom is undoubtedly here pointed at, namely, the kingdom of Christ, as has been observed above, which will at last be exalted above all the kingdoms of the world, and put an end to them all, while it will continue to all eternity: see Dan. iv. 35, 44, and vii. 27; Luke i. 33; 1 Cor. xv. 24. It is under Christ's kingdom only that people of all nations, signified here by *fowls of every kind*, shall be gathered together. And the subjects of that kingdom only have a certain and eternal protection, and a supply of every thing necessary. There is therefore no doubt that this was spoken, in its full sense, of the *eternal and all-powerful* kingdom to be established in Christ, one of the royal seed of Judah according to the flesh. *I the Lord have spoken it, and have done it*—The prophets often speak of future events as if they were already accomplished, to assure us that they shall certainly come to pass.

CHAPTER XVIII.

In order to refute a profane proverb of the wicked Jews, importing that God punished the innocent children instead of their wicked parents, God asserts in this chapter his sovereignty and justice: to manifest which, (1.) He declares that the wicked man shall die, or be punished, 4, 20: and that however good his father had been, 10–15: and however well he

himself had lived for a time, 24, 26. (2.) He promises to reward the righteous man, 5-9: however wicked his parents had been, 14-18: and though himself had for a time been the same, 21-23. (3.) He declares that the end of such providential conduct was to vindicate his own equity, 19, 20, 25, 29: and to excite men sincerely to repent of sin and turn to him, 23, 30, 32.

A. M. 3411.
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THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?

3 As I live, saith the Lord God, ye shall not

^a Jer. xxxi. 29; Lam. v. 7.—^b Verse 20; Rom. vi. 23.

NOTES ON CHAPTER XVIII.

Verse 2. *What mean ye, that ye use this proverb concerning the land of Israel*—With respect to the desolations made in it by the sword, famine, and pestilence. *The fathers have eaten sour grapes, and the children's teeth are set on edge*—The present generation is punished for the offences committed by their forefathers, particularly for the sins committed in the time of Manasseh, king of Judah: see 2 Kings xxiii. 26; Jer. xv. 4. The Jewish people were very prone to plead their innocence, however great their crimes were.

Verse 3. *As I live, saith the Lord, ye shall not have occasion to use this proverb any more in Israel*—I will make such a visible discrimination between the righteous and the wicked, between those that tread in the steps of their forefathers and those who take warning by their examples, that you shall not have any further room to use this proverb among you. God threatens, it must be acknowledged, to visit the sins of the fathers upon the children, both in the Old Testament and the New: see Exod. xx. 5; Matt. xxiii. 35. But this is to be understood only, 1st, With respect to the temporal punishments of this world, not with respect to the eternal punishments of the next; and, 2d, When the children walk in the wicked steps of their parents, and so by degrees fill up the measure of national iniquity: see notes on Jer. xv. 4, and xxxi. 29, where this matter is more fully explained. "The Scripture takes notice of a certain *measure of iniquity*, which is filling up from one generation to another, till at last it makes a nation or family ripe for destruction. And although those persons on whom this vengeance falls suffer no more than their own personal sins deserved, yet, because the sins of former generations, which they equal or outdo, make it time for God utterly to destroy them, the punishments due to the sins of many ages and generations are said to fall upon them."—Dr. Sherlock.

Verse 4. *Behold, all souls are mine*—As they are all equally my creatures, and in my power, so my dealings with them shall be without prejudice or partiality. *The soul that sinneth, it shall die*—The very same man that committeth sin shall be punished for it. Some commentators explain this of the temporal death which was about to come on the wicked Jews by the sword, famine, and pestilence;

have occasion any more to use this A. M. 3411.
B. C. 593.
proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: ^bthe soul that sinneth, it shall die.

5 ¶ But if a man be just, and do ¹that which is lawful and right,

¹ Heb. judgment and justice.

and they would confine the whole chapter to these events. "But," as Mr. Scott justly observes, "it cannot be proved that every righteous man escaped those temporal judgments, or that all who survived them were righteous: without which this whole interpretation must fall for want of a foundation. Many, indeed, of the pious Jews had 'their lives given them for a prey,' but even what Jeremiah, Baruch, and others endured in the siege, and after the taking of Jerusalem, nearly equalled the external sufferings of many wicked men among them; and none of those who survived the siege escaped captivity or exile. So that facts, in this particular, did not so fully ascertain the equality of the divine conduct toward these distinct characters, as this hypothesis requires." Temporal death, therefore, which, as the consequence of the first transgression, passes equally upon all men, cannot be only, or even chiefly, if it be at all, intended here. But, as *life* signifies in general all that happiness which attends God's favour, so death denotes all those punishments which are the effects of the divine displeasure, (see 2 Sam. xii. 13,) under which are comprehended the miseries of the next world. And these shall be allotted to men according to their deeds, (Rom. ii. 6,) without any regard to the faults of their ancestors, which shall not then be laid to their charge, or taken into account to aggravate their guilt. This the prophets well knew, and therefore, as they instruct men in the practice of inward and evangelical righteousness, and in order to it speak slightly of the mere external duties of religion, (see Isa. i. 11; Jer. vii. 22, 23,) so they raise men's minds to look beyond the temporal promises and threatenings of the law, to the eternal rewards and punishments of another life, Isa. lxvi. 24; Dan. xii. 2. In both which respects they prepared men's minds for the reception of the gospel when it should be revealed. See Lowth.

Verses 5-9. *If a man be just—Or righteous*, rather, as the word צדיק properly signifies; for it is not mere honesty, but true religion that is intended. *And hath not eaten upon the mountains*—Feasted on the sacrifices they offered to false gods. Idolatrous worship was commonly performed upon mountains or high places; and eating part of the sacrifice was properly maintaining communion with the idol to which it was offered. *Neither hath lifted up his*

A. M. 3411. 6 ° And hath not eaten upon the
B. C. 593.

mountains, neither hath lifted up his eyes to the idols of the house of Israel, neither hath ^d defiled his neighbour's wife, neither hath come near to ° a menstruous woman,

7 And hath not ^f oppressed any, *but* hath restored to the debtor his ^g pledge, hath spoiled none by violence, hath ^h given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon ⁱ usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, ^k hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, he shall surely ^l live, saith the Lord God.

10 ¶ If he beget a son *that is* a ^m robber, ⁿ a shedder of blood, and ^o *that* doeth the like to any one of these *things*,

11 And that doeth not any of those *duties*,

^c Chap. xxii. 9.—^d Lev. xviii. 20; xx. 10.—^e Lev. xviii. 19; xx. 18.—^f Exodus xxii. 21; Leviticus xix. 15; xxv. 14. ^g Exod. xxii. 26; Deut. xxiv. 12, 13.—^h Deut. xv. 7, 8; Isa. lviii. 7; Matt. xxv. 35, 36.—ⁱ Exod. xxii. 25; Lev. xxix. 36, 37; Deut. xxiii. 19; Neh. v. 7; Psalm xlv. 5.—^k Deut. i. 16; Zech. viii. 16.

eyes to the idols—In prayer and adoration. *And hath restored to the debtor his pledge*—That is, what he could not be in want of without great inconvenience; such as clothes, bedding, and the like. God forbade the Jews to detain all night any pledge of this kind which they took from a poor man, (see the margin,) which was, in effect, to enjoin them to lend to the poor, without either pawn or usury. *Hath given his bread to the hungry*—After the offices of justice, come those of charity or beneficence: see margin. *That hath not given forth upon usury*—Usury, when exacted of the poor, has been generally condemned as no better than oppression, and is particularly forbidden by the law: see the margin. It is probable this sort of usury is chiefly here meant, because it is joined with oppression, violence, and want of charity. Every kind and degree of usury, however, was forbidden to the Israelites among one another, to promote a spirit of mutual kindness. But this law was peculiar to them: like their not reaping the corners of their fields, and their not gleaning their vines and olive-trees. *Neither hath taken any increase*—This seems to be meant of taking any advantage of the poor upon any occasion: see note on Lev. xxv. 36. *Hath executed true judgment between man and man*—Whenever he has been appointed a judge or an arbiter of differences between men; or, according as he has opportunity of doing it. *Hath walked in my statutes, and kept my judgments*—My ordinances and commandments, attending diligently to the various in-

but even hath eaten upon the moun- A. M. 3411
tains, and defiled his neighbour's wife, B. C. 593.

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, hath ⁿ committed abomination,

13 Hath given forth upon usury, and hath taken increase; shall he then live? he shall not live: he hath done all these abominations; he shall surely die; ° his ⁴ blood shall be upon him.

14 ¶ Now lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,

15 ^p *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, ^q hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the

¹ Chapter xx. 11; Amos v. 4.—² Or, *breaker up of a house*. ^m Gen. ix. 6; Exod. xxi. 12; Numbers xxxv. 31.—³ Or, *that doeth to his brother besides any of these*.—ⁿ Chapter viii. 6, 17. ^o Lev. xx. 9, 11, 12, 13, 16, 27; Chap. iii. 18; xxxiii. 4; Acts xviii. 6.—⁴ Hebrew, *bloods*.—^p Verse 6.—^q Heb. *hath not pledged the pledge, or, taken to pledge*.

stitutions of my worship, and living in continual obedience to my will as revealed in my word, and that from a principle of faith in, and love to me, Deut. vi. 5; and xxx. 20; *to deal truly*—Uprightly and sincerely, according to the best of his knowledge; *he is just*—Righteous in a gospel sense. Righteousness has been imputed to him, Gen. xv. 6; Psa. xxxii. 1, 2; and implanted in him, Deut. v. 29, and xxx. 6; Psa. li. 10; otherwise it would not be thus practised by him. His person has been justified, and his nature renewed, otherwise he would neither have inclination nor power to walk thus before God in all well-pleasing. *He shall surely live, saith the Lord God*—Shall enjoy the comfort and reward of his obedience, and shall not need to fear any of those punishments that befall the wicked. He lives to God here, and shall live with him hereafter: see notes on Psa. xv.

Verses 10-13. *If he*—The righteous man before described, who transmits his human nature, but cannot transmit his graces and virtues to his son; *beget a son who is a robber, &c.*—Who is guilty of any of the evil practices above mentioned; *and that doeth not any of those duties*—That lives in the neglect of the just and humane offices which have been mentioned, and which are commanded by the law; *he hath committed abomination*—This may chiefly refer to the last two clauses of verse 6. *He shall not live*—Namely, because of his father's righteousness. He shall not enjoy the divine favour and blessing here or hereafter: he shall not escape

A. M. 3411. hungry, and hath covered the naked
B. C. 593. with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which is not good among his people, lo, even ^a he shall die in his iniquity.

19 ¶ Yet say ye, Why? ² doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done ³ them, he shall surely live.

20 ⁴ The soul that sinneth, it shall die. ⁵ The

son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: ⁶ the righteousness of the righteous shall be upon him, ⁷ and the wickedness of the wicked shall be upon him.

21 ¶ But ⁸ if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 ⁹ All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live.

23 ¹⁰ Have I any pleasure at all that the wicked should die? saith the Lord God: and not that he should return from his ways, and live?

^a Chap. iii. 18.—² Exod. xx. 5; Deut. v. 9; 2 Kings xxiii. 26; xxiv. 3, 4.—³ Verse 4.—⁴ Deut. xxiv. 16; 2 Kings xiv. 6; 2 Chron. xxv. 4; Jer. xxxi. 29, 30.

⁵ Isa. iii. 10, 11.—⁶ Rom. ii. 9.—⁷ Verse 27; Chap. xxxiii. 12, 19.—⁸ Chap. xxxiii. 16.—⁹ Verse 32; Chap. xxxiii. 11; 1 Tim. ii. 4; 2 Pet. iii. 9.

punishment; namely, unless he turn to God in true repentance and reformation, verse 21. *He hath done*, or, *because he hath done*, all these abominations—Which have rendered him an object of the divine wrath; *his blood shall be upon him*—He is the cause of his own destruction; the whole blame of it must lie at his own door.

Verses 19, 20. *Yet say ye, Why? doth not the son bear the iniquity of the father?*—God here puts into the prophet's mouth what he knew the Jews would object (at least in their minds) to the foregoing declarations, namely, that they would deny what the prophet had said on this head, and would appeal to facts and experience that the son did *bear the iniquity of the father*; so that the sense of the first clause of the verse is, Why do you affirm this? does not experience show that the son bears the iniquity of the father? Is it not plain and undeniable, notwithstanding your fine discourse to the contrary? To be sure, we feel the truth of it in our own cases. To this *cavil* God makes answer in the following words, affirming that this was no otherwise so than when the son followed the example of his father's iniquity; for that, when the son did that which was lawful and right, and kept God's statutes, or lived a life of true piety and virtue, he should *surely live*, that is, should not be punished, or cut off, on account of the iniquity of his father. *The righteousness of the righteous shall be upon him*—That is, the righteous shall receive the reward of his righteousness. *And the wickedness of the wicked shall be upon him*—That is, the reward of his wickedness. As certainly as it shall be well with the righteous, because *he shall eat the fruit of his doings*, so certainly shall woful punishment be executed upon the wicked who persist in their wickedness: see Isa. iii. 10, 11.

Verses 21–23. *But if the wicked will turn from*

all his sins—That is, repent and bring forth fruit worthy of repentance. *He shall surely live*—He shall escape punishment: he shall be pardoned, and it shall be well with him in time and in eternity; as if he had said, So far is God from punishing the sins of guilty parents on their innocent children, as is objected above, that it is certain he does not punish even the guilty for their own sins, when they repent of and forsake them. Our God, who mercifully pardons the penitent for their own sins, will not, cannot for a moment, be supposed to charge innocent children, or any others, with the sins that are not their own. *All his transgressions*—That is, *not one of all his transgressions; shall be mentioned unto him*—Or remembered against him; that is, imputed to or punished on him; they shall be as if they were forgotten. God is said in Scripture to remember men's sins when he punishes them, and not to remember them when he pardons them: see Jer. xiv. 10, and xxxi. 34. *Have I any pleasure, &c., that the wicked should die?*—“Is it any pleasure to me that men should be wicked; or that those who are now wicked men, should die everlastingly? Is it not rather my desire that men should repent, and that the repentant should live? Is not this the very sum of my gospel, which I send into the world? Do I not call, and cry, and sue to men, that they would return from their sins, and be saved?”—Bishop Hall. It is not in the nature of God, which is infinitely holy and gracious, to have any pleasure in the unholiness and misery of any of his creatures. It does not comport with the wisdom and rectitude of the eternal lawgiver and sovereign ruler of the world, to take delight in seeing his laws violated, the rights of his government infringed, and his subjects punished. And it cannot consist with the boundless love of the almighty Father of the universe to take pleasure in witness-

A. M. 3411. 24 ¶ But ^b when the righteous turn-
B. C. 593.

eth away from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? ^cAll his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, ^dThe way of the LORD is not equal. Hear now, O house of Israel; Is not my way equal? are not your ways unequal?

26 ^eWhen a righteous *man* turneth away

^e Chapter iii. 20; xxxiii. 12, 13, 18.—^c 2 Pet. ii. 20; Matt. v. 13; xii. 43; xxiv. 10, 45–51; Luke xxi. 34; John xv. 1–6.

ing the wretchedness of his offspring; or with the infinite mercy of the Redeemer and Saviour of the fallen race of Adam, to delight in seeing those perish for whose salvation he gave his Son to die. On the contrary, *he willeth all men to be saved*, and, in order thereto, *to come to the knowledge of the truth*, and *is not willing that any should perish*, 1 Tim. ii. 4; 2 Pet. iii. 9. It is true that God has determined to punish sinners continuing in sin; his justice calls for it; and, pursuant to that, impenitent sinners will lie for ever under his wrath and curse. This is the will of his decree, his consequent will, but it is not his antecedent will, the will of his delight and good pleasure. For though the righteousness of his government requires that sinners should die, yet the goodness of his nature causes him to choose far rather that they should *turn from their ways and live*; and he is unspeakably better pleased when his mercy is glorified in their salvation than when his justice is glorified in their damnation. Hence that affectionate wish, Deut. v. 29, *O that there were such a heart in them, that they would fear me, &c., always, that it might be well with them, and with their children for ever!*

Verse 24. *But when the righteous turneth away from his righteousness, &c.*—"The question here," say some commentators, "is not whether truly righteous men ever do thus apostatize." No? Surely it is the question, and the sole question: for if the truly righteous (of whom alone the prophet is speaking, and not of the hypocritically righteous, or mere professors of righteousness) do never apostatize, why does the prophet suppose that they do? Nay, why does he expressly affirm it, saying, *When the righteous turneth away from his righteousness, and committeth iniquity? &c.* Which is repeated verse 26, with the addition, *And dieth in them; for the iniquity that he hath done shall he die.* Surely these words are utterly irreconcilable with the notion, that the truly righteous never fall away. They who maintain this position may, on similar grounds, maintain, and, to be consistent with themselves, ought to maintain, in contradiction to the 21st and 27th verses, that the truly wicked never turn from their

from his righteousness, and commit- A. M. 3411.
teth iniquity, and dieth in them; for B. C. 593.
his iniquity that he hath done, shall he die.

27 Again, ^fwhen the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

28 Because he ^gconsidereth and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 ^hYet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

^d Verse 29; Chap. xxxiii. 17, 20.—^e Verse 24.—^f Verse 21.
^g Verse 14.—^h Verse 25.

wickedness, never truly repent, and *save their souls alive*. For both events are equally supposed by the prophet frequently to take place, and it is affirmed in similar terms that both do take place. See note on chap. iii. 20. Nor is this prophet singular in teaching this doctrine, or this the only passage of Scripture in which it is taught: it is abundantly and explicitly declared and attested in other parts of holy writ, and by other inspired writers, especially those of the New Testament, and even by Christ himself, as the reader may see, if he will take the trouble of consulting the passages quoted in the margin. *All his righteousness that he hath done shall not be mentioned*—For, *better had it been for him not to have known the way of righteousness, than after he hath known it, to turn aside from the holy commandment*, 2 Pet. ii. 21. Such a one sins against a clearer light, and greater convictions, and withal is guilty of the highest ingratitude in doing despite unto the Spirit of grace.

Verses 25–29. *Yet ye say, The way of the Lord is not equal, &c.*—Yet ye allege that I do not act according to the strict rules of justice and equity: but "the declarations I have so often repeated concerning the eternal rewards and punishments allotted to the righteous and the wicked, are sufficient to vindicate the justice of my proceedings against all your objections." *When a righteous man turneth away from his righteousness, &c.*—"It is an opinion that prevails among the Jews, even till this day, that at the day of judgment a considerable number of good actions shall overbalance men's evil ones. See chap. xxxiii. 13. So they thought it a hard case for a man who had been righteous the far greater part of his life, if he did at last commit iniquity, that his former righteousness should avail him nothing. In opposition to this doctrine, God here declares that a righteous man sinning and not repenting, should die in his sins; and that a wicked man, upon his repentance, should save his soul alive."—Lowth. *Again, when the wicked man, &c.*—These verses are, as it were, a repetition of what had been said before; or rather, the *conclusion of the matter*, or the whole of the chapter summed up and brought to a point;

A. M. 3411. 30 ⁱ Therefore I will judge you, O
B. C. 593. house of Israel, every one according
to his ways, saith the Lord God. ^k Repent,
and turn ^o *yourselves* from all your transgres-
sions; so iniquity shall not be your ruin.

31 ¶ ^l Cast away from you all your transgres-

¹ Chap. vii. 3; xxxiii. 20.—^k Matt. iii. 2; Rev. ii. 5.—^o Or,
others.—^l Ephes. iv. 22, 23.

namely, that men suffer the divine punishments only on account of their sins; that they cannot enjoy the divine favour while they continue in sin; and that, in order to obtain it, it is indispensably necessary that they should turn from all their transgressions and become new creatures, and that even former righteousness cannot obtain for them, or preserve to them, the favour of God, while they relapse into and continue in subsequent iniquity. In a word, that sin and wickedness are the sole objects of God's aversion and indignation, and holiness and righteousness of his favour and approbation.

Verses 30, 31. *Therefore will I judge you, O house of Israel, every one according to his ways, &c.*—You complain of the injustice of my ways or proceedings; but if I judge you according to the desert of your ways, you will certainly be all found guilty: and nothing but repentance, and a real turning to God in heart and life, can avert that ruin to which your sins have exposed you. *Cast away from you all your transgressions*—Here God, in a most tender and pathetic manner, exhorts the Israelites, and in them all sinners, to comply with those terms on which alone he could or can take men into favour, and save them from destruction, namely, the casting away or forsaking all their sins, whether of omission or commission, all their sinful tempers, words, or works; and giving up themselves sincerely and heartily to his love and service. And to show that a mere attendance on modes of worship, and an external obedience to the precepts of God's law, are not sufficient, nor can be accepted without internal purity and holiness, he adds, *Make you a new heart*

sions, whereby ye have transgressed; A. M. 3411.
and make you a ^m new heart and a ⁿ new spirit: for why will ye die, O house of Israel?
B. C. 593.

32 For ^a I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn ⁷ *yourselves*, and live ye.

^m Jer. xxxii. 39; Chapter xi. 19; xxxvi. 26.—ⁿ Lam. iii. 33;
Verse 23; Chap. xxxiii. 11; 2 Pet. iii. 9.—⁷ Or, others.

and a new spirit—Which words imply, both that a new heart and a new spirit are absolutely necessary in order to salvation, and that means must be used by us in order to the attainment of these blessings. It must be well observed, that what is here commanded as our duty, to show the necessity of our endeavours in the use of means, is elsewhere promised as God's gift, (see chap. xxxvi. 26, and xi. 19,) to show man's inability to perform this duty, without the special grace of God, which, however, will not be denied to those who sincerely and earnestly seek it, in the way God has prescribed, namely, the way of prayer, watchfulness, self-denial, attention to and faith in the word and promise of God, assembling with his people, and carefully shunning the appearance of evil. For, as Lowth well observes, the difference of expression is thus to be reconciled, "that although *God works in us to will and to do*, and is the first mover in our regeneration, yet we must *work together* with his grace, and not quench or resist its motions;" see notes on Jer. xxxi. 18, 33, 34. To the same purpose are the words of Calmet here: "We can do nothing well of ourselves; we have of ourselves nothing but sin: all our power comes from God, and with the aid of his grace we can do all things. But if, on the one hand, we ought to humble ourselves on account of our impotence, on the other hand we ought to hope in him, who giveth to all liberally, and who willet not our death, but our conversion. He informs us of our freedom of will, by enjoining us to *make us a new heart*: he would have us to do what we can, and to ask of him what we cannot."

CHAPTER XIX.

The scope of this chapter, like that of the seventeenth, is to foretel and bewail the ruin of the house of David, in the calamitous exit of Josiah's sons, Jehoahaz, Jehoiakim, Zedekiah, and his grandson Jehoiachin, in whom that illustrious line of kings was cut off, which the prophet is here ordered to lament, 1. This he doth by similitudes. (1.) The kingdom of Judah and house of David are here compared to a lioness, and these princes to young lions, fierce and ravenous, but hunted down and taken in nets by the Egyptians and Chaldeans, 2-9. (2.) That kingdom and family are compared to a vine, and these princes to branches which had been strong and flourishing, but either were, or soon would be, broken off and burned, 10-14.

A. M. 3411. **M**OREOVER, ^atake thou up a lamentation for the princes of Israel,

2 And say, What is thy mother? A lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: ^bit became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; he was taken in their pit, and they brought him with chains unto the land of ^cEgypt.

5 Now when she saw that she had waited, and her hope was lost, then she took ^danother of her whelps, and made him a young lion.

^a Chap. xxvi. 17; xxvii. 2.—^b Verse 6; 2 Kings xxiii. 31, 32.—^c 2 Kings xxiii. 33; 2 Chronicles xxxvi. 4; Jeremiah xxii. 11, 12.—^d 2 Kings xxiii. 34.

NOTES ON CHAPTER XIX.

Verses 1, 2. *Take up a lamentation for the princes of Israel*—The expression alludes to the mournful songs sung at funerals. Such a lamentation the prophet is directed to apply to the mournful condition of Jehoahaz, Jehoiakim, Jehoiahin, and Zedekiah. *And say, What is thy mother?*—What resemblance shall I use to express the nature, deportment, and state of the mother of these princes, namely, Judea, or the Jewish nation? The prophet proposes a question that may be applied to each prince distinctly. *A lioness*—Here is an allusion, says Grotius, to Gen. xlix. 9, where Judah is represented under the emblem of a lion, and Judea was among the nations like a lioness among the beasts of the forest; she had strength and sovereignty. And the young lions which she produced are the princes, Josiah's successors, whose life and disgraces the prophet here points out. *She lay down among the lions*—She remained in grandeur and security in the neighbourhood of many powerful kings. *She nourished her whelps among lions*—She multiplied and increased in power, notwithstanding the envy of all the neighbouring nations.

Verses 3, 4. *And she brought up one of her whelps*—This seems to be spoken of Jehoahaz, who, we are told, followed not the good example of his father Josiah, but the evil practices of the wicked kings his predecessors; and though we have no further account of his acts, yet, from this, there is sufficient reason to suppose that he was rapacious and injurious to his neighbours, and tyrannical and cruel; which possibly was the reason why Pharaoh-necho deposed him after he had reigned only three months, and placed his brother on the throne in his room. *The nations also heard of him*—The king of Egypt, hearing of his character, and probably some of his subjects having been used ill by him, deprived him of his kingly office, put him in bands, and carried him into Egypt, 2 Kings xxiii. 32, 34. *He was taken in their pit*—This expression alludes to those

6 ^eAnd he went up and down among the lions, ^fhe became a young lion, and learned to catch the prey, and devoured men.

7 And he knew ¹their desolate palaces, and he laid waste their cities: and the land was desolate, and the fulness thereof, by the noise of his roaring.

8 ^gThen the nations set against him on every side from the provinces, and spread their net over him: ^hhe was taken in their pit.

9 ⁱAnd they put him in ward ²in chains, and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon ^kthe mountains of Israel.

^e Jeremiah xxii. 13-17.—^f Verse 3.—¹ Or, *their widows*. ^g 2 Kings xxiv. 2.—^h Verse 4.—² 2 Chron. xxxvi. 6; Jer. xxii. 18.—² Or, *in hooks*.—^k Ezek. vi. 2.

pit-falls and snares which are made to take wild beasts; and as Jehoahaz is spoken of here as a young lion, the expression was quite applicable to signify his being taken prisoner.

Verses 5-9. *When she saw that she had waited*—This seems to signify that the Jews waited some time before they thought of setting another king over them, hoping, probably, that the king of Egypt would restore unto them Jehoahaz, whom he had taken prisoner; but when they saw their hopes disappointed in this, and that there was no longer any room to expect it, then they, by the consent, and, probably, direction of the king of Egypt, elected Jehoahaz's brother, Eliakim, king in his stead, his name being changed to Jehoiakim. *And he went up and down among the lions*—He imitated the kings his neighbours, and became rapacious and cruel like them. *And learned to catch the prey, &c.*—He learned and practised all the methods of tyranny and oppression. *And he knew their desolate palaces*—Dr. Waterland and Houbigant render it, *He destroyed their palaces*; and Bishop Newcome, *He brought evil upon their palaces*. The meaning seems to be, that Jehoiakim made himself master of the riches and pleasant seats of the great men of the land. *And the land was desolate, &c., by the noise of his roaring*—His cruelty and oppression caused many of the inhabitants of Judea to remove out of it, and go and settle in other places, where they could live more secure. *Then the nations set themselves against him, &c.*—He was attacked by the Chaldeans, Syrians, Moabites, and Ammonites, and at last the king of Babylon took him prisoner, and carried him in fetters to Babylon: see 2 Chron. xxxvi. 6. *That his voice should no more be heard, &c.*—That he should be no more a terror to the land of Israel. For Jehoiakim being compared, in the foregoing verses, to a lion, whose voice, or roaring, strikes men with terror; by saying that his voice should no more be heard, is signified that he should be no longer a terror to any in the country.

A. M. 3411. B. C. 593. 10 ¶ Thy mother is ¹ like a vine ² in thy blood, planted by the waters: she was ³ fruitful and full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bare rule, and her ⁴ stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was

cast down to the ground, and the ⁵ east wind dried up her fruit: her strong rods were broken and withered; the fire consumed them.

13 And now she is planted in the wilderness, in a dry and thirsty ground.

14 ¶ And fire is gone out of a rod of her branches, which hath devoured her fruit, so that she hath no strong rod to be a sceptre to rule. ¶ This is a lamentation, and shall be for a lamentation.

¹ Chapter xvii. 6.—² Or, in thy quietness, or, in thy likeness. ³ Deut. viii. 7, 8, 9.—⁴ So Chap. xxxi. 3; Dan. iv. 11.

⁵ Chap. xvii. 10; Hos. xiii. 15.—⁶ Judg. ix. 15; 2 Kings xxiv. 20; Chap. xvii. 18.—⁷ Lam. iv. 20.

Verses 10–14. *Thy mother is like a vine*—Here another similitude is made use of, and the Jewish nation is compared, as it frequently is in other places, to a vine. *In thy blood*—So the Hebrew and Vulgate; but the LXX. read, *ως ανθος εν ποα, as a flower on a pomegranate-tree*; and Bishop Newcome, who supposes the LXX. to have read ברכן, and not ברך, renders the clause, *like a pomegranate, planted by the waters, &c.*—“The Jewish nation, whence the royal family had their original, was like a fruitful vine in a very flourishing condition.” *And she had strong rods, &c.*—From her sprung valiant princes, fit to sway the sceptre. A rod or sceptre is, an emblem of authority. *Her stature was exalted among the thick branches*—Among the neighbouring kings and princes: see 2 Chron. xxxii. 23. The increase of the nation’s power is expressed by this. *But she was plucked up in fury*—God, in his anger, removed her out of her own land. *She was cast down to the ground*—She was reduced to a contemptible state.

The east wind dried up her fruit—The Chaldean forces ravaged and depopulated the country; *her strong rods were broken*—Her kings and princes were subdued, and made captives. *The fire consumed them*—The divine anger brought them to destruction, as fire consumes the branches of a tree when it is withered. *And now she is planted in the wilderness*—A great part of her people are carried captive, where their condition is as much different from what it was formerly, as the condition of a tree is when it is removed out of a rich soil into a dry and barren ground. The Jews suffered several captivities before that final one which ended in the destruction of their temple and government. *And fire is gone out of a rod of her branches*—This is spoken of Zedekiah’s breaking his oath of fidelity to the king of Babylon, which was the occasion of the destruction of the royal family, and the entire ruin of the government. *This is a lamentation, &c.*—This is matter of present lamentation, and shall be so to after ages.

CHAPTER XX.

The prophet, consulted by some of the elders of Israel, (1.) Signifies God’s displeasure against them, 1–3. (2.) Gives them a history of God’s dealings with their fathers, and of their treacherous dealings with God in Egypt, 4–9. In the wilderness, 10–26. In Canaan, 27–32. (3.) He denounces the judgments of God against them, 33–36. (4.) Promises mercy to a remnant in God’s bringing them to repentance, re-establishing them in their own land, and restoring his sanctuary among them, 37–44. (5.) By a parable he predicts the burning of Jerusalem, and other cities of Judah, and the destruction of all ranks of people in the land, 45–49.

A. M. 3412. B. C. 592. AND it came to pass in the seventh year, in the fifth month, the tenth day of the month, that ^a certain of the elders of Israel came to inquire of the LORD, and sat before me.

^a Chap. viii. 1;

2 Then came the word of the LORD A. M. 3412. B. C. 592. unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord God; Are ye come to inquire of me? As I live, saith

Chap. xiv. 1.

NOTES ON CHAPTER XX.

Verses 1–3. *It came to pass in the seventh year, &c.*—Namely, of Jehoiakim’s captivity. All the prophecies recorded from the eighth chapter to this, probably belong to the sixth year of that captivity.

Certain of the elders came to inquire, &c.—Came to me, as the prophet of God, to inquire what would be the event of their affairs; when they might expect deliverance from their calamities, and by what means. *I will not be inquired of by you*—I will give

A. M. 3412. the Lord God, ^b I will not be in-
B. C. 592. quired of by you.

4 Wilt thou ¹ judge ^c them, son of man? wilt thou judge *them*? ^d cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord God; In the day when ^e I chose Israel, and ² lifted up my hand unto the seed of the house of Jacob, and made myself ^f known unto them in the land of Egypt, when I lifted up my hand unto them, saying, ^g I am the LORD your God;

^b Verse 31; Chap. xiv. 3.—¹ Or, *plead for them*.—^c Chap. xxii. 2; xxiii. 36.—^d Chap. xvi. 2.—^e Exodus vi. 7; Deut. vii. 6.—² Or, *swear*, and so verse 6; Exod. vi. 8.—^f Exod. iii. 8; iv. 31; Deut. iv. 34.—^g Exod. xx. 2.

you no information concerning the things about which you come to inquire: or, you shall not receive such an answer as you expect, but such as your hypocrisy deserves.

Verse 4. *Wilt thou judge them*—Or, rather, *Wilt thou not judge them*? Wilt thou not reprove, or condemn them? Wilt thou not denounce my judgments against them? *Cause them to know the abominations of their fathers*—The abominable crimes of which their fathers have been guilty, and which they themselves, and the present generation of Jews, have also committed with fresh aggravations: and hereby let them know what they have to expect. This whole chapter is a kind of decree, in which the prophet, after having set forth the crimes of the Jews, pronounces against them their reprobation, and foretels what blessings God would bestow on a faithful people who should serve him truly on his holy mountain.

Verse 5. *In the day when I chose Israel*—When I entered into a solemn covenant. *And lifted up my hand, &c.*—That is, *sware* unto them, this being a gesture used in swearing: see the margin, and notes on Gen. xiv. 22, and Psa. cxliv. 8. “Among the Jews the juror held up his right hand toward heaven; which explains Psa. cxliv. 8, *Whose mouth speaketh vanity, and their right hand is a right hand of falsehood*. The same form is retained in Scotland still.”—Paley’s *Moral and Political Philosophy*, p. 159. This manner of taking an oath is mentioned by Homer, *Εὐχέτο χεῖρας ἀνασχών*, which shows it to have been of great antiquity, even among the heathen. It was a solemn appeal to God, as the author of truth, and the defender thereof, and also the judge of the heart; implying a wish in the person swearing, that God would take vengeance if the truth was either violated or concealed. Some think, however, that *lifting up the hand* in this place means giving them help and deliverance: but the 15th and 23d verses evidently confirm the former explication. *And made myself known unto them*—By appearing unto Moses, and showing myself present among them, by the wonders I wrought for their deliverance. *Saying, I am the Lord your God*—I am the God whom you ought to serve, and none else.

6 In the day *that* I lifted up my ^h hand unto them, ^h to bring them forth ⁱ of the land of Egypt into a land that I had espied for them, flowing with milk and honey, ⁱ which is the glory of all lands:

7 Then said I unto them, ^k Cast ye away every man ^l the abominations of his eyes, and defile not yourselves with ^m the idols of Egypt: I am the LORD your God.

8 But they rebelled against me, and would not hearken unto me; they did not every man

^h Exod. iii. 8, 17; Deut. viii. 7, 8, 9; Jer. xxxii. 22.—ⁱ Psa. xlviii. 2; Verse 15; Daniel viii. 9; xi. 16, 41; Zech. vii. 14. ^k Chap. xviii. 31.—^l 2 Chron. xv. 8.—^m Lev. xvii. 7; xviii. 3; Deut. xxix. 16, 17, 18; Josh. xxiv. 14.

Verse 6. *To bring them into a land that I had espied for them*—Which I chose out of all others to bestow it upon them. So God is said *to go before them, to search out a place to pitch their tents in*, Deut. i. 33. The expressions import, that every step the people took, till their settlement in the land of Canaan, was under the immediate care and conduct of providence. *Flowing with milk and honey*—Judea is often called a land flowing with milk and honey, both on account of its own fruitfulness, and also from God’s peculiar blessing upon it: see Deut. xi. 12. The great number of inhabitants which it nourished is an evident proof of its fertility. Bochart observes, that this phrase occurs about twenty times in the Scriptures; and that it is an image frequently used in the classics: as *Πει δε γαλακτι πεδον, ρει δ’ οινω, ρει δε μελισσων νεκταρι*. *The land flows with milk, flows with wine, flows with nectar of bees*. Eurip. Bacch. 142. *Which is the glory of all lands*—The Hebrew, *צבי היא לכל הארצות*, may either mean, that *this* circumstance of flowing with milk and honey is a glory to all lands, namely, in which it is found; or, that Judea was the glory of all lands. The Vulgate takes it in the latter sense, rendering the clause, *Quæ est egregia inter omnes terras, which is excellent among all lands*. Judea might justly be called *the glory of all lands*, because it was the place where the temple of the true God was fixed, Psa. xlviii. 2, 3; Dan. xi. 16, 41, 45.

Verses 7–9. *Cast ye away every man the abominations of his eyes*—The idols to which your eyes are lifted up. One of the chief allurements to the worship of images is, that by way of indulgence to men’s imagination, they exhibit a visible object of adoration. This was what the Israelites were so fond of, when they said to Aaron, *Make us gods to go before us*, Exod. xxxii. 1. *And defile not yourselves with the idols of Egypt*—It is generally supposed that the Israelites, while they dwelt in Egypt, learned the idolatry of that country: the fact indeed is not recorded in the books of Moses; but it may be collected from their proneness to that sin in the wilderness. *But they rebelled against me*—The history of the rebellions of the children of Israel begins as early as their beginning. So does the history of

A. M. 3412. cast away the abominations of their
B. C. 592.

eyes, neither did they forsake the idols of Egypt: then I said, I will ^apour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 ^o But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

^a Chap. vii. 8; Verses 13, 21.—^o Exodus xxxii. 12; Num. xiv. 13; Deut. ix. 28; Verses 14, 22; Chapter xxxvi. 21, 22. ^p Exod. xiii. 18.—^q Deut. iv. 8; Nehemiah ix. 13, 14; Psalm

10 Wherefore, I ^pcaused them to A. M. 3412.
go forth out of the land of Egypt, and B. C. 592.
brought them into the wilderness.

11 ^a And I gave them my statutes, and ³showed them my judgments, ^rwhich if a man do, he shall even live in them.

12 Moreover, also I gave them my ^ssabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

cxlvii. 19, 20.—³ Heb. *made them to know*.—^r Lev. xviii. 5; Verses 13, 21; Rom. x. 5; Gal. iii. 12.—^s Exod. xx. 8; xxxi. 13; xxxv. 2; Deut. v. 12; Neh. ix. 14.

man's apostasy from his Maker. No sooner have we read the story of his creation than we meet with that of his rebellion. So we see here it was with Israel; a people designed to represent the body of mankind, both in their dealings with God, and in God's dealings with them. *Then I said, I threatened, I will pour out my fury upon them*—Such a threatening as this is nowhere recorded in the Scriptures no more than that which follows verse 23 of this chapter. Without question God might have justly cut them off in Egypt for their idolatries and other sins which they had committed, and never exerted his power for their deliverance. *But I wrought for my name's sake*—For the glory of my mercy and faithfulness. *That it should not be polluted before the heathen*—Reproached and blasphemed. This is elsewhere assigned as the reason why God did not punish the Israelites according to their deserts, namely, because it would have turned to God's dishonour in the judgment of the heathen world, as if he had not been able to make good those promises which he had given them. This was a proper consideration to check the vain presumption of the Jews, who imagined that God's gracious dealings with them were owing to their own merits.

Verses 10, 11. *Wherefore I caused them to go forth out of Egypt*—Removed all obstacles, furnished them with all necessities, went before them, and showed them the way they should go, Exod. xiii. 17; and brought them into the wilderness—It was not Moses's error, though Pharaoh thought so, Exod. xiv. 3, 4, but the peculiar conduct of God that brought them thither. *And I gave them my statutes*—A favour not afforded to other nations: see Deut. iv. 8; Psal. cxlvii. 20. This was a treasure which David declared he prized above *thousands of gold and silver*, Psal. cxix. 72. *Which if a man do, he shall even live in them*—That is, in keeping God's commandments there is abundance of comfort, and a great reward. "By life is generally meant, in the Old Testament, all that happiness which is contained in the literal sense of the promises belonging to that covenant. Under these were mystically comprehended the promises of a better life, wherein God will bestow upon his servants the peculiar marks of his favour, Psal. xvi. 11. These promises were made to the Jews upon condition of their punctual obedi-

ence to the whole law, Lev. xviii. 5, and xxvi. 2, &c.; Deut. xxvii. 26. And several persons under that dispensation are styled *blameless*, by reason of the sincerity of their obedience, though it was not perfect, or unsinning: see Luke i. 6; Phil. iii. 6. But if we understand the forementioned condition in its rigorous sense, as implying a perfectly exact and unsinning obedience; and as the word *life* contains the promise of eternal life under it; (a promise which the pious Jews expected, and hoped to obtain, Matt. xix. 16, 17; Acts xxvi. 6, 7;) as it was impossible to be performed, so no person could lay claim to eternal life by virtue of any promise therein contained; from whence St. Paul infers the necessity of seeking to Christ, and laying hold on the promises in the gospel, for the obtaining of justification and eternal life."⁷—Lowth. It must always be remembered, that the promises of spiritual blessings that we find in the Old Testament, such as pardon, acceptance with God, the Holy Spirit, sanctification, &c., belong to the gospel, or covenant of grace, as much as those in the New Testament: see 2 Cor. i. 20; Heb. vi. 17, 18; viii. 10–12; xi. 13.

Verse 12. *Moreover, I gave them my sabbaths*—Including the weekly sabbaths, the sabbatical years, and all the solemn days of divine worship, in which no servile work was to be done: *to be a sign between me and them*—A sign of their being peculiarly my people, and to distinguish them from all other people, as the worshippers of me, Jehovah, who *in six days made heaven and earth, and all things therein, and rested the seventh day*; and also of my delivering them out of their state of bondage in Egypt. *That they might know that I am the Lord that sanctifies them*—That by their resting on those days from their usual employments, and their coming together to wait upon me in the ordinances of my worship, they might become more acquainted with me, and with my will concerning them, and might receive a larger measure of my sanctifying grace. Observe, reader, 1st, Sabbaths are privileges, and are to be considered and improved as such. 2d, They are signs: it is a sign men have a sense of religion, and that there is some correspondence between them and God, while they make conscience of keeping holy the sabbath day. 3d, Sabbaths, if duly sanctified, are the means of our sanctification: if we do

A. M. 3412. 13 ¶ But the house of Israel ^{re-}belled against me in the wilderness: they walked not in my statutes, and they ^udespised my judgments, which *if* a man do, he shall even live in them: and my sabbaths they greatly ^zpolluted: then I said, I would pour out my fury upon them in the ^ywilderness, to consume them.

14 ^z But I wrought for my name's sake, that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also ^a I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, ^b which is the glory of all lands;

16 ^c Because they despised my judgments, and walked not in my statutes, but polluted my sabbaths: for ^d their heart went after their idols.

^t Num. xiv. 22; Psa. lxxviii. 40; xcv. 8, 9, 10.—^u Verses 16, 24; Prov. i. 25.—^x Exod. xvi. 27.—^y Numbers xiv. 29; xxvi. 65; Psa. cvi. 23.—^z Verses 9, 22.—^a Numbers xiv. 29; Psa. xcv. 11; cvi. 26.—^b Verse 6.—^c Verses 13, 24.

the duty of the day, we shall find to our comfort; *it is the Lord that sanctifies us; makes us holy*, that is, truly happy, here; and prepares us to be happy, that is, perfectly holy, hereafter.

Verses 13-17. *But the house of Israel*—Not a few, but the generality of the people; *rebelled against me*—Were undutiful, disobedient, contumacious, and even openly and repeatedly rebellious; *in the wilderness*—Where they were receiving daily and great mercies from me; where they were on their way to Canaan, and were peculiarly dependant upon me for direction in the way, protection from their enemies, and the supply of all their wants; where they most needed my care and favour, and where the preserving their lives from being destroyed by noxious creatures and by famine, in that barren, desolate, and howling desert, required and was a continued miracle. *They walked not in my statutes*—Given them as the rule of their conduct toward me and one another. *And they despised my judgments*—Slighted them first as of little excellence, and then refused and cast them off. *They who disobey God's statutes despise them*; they show by their disobedience that they have a mean opinion of them, and of him whose statutes they are. *And my sabbaths they greatly polluted*—That is, profaned, neglecting the duties enjoined to be done on those holy days, and employing them in worldly business, in pursuing sensual gratifications, or in practising secret idolatry and other wickedness. *But I wrought, &c.*—See on verse 9. *Yet I lifted up my hand, &c.*—I solemnly swore (see verse 5) they should not enter into that rest I had designed for them. So all the murmuring, disobedient, unbeliev-

17 ^e Nevertheless mine eye spared ^f them from destroying them, neither ^g did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 *I am* the LORD your God; ^f walk in my statutes, and keep my judgments, and do them;

20 ^g And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that *I am* the LORD your God.

21 Notwithstanding, ^h the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, ⁱ which *if* a man do, he shall even live in them: they polluted my sabbaths: then I said, ^k I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

^d Num. xv. 39; Psa. lxxviii. 37; Amos v. 25, 26; Acts vii. 42, 43.—^e Psa. lxxviii. 38.—^f Deut. v. 32, 33; vi. vii.; viii.; x.; xi.; xii.—^g Verse 12; Jer. xvii. 22.—^h Num. xxv. 1, 2; Deut. ix. 23, 24; xxxi. 27.—ⁱ Ver. 11, 13.—^k Verses 8, 13.

ing generation was excluded, and their children were brought in. *Because they despised, &c.*—See on verse 13. *For their heart went after their idols*—They were still inclined to the idolatries which they had learned in Egypt, to which they added new idols, which they had seen in the countries through which they travelled, namely, the idols of the *Midianites, Amorites, &c.*: see the margin. *Nevertheless, mine eye spared them*—Though they did highly provoke me, and deserved to be all cut off, I had great patience with them, often reprieved them after sentence of condemnation was passed, and bore with their untoward manners, till a new and better disposed generation arose, to whom I could, consistently with my holiness, fulfil my promises made to their fathers.

Verses 18-24. *But I said unto their children in the wilderness*—In the plains of Moab; *Walk ye not in the statutes of your fathers*—Imitate not their superstitious usages, nor retain their foolish and wicked customs, but walk in the statutes of your God. This refers to the many pathetic exhortations contained in the book of Deuteronomy, particularly those in chapters twenty-ninth to the thirty-second, which were uttered after that rebellious generation were all consumed, according as God had threatened them. *Notwithstanding, the children rebelled against me*—Even that generation which I afterward permitted to enter Canaan, and which I rendered victorious over all the inhabitants of that land, was guilty of many instances of disobedience and rebellion. The chief instance of that generation's contumacy and inclination to idolatry, was *the iniquity of Peor*, (Num. xxv. 3,) as that of their

A. M. 3412. 22 ¹ Nevertheless, I withdrew my
B. C. 592. hand, and ^m wrought for my name's
sake, that it should not be polluted in the sight
of the heathen, in whose sight I brought them
forth.

23 I lifted up my hand unto them also in
the wilderness, that ⁿ I would scatter them
among the heathen, and disperse them through
the countries ;

24 ^o Because they had not executed my
judgments, but had despised my statutes, and
had polluted my sabbaths, and ^p their eyes were
after their fathers' idols.

25 Wherefore ^q I gave them also statutes *that*
were not good, and judgments whereby they
should not live ;

26 And I polluted them in their own gifts, in

¹ Psalm lxxviii. 38 ; Verse 17.—^m Verses 9, 14.—ⁿ Lev. xxvi. 33 ; Deut. xxviii. 64 ; Psa. cvi. 27 ; Jer. xv. 4.—^o Verses 13, 16.—^p Chap. vi. 9.—^q Psa. lxxxi. 12 ; Verse 39 ; Rom. i. 24 ; 2 Thess. ii. 11.

fathers was the golden calf. Then *the anger of the Lord was kindled against Israel*: then there was a plague in the congregation of the Lord, which, if it had not been seasonably stayed by Phinehas's zeal, had cut them all off; and yet they owned in Joshua's time that they were *not cleansed from that iniquity unto that day*, Josh. xxii. 17. Then it was that God said he would *pour out his fury upon them*, verse 21; *that he lifted up his hand, &c., in the wilderness*—When they were a second time just ready to enter into Canaan; *that he would scatter them among the heathen*—This very thing he said to them by Moses in his parting song, (Deut. xxxii. 20, 26, 27,) which explains this passage.

Verses 25, 26. *Wherefore I gave them statutes that were not good, &c.*—This some understand of the ceremonial law, as if it were given purely to be a check and restraint to that perverse people, consisting of numerous rites and observances, many of which had no intrinsic good in them. "But I conceive," says Lowth, "the statutes here spoken of to be of a different nature from those mentioned verse 11, because they have a quite contrary character given of them; and therefore I take the words to import, that God, in a just judgment for their disobedience to his own laws, gave them up to a reprobate mind, and suffered them to walk after the idolatrous and impious customs of the heathen around them. And whereas, by obeying the laws and ordinances which he had given them, they might have lived happily, (verse 11,) they became slaves to the vile and cruel practices of the heathen idolatries, so as to offer up their very children in sacrifice to idols, to the utter destruction of themselves and their posterity, verse 26. This will appear to be the sense of the text, if we compare it with verse 39, and with Deut. iv. 28 ; xxviii. 36 ; Jer. xvi. 13 ; in which texts God threatens them, as a punishment for their neglect

that they caused to pass ^r through *the fire* all that openeth the womb, that I might make them desolate, to the end that they ^s might know that I *am* the Lord.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord God, Yet in this your fathers have ^t blasphemed me, in that they have ^u committed a trespass against me.

28 *For* when I had brought them into the land, *for* the which I lifted up my hand to give it to them, then ^v they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their ^w sweet savour, and poured out there their drink-offerings.

^r 2 Kings xvii. 17 ; xxi. 6 ; 2 Chron. xxviii. 3 ; xxxiii. 6 ; Jer. xxxii. 35 ; Chap. xvi. 20, 21.—^s Chap. vi. 7.—^t Rom. ii. 24. ^u Heb. *trespassed a trespass*.—^v Isa. lviii. 5, &c. ; Chap. vi. 13. ^w Chap. xvi. 19.

of his worship, to disperse them into the heathen countries, and thereby deprive them of an opportunity of serving him in public, and expose them to the peril of being seduced to idols. Just as David complains to Saul of the hardship of his exile, that it laid him open to the temptation of serving the heathen gods, 1 Sam. xxvi. 19." In the same light Bishop Newcome views the passage, interpreting the sense to be, "I permitted them to observe statutes, or idolatrous rites, of an evil and execrable nature." And *I polluted them in their own gifts*—I suffered them to pollute themselves in offering abominable sacrifices. *In that they caused to pass through the fire, &c.*—In offering their firstborn sons in sacrifice to Moloch. *That I might make them desolate*—Which occasioned the destruction of great numbers of them, and made a desolation in the land. *That they might know that I am the Lord*—This I permitted, that they might be made sensible that I am the living and true God, and a being infinitely more excellent than any or all of the idols, to the worship of which they had foolishly addicted themselves: or, that they might be compelled to acknowledge, that I am a mighty king in punishing those that would not have me for a gracious king in governing them.

Verses 27–29. *Therefore, son of man, speak, &c.*—Here the prophet proceeds with the story of their rebellions for their further humiliation, and shows that they persisted in them after they were settled in the land of Canaan. *Thus saith the Lord, Yet in this, &c.*—Or, *Moreover in this, your fathers have blasphemed me*—Have dishonoured me in acting contrary to my commandments. *For when I had brought them into the land, &c.*—As soon as they were settled in the land promised to Abraham and his seed; *then they saw every high hill, &c.*—When they saw the high hills and shady groves, they made

A. M. 3412. 29 Then ^e I said unto them, What
B. C. 592. *is* the high place whereunto ye go?
and the name thereof is called Bamah unto
this day.

30 ¶ Wherefore, say unto the house of
Israel, Thus saith the Lord God; Are ye
polluted after the manner of your fathers?
and commit ye whoredom after their abomi-
nations?

31 For when ye offer ^v your gifts, when ye
make your sons to pass through the fire, ye pol-
lute yourselves with all your idols, even unto
this day: and ^z shall I be inquired of by you,
O house of Israel? As I live, saith the Lord
God, I will not be inquired of by you.

32 And that ^a which cometh into your mind
shall not be at all, that ye say, We will be as

^e Or, *I told them what the high place was, or, Bamah.*—^v Verse 26.—^z Verse 3.

choice of them as proper places whereon to erect altars for the worship of idols. The Jews were wont to offer sacrifices upon mountains or high places to the true God before the temple was built, 1 Kings iii. 2; 5. And this custom was afterward permitted by godly kings, who were zealous in putting down all sorts of idolatry, 1 Kings xv. 14; and xxii. 43; 2 Chron. xxxiii. 17. But by degrees those places became appropriated to idolatrous worship, and upon that score are severely condemned. *There they presented the provocation of their offering*—There they presented the offerings whereby they provoked me. This, being distinguished from their sacrifices already mentioned, is to be understood of their *meat-offerings*, of which see the note on Lev. ii. 1. These were especially styled *offerings of a sweet savour*. Then I said, *What is the high place whereunto ye go?*—What mean you that you go to the high place? What do you find so inviting there, that you will leave my altar, where I require your attendance, to frequent such places as I have forbidden you to worship in, and which I will avenge? *And the name thereof is called Bamah*—That is, *the high place; unto this day*—“Notwithstanding my reproof, the name continues, and the practice, unto this day.” So Bishop Newcome, who adds, “It may be doubted whether the last six (Hebrew words) of this verse have not been taken into the text from the margin, where they anciently stood as a note.” “All the old versions have this verse, which yet seems out of its place here. If the verse should stand, it relates to something not to be explained now.”—Secker.

Verses 30-32. *Say unto the house of Israel*—To the elders now sitting before thee, and through them to the rest of their brethren; *Are ye polluted after the manner of your fathers*—After all that God hath said to and against you by a succession of prophets, and done against you by a series of judgments, yet will you take no warning? Will you still be as

the heathen, as the families of the A. M. 3412.
countries to serve wood and stone. B. C. 592.

33 ¶ As I live, saith the Lord God, surely with a mighty hand, and ^b with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries where-in ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And I will bring you into the wilderness of the people, and there ^c will I plead with you face to face.

36 ^d Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.

^a Chapter xi. 5.—^b Jer. xxi. 5.—^c Jer. ii. 9, 35; Chap. xvii. 20.—^d Num. xiv. 21, 22, 23, 28, 29.

wicked as your fathers were, and commit the same abominations that they committed? Some prefer rendering the words, *Are ye not polluted, and do ye not commit whoredom, &c.?* *Do ye not walk in your fathers' sins and idolatries*, notwithstanding all the warnings I have given you, and the severe instances of my displeasure against their practices, which ought to have terrified you from following their bad example? *For when ye offer your gifts, &c., ye pollute yourselves*—You render yourselves filthy and abominable in my sight. *And shall I be inquired of by you*—Are you fit to come and ask counsel of me, whom you have so shamefully and so obstinately forsaken and reproached? *I will not be inquired of by you*—I will answer you as little as you regard me. *And that which cometh into your mind shall not be at all*—Shall be quite frustrated. God, to convince them, here tells them what was in their thoughts, and what they had purposed. We find by the Scripture history, that the Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity, which their peculiar way of worship exposed them to. They thought also by this means to live more quietly among the heathen whither they were led captive. God tells them here that he would prevent this purpose of theirs from taking effect. And we find, from the very time of their return from the Babylonish captivity, they have been very cautious of committing idolatry, and scrupulous of making the least approaches to it.—Lowth.

Verses 33-36. *Surely with a mighty hand, &c.*—I will no longer try to reclaim you by the gentle methods of patience and forbearance, but will govern you, as masters do bad servants, by stripes and corrections; and by this means cure you of your inclinations to the heathen customs and idolatries. *And I will bring you out from the people*—With whom you now live mixed, and whose manners and customs

A. M. 3412. 37 And I will cause you to ^e pass
B. C. 592. under the rod, and I will bring you
into ^e the bond of the covenant :

38 And ^f I will purge out from among you the
rebels, and them that transgress against me : I
will bring them forth out of the country where
they sojourn, and ^g they shall not enter into the
land of Israel : ^h and ye shall know that I am
the LORD.

39 As for you, O house of Israel, thus saith
the Lord God ; ⁱ Go ye, serve ye every one
his idols, and hereafter *also*, if ye will not

^e Leviticus xxvii. 32 ; Jer. xxxiii. 13.—^f Or, *a delivering*.
^f Chapter xxxiv. 17, 20 ; Matt. xxv. 32, 33.—^g Jer. xlv. 14.
^h Chap. vi. 7 ; xv. 7 ; xxiii. 49.—ⁱ Judges x. 14 ; Psalm lxxxii.
12 ; Amos iv. 4.

you follow. The Moabites, Ammonites, and other
neighbouring nations, seem to be intended, into
whose countries many of the Jews were carried
captive, or went as voluntary exiles, before the gen-
eral captivity by the Chaldeans. God here declares
he will bring them thence, and carry them to Baby-
lon. *And I will bring you into the wilderness*—
Between Judea and Babylon, through which ye shall
pass into captivity. Or, as some think, the barren
lands in which the Babylonians planted these cap-
tives are meant. "The wilderness of the people,"
says Michaelis, "is the desert in the neighbourhood
of the Chaldeans, and of other nations. *And there
will I plead with you face to face*—Convince you
of your sins, execute judgments on you, and thereby
most plainly manifest my justice to you. "I will
punish you in the face of the world, and fill you with
conviction that my punishments are just."—Bishop
Newcome. *Like as I pleaded with your fathers*—
Punished them for their sins ; *in the wilderness of
the land of Egypt*—That is, the wilderness border-
ing upon Egypt. As I there set the crimes of your
fathers before their eyes, so that they were not able
to deny their guilt, nor to say any thing against the
justice of the punishment inflicted on them, so will
I deal with you.

Verses 37, 38. *I will cause you to pass under the
rod*—Of punishment. I will bring you under the
chastisement due to you for breaking my covenant.
Or there may be an allusion to the custom of num-
bering flocks and herds, by striking them with a rod :
and so the sense will be, "I will take an exact ac-
count of you, as a shepherd does of his flock, and
will sever between the good and the bad, between
the sheep and the goats." *And I will bring you
into the bond of the covenant*—By these methods I
will reduce you to that obedience to which, by my
covenant, you are obliged. *And I will purge out
from among you the rebels*—I will separate the
righteous from the wicked, in order to destroy the
latter, as I did the rebellious Israelites in the wilder-
ness. *I will bring them forth out of the country,*
&c.—I will bring them (namely, the rebels, or wick-

ed ones) forth out of the land of Judea, where they
now sojourn, and where they boast that they shall
always continue ; *and they shall not enter into the
land of Israel*—They shall never return into it again.
Bishop Newcome thinks "those are here referred to,
who, after the murder of Gedaliah, went into Egypt,
called here the land of their sojourning. Some of
these were to be carried into Chaldaea with the cap-
tive Egyptians, Jer. xliii. 11, though the greater part
were to be consumed, Jer. xlv. 12. Some of the
obstinately rebellious Jews might also sojourn in
other neighbouring countries subdued by Nebuchad-
nezzar, as Edom, Moab, Ammon, Tyre, &c., and
might thence be taken into captivity. The small
number who returned from Egypt into Judea were
righteous men, and not such as are here called rebels
and transgressors."

40 For ¹ in my holy mountain, in the mount-
ain of the height of Israel, saith the Lord God,
there shall all the house of Israel, all of them in
the land, serve me : there ^m will I accept them,
and there will I require your offerings, and the
ⁿ first-fruits of your oblations, with all your holy
things.

41 I will accept you with your ^s sweet ⁿ sa-
vour, when I bring you out from the people,

^k Isa. i. 13 ; Chap. xxiii. 39, 39.—^l Isa. ii. 2, 4 ; Chap. xvii.
23 ; Micah iv. 1.—^m Isaiah lvi. 7 ; lx. 7 ; Zech. viii. 20, &c. ;
Mal. iii. 4 ; Rom. xii. 1.—ⁿ Or, *chief*.—^o Heb. *savour of rest*.
^a Eph. v. 2 ; Phil. iv. 18.

ed ones) forth out of the land of Judea, where they
now sojourn, and where they boast that they shall
always continue ; *and they shall not enter into the
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other neighbouring countries subdued by Nebuchad-
nezzar, as Edom, Moab, Ammon, Tyre, &c., and
might thence be taken into captivity. The small
number who returned from Egypt into Judea were
righteous men, and not such as are here called rebels
and transgressors."

Verse 39. *As for you, O house of Israel, go ye,
serve, &c.*—Go at present, and serve your idols ;
persist in your idolatries, agreeably to the stubborn-
ness of your hearts. An indignant concession
And hereafter also, if ye will not hearken unto me
—And continue to do so if you are resolved not to
do according to my commandments, or to worship
me as I have appointed. *But pollute ye my holy
name no more, &c.*—While you are such idolaters,
forbear to take my name into your lips. In other
words, While you offer your gifts, and immolate
your children to idols, do not call yourselves any
longer my servants, nor pretend to pay your devo-
tions in my temple, and thereby bring a reproach
upon my name and worship.

Verses 40–42. *For in my holy mountain, &c.*—
The holy hill of Zion, holy through God's appoint-
ing it for the place of his temple. *The mountain
of the height of Israel*—See chap. xvii. 23 ; Mic.
iv. 1. Though mount Zion was not one of the
highest mountains of Israel, yet God manifesting
his presence there in his temple, it was more hon-
oured than any of their other mountains. Lowth,
and several other commentators, think the Christian
Church is here meant, and termed God's holy moun-
tain in allusion to the temple at Jerusalem, built upon

A. M. 3412. and gather you out of the countries
B. C. 592. wherein ye have been scattered; and
I will be sanctified in you before the heathen.

42 ° And ye shall know that I *am* the LORD,
° when I shall bring you into the land of Israel,
into the country for the which I lifted up my
hand to give it to your fathers.

43 And ° there shall ye remember your ways,
and all your doings wherein ye have been de-
filed; and ° ye shall loathe yourselves in your
own sight for all your evils that ye have com-
mitted.

44 ° And ye shall know that I *am* the LORD,

° Verses 38, 44; Chapter xxxvi. 23; xxxviii. 23.—° Chap. xi.
17; xxxiv. 13; xxxvi. 24.—° Chap. xvi. 61.

mount Moriah, a part of mount Zion; (see notes on
chap. xvii. 23, and Isa. ii. 2;) and that the prophet
here foretels the conversion of the Jews to Chris-
tianity, and their union with the converted Gentiles
in the church of God. At the same time, however,
they suppose that, upon their conversion and return
to their own country, certain privileges shall belong
to the earthly Jerusalem, as the metropolis of that
nation. *There shall all the house of Israel, all of
them, serve me*—That is, all the house of Israel that
are restored, shall serve me in Jerusalem. There
shall be no more any such separation as when the
ten tribes forsook the worship of God at Jerusalem.
*There will I accept them, and there will I require
your offerings, &c.*—*Requiring* signifies the same
with *accepting*, by a metonymy of the cause for the
effect; just as *seeking* is sometimes used for *find-
ing*: see Isaiah lxx. 1. In the same sense, God is
said not to *require* such instances of worship as he
takes no delight in, Isa. i. 11. Offerings signify in
general every thing devoted to God's service.
Those who suppose that the prophet is here fore-
telling the conversion of the Jews to Christianity,
consider him as "expressing the Christian worship
by those religious oblations which were proper to
his own time; as the other prophets frequently de-
scribe the state of the Christian Church, by rep-
resentations taken from the Jewish temple and ser-
vice."—See Lowth. *I will accept you with your
sweet savour*—This is mentioned in opposition to
the sweet savour of their offerings to idols. The
words may be rendered, *I will be pleased with you,
as with a sweet savour*; or, as with the savour of an
offering of atonement. *When I bring you out*—
Or, as it may be better rendered, *When I have
brought you out from the people*; that is, either, 1st,
When I have brought you back out of captivity to
your own land; or, 2d, When I have converted you
to Christ, and united you to the Christian Church.
And I will be sanctified in you before the heathen—
I shall procure honour to my name by the wonder-
ful works, whether of justice or mercy, which I will
show toward you; and the nations shall consider
me as a great and holy God, when they shall observe

when I have wrought with you ° for A. M. 3412.
my name's sake, not according to your B. C. 592.
wicked ways, nor according to your corrupt
doings, O ye house of Israel, saith the Lord
God.

45 ¶ Moreover the word of the LORD came
unto me, saying,

46 ° Son of man, set thy face toward the
south, and drop *thy word* toward the south,
and prophesy against the forest of the south
field;

47 And say to the forest of the south, Hear the
word of the LORD; Thus saith the Lord God;

° Lev. xxvi. 39; Chap. vi. 9; Hos. v. 15.—° Verse 38; Chap.
xxiv. 24.—° Chap. xxxvii. 22.—° Chap. vi. 2; xxi. 2.

my deliverance of you, and your obedience to me.
And ye shall know that I am the Lord—Or, Jehovah;
that is, *He who causeth that to be which he hath
said SHALL BE*, and who fulfilleth his promises.
When I shall bring you into the country, &c.—Into
the land which I swear to give to your fathers and
their posterity: see verse 5.

Verses 43, 44. *And there shall ye remember your
ways*—There, in my holy mountain, in Zion, when
you are restored to your own land; and more espe-
cially in the Christian Church, when, in conse-
quence of your conversion, you enter into it, and
enjoy the privileges of it, ye shall remember and be
humbled on account of *your doings*, whereby you
have been defiled. When you find how gracious I
am to you, notwithstanding your long-continued diso-
bedience and repeated rebellions, you will be over-
come with my kindness, and blush to think of your
refractory conduct toward so good a God. *And ye
shall loathe yourselves in your own sight*—See notes
on chap. vi. 9, and xvi. 63. Thus the prophet fore-
tels that the restoration of the Jews to their own
land would be accompanied with a general repen-
tance, and a deep remorse for their former misdoings.
And we find, from the books of Ezra and Nehemiah,
that this was in fact the case with multitudes of
them: they fasted and made public confessions of
their sins upon their returning to Judea, and entered
into a general and solemn engagement to be obedient
to God, and observe his laws for the future. And,
undoubtedly, this humiliation, godly sorrow, and true
repentance, will more especially take place, and be
more abundantly manifested in and among that peo-
ple, when they shall be converted to Christianity in
the latter days.

Verses 45–49. *Moreover, the word of the Lord,
&c.*—Here we have a new prophecy, with which
Houbigant, following many learned commentators,
begins the xxiist chapter, and that very properly; for
what is contained in that chapter is only an expla-
nation of what is contained in the remainder of this.
Son of man, set thy face toward the south—The
prophets were generally commanded to turn them-
selves toward the places concerning which they were

A. M. 3412. Behold, ^{*} I will kindle a fire in thee, B. C. 592. and it shall devour [†] every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces [‡] from the south to the north shall be burned therein.

^{*} Jer. xxi. 14.—[†] Luke xxiii. 31.

going to prophesy; and Ezekiel being now in Chaldea, near the river of Chebar, Judea lay to the south of him. *And drop thy word, &c.*—That is, prophesy. The gift of prophecy seems to be here compared to rain, or dew, distilling from heaven upon the earth, and refreshing and rendering it fruitful: see Deut. xxxii. 2. Such is the benefit of sound doctrine wherever it is received. *And prophesy against the forest of the south field*—By this is meant Jerusalem, the word *forest* being taken metaphorically for a city; either because its stately buildings resembled tall cedars standing in their several ranks, or, as Archbishop Secker supposes, from the number of its inhabitants. *And say, Behold, I will kindle a fire in thee*—By fire here is meant, not only the burning of literal fire, but every thing which destroys or consumes, as in chap. xix. 12. Indeed, fire is often taken, in a general sense, for God's severe judg-

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched. A. M. 3412. B. C. 592.

49 Then said I, Ah, Lord God! they say of me, Doth he not speak parables?

[‡] Chap. xxi. 4.

ments, which, it is here said, shall devour both the *green tree and the dry*, that is, the righteous as well as the wicked; the righteous being here, as elsewhere, compared to green and flourishing trees, and the wicked to dry and withered ones, such as are only fit for the fire. *The flaming flame shall not be quenched*—The evils I will send upon them shall not cease, till what I will has been accomplished. *And all faces from the south to the north shall be burned*—The destruction shall reach from one end of the land to the other: see chap. xxi. 44. *Ah, Lord God! they say of me, Doth he not speak parables?*—They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot understand my meaning. To take away all ground for this objection, God commands him, in the next chapter, to speak the same thing in plain words.

CHAPTER XXI.

In this chapter we have, (1.) An explication of the prophecy in the close of the last chapter, with directions to the prophet upon it, 1-7. (2.) A prediction of the sword that was coming on the land, 8-17. A prospect given of the king of Babylon's coming to Jerusalem, to which he was determined by divination, 18-24. (3.) Sentence passed on Zedekiah, 25-27. (4.) The destruction of the Ammonites, 28-32.

A. M. 3412. AND the word of the LORD came B. C. 592. unto me, saying,

2 ^a Son of man, set thy face toward Jerusalem, and ^b drop thy word toward the holy places, and prophesy against the land of Israel,

3 And say to the land of Israel, Thus saith he LORD; Behold, I am against thee, and

^a Chap. xx. 46.—^b Deut. xxxii. 2; Amos vii. 16;

NOTES ON CHAPTER XXI.

Verses 1-5. *Son of man, set thy face toward Jerusalem*—Here God directs the prophet to declare in plain language, what he had ordered him to speak allegorically, from the 46th to the 48th verses of the foregoing chapter. *And say to the land of Israel*—The prophet's face being turned toward Judea and Jerusalem, he addresses them as if they were present before him. *Behold, I am against thee*—I am become thine enemy because of thy sins; I hate thy practices, and will punish thee for them. *And will draw forth my sword out of his sheath*—By the

will draw forth my sword out of his sheath, and will cut off from thee ^c the righteous and the wicked. A. M. 3412. B. C. 592.

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh ^d from the south to the north:

Mic. ii. 6, 11.—^c Job ix. 22.—^d Chap. xi. 47.

sword here is meant the same as by the *fire* in the foregoing chapter, namely, every thing which destroys. It may, however, be taken in a rather more literal sense than the fire is there to be understood, as the calamities of Judea were chiefly to arise from the sword of the king of Babylon, who was God's instrument to execute his purpose on Judea. *And will cut off from thee the righteous and the wicked*—I will take away from thee the righteous by sending them into captivity; and the wicked by destroying them, either by the sword, or famine, or pestilence. *My sword shall go forth against all flesh*—

A. M. 3412. 5 That all flesh may know that I
B. C. 592. the LORD have drawn forth my sword out of his sheath: it ^o shall not return any more.

6 ^f Sigh therefore, thou son of man, with the breaking of *thy* loins, and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and ^g all hands shall be feeble, and every spirit shall faint, and all knees ¹ shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord God.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith

^e So Isaiah xlv. 23; lv. 11.—^f Isaiah xxii. 4; Jer. xxiii. 9; Dan. vii. 28; Hab. iii. 16.—^g Chapter vii. 17.—¹ Heb. *shall go into water*.—^h Deuteron. xxxii. 41; Verses 15, 28.—^a Or, it is the rod of my son, it despiseth every tree.—¹ Verse 19.

Against all the Jews that dwell in the land. *It shall not return any more*—That is, into its sheath, till it hath executed all my purposes.

Verses 6, 7. *Sigh, therefore, with the breaking of thy loins, &c.*—Show all the tokens of grief and concern; sigh and groan deeply; let the sense of these impending judgments so greatly affect thee, as to make thee stoop like one quite borne down under the weight of them. God's judgments, as they were represented to the minds of the prophets, very often affected them with dreadful apprehensions, especially when they concerned their own people: see the margin. *With bitterness sigh before their eyes*—Before the eyes of the elders of Israel, mentioned chap. xx. 1, or of the Jewish captives, who could not but be touched with a tender sense of the calamities ready to befall their brethren in Judea. *Every heart shall melt, &c.*—Men's hearts and strength shall fail them for fear.

Verses 9, 10. *Say, A sword, a sword is sharpened*—The sword was unsheathed in the foregoing verses; here it is fitted to do execution, which the prophet is commanded to lament. 1. *It is sharpened*, that it may cut, and wound; and make sore slaughter. The wrath of God will put an edge upon it; and whatever instruments he shall be pleased to use in executing his judgments, he will fill them with strength, courage, and fury, according to the service they are employed in. 2. *It is furbished*, that it may glitter, to the terror of those against whom it is drawn. It shall be a kind of *flaming sword*. Though the glory of God's justice may seem to have been eclipsed for a while, (like a sword rusting in the scabbard,) during the day of his patience, and the delay of his judgments; yet it will shine out again, and be made o glitter. 3. *It is a victorious sword*, nothing shall

the LORD; Say, ^h A sword, a sword A. M. 3412.
is sharpened, and also furbished: B. C. 592.

10 It is sharpened to make a sore slaughter, it is furbished that it may glitter; should we then make mirth? ² it contemneth the rod of my son, *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of ⁱ the slayer.

12 Cry and howl, son of man: for it shall be upon my people, it *shall be* upon all the princes of Israel: ³ terrors by reason of the sword shall be upon my people: ^k smite therefore upon *thy* thigh.

13 ⁴ Because *it is* ¹ a trial, and what if *the sword* contemn even the rod? ^m it shall be no more, saith the Lord God.

³ Or, *they are thrust down to the sword with my people*.—^k Jer. xxxi. 19.—⁴ Or, *When the trial hath been, what then? shall they not also belong to the despising rod?*—¹ Job ix. 23; 2 Cor. viii. 2; Heb. xi. 36.—^m Verse 27.

stand before it. *It contemneth the rod of my son, as every tree*—It makes no distinction between the sceptre and common wood; between the branches of the royal family, descended from David and Solomon, (who were honoured with the title of *God's sons*,) and the meanest of the people. This seems to be the meaning of the clause, provided our translation be just; but it is rendered very differently in some other versions. The Vulgate reads, *Qui movet sceptrum filii mei, succidisti omne lignum*, *Thou who removest the sceptre of my son, hast cut down every tree*; which Capellus understands of Nebuchadnezzar, who took away the sceptre, and overturned the kingdom. The marginal reading, *It is the rod of my son, it despiseth every tree*, may be understood in two senses. It may either mean, *It is the rod whereby I chastise my son*, namely, my people Israel. These, collectively considered, are termed God's son, Exod. iv. 22, 23; Hos. xi. 1; as being selected and chosen from all others, to stand to him in the relation of sons and daughters. Or, it may signify, *It is the rod of my son*, the Messiah, appointed by me to be the judge of the world, and invested with authority to execute judgment. This rod *despiseth every tree*; for it is *the rod of iron*, whereby the Son of God *breaks* the power of his enemies, Psa. ii. 9, and dashes them in pieces like a potter's vessel, without respect of persons.

Verses 12, 13. *Cry and howl, son of man*—As a mark of the vehemence of thy grief. *For it shall be upon my people*—Namely, the devouring sword; *upon all the princes of Israel*—Both princes and people shall be involved in one common destruction. *Smite therefore upon thy thigh*—Use all the outward expressions of grief and mourning. *Because it is a trial*—As all great calamities are often styled: see

A. M. 3412. B. C. 592. 14 Thou, therefore, son of man, prophesy, and ^asmite *thy* ^bhands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their ^cprivy chambers.

15 I have set the ^dpoint of the sword against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! ^eit is made bright, it is ^fwrapped up for the slaughter.

16 ^gGo thee one way or other, *either* on the right hand, ^hor on the left, whithersoever thy face is set.

^a Num. xxiv. 10; Verse 17; Chap. vi. 11.—^b Heb. *hand to hand*.—^c 1 Kings xx. 30; xxii. 25.—^d Or, *glittering*, or, *fear*.—^e Verses 10, 28.—^f Or, *sharpened*.

the margin. *And what if the sword condemn even the rod?*—Namely, the sceptre and royal family. The Hebrew, שֶׁבֶט מִאֲסַת וְכֹחַ אֵם וְנֹכַח, it seems, should rather be rendered, *And what if even the rod, or sceptre, condemn?*—That is, if the king and kingdom of Judah despise this trial. *It shall be no more, saith the Lord*—Both shall be destroyed, and be no more. The word rendered *rod* here, is continually put in Scripture for governor, or government; a rod, staff, or sceptre, being the usual signs of government. God, therefore, here foretels, that if the sceptre of Judah should despise, or not profit by, the correction or punishment brought upon it by the instrumentality of Nebuchadnezzar, it should be entirely broken, and be no more; which came to pass accordingly. The royal family was not amended by this severe judgment, and therefore was laid aside. "The sceptre here only means the kingly power in the house of David, and not that supreme authority which Jacob foretold should not forsake Judah till the coming of the Messiah."

Verses 14, 17. *Prophesy, and smite thy hands together*—In token of amazement and sorrow. *And let the sword be doubled the third time*—Bishop Newcome reads, *Bring the sword twice; yea, bring it thrice*; namely, that God's judgments might be fully executed, and his justice satisfied. It is probable that the three great slaughters which should be made of the inhabitants of Judea and Jerusalem are here intended, namely, 1st, During the siege, in which, undoubtedly, great numbers fell who were without the walls of the city, and many within: 2dly, When the city was taken by assault, which certainly was not without great slaughter: and 3dly, The massacre of Gedaliah, and those that sided with him. *The sword of the slain*—Wherewith many shall be slain. *It is the sword of the great men, &c.*—Appointed for the slaughter of the great men, namely, the princes, rulers, and captains; *which entereth into their privy chambers*—Where they were hidden in hopes of escaping. *I have set the point of the sword against all their gates*—I have gathered together the Chaldeans round about Jerusalem, with

17 I will also ^asmite my hands together, and ^bI will cause my fury to rest: I the LORD have said it.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.

20 Appoint a way, that the sword may come to ^cRabbath of the Ammonites, and to Judah in Jerusalem the defenced.

^a Chapter xiv. 17.—^b Hebrew, *set thyself, take the left hand*.—^c Verse 14; Chap. xxii. 13.—^d Chap. v. 13.—^e Jer. xlix. 2; Chap. xxv. 5; Amos i. 14.

their swords sharpened and drawn at every gate, to meet and slay all that shall attempt to come out, or to slay all they find on entering the city. *Ah! it is made bright*—Hebrew, עֲשׂוּיָה לְבָרָק, *It is made like lightning*. The same metaphor which occurs in Virgil:

"Vaginaque eripit, ensem fulmineum."—Æn. iv. l. 579.

"He drew his sword, which did like lightning blaze."

It is wrapped—Or rather, *It is sharpened for the slaughter*. So Kimchius and some others translate מִעֲטָה, deriving the word from עָט, a *style*, or *iron pen*: see Buxtorf. *Go thee one way or other*—God is here represented as speaking, by way of apostrophe, to the sword, and giving it an unlimited commission to destroy wherever it should be drawn. *I will also smite my hands together*—In token of my approbation. *I will animate and encourage the slayers to go on. And I will cause my fury to rest*—I will satisfy my anger by a full execution of my judgments.

Verses 19, 20. *Appoint thee two ways*—So as to represent them to the eyes of thy countrymen: see chap. iv. 1; "Designa in tabella, lapide, aut terra," *Mark on a map, a stone, or on the earth*.—Vatablus. *That the sword of the king of Babylon may come*—Dr. Waterland translates this, "Appoint thee two roads for the king of Babylon's sword to come by; let both go forth out of one land; and choose thou a way-mark; choose it at the head of the road toward the city: verse 20, Point out a road for the sword to go to Rabbath, and to Judah in Jerusalem the defenced." Instead of *the defenced*, Houbigant reads, *that he may besiege it*. God here foreshows his prophet, that when the king of Babylon should come with his army into Syria, and find the Ammonites had entered into a confederacy with Egypt as well as Zedekiah, he would be in doubt against which of the two people he should first make war, and would commit the decision of the matter to his arts of divination, described verse 21; and that God should direct the divination to be for taking the road that leads to Jerusalem. The words, *Let both go forth out of one land*, seem to mean, that the single way

A. M. 3412. 21 For the king of Babylon stood
B. C. 592. at the ⁹parting of the way, at the head of the two ways, to use divination; he made his ¹⁰arrows bright, he consulted with ¹¹images, he looked in the liver.

22 At his right hand was the divination for Jerusalem, to appoint ¹²captains, ¹³to open the mouth in the slaughter, to ¹⁴lift up the voice with shouting, ¹⁵to appoint *battering-rams*

⁹ Heb. *mother of the way*.—¹⁰ Or, *knives*.—¹¹ Heb. *teraphim*.
¹² Or, *battering-rams*, Chap. iv. 2.—¹³ Heb. *rams*.

should divide itself into two, leading to different places. This, as appears from what follows, was the road coming out of Arabia, which afterward parted into two, one leading to Rabbath, and the other to Jerusalem.

Verses 21, 22. *For the king of Babylon stood at the parting of the way*—The prophet here expresses what was future as if it were past, according to the usual style of the prophets, when speaking of things soon to come to pass. And he explains the symbolical action spoken of in the two foregoing verses; he shows that it was designed to represent what the king of Babylon would do when he was on his march, and came to the place where the road was divided; that he would use *divination* to determine which of the roads he should take. *He made his arrows bright*—The Vulgate reads, *Commiscens sagittas, Mingling his arrows*; which sense of the verb קלקל, agrees better with the accounts given us by ancient writers of this kind of divination, and therefore is preferred by Dr. Pocock, who confirms it by the Arabic use of the word. It is also adopted by Bishop Newcome. The way of divining by arrows is thus described by St. Jerome in his commentary on this place: "They wrote on several arrows the names of the cities they intended to assault; and then, putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn was the city they first made war upon." A method of divining by arrows is still in use, it appears, among the idolatrous Arabs. Of this we read the following description, in Sale's *Preliminary Discourse to the Koran*, p. 126: "Seven divining arrows were kept at the temple of Mecca; but generally, in divination, the idolatrous Arabs made use of three only, on one of which was written, *My Lord hath commanded me*; on another, *My Lord hath forbidden me*; and the third was blank. If the first was drawn, they looked on it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they *mixed* them, and drew over again, till a decisive answer was given by one of the others." *He consulted with images*—The Hebrew word here is *teraphim*, the name given to the images, or gods, which Rachel stole from Laban, Gen. xxxi. 19. In what way these were consulted

against the gates, to cast a mount, ¹⁶and to build a fort.

23 And it shall be unto them as a false divination in their sight, ¹⁷to them that ¹⁸have sworn oaths: but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discover-

¹⁶ Jer. li. 14.—¹⁷ Chap. iv. 2.—¹⁸ Or, *for the oaths made unto them*.—¹⁹ Chap. xvii. 13, 15, 16, 18.

cannot now be said, and all conjectures about it are vain. *He looked in the liver*—This was another way of divination used among these heathen; they determined for or against certain things, according to the state of the liver of sacrificed animals, whether mutilated or complete, sound or unsound, or from its colour, or some marks appearing in particular places of it, and this by rules laid down among them. *At his right hand was the divination for Jerusalem*—When the king of Babylon stood at the head of the two ways, to consult which of the two he should take, the tokens that were shown him, God so ordering it, induced him to march with his army to the right, that is, toward Jerusalem. Nebuchadnezzar must be considered as coming from Dan, and marching along the river Jordan. Rabbath was therefore situated to the left hand, and Jerusalem to the right: see Michaelis. From this, and many other instances in the Scriptures, we may conclude, that things apparently the most fortuitous, such as the coming up of lots, and the like, are subject to the direction of Divine Providence, and, when occasion requires it, are ordered to answer its purposes; *to open the mouth in the slaughter*—Or, *to the slaughter*; that is, to animate the soldiers to slay. *To lift up the voice with shouting*—To make the military cry, in order to strike the inhabitants with terror. We find it was usual, in almost all armies, to begin the attack of their enemies with a loud cry, which served to animate their own men, and to intimidate the enemy. *To cast a mount*—See note on Jer. xxii. 24.

Verses 23, 24. *And it shall be as a false divination to them that have sworn oaths*—That is, the Jews, when they shall hear of it, shall deride and despise it as a vain, lying divination, and so shall consider themselves as being unconcerned in it; and that though they have sworn homage to the king of Babylon, and afterward perfidiously broken their covenant with him. *But he will call to remembrance the iniquity, that they may be taken*—Nebuchadnezzar will remember Zedekiah's breach of his oath, and all his and his people's treacheries, and will avenge himself by taking the city, and making him and his subjects prisoners of war. The form of expression seems to imply that the king of Babylon had had it chiefly in his mind to go against Rabbath; but the divinations all signifying that he should go against Jerusalem, caused him to reflect

A. M. 3412. ed, so that in all your doings your
B. C. 592. sins do appear; because, *I say*, that
ye are come to remembrance, ye shall be taken
with the hand.

25 ¶ And thou, ²profane wicked prince of
Israel, ³whose day is come, when iniquity *shall*
have an end.

26 Thus saith the Lord God; Remove the
diadem, and take off the crown: this *shall* not

^a 2 Chron. xxxvi. 13; Jer. lii. 2; Chap. xvii. 19.—^a Verse
29; Chap. xxxv. 5.—^b Chap. xvii. 24; Luke i. 52.—¹⁶ Heb.
Perverted, perverted, perverted, will I make it.

on the perfidious behaviour of the Jewish nation
toward him, and so determined him to take the way
to Jerusalem, in order severely to punish the inha-
bitants of it. *Because ye have made your iniquity*
to be remembered—Not by yourselves, that it might
be repented of, but by me, that it might be punished:
because by your open and manifest continuance in
your former sinful courses against me, and rebellions
against the king of Babylon, you cause both me and
him to call your iniquitous conduct to mind, and
punish you for it: *ye shall be taken by the hand*—
As birds or beasts, entangled in the net, are easily
taken with the hand, so shall you be taken in the
easiest manner, and fall into the hands of the king
of Babylon, whose anger you have justly provoked.

Verses 25, 26. *And thou, profane wicked prince*
of Israel—The words are directed to Zedekiah,
whom the prophet calls *profane* and *wicked*, chiefly
with respect to his breaking that solemn oath, ut-
tered in the name of God, whereby he had engaged
himself to be tributary to the king of Babylon. By
this action he and his courtiers did great dishonour
to the true God. The king of Babylon, it appears,
kept the oath which he swore to them by his false
gods, while they broke the oath which they swore
to him by Jehovah! Thus disgracing the true God
before the Babylonians and other heathen, who
must needs entertain a contemptible opinion of that
being, whose worshippers durst break the oath
which they had sworn by him. Therefore with
respect to this, as well as his unalterable regard
to truth and the due observance of oaths, God could
not but look with indignation upon the breach of
their oath, and inflict punishment upon them for it.
See note on chap. xvii. 15. *Whose day is come*—
The day of whose calamity is near at hand, when
he shall receive the due punishment of his iniquity.
Remove the diadem—The original word is often
used for the priestly mitre, but here it means some
kingly ornament, probably the royal tire of the
head. *Take off the crown*—Depose him from his
kingly dignity. *This shall not be the same*—The
kingdom shall never be what it has been. *Exalt*
him that is low—This seems to be spoken of Jehoia-
chin, who was many years kept in prison at Baby-
lon; but at length, as we read 2 Kings xxv. 27, was
taken out of prison, kindly treated, and advanced to
great honour by Evil-merodach, king of Babylon.

be the same: ^bexalt *him that is low*, A. M. 3412.
and abase *him that is high*. B. C. 592.

27 ¹⁵ I will overturn, overturn, overturn it:
^o and it shall be no *more*, until he come whose
right it is; and I will give it *him*.

28 ¶ And thou son of man, prophesy and
say, Thus saith the Lord God ^dconcerning
the Ammonites, and concerning their re-
proach; even say thou, ^eThe sword, the

^e Genesis xlix. 10; Verse 13; Luke i. 32, 33; John i. 49.
^d Jeremiah xlix. 1; Chapter xxv. 2, 3, 6; Zephaniah ii. 8, 9, 10.
^e Verses 9, 10.

And abase him that is high—Namely, Zedekiah;
who was to be pulled down from his throne, have
his eyes put out, and be kept in prison the remainder
of his days.

Verse 27. *I will overturn, overturn, overturn it*—
By several degrees I will utterly overthrow the
kingdom of Judah; *and it shall be no more*—It
shall never recover its former lustre and dignity;
until he come, &c.—Till the Messiah come to take
his kingdom. To the same purpose is Lowth's
paraphrase on the verse: "After that Zedekiah is
deprived of his regal authority, there shall be no
more kings of that family till Christ come, the King
so often foretold and promised, who in due time
shall reign upon the throne of his father David,
and of whose kingdom there shall be no end, Luke
i. 32, 33. After the captivity, some of the priests of
the Asmonean race assumed the style and title of
kings; but not being of the tribe of Judah, they
could have no just right to that honour. The ex-
pression, *Whose right it is*, seems to be peculiarly
characteristic of the Messiah, who is always spoken
of by the prophets as the true and right heir to the
throne of David, and as one who was in an eminent
manner to inherit the kingdom. His indeed the
right was; for him was reserved the kingly do-
minion, not only over Judea, but the whole earth.
The repetition of the word *overturn*, in the begin-
ning of this verse, or, as the Hebrew expression
יִפְּחוּ may be more literally rendered, *an overturning*,
may probably be intended to predict the repeated
subversions which the Jewish state was to undergo
in future times, by the Chaldeans, Macedonians, Ro-
mans, and many others, and the multiplied destruc-
tions of their nation, by which they would be
punished for their sins; which subversions and de-
structions will not come to any happy termination,
till they submit to the easy yoke of their long-re-
jected Messiah, and in humility, faith, and gratitude,
accept the salvation which he waits to confer upon
them. Nay, and the expression might be intended
"to predict all the convulsions in states and king-
doms, which shall make way for the establishment
of his kingdom throughout the earth."—Scott.

Verses 28, 29. *Thus saith the Lord concerning*
the Ammonites—Because the Ammonites were re-
prieved by Nebuchadnezzar's decision to besiege
Jerusalem, they were ready to promise themselves

A. M. 3412. sword is drawn : for the slaughter it
B. C. 592. *is* furbished, to consume because of
the glittering :

29 While they ^fsee vanity unto thee, while
they divine a lie unto thee, to bring thee upon
the necks of *them that are slain*, of the wicked,
^gwhose day is come, when their iniquity *shall*
have an end.

30 ^hShall I cause it to return into his
sheath? ⁱI will judge thee in the place where

^f Chapter xii. 24; xxii. 28.—^g Verse 25; Job xviii. 20;
Psalm xxxvii. 13.—^h Or, *cause it to return*.—ⁱ Jeremiah
xlvi. 6, 7.

security, and to insult over the calamities brought
on the Jews; a practice for which they are often
reproved very severely by the prophets, and threat-
ened with the like judgments. *And concerning*
their reproach—Wherewith they reproached Israel
in the day of Israel's afflictions; *say thou, The*
sword is drawn, is drawn—Warlike preparations
are made against you, the war is declared, and your
enemy hath drawn the sword. *For the slaughter it*
is furbished—It is prepared to make dreadful de-
struction, to lay waste your country, and consume
its inhabitants. *While they see vanity unto thee*—
While the soothsayers and pretenders to divination
foretel nothing but happy events to thee, O Ammon!
the sword is preparing to destroy thee. *To bring*
thee upon the necks of them that are slain—To add
thy people to the number of those who are slain in
Judea, (verses 14, 15,) and to make thy condition like
theirs; *whose day is come*—See verse 25. *When*
their iniquity shall have an end—When their de-
served punishment, coming upon them, shall put a
stop to their wickedness. This prophecy concern-
ing the Ammonites was fulfilled by the Babylo-
nians, about five years after the destruction of Jeru-
salem, because the Ammonites assisted Ishmael to
wrest the government of Judea out of the hands of

thou wast created, ^kin the land of A. M. 3412.
thy nativity. B. C. 592.

31 And I will ^lpour out mine indignation
upon thee, I will ^mblow against thee in the fire
of my wrath, and deliver thee into the hand of
ⁿbrutish men, *and skilful to destroy*.

32 Thou shalt be for fuel to the fire; thy
blood shall be in the midst of the land; ⁿthou
shalt be no *more* remembered: for I the LORD
have spoken it.

ⁱ Gen. xv. 14; Chap. xvi. 38.—^k Chap. xvi. 3.—^l Chap.
vii. 8; xiv. 19; xxii. 22.—^m Chapter xxii. 20, 21.—ⁿ Or,
burning.—^o Chap. xxv. 10.

Gedaliah, whom the king of Babylon had fixed there
as his deputy.

Verses 30–32. *Shall I cause it to return into his*
sheath?—Shall the sword that is drawn to execute
the judgments of God upon Ammon be put up in
its sheath before it has done its work? Surely not.
I will judge thee in the place where thou wast
created—That is, where thy nation first received its
existence; thou shalt not be carried captive, but
shalt be destroyed in thy own land. *I will pour*
out mine indignation upon thee—Which shall over-
whelm thee as with a flood, and sweep thy nation into
ruin. *I will blow against thee, &c.*—To melt thee
as it were in a furnace. See chap. xxii. 20, 21.
And deliver thee into the hand of brutish men—
The LXX. read, ἀνδρῶν βαρβαρῶν τεκταινοντων διαφ-
θορας, of barbarous men, artificers of destruction;
or, as we render it, *skilful to destroy*. *Thou shalt*
be for fuel to the fire—Thy country and cities shall
be destroyed by fire. *Thy blood shall be in the*
midst of the land—A slaughter shall be made of
thee in every part of thy country, and thy blood
shall appear everywhere. *Thou shalt be no more*
remembered—The Jewish people still subsist, but
the Ammonites are lost in the mass of mankind, and
have been long forgotten.

CHAPTER XXII.

In this chapter we have, (1,) A catalogue of the sins of Jerusalem, 1–12. (2,) The punishment of those sins threatened, 13–16. (3,) They are condemned as dross to the fire, 17–22. (4,) A prediction, that as all orders of men had contributed to the national guilt, all should share in the punishment of it, 23–31.

A. M. 3412. **M**OREOVER the word of the
B. C. 592. LORD came unto me, saying,
2 Now, thou son of man, ^awilt thou ¹judge,

^a Chap. xx. 4; xxiii. 36.—¹ Or, *plead for*.—^b Chapter xxiv.
6, 9; Nah. iii. 1.

NOTES ON CHAPTER XXII.

Verses 2–5. *Wilt thou judge, wilt thou judge the*
bloody city?—*Wilt thou plead for it?* Or rather,
Wilt thou not judge? see note on chap. xx. 4. The

wilt thou judge ^bthe ²bloody city? A. M. 3412.
yea, thou shalt ³show her all her B. C. 592.
abominations.

² Hebrew, *city of bloods*.—³ Hebrew, *make her know*, Chapter
xvi. 2.

expression is doubled to awaken the prophet more
fully, and to quicken him to his work. Jerusalem
is termed the *bloody city*, Hebrew, עיר הדמים, *the*
city of bloods, because of the blood of innocent per-

A. M. 3412. 3 Then say thou, Thus saith the
B. C. 592. Lord God, The city sheddeth blood

in the midst of it, that her time may come, and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast ^cshed; and hast defied thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: ^dtherefore have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be near, and those that be far from thee, shall mock thee, which art* ^e*infamous and much vexed.*

6 Behold, ^ethe princes of Israel, every one were in thee to their ^epower to shed blood.

7 In thee have they set ^flight by father and mother: in the midst of thee have they ^gdealt by ^hoppression with the stranger: in thee have they vexed the fatherless and the widow.

^c 2 Kings xxi. 16.—^d Deut. xxviii. 37; 1 Kings ix. 7; Chap. v. 14; Dan. ix. 16.—^e Heb. *polluted of name, much in vexation.*
^f Isaiah i. 23; Micah iii. 1, 2, 3; Zeph. iii. 3.—^g Heb. *arm.*
^h Deuter. xxvii. 16.—ⁱ Exodus xxii. 21, 22.—^j Or, *deceit.*
^k Verse 26.—^l Lev. xix. 30; Chap. xxiii. 38.—^m Heb. *men of slanders.*
ⁿ Exod. xxiii. 1; Lev. xix. 16.—^o Chap. xviii. 6, 11.—^p Lev. xviii. 7, 8; xx. 11; 1 Cor. v. 1.

sons, of children sacrificed to Moloch, and of prophets and righteous men shed in her, and that by courts of justice under colour of law. *Yea, thou shalt show her—Make her know; all her abominations—That I may be justified in all the desolations which I have brought, and shall still more fully bring upon her. The city sheddeth blood in the midst of it—Openly and impudently; that her time may come—The time of her destruction, as the consequence of her having filled up the measure of her iniquities; and maketh idols against herself—To her own ruin. Thou hast caused thy days to draw near—The days of thy sorrows and sufferings; and art come even to thy years—To the end of thy years of trial, so that thou shalt be borne with no longer. Therefore have I made thee a reproach unto the heathen—Have exposed thee to their contempt and scorn; and a mocking to all countries—A proverb, and a by-word, and cause of astonishment to all people, according to the prediction of Moses, (Deut. xxviii. 37,) and the solemn warning given by the Lord to Solomon, when he appeared to him after the dedication of the temple, 1 Kings ix. 7. Those that are near—And are eye-witnesses of thy apostasy and degeneracy, as the Edomites, Ammonites, Moabites, and Philistines; and those that be far from thee—The Medes, Persians, Hyrcanians, &c., to whom thou shalt be carried captive; shall mock thee, which art infamous—Of a most infamous name; and much vexed—Afflicted, impoverished, and ruined: or rather, who art full of tumult and trouble, as רבת המהומה more properly signifies: that is, in which*

8 Thou hast ^hdespised my holy things, and hast ⁱprofaned my sab-
baths.

9 In thee are ^jmen ^kthat carry tales to shed blood: ^land in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they ^mdiscovered their fathers' nakedness: in thee have they humbled her that was ⁿset apart for pollution.

11 And ^oone hath committed abomination ^pwith his neighbour's wife; and ^qanother ^rhath ^slewdly defiled his daughter-in-law; and another in thee hath humbled his ^tsister, his father's daughter.

12 In thee ^uhave they taken gifts to shed blood; ^vthou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and ^whast forgotten me, saith the Lord God.

^a Lev. xviii. 19; xx. 18; Chap. xviii. 6.—^b Or, *every one*
^c Lev. xviii. 20; xx. 10; Deut. xxii. 22; Jer. v. 8; Chap. xviii. 11.—^d Or, *every one.*
^e Lev. xviii. 15; xx. 12.—^f Or, *by lewdness.*
^g Lev. xviii. 9; xx. 17.—^h Exod. xxiii. 8; Deut. xvi. 19; xxvii. 25.—ⁱ Exodus xxii. 25; Lev. xxv. 36; Deut. xxiii. 19; Chapter xviii. 13.—^j Deut. xxxii. 18; Jer. iii. 21; Chap. xxiii. 35.

there are continually confusion and disorder, by the commission of acts of violence.

Verses 6–12. *Behold, the princes of Israel, &c.*—Probably the members of the great sanhedrim, or the king's counsellors and chief officers, are here intended; *every one in thee*—Not one to be found of a more merciful temper; *to their power*—According to their ability; *to shed blood*—Every one of the princes committed acts of violence, and shed blood, as far as he had it in his power to do it. *In thee have they set light by father and mother*—Disobedience to, or slighting of parents, is unnatural and brutish in itself, and had, in particular, a curse denounced against it by God's law, Deut. xxvii. 16; so that it is here placed next to murder in the catalogue of their sins. *Thou hast despised my holy things, &c.*—Thou hast paid no proper regard to my holy temple, mine altars, sacrifices, feasts, and other things consecrated to my service, nor to the pure worship I appointed; but hast defiled and profaned them all by worshipping of idols together with me, and mingling heathen rites with the forms of worship which I ordered. The sabbaths, which I appointed to be set apart for my honour, thou hast, in great measure, employed in the worship and to the honour of false gods. *In thee are men that carry tales to shed blood*—Who raise calumnies and depose falsehoods even so far as to take away the lives of innocent persons. *In thee they eat upon the mountains*—Thy inhabitants sacrifice, and feast upon the sacrifices, in the mountains, in honour of idols or false gods. *In the midst of thee they commit lewdness*—And that

A. M. 3412. 13 Behold, therefore I have ^u smitten
B. C. 592. my hand at thy dishonest gain which
thou hast made, and at thy blood which hath
been in the midst of thee.

14 ^x Can thy heart endure, or can thy hands
be strong, in the days that I shall deal with
thee? ^y I the LORD have spoken *it*, and will
do *it*.

15 And ^z I will scatter thee among the hea-
then, and disperse thee in the countries, and
^a will consume thy filthiness out of thee.

16 And thou ¹¹ shalt take thine inheritance in
thyself in the sight of the heathen, and ^b thou
shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto
me, saying,

18 Son of man, ^c the house of Israel is to me
become dross: all they *are* brass, and tin, and
iron, and lead, in the midst of the furnace; they
are even the ¹² dross of silver.

19 Therefore thus saith the Lord God, Be-

cause ye are all become dross, behold, A. M. 3412.
therefore I will gather you into the B. C. 592.
midst of Jerusalem.

20 ¹³ As they gather silver, and brass, and
iron, and lead, and tin, into the midst of the
furnace, to blow the fire upon it, to melt *it*;
so will I gather *you* in mine anger and in
my fury, and I will leave *you there*, and melt
you.

21 Yea, I will gather you, and ^d blow upon
you in the fire of my wrath, and ye shall be
melted in the midst thereof.

22 As silver is melted in the midst of the fur-
nace, so shall ye be melted in the midst there-
of; and ye shall know that I the LORD have
^e poured out my fury upon you.

23 ¶ And the word of the LORD came unto
me, saying,

24 Son of man, say unto her, Thou *art* the
land that is not cleansed, nor rained upon in
the day of indignation.

^u Chapter xxi. 17.—^x Chapter xxi. 7.—^y Chapter xvii. 24.
^z Deut. iv. 27; xxviii. 25, 64; Chap. xii. 14, 15.—^a Chapter
xxiii. 27, 48.—¹¹ Or, *shall be profaned*.—^b Psalm ix. 16;

Chap. vi. 7.—^c Isa. i. 22; Jer. vi. 28, &c.; Psalm cxix. 119.
¹² Heb. *drosses*.—¹³ Heb. according to the gathering.—^d Chap.
xxii. 20, 21, 22.—^e Chap. xx. 8, 33; Verse 31.

in the most scandalous instances. *In thee have they discovered their fathers' nakedness*—Have defiled their fathers' beds, or taken their mothers-in-law for wives, called by St. Paul, *such fornication as is not named among the Gentiles*. *In thee have they taken gifts to shed blood*—Thy judges have taken bribes, not only to pervert justice, but even to take away the lives of the innocent.

Verses 13–16. *Therefore I have smitten my hand at thy dishonest gain, &c.*—Therefore I have expressed my indignation against thy avarice and unjust practices: I have called for punishment to come upon thee, and have animated and encouraged thy enemies to destroy thee. *Can thy heart endure?*—Will not thy heart fail thee when thou shalt fall into those calamities which I will certainly bring upon thee? *And will consume thy filthiness out of thee*—Will purge thee in the furnace of afflictions, and take that method to consume thy dross, and put an end to thy idolatrous practices. *And thou shalt take thine inheritance in thyself in the sight of the heathen*—“Instead of being mine inheritance, and under my peculiar care and protection, thou shalt be cast out among the heathen, and there eat the fruit of thine own ways, and receive the just reward of thy wickedness.” The translation of this clause in the margin seems preferable: *Thou shalt be profaned*, that is, thou shalt no longer enjoy the privileges of a city called by my name, and set apart for my worship, but shalt be laid open as common ground to be profaned by infidels: compare Isa. xlvii. 6.

Verses 18–22. *The house of Israel is to me become dross*—“Their filthiness may be fitly compared to

the mixture of dross and baser metals with the pure silver: and as that is purified by being melted in a furnace or crucible, so Jerusalem, when it is set on fire, shall be the furnace into which I will cast them and their wickedness to be consumed: compare Jer. vi. 28–30. God's severe judgments are expressed by the *furnace of affliction*, (Isa. xlviii. 10,) and compared to a *refiner's fire*, (Mal. iii. 2; Isa. i. 25,) because they are designed to purge men from that dross and corruption which are too often the effect of ease and prosperity.”—Lowth. *As they gather silver, so will I gather you*—From all parts. I will, by a secret, overruling providence, bring you into Jerusalem, as into a furnace where you may be consumed. *And I will blow upon you in the fire of my wrath*—I will stir or blow up the fire of my wrath against you. God's vengeance is often compared to fire, but here it was so in a literal sense, when both city and temple were consumed by fire, 2 Kings xxv. 9.

Verses 24, 25. *Thou art the land that is not cleansed nor rained upon, &c.*—Though God's judgments have been as violent floods, and as hottest fires, thou hast not been cleansed from thy wickedness by the punishments I have sent upon thee, nor purified by the instructions and admonitions which I have given thee by my prophets; which, if they had been duly received, would have been instrumental in cleansing thee from all thy filthiness, as the heavy rains wash away the filth that lies upon the earth: see Isa. iv. 4; John xv. 3; Eph. v. 26; 1 Pet. i. 22. Or this latter clause, *nor rained upon*, may be taken literally, and signify that God had withheld rain from

A. M. 3412. 25 ^f *There is a conspiracy of her*
 B. C. 592. prophets in the midst thereof, like a
 roaring lion ravening the prey; they ^g have
 devoured souls; ^h they have taken the treasure
 and precious things; they have made her many
 widows in the midst thereof.

26 ⁱ Her priests have ^l violated my law, and
 have ^k profaned my holy things: they have
 put no ^l difference between the holy and pro-
 fane, neither have they showed *difference* be-
 tween the unclean and the clean, and have hid
 their eyes from my sabbaths, and I am pro-
 faned among them.

27 Her ^m princes in the midst thereof *are* like
 wolves ravening the prey, to shed blood, *and*
 to destroy souls, to get dishonest gains.

28 And ⁿ her prophets have daubed them

^f Hos. vi. 9.—^g Matt. xxiii. 14.—^h Mic. iii. 11; Zeph. iii.
 3, 4.—ⁱ Mal. ii. 8.—^j Heb. *offered violence to*.—^k Lev. xxii.
 2; 1 Sam. ii. 29.—^l Lev. x. 10; Jer. xv. 19; Chap. xlv. 23.
^m Isa. i. 23; Chap. xxii. 6; Mic. iii. 2, 3, 9, 10, 11; Zeph. iii. 3.
ⁿ Chap. xiii. 10.

them, which was one of the judgments wherewith
 God punished them in the day of his wrath, Jer.
 xiv. 4. *There is a conspiracy of her prophets*—
 That is, of the false prophets: a contrivance to speak
 all alike, smooth words, and to utter promises of
 peace and safety: they are all agreed together to
 deceive the people, and to plot the ruin of the true
 prophets, and those that favour them. *They have*
devoured souls—They have brought men to ruin and
 destruction, by deceiving them with their false pre-
 dictions; and taken away their lives, by false accu-
 sations and evil practices. *They have taken the*
treasure and precious things—As a reward of their
 lies. By their cunning arts they have obtained
 riches, power, and honours, and have drained the
 people of their substance; *they have made her*—
 Namely, the land; *many widows*—By persuading
 Zedekiah to persist in the war, which filled Jerusa-
 lem with dead husbands and forlorn widows.

Verse 26. *Her priests have violated my law*—
 Which they ought to have observed, and to have
 taught the people to observe; *and have profaned*
my holy things—The gifts and sacrifices offered in
 my service; either by offering them in an undue
 manner, as the sons of Eli did, 1 Sam. ii. 15, or with-
 out due purification of themselves; or else eating
 them as common meats, without regard to the rules
 prescribed in the law. *They have put no difference*
between the holy and profane—They have not shown
 any regard to the rules of my law, concerning what
 is *holy* and *unholy*, *clean* and *unclean*, and that both
 with respect to persons and things. And they are
 guilty of this neglect in contradiction to an express
 charge given them respecting this matter, Lev. x. 10.
 By *the holy* is here meant that which was peculiarly
 dedicated to God; by *the profane*, things in com-
 mon use; by *the unclean*, those meats which were

with untempered *'mortar*, ^o seeing A. M. 3412.
 vanity, and divining lies unto them, B. C. 592.
 saying, Thus saith the Lord God, when the
 LORD hath not spoken.

29 ^p The people of the land have used ^q op-
 pression, and exercised robbery, and have vexed
 the poor and needy: yea, they have ^r oppressed
 the stranger ^s wrongfully.

30 ^t And I sought for a man among them,
 that should ^u make up the hedge, and ^v stand
 in the gap before me for the land, that I should
 not destroy it: but I found none.

31 Therefore have I ^w poured out mine in-
 dignation upon them; I have consumed them
 with the fire of my wrath: ^x their own way
 have I recompensed upon their heads, saith the
 Lord God.

^o Chapter xxiii. 6, 7; xi. 29.—^p Jer. v. 26, 27, 28; Chapter
 xviii. 12.—^q Or, *deceit*.—^r Exodus xxii. 21; xxiii. 9; Lev.
 xix. 33; Chap. xxii. 7.—^s Heb. *without right*.—^t Jer. v. 1.
^u Chap. xiii. 5.—^v Psa. cvi. 23.—^w Verse 22.—^x Chap. ix.
 10; xi. 21; xvi. 43.

forbidden to be eaten; by *the clean*, what it was law-
 ful to eat. *And have hid their eyes from my sab-
 baths*—They have taken no care that my sabbaths
 should be kept, and have not attended themselves
 upon my public worship on the sabbath days, 2
 Chron. xxix. 7; and thereby have encouraged my
 people in the neglect and profanation of it. *And I*
am profaned among them—I am dishonoured by
 them, and they use my name to false and wicked
 purposes.

Verses 27, 28. *Her princes are like wolves*—The
 chief officers of state stick at no method of injustice
 and oppression whereby they may increase their
 substance, though it be by taking away the lives
 and estates of the innocent: see the margin. *And her*
prophets have daubed them, &c.—Have daubed over
 the evil practices of the great men, by palliating de-
 vices: or, have flattered them in their ways of sin
 and violence, and encouraged them to proceed
 therein with promises, which, like ill-tempered mor-
 tar, will deceive them, though all seems at present
 smooth and safe.

Verses 29–31. *The people of the land*—The com-
 mon people; *have used oppression*—Have wronged
 each other by acts of fraud and violence, and have
 greatly and cruelly oppressed each other. *And have*
vexed the poor and needy—By these frauds and op-
 pressions, instead of relieving them, which they
 ought to have done. *Yea, they have oppressed the*
strangers wrongfully—Without any colour of justice
 or reason. This was contrary to an express prohi-
 bition of God's law, frequently repeated and enforced
 upon them, from the consideration, that they them-
 selves were strangers in Egypt. *And I sought*—
 God speaks after the manner of men; *for a man*
among them—Any one among the princes, prophets,
 priests, or people; *that should make up the hedge*—

That should repair the breach, and prevent further mischief; and stand in the gap before me—That might interpose between a sinful people and their offended God; deprecate God's wrath, and entreat for mercy, that the land might not be destroyed; but I found none—All were corrupted, and went on in sin without repentance. This general complaint must be understood with some restriction, such as is commonly understood in unlimited expressions. For we read, chap. ix. 4, that there were some that

sighed and cried to God (by way of deprecating his wrath) for the abominations done in Jerusalem; and they undoubtedly exhorted the people to repentance and reformation. Therefore have I poured out mine indignation upon them—Have given it full scope, that it might come upon them in a full stream; yet, whatever calamity God brings upon a sinful people, it is their own way that is therein recompensed upon their heads, and God punishes them not more, but much less, than their iniquity deserves.

CHAPTER XXIII.

In this long chapter, as in chap. xvi. and xx., we have a history of the apostacies of God's professing people from him, and the aggravations of those apostacies, under the similitude of whoredom and adultery: the kingdoms of Israel and Judah, of the ten tribes, and the two, with their capital cities, Samaria and Jerusalem, are considered distinctly. We have, (1.) The apostasy of Israel and Samaria from God, 1-8: and their ruin for it, 9, 10. (2.) The apostasy of Judah and Jerusalem from God, 11-21: and sentence passed upon them, that they shall in like manner be destroyed for it, 22-35. (3.) The joint wickedness of them both together, 36-44. and the joint ruin of them both, 45-49.

A. M. 3412. THE word of the LORD came again
B. C. 592. unto me, saying,

2 Son of man, there were ^atwo women, the daughters of one mother:

3 And ^bthey committed whoredoms in Egypt; they committed whoredoms in ^ctheir youth: there were their breasts pressed, and there they

bruised the teats of their virginity. A. M. 3412.

4 And the names of them were ^{B. C. 592.}

Aholah the elder, and Aholibah her sister; and ^dthey were mine, and they bare sons and daughters. Thus were their names; Samaria is

¹Aholah, and Jerusalem ²Aholibah.

5 And Aholah^f played the harlot when she

^aJer. iii. 7, 8, 10; Chap. xvi. 46.—^bLev. xvii. 7; Josh. xxiv. 14; Chap. xx. 8.—^cChap. xvi. 22.—^dChap. xvi. 8, 20.

¹That is, *His tent*, or, *tabernacle*.—²That is, *My tabernacle* in her, 1 Kings viii. 29.

NOTES ON CHAPTER XXIII.

Verses 2, 3. *There were two women, daughters of one mother*—Judah and Israel, two kingdoms. "Countries are commonly represented as mothers of their people, and the inhabitants as their children: so the daughters of Syria signify the inhabitants of that country, chap. xvi. 57. Thus Samaria and Jerusalem are described in this chapter as sisters, the offspring of the same land, or country." *And they committed whoredoms in Egypt*—The Israelites first learned idolatry in Egypt, for Abraham, Isaac, and Jacob were wholly free from it. *They committed whoredoms in their youth*—The time when the Israelites were in Egypt, or were lately departed out of it, is called their youth in the prophets, because that was the time when God first owned them for his people. *There were their breasts pressed*—"There they served idols, and there they corrupted their ways," as the Chaldee paraphrase expresses the sense. The reader must observe, "The style of this chapter, like that of chap. xvi., is adapted to persons among whom, at that time, no refinement subsisted. Large allowance must be made for language addressed to an ancient eastern people, in the worst period of their history; all whose ideas were sensual; and whose grand inducement to idolatry seems to have been the brutal impurities which it encouraged."—

Bishop Newcome. The Scripture commonly calls idolatrous churches and nations by the name of *harlots*: and in like manner honours those, who preserve their allegiance to God pure and undefiled, with the title of *chaste wives*, or *virgins*.

Verses 4. *The names of them were Aholah and Aholibah*—"The word *Aholah* signifies, *Her tent*, or *tabernacle*: *Aholibah* denotes, *My tent*, or *tabernacle*, is in her. These two different appellations imply that Samaria had indeed a tabernacle, or place for public worship, but of her own devising; namely, the cities of Dan and Bethel, where the golden calves were set up; whereas God's tabernacle first, and afterward his temple, was placed in Jerusalem. *He placed his name there*, or chose it for the place of his peculiar residence," 1 Kings viii. 29. *Aholah*, or Samaria, is here called the *elder sister*, as having the greatest dominion, power, wealth, and number of people belonging to her, ten tribes out of twelve being under her jurisdiction. *And they were mine*—By a solemn marriage covenant. *And they bare sons and daughters*—Were fruitful, and brought forth children to me: they increased in number of people, and among these there were some that were my spiritual children by adoption and grace, by faith, love, and obedience.

Verses 5, 6. *And Aholah played the harlot when*

A. M. 3412. was mine; and she doted on her
B. C. 592. lovers, on ^e the Assyrians her neighbours,

6 Which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she ³ committed her whoredoms with them, with all them *that were* ⁴ the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself.

8 Neither left she her whoredoms brought ^f from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore, I have delivered her into the hand of her lovers, into the hand of the ^g Assyrians, upon whom she doted.

^e 2 Kings xv. 19; xvi. 7; xvii. 3; Hosea viii. 9.—³ Heb. bestowed her whoredoms upon them.—⁴ Heb. the choice of the children of Ashur.—^f Verse 3.—^g 2 Kings xvii. 3, 4, 5, 6, 23; xviii. 9, 10, 11.—^h Chap. xvi. 37, 41.—^g Heb. a name.

she was mine—When she was under my government and protection. “After she had lived in covenant with me, and attended upon my service and worship all the time of the judges, and of David and Solomon, she fell off from my service, and was the first that established idolatry by a law, and consented to Jeroboam’s wicked device ^h of setting up the golden calves.” In the Scripture language, the Jewish people are said to play the harlot with those whose religious ceremonies they imitated. *And she doted on her lovers*—That is, her foreign allies, whose idolatries she was fond of, and hoped by that means to procure their friendship and assistance: see note on chap. xvi. 33, 37. *On the Assyrians her neighbours*—The king of Assyria was a very potent prince, and thereupon his alliance was courted both by the kings of Israel and Judah: see the margin.

Which were clothed with blue, captains and rulers—“As women are apt to fall in love with comely young men, well mounted and richly clothed; so the Israelites were enamoured with the state and bravery of the Assyrians, and thought themselves secure if they could but procure their alliance and friendship, and in order to it embraced their idolatries. *Horsemen riding upon horses*—Horses were scarce in Judea, which made the Jews apply themselves to the neighbouring countries for troops of horse, in the time of any hostile invasion.”—Lowth.

Verses 7–10. *Thus she committed whoredoms with them*—She defiled herself with idols, as the sense is more plainly expressed at the end of the verse. *Neither left she her whoredoms brought from Egypt*—She added new idolatries to those she had formerly committed: see verse 3. *Wherefore I delivered her into the hand of her lovers*—God made these very Assyrians the executioners of his judgments upon the ten tribes, many of them being carried away captive by Pul, king of Assyria, afterward by

10 These ^h discovered her naked- A. M. 3412
ness: they took her sons and her B. C. 592.
daughters, and slew her with the sword: and she became ⁵ famous among women; for they had executed judgment upon her.

11 And ⁱ when her sister Aholibah saw *this*, ^k she ⁶ was more corrupt in her inordinate love than she, and in her whoredoms ⁷ more than her sister in *her* whoredoms.

12 She doted upon the ^l Assyrians *her* neighbours, ^m captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, *that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men portrayed upon the

ⁱ Jer. iii. 8.—^k Jer. iii. 11; Chap. xvi. 47, 51.—⁶ Heb. she corrupted her inordinate love more than, &c.—⁷ Heb. more than the whoredoms of her sister.—^l 2 Kings xvi. 7, 10; 2 Chronicles xxviii. 16–23; Chap. xvi. 28.—^m Verses 6, 23.

Tiglath-pileser, and at length the whole country was subdued and depopulated by Shalmaneser: see the margin. The kings of Babylon were likewise styled kings of Assyria, 2 Kings xxiii. 29; 2 Chron. xxxiii. 11. Lovers mean the same with allies; those whose friendship and assistance the Jews courted, by complying with them in their idolatries, chap. xvi. 37. *These discovered her nakedness: they took her sons and her daughters*—These stripped her of every thing, and carried her and her children away captive: see the margin, and verse 29. *And slew her with the sword*—Those that were not led captive were slain in the field of battle, or in the siege of Samaria, 2 Kings xvii. 5. *And she became famous among women*—The Hebrew reads, *She became a nation among women*: as she had been formerly renowned among the heathen for her beauty, (chap. xvi. 14,) so now she was everywhere talked of as a remarkable instance of God’s vengeance, and set forth for an example to other cities and nations, to deter them from the like abominations.

Verses 11, 12. *When her sister Aholibah saw this, she was more corrupt*—Jerusalem was so far from taking warning by the judgments inflicted on Samaria, that she advanced to greater degrees of idolatry. *She doted upon the Assyrians her neighbours*—Ahaz, king of Judah, entered into a confederacy with the king of Assyria, hoping for relief from his power and the bravery of his army, and worshipped the idols which the Assyrians worshipped, in order to ingratiate himself with them. See the margin.

Verses 13–16. *Then*—When she neither took warning nor feared; *I saw that she was defiled*—That her heart was already set on her idols; *that they both*—Samaria and Jerusalem; *took one way*—That Judah fell into the same idolatrous practices as Israel. *And that she increased her whoredoms*

A. M. 3412. wall, the images of the Chaldeans
B. C. 592. portrayed with vermilion,

15 Girded with girdles upon their loins, exceeding in died attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 ^a And ^b as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the ^c Babylonians came to her into the bed of love, and they defiled her with their whoredom, and she was polluted with them, and ^d her mind was ^e alienated from them.

18 So she discovered her whoredoms, and discovered her nakedness: then ^f my mind was

^a 2 Kings xxiv. 1; Chapter xvi. 29.—^b Heb. at the sight of her eyes.—^c Heb. children of Babel.—^d Verses 22, 28.

—Added to the number of her idolatries; *for when she saw men portrayed, &c.*—These were probably the pictures of those deified heroes, whom the Chaldeans worshipped as gods; such were Bel, Nebo, and Merodach, mentioned Isa. xlv. 1; Jer. l. 2. Calmet, however, understands the words in a different sense, paraphrasing them thus: "Before she had seen the Assyrians, upon the bare relation concerning them, or upon the painting only which was made of them, her passion was inflamed toward them." *Girded with girdles upon their loins*—A girdle was a mark of dignity, and worn as such by princes and men in authority. *In died attire upon their heads*—Houbigant reads, *Having their heads bound with a died tiara, or turban*. The Chaldeans, and afterward the Persians, wore a sort of turban upon their heads, died of different colours, and with different degrees of ornaments, according to their different qualities. *As soon as she saw them, she doted upon them*—These images pleased her so much, that she sent to Babylon to learn the manner how their idols were to be worshipped: see verses 40, 41; chap. xvi. 17. This, Lowth thinks, relates to those times when a correspondence was maintained between the cities of Babylon and Jerusalem, after that Nebuchadnezzar had conquered Judea, and made it a tributary kingdom, in the beginning of the fourth year of Jehoiakim.

Verses 17–20. *And the Babylonians came to her, &c.*—The metaphor of representing idolatry by the inordinate lust of adultery is still carried on. *And her mind was alienated from them*—She quickly grew weary of these also, as lewd women are of their former gallants, and look out for new ones. She broke her league and covenant with them, as St. Jerome very well expresses the sense; meaning that covenant which Jehoiakim made with Nebuchadnezzar to be his tributary, and which was afterward renewed by Zedekiah. *So she discovered, or, after she discovered, her whoredoms*—The sense

alienated from her, like as my mind A. M. 3412.
was alienated from her sister. B. C. 592.

19 Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, ^a wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, ^b whose flesh is as the flesh of asses, and whose issue is like the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord God; ^c Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

^a Heb. loosed, or, disjointed.—^b Jeremiah vi. 8.—^c Verse 3. Chap. xvi. 26.—Chap. xvi. 37; Verse 28.

being still continued with the foregoing verse. The meaning is, She was open and notorious in her lewd practices, and in the highest degree shameless. *Then my mind was alienated from her*—As she, by her idolatries, had broken all the bonds of duty and allegiance whereby she was engaged to me, a sin often compared to a wife's disloyalty toward her husband, so I withdrew my love and affection from her, and resolved to give her a bill of divorce, as the Prophet Jeremiah expresses it, and not own her any more as mine, as I had cast off her sister Samaria. *Yet she multiplied, &c.*—Though she was fond of new idolatries, she did not forget her old ones, even those which she had learned in Egypt. *For she doted upon their paramours*—Upon the idols of Egypt, and the impure rites which accompanied their idolatrous worship. This may relate to the time when Zedekiah entered into a new confederacy with Egypt, which made the people fond of admitting the Egyptian idolatries. *Whose flesh, &c.*—These expressions seem to be made use of, to signify the excess of the Egyptian idolatry. They may likewise metaphorically express the great power and riches of the Egyptians, which made the Jewish people fond of courting their friendship and alliance.

Verses 22–24. *I will raise up thy lovers against thee, &c.*—I will execute my judgments upon thee, by those very Babylonians whose alliance and idolatries thou hast been so fond of, but since hast broken the league thou madest with them, contracting a new one with Egypt, and thereby hast provoked them to revenge thy perfidiousness. *Pekod, and Koa, and Shoa, and all the Assyrians with them*—The inhabitants of the several provinces of the Babylonish monarchy; for most of the ancients understand these words as names of places. *Pekod* is mentioned as a province of Babylon, Jer. l. 21. St. Jerome, however, upon the place, understands these three words, *Pekod, Shoa, and Koa*, in an appellative sense, to denote so many titles, or degrees

A. M. 3412. 23 The Babylonians, and all the
B. C. 592. Chaldeans, ^a Pekod, and Shoa, and
Koa, and all the Assyrians with them: ^a all of
them desirable young men, captains and rulers,
great lords and renowned, all of them riding
upon horses.

24 And they shall come against thee with
chariots, wagons, and wheels, and with an as-
sembly of people, *which* shall set against thee
a buckler and shield and helmet round about:
and I will set judgment before them, and they
shall judge thee according to their judgments.

25 And I will set my jealousy against thee,
and they shall deal furiously with thee: they
shall take away thy nose and thine ears; and
thy remnant shall fall by the sword: they shall
take thy sons and thy daughters; and thy
residue shall be devoured by the fire.

26 ^a They shall also strip thee out of thy
clothes, and take away thy ¹¹ fair jewels.

¹ Jer. l. 21. — ^a Verse 12. — ^x Chap. xvi. 39. — ¹¹ Heb. *instru-
ments of thy decking.* — ^y Chap. xvi. 41; xxii. 15.

of honour; as much as to say, governors, princes,
and great men. In which sense the two former
words, *Pekod* (or *Pakud*) and *Shoa*, are confess-
edly taken in Scripture. *All of them desirable
young men, &c.*—As their riches and bravery made
them appear amiable in your eyes when you first
courted their alliance, so they shall appear in the
same splendid equipage when they come to invade
your country and to besiege your city; but then
their gallant appearance shall strike a terror and a
consternation into you. *And they shall come against
thee with chariots, &c.*—Chariots are mentioned,
both by sacred and profane writers, as of principal
use in the ancient way of fighting. *And I will set
judgment before them, &c.*—I will deliver thee into
their power, as the ministers of my justice, who
shall make thy punishments bear a correspondence
with thy guilt.

Verses 25–27. *I will set my jealousy against thee,
&c.*—I will be against thee, as a jealous man is
against his wife; *and they shall deal furiously*—
And they, as the executioners of my wrath, shall
act toward thee as persons provoked to great fury.
And they shall take away thy nose, &c.—A punish-
ment of adultery which rage sometimes dictated.
As husbands in that case render those women de-
formed whose beauty hath been too pleasing to
strangers, so shall the Chaldeans deface all the
glories and ornaments of Jerusalem, and after they
have slain and carried captive its inhabitants, shall
set the city on fire, and reduce it to a heap of ashes.
The mutilations mentioned in this verse were com-
mon among the Chaldeans. St. Jerome assures us,
that they frequently cut off the nose and the ears
of adulterers. And this was practised toward adul-

27 Thus ^y will I make thy lewdness A. M. 3419.
to cease from thee, and ^z thy whore- B. C. 592.
dom brought from the land of Egypt: so that
thou shalt not lift up thine eyes unto them, nor
remember Egypt any more.

28 For thus saith the Lord God; Behold, I
will deliver thee into the hand of *them* ^a whom
thou hatest, in the hand of *them* ^b from whom
thy mind is alienated:

29 And they shall deal with thee hatefully,
and shall take away all thy labour, and ^c shall
leave thee naked and bare: and the naked-
ness of thy whoredoms shall be discovered, both
thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because
thou hast ^d gone a whoring after the heathen,
and because thou art polluted with their idols.

31 Thou hast walked in the way of thy sis-
ter; therefore will I give her ^e cup into thy
hand.

^z Verses 3, 19. — ^a Chap. xvi. 37. — ^b Verse 17. — ^c Chapter
xvi. 39; Verse 26. — ^d Chap. vi. 9. — ^e Jer. xxv. 15.

teresses in Egypt. *They shall also strip thee, &c.*
—As lewd, disgraced harlots and captives were used
chap. xvi. 39. *And take away thy fair jewels*—All
thy rich, beautiful ornaments, which shall be a prey
to the enemy. *Thus will I make thy lewdness to
cease*—“These severe judgments shall effectually
deter thee from idolatry, and make thee abhor the
least approaches toward it. Accordingly we find
that after the captivity the Jews never returned to
their former idolatrous practices.”—Lowth. *And
thy whoredom brought from the land of Egypt*—
Thy idolatries which thou broughtest with thee from
Egypt, where thou didst first learn idolatry, and ever
hast had an inclination to it.

Verses 28–30. *Behold, I will deliver thee, &c.*—
I will give thee up into the power of the Chaldeans,
whom thou wast formerly fond of, verse 22; but
since thou hast broken thy league and friendship
with them, thy love is turned into hatred: see verse
17. *They shall deal with thee hatefully, &c.*—
As thou hast changed thy friendship for them into
enmity, so shall they deal with thee; their hatred
against thee shall be greater than their former love
toward thee. This shall prompt them to take a
full revenge upon thy perfidiousness, to consume all
the fruits of thy labours, and to take away all the
wealth thou hast gathered by thine industry. *Thy
whoredoms shall be discovered*—All thy foul and
shameful deeds shall be brought to light. *I will do
these things, because thou hast gone a whoring, &c.*
—I will cause all these things to be done unto thee
by the Babylonians, who are the executioners of my
anger.

Verses 31–35. *Therefore will I give her cup, &c.*
—I will make thee drink the same bitter draught, or

A. M. 3412. 32 Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large; ^f thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt ^e even drink it and suck it out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God.

35 Therefore thus saith the Lord God; Because thou hast ^h forgotten me, and ⁱ cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The Lord said moreover unto me; Son of man, wilt thou ^k judge ^{l2} Aholah and Aholibah? yea, ^l declare unto them their abominations;

^f Chap. xxii. 4, 5.—^g Psalm lxxv. 8; Isaiah li. 17.—^h Jer. ii. 32; iii. 21; xiii. 25; Chapter xxii. 12.—ⁱ 1 Kings xiv. 9; Nehemiah ix. 26.—^k Chap. xx. 4; xxii. 2.—^{l2} Or, *plead for*. ^l Isa. lviii. 1.

experience the same calamity that has fallen upon her. God's judgments are often compared to a cup of intoxicating liquors, because they astonish men, and bereave them of common judgment and discretion, and likewise expose them to the scorn and contempt of their enemies. *Thou shalt even drink it and suck it out*—There shall be no punishment which thou shalt not partake of. Thou shalt drink of the cup of calamity even to the dregs; that which is the very worst and most bitter: see notes on Psa. lxxv. 8, and Isa. li. 17. *Thou shalt break the sherds thereof*—People who are quite intoxicated, often in their drunken madness break the cups out of which they had drunk; therefore by this expression here is meant, that the Jewish people should be, as it were, driven to madness by the grievous judgments that should fall upon them. *And pluck off thine own breasts*—"Thou shalt tear away thy breasts with the sharp pieces of the broken cup, through grief and madness."—Bishop Newcome. Or, Thou shalt be in a fury with thyself for having by thine own sins brought such grievous calamities upon thyself. Her breasts are mentioned as the parts which had a principal share in her guilt, according to the allegorical description here given of her idolatries. *Because thou hast forgotten me*—Because thou hast not only forsaken my worship, but hast showed the utmost contempt of and aversion from me. *Therefore bear thou also thy lewdness*—Therefore thou shalt suffer the punishment of thy wickedness and idolatry.

Verses 36–39. *Wilt thou judge Aholah and Aholibah*—That is, Samaria and Jerusalem? The meaning is, *Wilt thou not judge, or, Wilt thou not condemn them? That they have committed adultery, and blood is, &c.*—That they have been guilty

37 That they have committed adultery, and ^m blood *is* in their hands, ^{A. M. 3412. B. C. 592.} and with their idols have they committed adultery, and have also caused their sons, ⁿ whom they bare unto me, to pass for them through the fire, to devour them.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and ^o have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, ^p thus have they done in the midst of my house.

40 And furthermore, that ye have sent for men ¹³ to come from far, ^q unto whom a messenger *was* sent; and lo, they came: for whom thou didst ^r wash thyself, ^s paintedst thine eyes, and deckedst thyself with ornaments,

^m Chapter xvi. 38; Verse 45.—ⁿ Chap. xvi. 20, 21, 36, 45; xx. 26, 31.—^o Chap. xxii. 8.—^p 2 Kings xxi. 4.—¹³ Heb. coming.—^q Isa. lvii. 9.—^r Ruth iii. 3.—^s 2 Kings ix. 30; Jer. iv. 30.

of the heinous sins of murder and adultery; *and have also caused their sons, &c.*—Have caused their children, who of right belonged to me, and who ought to have been bred up to be my worshippers, to be burned in the fire, by way of sacrifice in honour to false gods. *They have defiled my sanctuary in the same day*—They have also come directly from these idolatrous and abominable rites and sacrifices into my temple, as though they could worship me acceptably when they were thus horribly polluted. *And have profaned my sabbaths*—Have spent the sabbaths, which I appointed to be observed to my honour alone, in the service and to the honour of idols. Or, they profaned them by coming into God's courts to observe them, immediately after they had defiled themselves by their idolatrous and horrid ceremonies. *For when they had slain their children to their idols*—To my great dishonour, and the reproach of the human nature; *then they came into my sanctuary*—With their hands imbrued, and their clothes stained with their children's blood, to present themselves before me; expecting acceptance with me notwithstanding their villanies, as if I either did not know their wickedness, or did not hate it. *And lo, thus have they done in the midst of my house*—In the inward part of my temple. Some expound the words, of their setting up idols in the very temple, and worshipping them there.

Verses 40–42. *And furthermore, ye have sent for men to come from far, &c.*—Here the same thing which was spoken of in the former part of the chapter, is mentioned again in other words, namely, their courting the alliances of foreign nations, by complying with their idolatries: and this is set forth under the representation of the several arts which harlots used to recommend themselves to new lovers:

A. M. 3412. 41 And satest upon a ¹⁴stately ¹bed,
B. C. 592. and a table prepared before it, ^awhere-
upon thou hast set mine incense and mine oil.

42 And a voice of a multitude being at ease
was with her: and with the men ¹⁵of the com-
mon sort were brought ¹⁶Sabeans from the
wilderness, which put bracelets upon their
hands, and beautiful crowns upon their heads.

43 Then said I unto her that was old in
adulteries, Will they now commit ¹⁷whore-
doms with her, and she with them?

44 Yet they went in unto her, as they go in
unto a woman that playeth the harlot: so went
they in unto Aholah and unto Aholibah, the
lewd women.

45 ¶ And the righteous men, they shall
²judge them after the manner of adulteresses,

¹⁴ Heb. *honourable*.—¹ Esth. i. 6; Isa. lvii. 7; Amos ii. 8;
vi. 4.—^a Proverbs vii. 17; Chapter xvi. 18, 19; Hosea ii. 8.
¹⁵ Heb. *of the multitude of men*.—¹⁶ Or, *drunkards*.—¹⁷ Heb.
her *whoredoms*.—² Chap. xvi. 38.—³ Verse 37.

compare Isa. lvii. 7, 9. *For whom thou didst wash thyself*—A custom generally practised by women in those countries, before they entertained their lovers. *Paintedst thy eyes*—It seems to have been their fashion in those days to draw strokes about their eyes, or to colour their eye-brows with black lead. *And satest upon a stately bed*—Here the custom of sitting or lying upon beds, at the feasts made in honour of idols, or false gods, seems to be particularly spoken of, as may be inferred from the following words: *whereupon thou hast set mine incense and mine oil*—That is, whereupon thou hast offered up to idols that incense and oil which ought to have been offered up to me. It was usual, after a sacrifice to idols, for a table well spread to be placed before a couch, and a feast to be partaken of. The *lectisternia* of the Romans were borrowed from this eastern idolatrous rite, *Livy*, v. xiii. Houbigant thinks, that by the *table* here spoken of is meant the altar which Ahaz erected, after the similitude of that which he had seen at Damascus. *And a voice of a multitude, &c.*—The noise of festivity, and of people assembled together in jollity, was heard all around. It seems their loose mirth, at their meetings in honour of some of their idols, is here particularly meant. *And with the men of the common sort were brought Sabeans, &c.*—The prophet proceeds in comparing the idolatries of the Jews to the practices of lewd women, who prostitute themselves to all comers, even those of the meanest condition. Such were the Sabeans that came from the wilderness, that is, from Arabia, called the *desert*, where dwelt the posterity of Seba, mentioned Gen. x. 7. *Which put bracelets upon their hands, &c.*—That is, upon the hands and heads of these two lewd women, Aholah and Aholibah. Bracelets and crowns were ornaments proper for brides, and were likewise presented by lovers to their mistresses; and

and after the manner of women that ^{A. M. 3412}
shed blood: because they *are* adul- ^{B. C. 592.}
teresses, and ⁷blood *is* in their hands.

46 For thus saith the Lord God; ²I will
bring up a company upon them, and will give
them ¹⁸to be removed and spoiled.

47 ^aAnd the company shall stone them ¹⁹with
stones, and ¹⁹despatch them with their swords;
^bthey shall slay their sons and their daughters,
and burn up their houses with fire.

48 Thus ^cwill I cause lewdness to cease out
of the land, ^dthat all women may be taught
not to do after your lewdness.

49 And they shall recompense your lewdness
upon you, and ye shall ^ebear the sins of your
idols: ^fand ye shall know that I *am* the Lord
God.

² Chap. xvi. 40.—¹⁸ Heb. *for a removing and spoil*.—^a Chap.
xvi. 41.—¹⁹ Or, *single them out*.—^b 2 Chron. xxxvi. 17, 19;
Chap. xxiv. 21.—^c Chap. xxii. 15; Verse 27.—^d Deut. xiii.
11; 2 Pet. ii. 6.—^e Verse 35.—^f Chap. xx. 38, 42, 44; xxv. 5.

therefore this may signify the compliance of the Jewish people with the grossest idolatries. Or the meaning may be, that Aholah and Aholibah, the inhabitants of Samaria and Jerusalem, put bracelets upon the hands, and beautiful crowns upon the heads, of such worthless idolaters as the Sabeans of the wilderness were; that is, courted their friendship and alliance with gifts.

Verses 43, 44. *Then I said unto her that was grown old in adulteries*—Aholibah, who had been long idolatrous. The words import that experience might, before this time, have sufficiently convinced her of the folly of her ways. *Will they now commit whoredoms with her?*—God is here represented as waiting to see whether that mutability, which is natural to the human race, would not occasion a difference between the Jewish people and their idolatrous allies, and make them grow weary of one another. *Yet they went in unto her, &c.*—Both Samaria and Jerusalem continued to defile themselves with the idolatries of all the heathen round about them: compare verses 7, 17.

Verses 45–49. *And the righteous men, they shall judge them*—All just judges, yea, all men that have any sense of common honesty, will condemn their conduct, and pronounce them deserving of the punishment of adulteresses and murderers. Or, as others interpret the words, “As upright magistrates used to condemn and execute judgment upon adulterers and murderers, so did the prophets, in the name of God, denounce sentence against Jerusalem and Samaria; and even the heathen princes, who executed the sentence, were more righteous than the apostate sufferers.”—Scott. *I will bring a company upon them, &c.*—This is spoken of the Babylonians, who were to plunder and carry away a great part of the inhabitants of Jerusalem. *And the company shall stone them with stones, and despatch them with*

swords—Stoning was the punishment of adulterers, and putting to death with the sword that of murderers. The Babylonian army might be properly said to be the executioners of both these punishments upon the inhabitants of Jerusalem, as, without doubt, they killed many of them during the siege by the stones they cast from their engines, and slew many by the sword when they took the city by assault. *Thus will I cause lewdness to cease, &c.*—Thus will I put an end to idolatry in the Jewish nation. *That*

all women may be taught not to do after your lewdness—That is, that all nations may dread defiling themselves with the guilt of your idolatries. For as the kingdoms of Israel and Judah are here described as two women, therefore, by *all women* here must be meant *all nations*. *And ye shall bear the sins of your idols*—Ye shall bear the punishment due to your sins of idolatry. To *bear sin*, or *iniquity*, is an expression often used in the Scriptures to signify undergoing the punishment due to it.

CHAPTER XXIV.

In this chapter, (1.) By the sign of flesh boiling in a pot are shown the miseries that Jerusalem should suffer during the siege, 1–14. (2.) By the sign of Ezekiel's being forbidden to mourn for the sudden death of his wife is shown, that the calamities coming on the Jews should be so astonishing as to exceed all expressions of sorrow, 15–27.

A. M. 3414.
B. C. 590. **A**GAIN, in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

2 Son of man, write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem ^athis same day.

3 ^bAnd utter a parable unto the rebellious

house, and say unto them, Thus saith the Lord God; ^cSet on a pot, set it on, and also pour water into it:

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill it with the choice bones.

5 Take the choice of the flock, and ¹burn also the bones under it, *and* make it boil well, and let them seeth the bones of it therein.

^a 2 Kings xxv. 1; Jer. xxxix. 1; lii. 4.

^b Chap. xvii. 12.—^c Jer. i. 13; Chap. xi. 3.—¹ Or, *heap*.

NOTES ON CHAPTER XXIV.

Verses 1, 2. *Again, in the ninth year*—Namely, of Jehoiachin's captivity, and of Zedekiah's reign; the word of the Lord came unto me—Namely, in Chaldea, where the prophet now was, and where, as the words here evidently imply, God gave him notice, though many hundreds of miles distant from Jerusalem, of Nebuchadnezzar's beginning to lay siege to that city, just at the time when he began to do it. *Saying, The king of Babylon set himself against Jerusalem*—Hebrew, כִּכְךָ אֶל יְרוּשָׁלַם, *hath set himself*, or, as Buxtorf renders it, *accedit, vel appropinquat, comes, or approaches, to Jerusalem*, בָּעֵצָם הַיּוֹם הַזֶּה, *this self-same day*—Namely, this day that I now speak to thee. *Write thee the name of the day, &c.*—Make a memorial of the day, and of my having this day informed thee of this great event; and signify it to the people, that when they shall receive intelligence from Judea of the siege having been begun this day, according to thy information, it may be a confirmation of the truth of thy mission, and of the certainty of the fulfilment of all thy predictions. This was about two years before the taking of Jerusalem: see 2 Kings xxv. 1; Jer. xxxix. 1; and lii. 4.

Verses 3–5. *Utter a parable unto the rebellious house*—Though the house of Judah has as yet paid no due regard to what thou and the rest of the pro-

phets have uttered or done; nevertheless, still further represent to them the destruction coming upon them by a symbolical action. *Set on a pot, &c.*—By the pot was signified Jerusalem, (under which figure it is represented, both by this prophet, chap. xi. 3, and by Jeremiah, chap. i. 13.) and by the pieces gathered into it, the different ranks of men gathered into that city, by taking refuge within its walls, when the Chaldean army approached to besiege it. By the water and fire were signified the calamities which they were to suffer. By *every good piece, the thigh and the shoulder*, the wealthiest and chief of the inhabitants of the land seem to be meant, who would flee from their country houses to live in safety in Jerusalem; and by the choice bones, the bravest and strongest among the common people, or the most warlike, who would betake themselves to the city for its defence. *Burn also the bones under it*—Not the bones of the pieces to be boiled, but of the many innocent persons to be murdered in Jerusalem, whose blood cried for vengeance, and their bones, scattered on the face of the earth, will both make and maintain this fire. Bishop Newcome renders the clause, *Pile also* (in the margin we read *heap*) *the bones under it*: namely, as he explains it, “the useless bones (verse 10) which the coals (verse 11) would consume, to show what a general destruction of the meaner sort would be caused by the Chaldeans.”

A. M. 3414. 6 Wherefore thus saith the Lord
B. C. 590. GOD; Wo to ^dthe bloody city, to the

pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no ^elot fall upon it.

7 For her blood is in the midst of her; she set it upon the top of a rock; ^fshe poured it not upon the ground, to cover it with dust;

8 That it might cause fury to come up to take vengeance; ^gI have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD; ^hWo

to the bloody city! I will even make ^{A. M. 3414.}
the pile for fire great. ^{B. C. 590.}

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned.

11 Then set it empty upon the coals thereof, that the brass of it may be hot, and may burn, and *that* ⁱthe filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath wearied *herself* with lies, and her great scum went not forth out of her: her scum *shall be* in the fire.

^d Chapter xxii. 3; xxiii. 37; Verse 9.—^e 2 Sam. viii. 2; Joel iii. 3; Obad. 11; Nah. iii. 10.

^f Lev. xvii. 13; Deut. xii. 16, 24.—^g Matt. vii. 2.—^h Verse 6; Nah. iii. 1; Hab. ii. 12.—ⁱ Chap. xxii. 15.

And make it boil well—To denote the heat or violence of the calamity, and perhaps also that the city would be set on fire and consumed.

Verses 6-8. *Wherefore thus saith the Lord*—Here begins an explication of the preceding symbolical representation; *Wo to the bloody city*—Jerusalem, which is this pot; *whose scum is therein*—Whose filthiness, or wickedness, is not purged out of it. *Bring it out piece by piece*—One piece after another till all be taken. Let nothing be left in it; let it be emptied of every thing. This signified the entire ruin and spoil of the city and the inhabitants of it, all without distinction being either killed or carried into captivity. *Let no lot fall upon it*—There shall be no lot cast to determine who shall be spared and who consumed, or who shall be left and who carried into captivity; for they shall be all either destroyed or carried away. *For her blood is in the midst of her*—The innocent blood which she hath shed. *She set it upon the top of a rock*—Openly and publicly, without fear, or shame, or reluctance; she set it where it might be seen by all, and seen long; she shed blood in a presumptuous manner, and with a high hand; she was impudent and barefaced in her cruelties; she did not seek to cover or excuse them. *She poured it not upon the ground, to cover it with dust*—As being ashamed of shedding it. “These words allude to the command of the law, Lev. xvii. 13, that they should cover the blood of any beast, or other living creature which was slain, with dust; which precept was not only intended to prevent their eating of blood, but also to give men a sort of horror or aversion to bloodshed.”—Lowth. *That it might cause fury to come up to take vengeance*—For such impudent murders as these, which even dared the divine indignation. *I have set her blood upon the top of a rock*—Her punishment shall be as notorious in the sight of the world as her sin was. I will punish it so openly, and in such a manner, as shall not be soon forgotten.

Verses 9-11. *Thus saith the Lord, &c.*—In this and the two following verses is still more fully explained the meaning of the symbol of the boiling pot, and what the fire is that made it boil. By *making the pile for the fire great*, is signified the destruction

being very great and general. *And spice it well*—Or, *season it well*, so as to make it desirable. The expression imports, that the Babylonians should be as much set on destroying the city and inhabitants, as hungry people are greedy of devouring meat well spiced and dressed. This was a very proper expression, considering that Jerusalem, in the foregoing part of this chapter, is represented as a boiling pot, and the inhabitants of it as pieces of flesh boiled in it. All the other expressions of this verse signify an entire destruction. *Then set it empty upon the coals thereof, &c.*—This expresses, that after a riddance was made of the inhabitants, either by slaughtering them with the sword, or carrying them away into captivity, the city itself, represented by the pot, should be burned with fire, that its impurity might be consumed, or purged away by the flames; that is to say, that their wickedness might be taken away with their persons and city; or that the remains of the inhabitants, who were made captives, should be reformed by this terrible destruction of Jerusalem. If we understand it as spoken of the place of the city, the expression may allude to what was commanded in the ceremonial law, namely, that metal vessels, which water could not cleanse, should be purified by fire. Thus nothing short of burning Jerusalem down to the ground could purge it from its abominations: afterward it should be rebuilt, and become a holy city, free from the idolatries which had formerly defiled it.

Verses 12-14. *She hath wearied herself with lies*—Hebrew, וּבְרִיבָהּ, *with vanities*, or *troubles*; multiplying her idolatries, and seeking help sometimes from one idol and sometimes from another, but all in vain. The expression may also include the alliances the Jewish people entered into, and the various arts of policy they employed to avert their ruin, none of which were of any service to them: as if he had said, She has taken a great deal of pains, but to no purpose: her allies, their promises, their forces, their gods, all prove a lie to the house of Judah. *Her great scum went not out of her, &c.*—All the admonitions I gave her by my prophets, and my sundry chastisements and punishments of her sin, availed nothing to the purifying her from her idolatries and

A. M. 3414. 13 In thy filthiness is lewdness :
B. C. 590. because I have purged thee, and thou
wast not purged, thou shalt not be purged from
thy filthiness any more ^k till I have caused my
fury to rest upon thee.

14 ^l I the LORD have spoken it : it shall
come to pass, and I will do it ; I will not go
back, ^m neither will I spare, neither will I re-
pent ; according to thy ways, and according to
thy doings, shall they judge thee, saith the
Lord God.

15 ¶ Also the word of the LORD came unto
me, saying,

16 Son of man, behold, I take away from
thee the desire of thine eyes with a stroke : yet
neither shalt thou mourn nor weep, neither shall
thy tears ² run down.

17 ³ Forbear to cry, ⁿ make no mourning for
the dead, ^o bind the tire of thy head upon thee,
and ^p put on thy shoes upon thy feet, and

^k Chapter v. 13; viii. 18; xvi. 42.—^l 1 Samuel xv. 29.
^m Chapter v. 11.—ⁿ Heb. go.—^o Heb. Be silent.—^p Jerem-
iah xvi. 5, 6, 7.—^q Leviticus x. 6; xxi. 10.—^r 2 Samuel
xv. 30.—^s Micah iii. 7.

other wickedness ; *her scum shall be in the fire*—
The fire must consume her and her wickedness. *In
thy filthiness is lewdness*—Thou hast shown thyself
shameless and incorrigible in thine idolatries. *Be-
cause I have purged thee, and thou wast not purged*
—I did what was requisite on my part to thy amend-
ment, but thou refusedst to comply with those fre-
quent calls and exhortations which I gave thee ; and
therefore my Spirit shall not strive with thee any
longer with gentle methods, but I will proceed to
execute my severest judgments upon thee, namely,
by sending thee into captivity, and letting thee suffer
all the calamities of it for a long season. *According
to thy doings shall they judge thee*—According to
thy deserts shall the Chaldeans, who are the minis-
ters of my justice, punish thee.

Verses 16–18. *Behold, I take away from thee the
desire of thine eyes with a stroke*—Behold, I take
away from thee thy wife, the object of thy love and
thy affection, by a sudden stroke from my own im-
mediate hand, that is, by a sudden death. Observe,
reader, we know not how soon the desire of our eyes
may be removed from us. Death is a stroke from
which the most pious, the most useful, the most
amiable, are not exempted. *Yet neither shalt thou
mourn nor weep*—Thou shalt not show any signs of
grief. This command was given to the prophet, to
signify that the public calamity should be so great,
that private ones would not appear worthy of notice,
nor would they be at leisure to lament them, so much
would those of a public nature distract and oppress
them. *Bind the tire of thy head upon thee*—Use
thy ordinary dress upon thy head ; for in the time
of mourning it was customary sometimes to shave

^q cover not *thy* ⁴ lips, and eat not the ^r A. M. 3414.
bread of men. B. C. 590.

18 So I spake unto the people in the morning :
and at even my wife died ; and I did in the
morning as I was commanded.

19 ¶ And the people said unto me, ^r Wilt
thou not tell us what these *things are* to us,
that thou doest *so* ?

20 Then I answered them, The word of the
LORD came unto me, saying,

21 Speak unto the house of Israel, Thus
saith the Lord God ; Behold, ^s I will profane
my sanctuary, the excellency of your strength,
^t the desire of your eyes, and ^u that which your
soul pitieth ; ^v and your sons and your daugh-
ters whom ye have left shall fall by the sword.

22 And ye shall do as I have done : ^x ye
shall not cover *your* lips, nor eat the bread of
men.

23 And your tires *shall be* upon your heads,

⁴ Heb. upper lip, and so Verse 22 ; Lev. xiii. 45.—^r Chap.
xii. 9 ; xxxvii. 18.—^s Jeremiah vii. 14 ; Chap. vii. 20, 21, 22.
^t Psa. xxvii. 4.—^u Heb. the pity of your soul.—^v Chap. xxiii.
47.—^x Jer. xvi. 6, 7 ; Verse 17.

the head, sometimes to cast dust upon it. *Put on
thy shoes upon thy feet*—Going barefoot was usual
in great sorrow and affliction ; and therefore the pro-
phet, who was to show no sign of sorrow, was com-
manded to put on his shoes. *Cover not thy lips*—
Covering the lips, or face, was another token of
mourning. *And eat not the bread of men*—Partake
not of the mourning-feast, that relations used to pre-
pare for the funerals of their friends : see note on
Jer. xvi. 7. *So I spake to the people, &c., and at
even my wife died*—My wife accordingly died very
suddenly in the evening of a day, on the morning of
which I had been speaking to the people, concern-
ing the intimations I had of her death ; and the next
morning I declared what commands God had laid
upon me, not to make any outward show, or sign of
mourning upon that occasion.

Verses 19–24. *Will thou not tell us what these
things are*—That is, what is the meaning of thy un-
usual actions. They seem to make this inquiry by
way of derision and contempt. *Speak unto the
house of Israel*—Now he is commissioned to declare
the meaning of what he did. *Thus saith the Lord,
Behold, I will profane my sanctuary*—I will deliver
my temple into the hands of the heathen, and they
shall profane and destroy it : even that temple
wherein you placed your glory, and thought your
greatest protection. *The desire of your eyes, and
that which your soul pitieth*—As much your desire,
as my wife was mine ; most dear to you, the destruc-
tion of which will affect you with a most poignant
grief. *Your sons and your daughters whom ye have
left shall fall by the sword*—Whom you left behind
you when you were made captives ; for this was ad-

A. M. 3414. and your shoes upon your feet : ⁷ ye
B. C. 590. shall not mourn nor weep ; but ² ye
shall pine away for your iniquities, and mourn
one toward another.

24 Thus ^a Ezekiel is unto you a sign : ac-
cording to all that he hath done shall ye do :
^b and when this cometh, ^c ye shall know that
I am the Lord God.

25 ¶ Also, thou son of man, *shall it not be*
in the day when I take from them ^d their
strength, the joy of their glory, the desire of

their eyes, and ⁶ that whereupon they A. M. 3414.
set their minds, their sons and their B. C. 590.
daughters,

26 *That* ^e he that escapeth in that day shall
come unto thee, to cause thee to hear it with
thine ears ?

27 ^f In that day shall thy mouth be opened
to him which is escaped, and thou shalt speak,
and be no more dumb : and ^g thou shalt be a
sign unto them ; and they shall know that I
am the LORD.

⁷ Job xxvii. 15 ; Psa. lxxviii. 64. — ² Lev. xxvi. 39 ; Chap.
xxxiii. 10. — ^a Isaiah xx. 3 ; Chap. iv. 3 ; xii. 6, 11. — ^b Jer.
xvii. 15 ; John xiii. 19 ; xiv. 29.

^c Chap. vi. 7 ; xxv. 5. — ^d Verse 21. — ^e Heb. *the lifting up*
of their soul. — ^f Chapter xxxiii. 21, 22. — ^g Chap. iii. 26, 27 ;
xxix. 21 ; xxxiii. 22. — ^h Verse 24.

dressed to those who were at this time captives in
Babylonia, having been carried thither with Jehoia-
chin. Or the meaning may be, *Your sons, &c., who*
are left to you, from the famine and the pestilence.
Ye shall not mourn nor weep—These terrible judg-
ments shall strike you with astonishment, and pro-
duce in you such distress as is too great to be ex-
pressed by words or actions ; *but ye shall pine away*
for your iniquities, &c.—You shall be absorbed in
silent sorrow, and shall waste away by lingering
grief, and secret lamentation over each other's ca-
lamities, as the punishment of your iniquities, which
have made your land, city, temple, and families deso-
late, and yourselves miserable. *Thus Ezekiel is a*
sign unto you—His actions foreshow you what your
conditions shall be. The sacred writers, in several
places, speak of themselves in the third person. *And*
when this cometh, ye shall know that I am the Lord
—Comparing the prediction with the event will con-
vince the most obstinate that the immediate hand
of God is in the judgments which are come upon
you.

Verses 25-27. *Also thou son of man, shall it not be,*
&c.—This question is to be resolved affirmatively ;
it shall be ; in the day when I take from them their
strength—Their walls, fortifications, and defences,

with all that is dear and valuable to them ; *the joy of*
their glory, the desire of their eyes—Their kingdom,
city, and temple, the emblem of my special presence
among them, and protection over them, whose beau-
ty and magnificence were their peculiar glory, and
the most grateful object of their sight ; together with
their sons and daughters, whereon they placed their
affections ; *he that escapeth in that day*—Namely,
when the city shall be taken, and both it and the
temple burned ; *shall come unto thee, to cause thee*
to hear it, &c.—To acquaint thee, that what thou
didst prophesy is come to pass. See the fulfilling of
this recorded chap. xxxiii. 21, 22. *In that day*
shall thy mouth be opened to him that is escaped—
This implied, that the prophet was to prophesy no
more about the affairs of Jerusalem and Judah till
after the destruction of the city and temple ; when
the fulfilling of this part of his predictions, so con-
trary to the expectations of those who despised his
prophecies, would give him more credit with them,
and make them pay a higher regard to what other
things he should prophesy of. According to this we
find, that the spirit of prophecy, in regard to the af-
fairs of Judea, did not come on him again till the
news of the taking of Jerusalem was brought to him.
See chap. xxxiii. 21-23.

CHAPTER XXV.

Having finished his denunciations of wrath against the wicked Jews, Ezekiel threatens their heathen enemies with desolating
judgments. We have here, (1.) A prophecy against the Ammonites, 1-7. (2.) The Moabites, 8-11. (3.) The Edomites,
12-14. (4.) The Philistines, 15-17.

A. M. 3414. THE word of the LORD came
B. C. 590. again unto me, saying,

2 Son of man, ^a set thy face ^b against the Am-
monites, and prophesy against them ;

^a Chapter vi. 2 ; xxxv. 2. — ^b Jer. xlix. 1 ; Chap. xxi. 28 ;

NOTES ON CHAPTER XXV.

Verses 1, 2. *The word of the Lord came again*
unto me—Though Ezekiel had finished his testimo-

3 And say unto the Ammonites, A. M. 3414.
Hear the word of the Lord God ; B. C. 590.

Thus saith the Lord God ; ^c Because thou
saidst, Aha, against my sanctuary, when it

Amos i. 13 ; Zeph. ii. 9. — ^c Prov. xvii. 5 ; Chap. xxvi. 2.

ny with respect to the destruction of Jerusalem, he
must not be silent ; there were divers nations border-
ing upon the land of Israel which he must prophesy

A. M. 3414. was profaned; and against the land
B. C. 590. of Israel, when it was desolate; and
against the house of Judah, when they went
into captivity;

4 Behold, therefore I will deliver thee to the
men of the east for a possession, and they
shall set their palaces in thee, and make their
dwellings in thee: they shall eat thy fruit, and
they shall drink thy milk.

5 And I will make ^dRabbah ^ea stable for

^a Heb. *children*.—^d Chap. xxi. 20.—^e Isa. xvii. 2; xxxii. 14, 15.—^f Chap. xxiv. 24; xxvi. 6; xxxv. 9.—^g Job xxvii. 23; Lam. ii. 15; Zeph. ii. 15.

against, as Isaiah and Jeremiah had done before him; and must proclaim God's controversy with them, chiefly because of the injuries and indignities which they had done to the people of God in the day of their calamity. God's resenting thus the injurious conduct of these nations toward his Israel, was an encouragement to Israel to believe, that though he had dealt thus severely with them, yet he had not cast them finally off, but would hereafter own them and plead their cause. The chronological order of these prophecies is after chap. xxxiii. 21, &c., at a time when, not only the taking of Jerusalem was known, but also the conduct which the surrounding nations pursued, in consequence of that event. *Son of man, set thy face against the Ammonites*—"Look thou toward the coast of the Ammonites, and in this posture prophesy against them."—Bishop Hall. Ezekiel was now a captive in Chaldea, and had been so many years, and knew little, except by supernatural revelation, even of the state of his own nation, and much less of the nations around it; but God tells him both what they were doing, and what he was about to do with them. And thus, by the spirit of prophecy, he is enabled to speak as pertinently to their case as if he had been among them.

Verse 3. *Say unto the Ammonites, Hear the word of the Lord God*—Not the word of your god *Chemosh*, for, indeed, he is dumb, and utters no word; but the word of Jehovah, the God of Israel, who is also the God of the whole earth; *because thou saidst, Aha, against my sanctuary*—Because, when thou shouldst have pitied, thou didst proudly insult over my people, and show thyself glad at the calamities that had befallen them; rejoicing that the temple was profaned and burned by the victorious Chaldeans, the cities destroyed, the country wasted and depopulated, and the nation ruined. "The Ammonites, Moabites, and Edomites, though related in blood to the Jews, yet bore a constant hatred toward them, which they took all opportunities of showing, when the Jews were under any distress, and particularly at the time of their general captivity, and the destruction of their city and temple. For this they are often reproved by the prophets, and threatened with the like or severer judgments, and particularly the Ammonites." See Lowth, and note on chap. xxi. 28. This hostile spirit and conduct of these

camels, and the Ammonites a couch-
ing-place for flocks: ^fand ye shall
know that I *am* the LORD.

6 For thus saith the Lord God; Because thou ^ghast clapped *thy* ^hhands, and stamped with the ³feet, and ^hrejoiced in ⁴heart with all thy despite against the land of Israel;

7 Behold, therefore I will ⁱstretch out my hand upon thee, and will deliver thee for ⁵a spoil to the heathen; and I will cut thee off

² Hebrew, *hand*.—³ Hebrew, *foot*.—^h Chapter xxxvi. 5; Zeph. ii. 8, 10.—⁴ Hebrew, *soul*.—ⁱ Chap. xxxv. 3.—⁵ Or, *meat*.

neighbouring nations toward God's ancient people, seem to have arisen partly from their envy at the wealth, and the good land which they enjoyed; partly from their fear of the growing power of the Jews, and partly from their hatred to the religion and the divine oracles with which they were favoured.

Verses 4–7. *Behold, I will deliver thee to the men of the east*—That is, to the Chaldeans, whose country lay east of the Ammonites. This people was accordingly conquered and subdued by the Chaldeans, about five years after the destruction of Jerusalem. *And they shall drink thy milk*—Milk was the principal sustenance of those people, whose riches consisted chiefly in their stocks of cattle. The Hebrew word חלב, however, here rendered *milk*, signifies also the fattest or choicest parts of any flesh or fruits. So it is used Gen. xlv. 18, *Ye shall eat the fat of the land*; and Ps. lxxxi. 16, where our translation reads, *The finest of the wheat*, in the Hebrew it is, *The fat of the wheat*. And this clause is rendered by the LXX., Καὶ αὐτοὶ πίνουν τὸν πικτήρα σου, *And they shall drink, or swallow down, thy fatness*. *And I will make Rabbah a stable for camels*—Rabbah was the chief city of the Ammonites. What is said of it here, that it should be made *a stable for camels*, implies, that instead of being a city inhabited by men, it should be a place for cattle, and particularly for camels, to feed and lie down in, of which that and the neighbouring countries had great store. It is a proverbial expression for utter destruction, to say that grass grows where a town stood. *Because thou hast clapped thy hands, &c.*—Showed expressions of joy and satisfaction in the most insolent manner, *with all thy despite against the land of Israel*—With the utmost hatred and contempt of my people; *I will stretch out my hand upon thee*—Namely, my hand of wrath. *And will deliver thee for a spoil to the heathen*—Or, *for meat*, as the word in the Hebrew text, לֶבַן, properly means, though the marginal reading of the Masorites is, לֶבַי, *for a prey*. The greedy, covetous soldiers shall make thy wealth their prey; the hungry enemies shall eat thee up. *And I will cut thee off from the people*—Thou shalt no more be reckoned among the nations, but shalt cease from being a people. *And thou shalt know that I am the Lord*—In these words the threaten-

A. M. 3414. from the people, and I will cause thee
B. C. 590. to perish out of the countries: I will
destroy thee; and thou shalt know that I *am*
the LORD.

8 ¶ Thus saith the Lord God; Because that
Moab and Seir do say, Behold, the house of
Judah is like unto all the heathen;

9 Therefore, behold, I will open the side of
Moab from the cities, from his cities *which are*
on his frontiers, the glory of the country, Beth-
jeshimoth, Baal-meon, and Kiriathaim,

10 ^m Unto the men of the east ⁷ with the Am-
monites, and will give them in possession, that
the Ammonites ^a may not be remembered
among the nations.

11 And I will execute judgments upon Moab;
and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord God; ^o Because
that Edom hath dealt against the house of
Judah ⁸ by taking vengeance, and hath greatly
offended, and revenged himself upon them;

13 Therefore thus saith the Lord God; I

will also stretch out my hand upon A. M. 3414.
Edom, and will cut off man and B. C. 590.
beast from it; and I will make it desolate from
Teman; and ⁹ they of Dedan shall fall by the
sword.

14 And ^p I will lay my vengeance upon
Edom by the hand of my people Israel: and
they shall do in Edom according to mine
anger and according to my fury; and they
shall know my vengeance, saith the Lord God.

15 ¶ Thus saith the Lord God; ^a Because
^r the Philistines have dealt by revenge, and
have taken vengeance with a despiteful heart,
to destroy *it* ¹⁰ for the old hatred;

16 Therefore thus saith the Lord God; Be-
hold, ^s I will stretch out my hand upon the
Philistines, and I will cut off the ^t Cherethims,
^u and destroy the remnant of the ¹¹ sea-coasts.

17 And I will ^z execute great ¹² vengeance
upon them with furious rebukes; ^y and they
shall know that I *am* the LORD, when I shall
lay my vengeance upon them.

^k Isa. xv. i; xvi; Jer. xlviii. 1; Amos ii. 1.—¹ Ch. xxxv. 2, 5.
12.—⁶ Heb. *shoulder of Moab*.—^m Verse 4.—⁷ Or, *against*
the children of Ammon.—^a Chap. xxi. 32.—² 2 Chron. xxviii.
17; Psalm cxxxvii. 7; Jer. xlix. 7, 8; Chap. xxxv. 2; Amos i.
11; Obad. 10.—⁸ Heb. *by revenging revengement*.

⁹ Or, *they shall fall by the sword unto Dedan*.—^p Isa. xi. 14;
Jer. xlix. 2.—^q Jer. xxv. 20; xlvii. 1; Joel iii. 4; Amos i. 6.
^r 2 Chron. xxviii. 18.—¹⁰ Or, *with perpetual hatred*.—^s Zeph.
ii. 4.—^t 1 Sam. xxx. 14.—^u Jer. xlvii. 4.—¹¹ Or, *haven of*
the sea.—^x Ch. v. 15.—¹² Heb. *vengeances*.—^y Psal. ix. 16.

ings, both in verse 5 and in this verse, conclude.
For thus, 1st, God would maintain his own honour,
and make it appear that he was the God of Israel,
though he suffered them for a time to be captives in
Babylon. And, 2d, He would bring those that were
strangers to him into an acquaintance with him, and
it would be a blessed effect of their calamities. How
much better is it to be poor and know God, than to
be rich and ignorant of him!

Verses 8-10. *Because that Moab and Seir, &c.*—
By Seir the Idumeans are intended. The prophet
joins them together as guilty of the same crime, and
then denounces particular judgments against each of
them. *Behold, the house of Judah is like unto all*
the heathen—Hebrew ככל הגוים, *like all the na-*
tions; subdued by Nebuchadnezzar indiscriminate-
ly with them; they are not distinguished from their
neighbours by the protection of the God whom they
worship, and they find no advantage in worshipping
of him, over those who worship other gods. It ap-
pears from hence, that the Jews had boasted, and the
Gentiles till then acknowledged, that the Jews were
under an extraordinary providence. The LXX.
here read, *the house of Israel and Judah*. *There-*
fore will I open the side of Moab from the cities—I
will expose Moab to be invaded, and open a passage
for his enemies to enter his frontier cities, and from
thence to possess themselves of the best part of his
country. *Unto the men of the east*—See verse 4.
That the Ammonites may not be remembered, &c.—

May make no figure among their neighbours, their
strength being entirely broken.

Verses 12-14. *Because that Edom, &c.*—“The
Idumeans, being the posterity of Esau, bore an ancient
grudge against the Jews, upon the account of their
ancestor’s losing his right of primogeniture, and the
subduing of Edom by David afterward, 2 Sam. viii.
14. Upon both of these accounts they took hold of
all opportunities of venting their spite against the
Jewish nation: see particularly 2 Chron. xxviii. 17.
For this their behaviour they were in former times
reproved by Amos, chap. i. 11, and afterward by
Obadiah, verse 10, and by Ezekiel, here and chap.
xxxv. 5. The ill will that they showed toward them
at the time of their captivity was very remarkable,
as appears by those pathological words of Psal. cxxxvii.
7, *Remember the children of Edom, O Lord, in the*
day of Jerusalem, when they said, Down with it,
down with it, even to the ground.” *I will lay my*
vengeance upon Edom, by Israel—My people Israel
themselves, whom the Edomites have so often in-
sulted, shall be the instruments of my vengeance
upon Edom, and shall requite the wrongs they have
received by subduing Idumea; this they did under
the conduct of Judas Maccabæus. And afterward
the high-priest Hyrcanus made an entire conquest
of this country: see Prideaux, part ii. p. 307.

Verses 15-17. *Because the Philistines have dealt*
by revenge—The Philistines being borderers upon
the Jews, were their ancient enemies, from the very

time of the judges downward, more particularly in the time of Ahaz: see 2 Chron. xxviii. 18. *Therefore I will stretch out my hand upon the Philistines*—I will bring calamities upon them, and enemies who shall subdue them. They were accordingly subdued by Nebuchadnezzar: see Jer. xxv. 20, and xlvii. 1. The *Cherethims*, or *Cherethites*, are the same with the Philistines, or a tribe of that people: see the margin. *And destroy the remnant of the*

sea-coast—The same who are called *the remnant of the Philistines*, Amos. i. 8; *the remnant of Ashdod*, Jer. xxv. 20; and *the remnant of the country of Caphthor*, chap. xlvii. 4: on which two places see the notes. It is called *the remnant*, or *remains*, because the sea-coast of the Philistines, namely, about Ashdod, had been before much wasted and spoiled by the invasion of Psammetichus, king of Egypt.

CHAPTER XXVI.

The comparatively despicable nations of the Ammonites and Moabites on the south-east, Edomites on the south, and Philistines on the south-west, of Judaea, received a short doom. Now Tyre, at that time the most famous city for trade in the world, receives a large one in this and the two subsequent chapters. Here, after the date of the prediction, is, (1.) One cause of the Tyrians' ruin; namely, their rejoicing in Jerusalem's fall, in hopes of increasing their trade by it, 2, 3. (2.) Their destruction, how terrible and complete! 4-6, 12-14; and to be effected by a prodigious and furious army of Chaldeans, 3, 7-11. (3.) What surprise and alarm their desolations should give to the nations around, 15-21.

A. M. 3416.
B. C. 588.

AND it came to pass in the eleventh year, in the first day of the month, that the word of the Lord came unto me, saying,

2 Son of man, ^abecause that Tyrus hath said against Jerusalem, ^bAha, she is broken *that was the gates of the people*: she is turned unto me: I shall be replenished, *now* she is laid waste:

3 Therefore thus saith the Lord God; Behold, I *am* against thee, O Tyrus, and will

cause many nations to come up against thee, as the sea causeth his waves to come up. A. M. 3416.
B. C. 588.

4 And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and ^cmake her like the top of a rock.

5 If shall be *a place for the spreading of nets* ^din the midst of the sea: for I have spoken it, saith the Lord God: and it shall become a spoil to the nations.

^a Isa. xxiii.; Jer. xxv. 22; xlvii. 4; Amos i. 9; Zech. ix. 2.

^b Chap. xxv. 3; xxxvi. 2.—^c Verse 14.—^d Chap. xxvii. 32.

NOTES ON CHAPTER XXVI.

Verse 1. *In the eleventh year, in the first day of the month*—By the eleventh year seems to be intended the eleventh of Jehoiachin's captivity; for Ezekiel seems to reckon this time chiefly from that period. What month it was is not mentioned: some think the first month of the year is meant; others the first month after the taking of Jerusalem.

Verses 2, 3. *Because that Tyrus hath said, Aha, she is broken, &c.*—The meaning seems to be, the city is broken, at whose gates the people entered in; that is, the place is demolished where there used to be a confluence of people from all parts, especially at the solemn festivals. *She is turned unto me, I shall be replenished*—Tyre rejoiced at the fall of Jerusalem, because she expected her trade would be increased by it in becoming the mart for the commodities which, while Jerusalem stood, were bought and sold there. To which may be added, that when Jerusalem was taken, the spoil of the city was carried thither for sale, and several of the inhabitants who were made captives, were there sold as slaves. *Therefore, behold, I am against thee, O Tyrus*—The providence of God had greatly favoured Tyre: 1 was a pleasant and wealthy city, and might have

continued so if its inhabitants had sympathized with Jerusalem in her calamities; but when, instead of that, they took pleasure in those calamities, and rejoiced at the fall of that neighbouring city, because of the gain which they thought would thereby accrue to them, they provoked the wrath of God against themselves, for he cannot but abhor the conduct of all such as take pleasure in the calamities of others. *I will cause many nations to come up against thee, &c.*—The Chaldeans with their confederates might be very properly called many nations, as, without doubt, the army of Nebuchadnezzar, whose dominions were very extensive, was made up of the people of various nations. *As the sea causeth his waves to come up*—“They shall be as loud, as numerous, as irresistible, as the waves of the sea. This is one of the beautiful and expressive images which occur in the magnificent prophecy here recorded.”—Bishop Newcome. Great and victorious armies are described in other places of Scripture under the figure of an inundation carrying all before it.

Verses 4-6. *They shall destroy the walls of Tyrus, &c.*—The expressions of these verses signify that Tyre should be entirely demolished, and that the place where the city stood should be made

A. M. 3416. 6 And her daughters which are in
B. C. 588. the field shall be slain by the sword ;

* and they shall know that I am the LORD.

7 ¶ For thus saith the Lord GOD ; Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, [†] a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field : and he shall [‡] make a fort against thee, and [§] cast a mount against thee, and lift up the buckler against thee.

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses,

* Chap. xxv. 5.—[†] Ezra vii. 12 ; Dan. ii. 37.—[‡] Chap. xxi. 22.—[§] Or, pour out the engine of shot.—^{||} Heb. according to the enterings of a city broken up.

as bare as the top of a rock, and that it should be employed to no other use but that of a desolate shore, the drying of the fishermen's nets. Nebuchadnezzar quite demolished old Tyre, and the stones and rubbish of it were afterward made use of by Alexander, to carry on a causeway from the continent to the island where new Tyre stood, by which means he took that. This latter city is since so decayed, that there are no remains of it left but a few huts belonging to fishermen, who are in the habit of hanging out their nets to dry upon the rocks, as is related by travellers that have been upon the place. "The present inhabitants of Tyre," says Maundrell, page 49, "are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing." The Jesuit Hadrianus Parvillerius resided ten years in Syria ; and the famous Huetius heard him say, that when he approached the ruins of Tyre, and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun, waves, and winds, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread on them, it brought to his memory this prophecy : see Newton on the prophecies, Diss. xi. ; and note on Isaiah xxiii. 1, &c. *And her daughters shall be slain with the sword*—By the daughters of Tyre here are meant the lesser towns, which were under her jurisdiction as the mother city, or metropolis of the kingdom : the inhabitants of these would be slain with the sword.

Verses 7-11. *Behold, I will bring upon Tyrus Nebuchadrezzar*—Josephus asserts, upon the authority of the Phenician Annals, translated by Menander, the Ephesian, into Greek, "that Nebuchadnezzar besieged Tyre thirteen years, when Ithobal was king there, and began the siege in the seventh year of Ithobal's reign, and that he subdued Syria and all Phenicia. It further appears from the Phenician

their dust shall cover thee : thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [‡] as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets : he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise : and they shall break down thy walls, and destroy [§] thy pleasant houses : and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 ^{||} And I will cause the noise of [†] thy songs

[‡] Heb. houses of thy desire.—[§] Isaiah xiv. 14 ; xxiv. 8 ; Jer. vii. 34 ; xvi. 9 ; xxv. 10.—^{||} Isa. xxiii. 16 ; Chap. xxviii. 13 ; Rev. xviii. 22.

Annals, quoted by the same historian, that the Tyrians received their kings afterward from Babylon. These Annals too, as Dr. Prideaux hath clearly shown, agree exactly with Ezekiel's account of the time and year wherein the city was taken."—Bishop Newton. Nebuchadnezzar is here called *king of kings*, because he had several other kings under him as his vassals and tributaries. *With horses and with chariots, &c.*—With a vast army, but all land forces ; for we do not find that he had any naval force, or any means of attacking the place by sea, which made his undertaking the more difficult. *He shall make a fort against thee, &c.*—The various operations and actions of a siege are here set forth, all which it is said Nebuchadnezzar should employ against Tyre. And in a siege of so long continuance as thirteen years, undoubtedly every method and art of annoying and injuring the city was made use of. *By reason of the abundance of horses, &c.*—This is a lively description of the tumult and desolation that attend a conquering army making themselves masters of a great city. *When he shall enter into thy gates, as men enter, &c.*—Shalmaneser, king of Assyria, had besieged Tyre, but without success : the Tyrians with a few ships had beaten his large fleet ; (Josephus's *Antiq.*;) but yet, it is here foretold, Nebuchadnezzar should prevail. *Thy strong garrisons*—Or, *thy strong fortresses*, or, *the fortresses of thy strength*, as כִּצְבוֹת עֵץ rather signifies ; *shall go down to the ground*—Shall be entirely demolished. The LXX., however, render the clause, *Την προῳασιν της ισχυρος σου επι της γης κατασει*, *He shall bring down the station of thy strength, or, thy strong* (that is, military) *station to the ground*. The Vulgate understands the expression of their images, or tutelary gods, rendering the words, *Et statuas nobiles in terram corruent, Thy famous statues shall fall to the ground*.

Verses 12-14. *And they shall make a spoil of thy*

A. M. 3416. to cease ; and the sound of thy harps
B. C. 588. shall be no more heard.

14 And ^k I will make thee like the top of a rock : thou shalt be *a place* to spread nets upon ; thou shalt be built no more : for I the LORD have spoken *it*, saith the Lord God.

15 ¶ Thus saith the Lord God to Tyrus ; Shall not the isles ^l shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee ?

16 Then all the ^mprinces of the sea shall ⁿcome down from their thrones, and lay away their robes, and put off their broidered gar-

^k Verses 4, 5.—^l Jer. xlix. 21 ; Verse 18 ; Chapter xxvii. 28 ; xxiii. 16.—^m Isaiah xxiii. 8.—ⁿ Jonah iii. 6.—^o Heb. *tremblings*.

riches—The Chaldean army shall hinder thy trade during the war, and plunder thee in the end of it. *And make a prey of thy merchandise*—Of the fruit, or gains, of thy merchandise. *And destroy thy pleasant houses*—*The houses of thy desire*, as the margin reads it, or, *Thy desirable houses*. *And shall lay thy stones, &c., in the midst of the water*—Shall cast thy ruins into the midst of the sea. *And I will cause the noise of thy songs to cease*—All signs or indications of mirth shall cease from the midst of thee. Great cities are full of all kinds of gayety and luxury : this had been the case with Tyre, but it is here foretold that all this should be turned into a melancholy silence. *I will make thee like the top of a rock*—See note on verse 4. *Thou shalt be built no more*—This was fulfilled ; for though the inhabitants built a new city, and called it *New Tyre*, yet it was situated in a quite different place, namely, on an island, at some distance from the continent on which the former city stood : see note on Isa. xxiii. 1. It was also fulfilled with respect to the new city, which “received a great blow from Alexander, not only by his taking and burning it, but much more by his building of Alexandria in Egypt, which in time deprived it of much of its trade, and thereby contributed more effectually to its ruin. It had the misfortune afterward of changing its masters often, being sometimes in the hands of the Ptolemies, kings of Egypt, and sometimes of the Seleucidæ, kings of Syria, till at length it fell under the dominion of the Romans. It was taken by the Saracens about the year of Christ 639, in the reign of Omar, their third emperor. It was retaken by the Christians, during the time of the holy war, in the year 1124 : Baldwin, the second of that name, being then king of Jerusalem, and assisted by a fleet of the Venetians. From the Christians it was taken again, in the year 1289, by the Mamelukes of Egypt, under their sultan, Alphonse, who sacked and razed this, and Zidon, and other strong towns, that they might not ever again afford any harbour or shelter to the Christians. From the Mamelukes it was again taken, in the year 1516, by Selim, the ninth emperor

ments : they shall clothe themselves with ^o trembling ; ^p they shall sit upon the ground, and ^q shall tremble at every moment, and ^r be astonished at thee.

17 And they shall take up a ^s lamentation for thee, and say to thee, How art thou destroyed, *that wast* inhabited ^t of seafaring men, the renowned city, which wast ^u strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it !

18 Now, shall ^v the isles tremble in the day of thy fall ; yea, the isles that *are* in the sea shall be troubled at thy departure.

^o Job ii. 13.—^p Chapter xxxii. 10.—^q Chapter xxvii. 35. ^r Chap. xxvii. 32 ; Rev. xviii. 9.—^s Heb. *of the seas*.—^t Isa. xxiii. 4.—^u Verse 15.

of the Turks, and under their dominion it continues at present. But, alas ! how fallen ! how changed from what it was formerly ! for, from being the centre of trade, frequented by all the merchant ships of the east and west, it is now become a heap of ruins, visited only by the boats of a few poor fishermen : see note on verse 4. So that as to this New Tyre, or this part of Tyre, the prophecy hath likewise been literally fulfilled : *I will make thee like the top of a rock ; thou shalt be a place to spread nets upon.*—Bishop Newton.

Verses 15-18. *Shall not the isles shake at the sound of thy fall ?*—All those that dwell upon the sea-coast near thee shall be thrown into a consternation at the news of thy being taken and destroyed. *All the princes of the sea shall come down from their thrones*—All the princes and rich merchants (or the merchants who are as princes, as Isaiah speaks) of Zidon, Carthage, and other maritime cities that maintained a trade with Tyre, and got great wealth by that means, shall express a deep grief and concern for the fall of it. *They shall clothe themselves with trembling*—With fear productive of trembling ; or, they shall be afraid on every side, and full of fear and trembling. *And they shall take up a lamentation for thee*—Shall bitterly bewail thy fall. Compare Rev. xviii. 9. *And say, How art thou destroyed*—How totally and irrecoverably, thou who wast such a great, rich, splendid, and well-fortified city ! *The renowned city, which was strong in the sea*—Tyre is called *the strength of the sea*, (Isa. xxiii. 4,) being strong at sea, both by its situation and its great naval forces, upon which account it was formidable to all that had trading upon the sea. *Now shall the isles tremble*—The Vulgate reads, *Nunc stupebunt naves*, *Now shall the ships tremble*, &c., that is, all seafaring men. *Yea, the isles that are in the sea shall be troubled, &c.*—The description given here, and in the foregoing verses, of the lamentation of the neighbouring places, and of the merchants and seafaring people, at the fall of Tyre, is extremely pathetic. By *thy departure* here, the Chaldee

A. M. 3416. 19 For thus saith the Lord God;
B. C. 588.

When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down ^u with them that descend into the pit, with the people of old time, and shall set thee in the low parts

^u Chap. xxxii. 18, 24.—^x Chap. xxxii. 33, 26, 27, 32.—^y Chap.

understands the removal of the inhabitants of Tyre into captivity. But Houbigant and others explain it of their forsaking the city, and fleeing away in ships to Carthage, and other distant places.

Verses 19-21. *Thus saith the Lord, When I shall make thee a desolate city*—When I shall fulfil these predictions, and make thee what I now threaten to make thee; *like the cities that are not inhabited*—Whose walls are broken down, and whose streets are all solitary. *When I shall bring up the deep upon thee*—This may be understood either figuratively of Nebuchadnezzar's army, or literally of the sea overflowing and covering a great part of the ancient seat of the city, in consequence of the walls and outworks thereof being demolished. *And great waters shall cover thee*—Either, literally, the waters of the sea, or, metaphorically, great afflictions. *When I shall bring thee down with them that descend into the pit*—When thou shalt be brought to utter desolation, like the cities which have been long buried in ruin and oblivion. The phrase of *going down into the pit*, (by which term is often signified the grave,) is frequently made use of in Scripture, to express the destruction of a person or place. Thus our Saviour says of Capernaum, (Luke x. 15,) *Thou shalt be thrust down to hell*, or, rather, as it

of the earth, in places desolate of old, ^{A. M. 3416.} with them that go down to the pit, ^{B. C. 588.} that thou be not inhabited; and I shall set glory ^x in the land of the living;

21 ^y I will make thee ^a a terror, and thou shalt be no more: ^z though thou be sought for, yet shalt thou never be found again, saith the Lord God.

xxvii. 36; xxviii. 19.—^a Heb. *terrors*.—^y Psalm xxxvii. 36.

ought to be translated, *into the state of the dead*; that is, thou shalt become desolate, or be no longer a city. *With the people of old time*—With those who are now in entire oblivion, as those who lived in the first ages of the world now are. *And shall set thee in the low parts of the earth*—Another description of the grave, from the situation and solitude of it; *in places desolate of old*—Desolate from the beginning. *And I shall set glory in the land of the living*—That is, when I shall reinstate Judea in glory again. Judea is called *the land of the living*, (which signifies, according to the genius of the Hebrew language, *the land of happy men*,) because that the inhabitants were assured of all blessings so long as they served God faithfully. The prophet here foretells that the city of Jerusalem, at whose destruction the inhabitants of Tyre had so greatly exulted, should be again rebuilt in the same place, and even attain to a height of reputation and glory, while the city of Tyre should remain a desolation. *I will make thee a terror, and thou shalt be no more*—Thou shalt be left in the ruins of desolation, a terrible example of my vengeance. *Though thou be sought for, yet shalt thou never be found again*—A mode of expression this, which denotes an entire destruction: see notes on verses 4, 5, 14.

CHAPTER XXVII.

This chapter contains a prophetic lamentation over the ruin of Tyre; in which we have, (1.) A large account of the dignity, wealth, splendour, and power of that city, while in its glory, the vast trade which it carried on with the nations around, in the west of Asia, north of Africa, south of Europe, and the isles of the Mediterranean sea, 1-25: which is designed to make its overthrow appear the more dreadful. (2.) A prediction of its fall and ruin, to the terror and wonder of all around, 26-36.

A. M. 3416. **T**HE word of the LORD came again
B. C. 588. unto me, saying,

2 Now, thou son of man, ^a take up a lamentation for Tyrus;

^a Chap. xix. 1; xxvi. 17; xxviii. 12; xxxii. 2.

NOTES ON CHAPTER XXVII.

Verses 2-4. *Take up a lamentation for Tyrus*—This alludes to the mournful lamentations used at funerals, wherein the mourning women recounted every thing that was valuable or praiseworthy be-

3 And say unto Tyrus, ^b O thou ^{A. M. 3416.} that art situate at the entry of the ^{B. C. 588.} sea, which art ^c a merchant of the people for many isles, Thus saith the Lord God; O

^b Chap. xxviii. 2.—^c Isa. xxiii. 3.

longing to the deceased, and then lamented the loss of him; and say, *O thou that art situate at the entry of the sea*—That art a sea-port, fitted by situation for carrying on trade with many countries: see Isaiah xxiii. 1. *Thou hast said, I am of perfect*

A. M. 3416. Tyrus, thou hast said, ⁴ *I am* ¹ of perfect beauty.
B. C. 589.

4 Thy borders *are* in the ² midst of the seas, thy builders have perfected thy beauty.

5 They have made all thy *ship*-boards of fir-trees of ³ Senir: they have taken cedars from Lebanon to make masts for thee.

6 Of the oaks of Bashan have they made thine oars; ³ the ⁴ company of the Ashurites have made thy benches of ivory, brought out of ⁵ the isles of Chittim.

7 Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail; ⁶ blue and purple from the isles of Elishah was that which covered thee.

⁴ Chapter xxviii. 12.—¹ Heb. *perfect of beauty*.—² Heb. *heart*.—³ Deut. iii. 9.—³ Or, *they have made thy hatches of ivory well trodden*.—⁵ Heb. *the daughter*.—⁶ Jer. ii. 10.

beauty—Thou hast boasted that thou hast every thing to render thee complete, and that there is nothing wanting to thee. *Thy borders are in the midst of the seas*—Thy dominions are not confined to the land, but extend far into the sea; where thou commandest without control, and sailest from place to place without interruption, to bring home thy riches. *Thy builders have perfected thy beauty*—Undoubtedly such a city as Tyre, which had store of riches, was built with great magnificence and beauty; but the following verses seem to show, that these words are chiefly to be understood of the builders of their ships, wherein the chief strength and glory of the Tyrians were placed.

Verses 5-7. *They have made thy ship-boards*—The decks of thy ships; of *fir-trees of Senir*—By these are meant, the fir-trees which grew upon mount Hermon, which was anciently called *Shenir*, or *Senir*. *They have taken cedars to make masts for thee*—Though cedars have a thick, and not a lofty trunk, masts consisting of different parts may be made of different cedars duly sized, or properly shaped if of too large a size. *Of the oaks of Bashan have they made thine oars*—That they might be strong. *The company of the Ashurites*—That is, the Assyrians; *have made thy benches of ivory*—“Perhaps the seats in the cabins of the royal galleys.” Instead of the *company of the Ashurites, &c.*, Bishop Newcome (with R. Salomo, Bochart, Houbigant, and some others, using a different pointing of the Hebrew word so rendered) reads the latter part of the verse thus: *Thy benches have they made of ivory, inlaid in box from the isles of Chittim*—That is, the islands and coasts of the Mediterranean. In this sense the Chaldee understands the clause. Corsica, with which no doubt the Tyrians traded, was famous for the box-tree; and we may easily allow that the benches of some of the Tyrian ships were adorned with streaks of ivory inlaid in that kind of wood, which certainly would appear very beautiful.

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

9 The ancients of ⁵ Gebol and the wise men thereof were in thee thy ⁶ calkers: ⁷ all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They of Persia, and of Lud, and of ^b Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad with thine army were upon thy walls round about, and the Gammadims were in thy towers: they hanged their

⁵ Or, *purple and scarlet*.—⁶ 1 Kings v. 18; Psa. lxxxiii. 7.
⁶ Or, *stoppers of chinks*.—⁷ Heb. *strengtheners*.—^b Jer. xlii 9; Chap. xxx. 5; xxxviii. 5.

So Virgil would have thought, who uses such an emblem to set forth the beauty of young Ascanius:

“———Quale per artem

Inclusum buxo, aut Oricia terebintho

Lucet ebur.” *ÆN.* x. 135.

“Distinguish’d from the crowd he shines a gem

Enchased in gold, or polish’d ivory set

Amidst the meaner foil of sable jet.”—*DRYDEN.*

Fine linen with brodered work, &c., from Egypt—“Fine linen was one of the principal commodities of Egypt, and was a habit used for persons of the best quality; which shows to what an excess of vanity the Tyrians were come, to use such costly manufactures for sails to their ships. Suetonius, in his *Life of Caligula*, cap. 37, reckons this among several instances of that emperor’s extravagance, that he furnished his pleasure-boats with costly sails, and other expensive ornaments.” *Blue and purple from the isles of Elishah was that which covered thee*—“Blue and purple are elsewhere reckoned among those colours which set off the richest attire. The common clothing of the Tyrians was of these kinds, which were brought from the islands of the Ægean sea, particularly Coos, famed for purple among heathen authors. *Elishah* denotes the countries upon the coast of Greece: a part of Peloponnesus retains the name of *Elis* among the Greek writers.”—Lowth.

Verses 8-11. *The inhabitants of Zidon and Arvad were thy mariners*—So great was the opulence and pride of the Tyrians, that they hired foreigners to do the more laborious and menial employments, and would do nothing else themselves than steer the vessels, priding themselves on being the most able pilots. Of *Zidon*, see note on Isaiah xxiii. 4, and of *Arvad*, on Jer. xlix. 23. *The ancients of Gebal, &c., were thy calkers*—Thou employedst the inhabitants of Gebal for calking thy ships, as being remarkably skilful in that trade. Concerning *Gebal*, which

A. M. 3416. shields upon thy walls round about ;
B. C. 588. they have made ⁱ thy beauty perfect.

12 ^k Tarshish was thy merchant by reason of the multitude of all *kind of* riches ; with silver, iron, tin, and lead, they traded in thy fairs.

13 ^l Javan, Tubal, and Meshech, they were thy merchants : they traded ^m the persons of men and vessels of brass in thy ⁸ market.

14 They of the house of ⁿ Togarmah traded in thy fairs with horses, and horsemen, and mules.

15 The men of ^o Dedan were thy merchants ;

ⁱ Verse 3.—^k Gen. x. 4 ; 2 Chron. xx. 36.—^l Gen. x. 2.
^m Rev. xviii. 13.—ⁿ Or, merchandise.—^o Gen. x. 3 ; Chap. xxxviii. 6.—^p Gen. x. 7.

was a province of Phenicia, see note on Psa. lxxxiii. 7. *All the ships of the sea were in thee*—Ships from all parts came to trade with thee. *They of Persia, &c., were in thine army*—Thy citizens being all given to trading, thou madest use of foreign soldiers for thine army, when thy city was besieged. Bochart thinks that *Lud* denotes African Ethiopia ; but Michaelis places this people westward in Africa. Both think *Lud* an Egyptian colony. The former, by *Phut*, understands the African Nomades : see Nah. iii. 9. *They hanged the shield and helmet in thee*—In thy garrisons, which were kept in time of peace. *The men of Arvad, &c., were upon thy walls*—They defended thy walls, when they were assaulted by the king of Babylon's army. *And the Gammadims were in thy towers*—It is very uncertain what people are here meant by this name. Mr. Fuller and Bishop Newcome think it probable they were a people of Phenicia. The Hebrew word is derived from one which signifies *to be contracted, narrowed, &c.*, and Parkhurst is of opinion that these people were the inhabitants of the country about Tripoli in Syria, formerly called the *Αγκών*, or *Elbow*, of Phenicia, from its being narrowed, and projecting into the sea in that form. Ludolphus conjectures they were Africans ; the Chaldee paraphrase takes them to be Cappadocians. Dr. Spencer denominates them, “*Parvula simulacra, plerumque cubitalia, in domibus aut turribus ethnicorum in earum tutelam, aut præsidium, collocata*,” *Little images, generally a cubit in length, placed upon the houses, or towers of the heathen, for their protection, or defence.*

Verses 12–15. *Tarshish was thy merchant*—Trafficked with thee. Of *Tarshish*, see note on Isaiah ii. 16, and xxiii. 1. *Javan, Tubal, and Meshech*—By *Javan* is to be understood Greece, in which sense Alexander is styled king of Javan, or Greece, Dan. viii. 21. So the LXX. translate it here, and in that place of Daniel. And all Greece, except Peloponnesus, was anciently called Ionia. *Tubal and Meshech* are names usually joined together in Scripture. Two of Japhet's sons are so called, Gen. x. 2. Bochart and Bishop Newcome, with others, suppose

many isles were the merchandise of A. M. 3416.
thy hand : they brought thee for a B. C. 588.
present, horns of ivory and ebony.

16 Syria was thy merchant by reason of the multitude of ⁹ the wares of thy making : they occupied in thy fairs with emeralds, purple, and brodered work, and fine linen, and coral, and ¹⁰ agate.

17 Judah, and the land of Israel, they were thy merchants : they traded in thy market ^p wheat of ^q Minneth and Pannag, and honey, and oil, and ^r balm.¹¹

18 Damascus was thy merchant in the mul-

⁹ Heb. *thy works*.—¹⁰ Heb. *chrysoprase*.—^p 1 Kings v. 9, 11 ; Ezra iii. 7 ; Acts xii. 20.—^q Judg. xi. 33.—^r Jer. viii. 22.—¹¹ Or, *rosin*.

them to be the people afterward called Tibareni and Moschi, who are generally mentioned together, and were situated near the Euxine sea. *They traded the persons of men*—In buying and selling slaves in the markets. Bochart observes, that Pontus, to which the Tibareni extended themselves, was remarkable for slaves, and that the Grecian slaves were the most valuable of any. *And vessels of brass in thy market*—The Hebrew word נְחֹשֶׁת here, generally translated *brass*, likewise signifies *steel*, and is so rendered by our interpreters, Psa. xviii. 34. And we may very well understand it so here ; for the Chalybes, a people so called from their steel manufactures, lived in the neighbourhood of the Tibareni and Moschi, for which reason *steel* is called the *northern iron*, Jer. xv. 12. By *Togarmah*, Bochart supposes Cappadocia is meant. Michaelis, however, prefers Armenia, which abounded in horses, and among the inhabitants of which a tradition prevailed, that they were descended from Thorgom. By *Dedan*, the above-mentioned critics, with Bishop Newcome, understand a city in the Persian gulf, now called *Daden*. To this place the inhabitants of the eastern isles, or sea-coasts, brought their wares. *Many isles were, or rather, had, the merchandise of thy hand*—That is, many isles took thy manufactures, or bought commodities of thee ; and, by way of return for them, brought thee in ivory, and other rarities from India, whither they traded. *They brought these by way of present*, says our translation ; but it was rather by way of *price, or return*, for the commodities exported, and so it is rendered in some versions.

Verses 16–20. *Syria was thy merchant, &c.*—From what is said here, we may conclude that the inhabitants of Tyre were exceedingly industrious, skilful in arts, and politic ; for here almost all nations are described as bringing their respective commodities to Tyre, to give in exchange for the wares or manufactures of that place ; which shows to what a vast height they carried their manufactures, and what immense profits they must have gained, since, it seems, they were able to purchase all kinds of precious stones, and the richest commodities of the

A. M. 3416. titude of the wares of thy making, B. C. 588. for the multitude of all riches; in the wine of Helbon, and white wool.

19 Dan also and Javan, ¹² going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 * Dedan was thy merchant in ¹³ precious clothes for chariots.

21 Arabia, and all the princes of * Kedar, ¹⁴ they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

22 The merchants of * Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

¹² Or, Meuzal. — * Gen. xxv. 3. — ¹³ Heb. clothes of freedom. — * Gen. xxv. 13; Isaiah lx. 7. — ¹⁴ Heb. they were the merchants of thy hand. — * Gen. x. 7; 1 Kings x. 1, 2; Psa. lxxii. 10, 15;

world, with their own manufactures. *Judah and Israel were thy merchants*—Both the kingdom of the two tribes, and that of the ten. *They traded in thy market wheat of Minnith*—Minnith was a place belonging to the Ammonites, Judg. xi. 33, and was noted for excellent wheat, great quantities of which the Jews brought to Tyre, the Tyrians having none of their own growth, but being supplied therewith by the Jews and Israelites, from the growth of their own or the neighbouring countries: see 1 Kings v. 9–11; Ezra iii. 7; Acts xii. 20. *And Pannag*—This is a word not elsewhere to be found, supposed by some to be the name of a place; by others, more probably, taken for some rich ointment, or gum. The Vulgate translates it *balsam*. *In the vine of Helbon*—Helbon is supposed to be that part of Syria which is called Chalybonitis by Ptolemy; and *white wool*—Bochart understands this to be wool of a bright purple colour. The LXX. and Chaldee render it, *wool from Miletus*, a place famous for that commodity. *Dan also, &c.*—Grotius thinks that *Dan* in the kingdom of Israel can scarcely be meant here; and finds that a city called Dana is placed by Ptolemy in the island of Ceylon. *Dedan, &c., in precious clothes for chariots*—Either these were rich coverings which were flung over the horses when harnessed to chariots, or else coverings for the seats of the chariots.

Verses 21–24. *Arabia, &c., occupied with thee*—Hebrew, *ידן כחור*, were the merchants of thy hand; that is, they took off thy manufactures (see verse 15) in exchange for cattle, in which their substance chiefly consisted. Of *Kedar* and its flocks, see notes on Isa. xxi. 16, 17, and lx. 7. *The merchants of Sheba and Raamah*—These were people of Arabia Felix, dwelling near the Persian gulf. They traded in the rich products of their own country, namely, spices, precious stones, and gold, in which it abounded: see note on 1 Kings x. 1, 10. *Haran, and Canneh, and Eden*—By *Haran* here, it seems, the place is meant where Abraham dwelt when he

23 * Haran, and Canneh, and Eden, A. M. 3416. the merchants of * Sheba, Asshur, B. C. 588. and Chilmad, were thy merchants.

24 These were thy merchants in ¹⁵ all sorts of things, in blue ¹⁶ clothes, and brodered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

25 * The ships of Tarshish did sing of thee in thy market; and thou wast replenished, and made very glorious * in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: ^b the east wind hath broken thee in the ¹⁷ midst of the seas.

Isa. lx. 6. — * Gen. xi. 31; 2 Kings xix. 12. — * Gen. xxv. 3. — ¹⁵ Or, excellent things. — ¹⁶ Heb. foldings. — * Psa. xlviii. 7; Isa. ii. 16; xxiii. 14. — * Ver. 4. — ^b Psa. xlviii. 7. — ¹⁷ Heb. heart.

came out of Ur of the Chaldees, (see Gen. xi. 31,) called *Charra* by the Romans, and noted for the defeat of Crassus. *Canneh* some suppose to be the same place that is called *Calneh*, Amos vi. 2, or *Calno*, Isa. x. 9, a city near the Euphrates. Others take it for Ctesiphon, a noted city situate upon the river Tigris. *Eden* is joined with *Haran*, 2 Kings xix. 12, as it is here. *The merchants of Sheba*—There were two Shebas, as there were two Dedans; one descended from Raamah, (Gen. x. 7,) the other from Jokshan, Abraham's son, Gen. xxv. 3. As the 22d verse is explained of the former, so the latter may be understood here: they were both in Arabia. *And Chilmad*—Both the Chaldee and LXX. explain this by *Carmania*. *In chests of rich apparel, &c.*—The rich apparel here spoken of was carefully packed up in chests of cedar, to give these clothes a fine scent, and preserve them from putrefaction.

Verse 25. *The ships of Tarshish did sing of thee, &c.*—Ships of Tarshish signify sometimes in Scripture any trading or merchant ships; and in this general sense the expression seems to be used here: the prophet, having already reckoned up the principal countries which traded with Tyre, now adds, in comprehensive terms, that all merchants, or traders, sung or spake great things of her riches: see note on Isa. ii. 16. *In the midst of the seas*—Through all the islands of the sea, the sea-coasts, and from one part to another.

Verse 26. *Thy rowers have brought thee into great waters*—The prophet here begins to change the subject, and now, in metaphorical language, speaks of the danger into which the rulers and statesmen of Tyre had brought her by their pride and ill-concerted measures. He compares her to a ship, impelled by its own rowers into a very tempestuous sea, by which is meant their war with the Chaldeans. See a similar comparison Isa. xxxiii. 23. Great troubles are frequently signified by great waters. *The east wind hath broken thee*—By this is signified the Chaldean army coming from the east:

A. M. 3416. 27 Thy ° riches, and thy fairs, thy B. C. 588. merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, ¹⁸ and in all thy company which is in the midst of thee, shall fall into the ¹⁹ midst of the seas, in the day of thy ruin.

28 The ²⁰ suburbs ^a shall shake at the sound of the cry of thy pilots.

29 And ° all that handle the oar, the mariners, and all the pilots of the sea, shall come down from their ships, they shall stand upon the land ;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall ^c cast up dust upon their heads, they ^e shall wallow themselves in the ashes :

31 And they shall ^b make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart and bitter wailing.

^c Prov. xi. 4 ; Verse 34 ; Rev. xviii. 9. — ¹⁸ Or, even with all. ¹⁹ Heb. heart. — ²⁰ Or, waves. — ^a Chap. xxvi. 15, 18. — ^e Rev. xviii. 17. — ^f Job ii. 12 ; Rev. xviii. 19. — ^g Esther iv. 1, 3 ; Jer. vi. 26. — ^h Jer. xvi. 6 ; xlvii. 5 ; Mic. i. 16.

as if he had said, As the violence of the east wind occasions many shipwrecks in the sea, so the army of thy enemies, coming upon thee, shall ruin thy strength and glory, and leave thee like a wreck cast upon the shore. "This is a proper allegory," says Bishop Warburton, "with only one real sense; and it is managed by the prophet with that brevity and expedition which a proper allegory demands, when used in the place of a metaphor." Grotius refers to Horace, lib. i. ode 14, as an allegory very similar to this of the prophet.

Verses 27-32. *Thy riches, &c., and all thy company, shall fall into the midst of the seas*—Shall be as utterly ruined and destroyed as if they were sunk in the sea by a shipwreck. Or, this may signify their falling in a sea-fight. *The suburbs shall shake, &c.*—The cry of thy wounded seamen shall make the inhabitants of the suburbs shake for fear: See chap. xxvi. 15. *The mariners, &c., shall come down from their ships*—Seafaring men, finding no encouragement to follow their employment, now thy traffic is destroyed, shall lay aside their trade, and mourn over thee. *They shall stand upon the land*—Bishop Newcome reads, *upon the shore*, understanding it of "the shore of the adjoining island, from which they viewed the conflagration of their city." St. Jerome tells us, from the ancient histories of the Assyrians, that when the safety of the city was despaired of, great numbers of Tyrians secured themselves and their riches in their ships. See notes on Isa. xxiii. 1, 12. *And shall cause their voice to be heard against thee*—Or rather, over thee, as the LXX. and Vulgate translate it. *And shall cry bitterly*—For the common ruin, and their own

32 And in their wailing they shall A. M. 3416. take up a lamentation for thee, and B. C. 588. lament over thee, saying, ^k What city is like Tyrus, like the destroyed in the midst of the sea ?

33 ¹ When thy wares went forth out of the seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise.

34 In the time when ^m thou shalt be broken by the seas in the depths of the waters, ⁿ thy merchandise and all thy company in the midst of thee shall fall.

35 ° All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance.

36 The merchants among the people ^p shall hiss at thee; ^q thou shalt be ²¹ a terror, and ²² never shalt be any more.

¹ Chapter xxvi. 17 ; Verse 2. — ^k Rev. xviii. 18. — ^l Rev. xviii. 19. — ^m Chap. xxvi. 19. — ⁿ Verse 27. — ^o Chap. xxvi. 15, 16. — ^p Jer. xviii. 16. — ^q Chap. xxvi. 21. — ²¹ Heb. terrors. — ²² Heb. shall not be for ever.

share in it. *And shall cast up dust upon their heads*—Shall use expressions of the deepest mourning and lamentation. *They shall wallow themselves in ashes*—As having bid a final farewell to all ease and comfort. *They shall make themselves utterly bald for thee*—Another expression of public sorrow. *And—They, who used to wear fine linen; shall gird them with sackcloth*—According to the custom of great mourners. *And shall weep for bitterness of heart*—Instead of singing, as formerly, their merry songs. *And in their wailing they shall take up a lamentation for thee*—The words allude to the public lamentations made at funerals. See note on Jer. ix. 17, 18. *Saying, What city is like Tyrus*—Did ever any city come down from such a height of prosperity to such depth of adversity? *Like the destroyed in the midst of the sea*—Alas! what was once her safeguard, and the source of her wealth, is now her grave.

Verses 33-36. *When thy wares, &c.*—When thy wares or manufactures were transported through the seas to every part, *thou filledst many people*—Didst supply the wants, or minister to the luxuries and pleasures, of many nations. Time was when thy wares, those of thy own making, and those that passed through thy hands, were exported to all parts of the world; then thou filledst many people, and didst enrich the kings of the earth and their kingdoms. *But in the time when thou shalt be broken*—As a ship that is wrecked at sea; *thy merchandise and all thy company shall fall*—They that used to be enriched by thee, shall be ruined with thee, as is usual in trade. *All the inhabitants of the isles shall be astonished*—Wondering greatly

that ever such a change should be effected, that Tyre should fall. *And their kings shall be sore afraid*—Sensible how much less able they are to resist the conqueror and defend themselves than thou wast, and not knowing whom he will next attack. *They shall be troubled in their countenance*—They shall not be able to conceal the discomposure of their minds, but will show it evidently in their countenances. *The merchants among the people shall hiss at thee*—By way of insult and derision; as men are apt to despise those in adversity, whom they courted and respected in prosperity. The Chaldee Paraphrase renders it, *They shall be astonished*; and this sense agrees better with the lamentations of the seafaring men, mentioned in the foregoing verses.

The following reflections by Bishop Newton, on the fall of Tyre, are peculiarly worthy of the reader's attention: "Such hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing: it pass-

ed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp to Amsterdam and London, the English rivalling the Dutch, as the French are now rivalling both. It behooves those who are in possession of it, to take the greatest care that they do not lose it. Liberty is a friend to that, as that is a friend to liberty. But the greatest enemy to both is licentiousness, which tramples upon all law and lawful authority, encourages riots and tumults, promotes drunkenness and debauchery, sticks at nothing to supply its extravagance, practises every art of illicit gain, ruins credit, ruins trade, and will in the end ruin liberty itself. Neither kingdoms nor commonwealths, neither public companies nor private persons, can long carry on a beneficial, flourishing trade without virtue, and what virtue teacheth, sobriety, industry, frugality, modesty, honesty, punctuality, humanity, charity, the love of our country, and the fear of God. The prophets will inform us how the Tyrians lost it; and the like causes will always produce the like effects."

CHAPTER XXVIII.

In this chapter we have, (1.) A prediction of singular disgrace and ruin to the king of Tyrus, by the Chaldeans, to punish his singular pride and high conceit of his own wisdom, dignity, and wealth, 1-10. (2.) A lamentation over him, thus astonishingly fallen from his grandeur, 11-19. (3.) A prediction of ruin to Zidon, a neighbouring city of Tyrus, and from which she had originated, 20-23. (4.) A promise of the restoration and safety of Israel, after the captivity in Babylon and present dispersion, notwithstanding the insults and abuse which they had suffered from their neighbours in the day of their distress, 24-26.

A. M. 3416. B. C. 588. **T**HE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord God; Because thy heart is lifted up, and ^a thou hast said, I am a God, I sit in the seat of God, ^b in the ¹ midst of the seas; ^c yet thou art a man, and not God, though thou set thy heart as the heart of God:

^a Verse 9.—^b Chap. xxvii. 3, 4.—¹ Heb. heart.—^c Isaiah xxxi. 3.—^d Zech. ix. 2.

NOTES ON CHAPTER XXVIII.

Verse 2. *Say to the prince of Tyrus*—The name of this prince was Ithobalus, according to the Phenician annals. *Because thy heart is lifted up*—In pride and self-conceit; and thou hast said—Namely, in thy heart; *I am a god*—I am like a god. *I sit in the seat of God*—Inaccessible by mortals. *In the midst of the seas*—As God is safe from all injury in his throne in heaven, so am I as safe; for the sea secures me. These words express an insolent boast of self-sufficiency, as if he had said, I fear no man, nor stand in need of any: I am seated in a place of impregnable strength: the sea defends me, so that no enemy can assault me. And they represent the excessive pride and carnal security of this prince,

3 Behold, ^d thou art wiser than Daniel; there is no secret that they can hide from thee: A. M. 3416 B. C. 588.

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 ² By ^e thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches:

^a Hebrew, by the greatness of thy wisdom.—^e Psalm lxii. 10; Zech. ix. 3.

who trusted in his own strength, and forgot his dependence upon God. The same crime was in like manner punished in the king of Egypt, chap. xxix. 3, and afterward in Nebuchadnezzar himself, Dan. iv. 30, 31. *Yet thou art man, and not God*—Subject to all the infirmities, casualties, sorrows, and distresses that attend human nature, and to all the changes of human affairs, and hast not any of that innate, invincible power, and of that immutability of condition, which is in God. *Though thou hast set thy heart as the heart of God*—Hast entertained thoughts which become none but God.

Verses 3-8. *Behold, thou art wiser than Daniel*—In thy own conceit. The fame of Daniel's wisdom was quickly spread over Chaldea, upon his

A. M. 3416. 6 Therefore thus saith the Lord
B. C. 588. GOD; Because thou hast set thy heart
as the heart of God;

7 Behold, therefore I will bring strangers upon thee, ^fthe terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are slain* in the midst of the seas.

9 Wilt thou yet ^gsay before him that slayeth thee, I *am* God? but thou *shalt be* a man,

^f Chapter xxx. 11; xxxi. 12; xxxii. 12.—^g Verse 2.—^h Or, woundeth.

being advanced to several posts of honour and dignity by Nebuchadnezzar. See Dan. ii. 8. So here the prophet in an ironical manner upbraids the vain boasts which the prince of Tyre made of his wisdom, and the policy of those about him, as if it exceeded the endowments of Daniel. The Phenicians, of whom the Tyrians were a colony, (see note on Isa. xxiii. 12,) valued themselves for their wisdom and ingenuity, as being inventors of navigation, letters, and sciences. Compare Zech. ix. 2. *With thy wisdom, &c., thou hast gotten thee riches*—Thy skill in navigation and trade has increased thy wealth. *Behold, I will bring upon thee the terrible of the nations*—The Babylonians, who by their conquests have made themselves terrible to all the nations round about them. *They shall draw their swords against the beauty of thy wisdom*—They shall deface and destroy all the beautiful edifices which thou hast erected with admirable art, and every thing which thou valuest as ornamental or useful, beauteous or magnificent, even all the glory of thy kingdom. *They shall defile thy brightness*—They shall render thy kingdom, which is now flourishing and glorious, weak and contemptible. *Thou shalt die the deaths, &c.*—Thou shalt die the death of those who perished in the flood. The expression *deaths*, in the plural, intimates a still further punishment, even after the death of the body; such as that impious race experienced, and such as this haughty prince had well deserved by his mad pride and blasphemous impiety. And therefore with the same emphasis the prophet tells us, verse 10, *Thou shalt die the deaths*, the double death, of the *uncircumcised*; that is, of unbelievers and enemies to God. For circumcision being the rite which distinguished God's chosen people from the heathen, *uncircumcised* is equivalent in sense to wicked or profane. So the Chaldee Paraphrase renders it here. "This is not the only place in this prophecy where the destruction by the deluge is alluded to: for this, and the fall of angels, being two of the greatest events that ever happened, and the most remarkable of God's judgments, it was very natural for the prophets to recur to them, when they would raise their style in the description of the fall of

and no God, in the hand of him A. M. 3416.
that ³slayeth thee. B. C. 588.

10 Thou shalt die the deaths of ^bthe uncircumcised by the hand of strangers: for I have spoken *it*, saith the Lord God.

11 ¶ Moreover the word of the LORD came unto me, saying,

12 Son of man, ⁱtake up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; ^kThou sealest up the sum, full of wisdom, and perfect in beauty.

^b Chapter xxxi. 18; xxxii. 19, 21, 25, 27.—ⁱ Chapter xxvii. 2.
^k Chap. xxvii. 3; Verse 3.

empires and tyrants. See chap. xxvi. 19, 20, and xxvii. 26, 32, 34. As the style of this prophet is wonderfully adapted to the subject whereof he treats, so he compares the destruction of this famous maritime city to a vessel shipwrecked in the sea, and so sends its inhabitants to the *people of old times*, as he calls them, who were swallowed up in the universal deluge. Their prince he compares to the prince of the rebel angels, whose pride had given him such a dreadful fall." See Peters on Job, p. 373, and notes on verse 14.

Verse 9. *Wilt thou yet say—Or, Wilt thou then say, before him that slayeth thee, I am God*—Nothing can be more finely expressed than this: the prince of Tyrus thought himself, as a god, as invincible, as secure from all harm; God therefore, by his prophet, asks him here if he would have these proud thoughts, if he would think of himself as a god, when he found himself in his enemy's power, just going to be slain. The question is most sharp and cutting: it sets the folly of his insolent pride in the strongest light; for surely he could not boast of being a god, when he was to fall by the sword of a man; and whatever proud thoughts he now entertained of himself, they certainly would be changed when he saw the sword of his enemy lifted up to slay him. So Plutarch tells us of Alexander, that "he vainly affected to be thought Jupiter's son, and next in honour to Bacchus and Hercules: yet when he saw the blood run out of a wound he had received, which at the same time gave him much pain, he confessed that was not such blood as Homer said issued from the immortal gods."—Lib. 2, *De Alexandri fortuna*. This whole chapter, as well as the foregoing one, is exceedingly fine, both as to the style and composition.

Verses 12, 13. *Take up a lamentation upon the king of Tyrus*—See chap. xxvii. 32. *Thou sealest up the sum, full of wisdom, &c.*—In thine own opinion thou art the perfect pattern of wisdom and all other excellences; thou possessest them in full measure, they are thine by an unalienable tenure, sealed up safely among thy treasures. The LXX. render this, *Συ αποσφραγισμα ομοιωσεις, και στεφανος καλως*, *Thou art the seal of likeness, and crown of*

A. M. 3416.
B. C. 598.

13 Thou hast been in ¹Eden the garden of God: every precious stone was thy covering, the ⁴sardius, topaz, and the diamond, the ⁵beryl, the onyx, and the jasper, the sapphire, the ⁶emerald, and the carbuncle, and gold: the workmanship of ^mthy tabrets and of thy pipes, was prepared in thee in the day that thou wast created.

¹ Chapter xxxi. 8, 9.—⁴ Or, ruby.—⁵ Or, chrysolite.—⁶ Or, chrysoprase.

beauty. To the same purpose the Vulgate, *Tu signaculum similitudinis, plenus sapientia, perfectus decore*: that is, says Lowth, "Thou art the image of God, an exact impression taken from that great copy. For the following verse shows that the expression alludes to Adam, when he was first created, and came pure out of the hands of his Maker; full of wisdom, and perfect in beauty." *Thou hast been in Eden*—"As thy situation was pleasant, so wast thou plentifully supplied with every thing which could contribute to make thy life pleasant and happy. The state of paradise, in common speech, denotes a condition every way complete and happy. See Isa. li. 3. The expression, as well as the whole context, alludes to the complete happiness which Adam enjoyed in paradise, before his apostasy and fall." *Every precious stone was thy covering*—Not only was thy crown adorned with the choicest jewels, but thou wast arrayed with royal robes, enriched with gold and precious stones of all sorts. There is probably an allusion here to the precious stones which were placed in the high-priest's breast-plate, as the next verse alludes to the cherubim over the mercy-seat. Accordingly the LXX. enlarge the number of the stones here mentioned from nine to twelve, and place them in the same order in which they are ranked Exod. xxviii. 17, &c. *The workmanship of thy tabrets, &c., was prepared in thee*—Or, *for thee, in the day thou wast created*—The highest expressions of joy, such as are the sounding of all sorts of musical instruments, ushered thee into the world, according to the usual practice at the birth of great princes; and ever since thou hast been brought up in the choicest delicacies which a royal palace or a luxurious city could furnish.

Verses 14, 15. *Thou art the anointed cherub that covereth*—The prophet here alludes to the cherubim in the temple of Solomon, which were a part of the ark, being made of beaten gold, and therefore were with it anointed, and were very large, and covered the mercy-seat with their wings. The prince of Tyrus is here compared to one of these, on account of the high power which he bore among men, and his covering or protecting his people by that power. St. Jerome translates the expression, *The extended cherub that covereth*: that is, whose wings are stretched out to cover, &c., reading כרשך, extended, instead of כרשך, anointed. And I have set thee so

—It was I myself that determined that thou shouldst

A. M. 3416.
B. C. 588.

14 Thou art the anointed ⁿcherub that covereth; and I have set thee ^oso: thou wast upon ^othe holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

15 Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

^m Chap. xxvi. 13.—ⁿ Exod. xxv. 20; Verse 16.—^o Chapter xx. 40.

be so great a king, and have a vast power to defend and protect thy people. But this prince, like too many of mankind, was insensible of the hand which raised him, and did not consider to whom he owed his power and glory. *Thou wast upon the holy mountain of God*—The image of the cherub is pursued. "Such was thy eminent distinction, that thou wast, as it were, placed in the temple of God on his holy mountain." Or, thou wast placed in as secure a situation as if thou hadst been fixed on the holy mountain where the temple of God stands. *Thou hast walked, &c., in the midst of the stones of fire*—Thou hast, as it were, been placed among the twelve precious stones on the breast-plate of the high-priest. Or this obscure sentence may signify that this prince's palace and his attendants were very richly adorned with precious stones, which shone with a burning brightness, like fire. Lowth thinks "the words allude to the high advancement of Satan in heaven before his fall, where he was placed in one of the highest orders of angels, such as were nearest in attending upon the Divine Majesty." *Thou wast perfect in thy ways, till iniquity was found in thee*—"An exact description of the evangelical purity in which the devil was created, and in which he continued till, being lifted up with pride, he fell from his first estate." "Whoever compares this place in Ezekiel with the parallel place in Isa. xiv. 12, &c., where the downfall of the king of Babylon is foretold in the same prophetic language, will soon perceive that they throw a reciprocal light upon each other, and that the fall of angels is alluded to in both. The beauty and propriety of these allusions of the prophets will appear with greater lustre when it is considered that the host of heaven were the objects of the heathen idolatry; both the visible and invisible host, as well the angels as the lights of heaven; for the superstition seems to have been originally the same, as the worship of the heavenly bodies terminated in the worship of those angels, or intelligences, who were believed to animate and conduct them: and hence we see a reason why the angels were called stars, and morning-stars, in Scripture: as in Job xxxviii. 7, and so here, the covering cherub is the same with Lucifer, the son of the morning, in Isaiah. Thus, while the prophets describe the overthrow of an idolatrous prince or state by a fallen angel, or a falling star, they only make their gods to tumble with them: see *Dissertation on Job*, p. 374.

A. M. 3416. 16 By the multitude of thy mer-
B. C. 588. chandise they have filled the midst
of thee with violence, and thou hast sinned:
therefore I will cast thee as profane out of the
mountain of God: and I will destroy thee, ^p O
covering cherub, from the midst of the stones
of fire.

17 ^a Thy heart was lifted up because of thy
beauty, thou hast corrupted thy wisdom by
reason of thy brightness: I will cast thee to the
ground, I will lay thee before kings, that they
may behold thee.

18 Thou hast defiled thy sanctuaries by the
multitude of thine iniquities, by the iniquity of
thy traffic; therefore will I bring forth a fire
from the midst of thee, it shall devour thee,
and I will bring thee to ashes upon the
earth in the sight of all them that behold
thee.

^p Verse 14.—^a Verses 2, 5.—^r Chap. xxvi. 21; xxvii. 36.
⁷ Heb. *terrors*.—^r Chapter vi. 2; xxv. 2; xxix. 2.—^r Isaiah
xxiii. 4, 12; Jer. xxv. 22; xxvii. 3; Chap. xxxii. 30.

Verses 16, 17. *By the multitude of thy merchandise, &c.*—The riches which thy great trade has produced have but increased thy love of gain more and more, and induced thee to commit acts of violence, fraud, and extortion, to make further additions to thy power and riches; *therefore I will cast thee out of the mountain of God*—I will cast thee down to contempt from that supereminent degree of power and glory to which I had raised thee, and from the exalted station of governing others, and being able to afford them protection, and from all thy great pomp and magnificence. *Thy heart was lifted up because of thy beauty*—Thou becamest vain and insolent on account of thy power, riches, and magnificence. Here the root of this prince's ruin is pointed out to us. His power and riches produced pride and insolence in him, and those every evil way. His grandeur blinded him, so that he did not see his true happiness, nor the right way of pursuing it, but wandered in ways which led to ruin. *I will lay thee before kings, that they may behold thee*—I will make thee a spectacle to other princes, expose thee as a miserable object before their eyes, that thou mayest be an example to them to deter them from the like pride and practices.

Verses 18, 19. *Thou hast defiled thy sanctuaries*—Thy throne, palace, judgment-seats. The word מקדש, generally rendered *sanctuary*, sometimes signifies a *palace*, in which sense it probably ought to be taken Amos vii. 13, where our translation renders it *the king's chapel*. Thus Bishop Patrick understands it, Exod. xxv. 8, where our version reads, *Let them make me a sanctuary*; God commanding that he should be served and attended upon in the tabernacle, as a king in his court or palace. The cherubim were his throne, the ark his footstool, the

19 All they that know thee among ^{A. M. 3416.}
the people shall be astonished at thee: ^{B. C. 588.}
^r thou shalt be ⁷ a terror, and never *shalt* thou
be any more.

20 ¶ Again the word of the LORD came unto
me, saying,

21 Son of man, ^a set thy face ^t against Zidon,
and prophesy against it.

22 And say, Thus saith the Lord God; ^a Be-
hold, I *am* against thee, O Zidon; and I will
be glorified in the midst of thee: and ^a they
shall know that I *am* the LORD, when I shall
have executed judgments in her, and shall be
^r sanctified in her.

23 ^a For I will send into her pestilence, and
blood into her streets; and the wounded shall
be judged in the midst of her by the sword upon
her on every side; and they shall know that I
am the LORD.

^a Exodus xiv. 4, 17; Chapter xxxix. 13.—^r Psalm ix.
16.—^r Chapter xx. 41; xxxvi. 23; Verse 25.—^r Chapter
xxxviii. 22.

altar his table, (and therefore called by that name, chap. xli. 22; Mal. i. 7,) the priests his attendants, and the show-bread and sacrifices his provisions. The king of Tyre had filled his palace and courts of judicature, and the Tyrians their stately buildings, with iniquity and injustice, and therefore God was determined utterly to destroy them by the Chaldeans. *I will bring fire from the midst of thee*—Punishment shall follow thy crimes, and thy own ways shall bring it upon thee: thy destruction shall proceed from thyself. *I will bring thee to ashes upon the earth*—I will bring thee to dust. Thou shalt be made no more account of than ashes spread on the ground. *All that know thee shall be astonished*—So low a fall from such a height of glory will astonish all who ever saw thy former magnificence.

Verses 21–23. *Set thy face against Zidon*—Direct thy face and thy speech toward Zidon, and foretel its destruction by the king of Babylon. Tyre and Zidon were neighbouring cities, and generally partakers of the same prosperity or adversity. We have, indeed, no history that informs us of the particulars of what befell Zidon; but it is likely that it sent help to the Tyrians, and so (Nebuchadnezzar proving victorious) suffered with them, and was reduced first under the power of the Chaldeans, and afterward of the Persians. *Say, Behold, I am against thee, O Zidon*—Provoked by thy sins, I am an adversary to thee, and am determined to punish thee. *I will be glorified in the midst of thee*—I will make my power and justice known by the judgments I will execute upon thee. In the same sense God saith, Exod. xiv. 17, *I will get me honour upon Pharaoh. And will be sanctified in her*—And will get myself reverence, fear, and praise, by the punishment I will bring upon her. God is said to be sanctified in those

A. M. 3416. 24 ¶ And there shall be no more
B. C. 588. ^a a pricking brier unto the house of
Israel, nor *any* grieving thorn of all *that are*
round about them that despised them; and they
shall know that I *am* the Lord God.

25 Thus saith the Lord God; When I shall
have ^b gathered the house of Israel from the
people among whom they are scattered, and
shall be ^c sanctified in them in the sight of the

^a Num. xxxiii. 55; Josh. xxiii. 13.—^b Isaiah xi. 12; Chap.
xi. 17; xx. 41; xxxiv. 13; xxxvii. 21.—^c Verse 22.

for whose preservation or destruction he exerts his
power in a remarkable manner, so as to get glory to
himself. *For I will send her pestilence and blood*
—The pestilence, which often accompanies long
sieges, shall destroy her inhabitants. *And the*
wounded shall be judged, &c., by the sword—That is,
the wounded shall fall in the midst of her by the
sword, and meet with their deserved punishment
from it.

Verses 24-26. *There shall be no more a pricking*
brier—There shall no more be any nation that shall
injure, and be a vexation to the house of Israel; for
all their troublesome neighbours, who had been as
so many thorns in their sides, shall be destroyed or
repressed, and in consequence thereof they shall
dwell quietly and securely in their own land. This
promise was in part fulfilled after their return from
their captivity in Babylon; but the following verse
shows that it chiefly relates to the general restoration
of the Jews, when all the enemies of God's church and
truth shall be vanquished and subdued, often denoted
in the prophetic writings by the name of Edom,
Moab, and other neighbouring nations, who, upon

heathen, then shall they dwell in A. M. 3416
their land that I have given to my B. C. 588.
servant Jacob.

26 And they shall ^d dwell ^e safe therein, and
shall ^f build houses, and ^g plant vineyards; yea,
they shall dwell with confidence, when I have
executed judgments upon all those that ^h de-
spise them round about them; and they shall
know that I *am* the LORD their God.

^d Jer. xxxiii. 6; Ch. xxxvi. 28.—^e Or, *with confidence*.—^f Isa.
lxv. 21; Amos ix. 14.—^g Jer. xxxi. 5.—^h Or, *spoil*.

all occasions, were wont to show their spite and ill-
will against God's ancient people. *When I shall*
have gathered the house of Israel, &c.—This seems
to be a plain prophecy of the restoration of the Jews
to their own land, as will appear to any one who will
compare the words with the parallel texts referred to
in the margin; and the rules laid down concerning
the division of the land among the twelve tribes
(chap. xlvii., xlviii.) do very much favour this inter-
pretation: see note on Isa. xi. 12. *And shall be*
sanctified in them—See on verse 22. *And they shall*
dwell safely therein—In comparison of what they
have done formerly: they shall have peace, and
freedom from the annoyance of enemies. *And shall*
build houses, and plant vineyards—Building and
planting are commonly joined together. *When I*
shall have executed judgments—The prophets com-
monly conclude their threatenings against infidels
with gracious promises to God's people, implying
that he will not make an utter destruction of
them, as of other people, but preserve a remnant,
to whom he may fulfil his promises made to their
fathers.

CHAPTER XXIX.

In this and the three following chapters is foretold the conquest of Egypt by Nebuchadnezzar. This was a denunciation of the same judgment upon Egypt which was foretold by Jeremiah, chap. xli. 13, &c. In this chapter we have, (1.) A prediction of the destruction of Pharaoh, for his treacherous dealing with Israel, 1-7. (2.) A prediction of the desolation of Egypt, 8-12. (3.) A promise of the restoration thereof in part, 13-16. (4.) A prediction of Nebuchadnezzar's possessing it, 17-20. (5.) A promise of mercy to Israel, 21.

A. M. 3416. **I**N the tenth year, in the tenth month,
B. C. 588. in the twelfth day of the month,

the word of the LORD came unto me, A. M. 3416.
saying, B. C. 588.

NOTES ON CHAPTER XXIX.

Verse 1. *In the tenth year, &c.*—The prophecies
of Ezekiel, in regard to foreign nations, are not
placed according to the order of time in which they
were delivered, but according to the respective dis-
tances of the nations from Judea, beginning with
those which lay nearest to it. And with respect to
the prophecies against Egypt, it is justly remarked

by Dathius, that this and the three following chapters
are joined together, because they treat of the same sub-
ject, though they consist of prophecies uttered at very
different periods of time. The period assigned in the
present text, in this verse, for the prophecy first re-
corded here, is during the siege of Jerusalem; and,
agreeably to verses 6, 7, might be immediately after
Pharaoh's retreat, foretold by Jeremiah, chap. xxxvii. 7.

A. M. 3416. 2 Son of man, ^aset thy face against B. C. 588. Pharaoh, king of Egypt, and prophesy against him, and ^bagainst all Egypt:

3 Speak and say, Thus saith the Lord God; ^cBehold, I *am* against thee, Pharaoh king of Egypt, the great ^ddragon that lieth in the midst of his rivers, ^ewhich hath said, My river is mine own, and I have made it for myself.

4 But ^fI will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

^a Chapter xxviii. 21.—^b Isaiah xix. 1; Jeremiah xxv. 19; xlv. 2, 25.—^c Jeremiah xlv. 30; Chapter xxviii. 22; Verse 10.—^d Psa. lxxiv. 13, 14; Isa. xxvii. 1; li. 9; Chap. xxxii. 2. ^e Chap. xxviii. 2.

Verses 2, 3. *Set thy face against Pharaoh*—Pharaoh being a common name to all the kings of Egypt, this prince was called Pharaoh-hophra, by way of distinction, by Jeremiah, chap. xlv. 30, and Apries by Herodotus. The word תנין, *tannim*, signifies any great fish, but seems to be here used to signify the crocodile, a fish in a manner peculiar to the river Nile, to which the king of Egypt is compared, on account of his dominions lying upon that river, which he boasted himself of, on account of the prodigious fertility which the overflowing of the Nile caused. It is spoken of here as *rivers*, on account of its many mouths, or channels. The word *Pharaoh* signifies a crocodile in the Arabic tongue. Among the ancients, Michaelis tells us, the crocodile was a symbol of Egypt, and appears so on the Roman coins. Milton seems to have had this sublime passage in view, when he said, *Par. Lost*, xii. 190—

— Thus with ten wounds

The river-dragon, tamed, at length submits.

My river is my own—That is, the kingdom of Egypt, watered by the Nile, is mine. *I have made it for myself*—It is my own indefeasible right and property, which I cannot be dispossessed of. This king was, indeed, exceeding prosperous, and reigned uninterrupted for twenty-five years; by which he was so elated, as we learn from Herodotus, that he was wont to boast, that not even any god could dispossess him of his kingdom.

Verses 4, 5. *But I will put hooks in thy jaws*—The king of Egypt being spoken of as a great fish, or a crocodile, God here, in pursuance of the same metaphor, tells him that he will put hooks in his jaws, or stop his vain-glorious designs and boastings, by raising up enemies that should gain the mastery over him, as the fisherman has the fish in his power, when he has struck the hook into its jaws. This hook to the king of Egypt was Amasis, one of his officers, who set up himself as king, by the favour of the people, and dethroned his master. *I will cause the fish of thy rivers to stick unto thy scales*—I will cause even thy own people to press thee hard, and

A. M. 3416. 5 And I will leave thee *thrown* into B. C. 588. the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the ¹open fields; ²thou shalt not be brought together, nor gathered: ³I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a ⁴staff of reed to the house of Israel.

7 ⁵When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee,

^f Isaiah xxxvii. 29; Chapter xxxviii. 4.—¹ Heb. *face of the field*.—² Jer. viii. 2; xvi. 4; xxv. 33.—³ Jer. vii. 33; xxxiv. 20.—⁴ 2 Kings xviii. 21; Isa. xxxv. 6.—⁵ Jer. xxxvii. 5, 7, 11; Chap. xvii. 17.

to be a torment to thee. *And I will bring thee up out of thy rivers*—By this is metaphorically expressed his being induced to undertake a foreign expedition. The expression alludes to the nature of a crocodile, which is not confined to the water, but uses to come upon the land, where he is frequently taken. *And I will leave thee thrown into the wilderness, and all the fish of thy rivers*—Thy army shall be discomfited, and fall in the deserts of Lybia and Cyrene; for there seems to be here an allusion to the heavy loss which Apries and the Egyptian army sustained in his expedition against the Cyrenians, toward whom they must have marched over the desert. Herod. ii. § 161. Apries himself did not fall in battle, but was taken prisoner by Amasis, and strangled by the Egyptians. Herod. ii. § 169. See note on Jer. xlv. 30. *Thou shalt fall upon the open fields*—A king is said to be defeated, or victorious, when his armies are so. *Thou shalt not be brought together, nor gathered*—The bones, or carcasses, of thy army shall not be collected in order to their burial, nor gathered to the dead in the sepulchres allotted for them. *I have given thee for meat to the beasts of the field, &c.*—See Rev. xix. 17, 18. Some think the expression here is metaphorical, and signifies that the power of depriving him of his kingdom, power, liberty, riches, and at last life itself, should be given to cruel and rapacious men.

Verses 6, 7. *Because they have been a staff of reed to the house of Israel*—This expression, a *staff of reed*, is very emphatical, to signify a confidence which has failed those that depended upon it, or has done them more hurt than good; for if a reed is leaned upon as a staff, it most certainly bends under the weight and breaks, and the splinters sometimes run into the hand of him who leaned upon it. Though the Jews were greatly blamed by God for entering into alliance with the Egyptians, yet we find God here declaring that he would punish the Egyptians for not having performed their engagements to the Israelites; for though God forbade the Israelites to seek the alliance of the Egyptians, this nevertheless did not excuse the Egyptians in their breach of

A. M. 3416. thou brakest, and madest all their
B. C. 588. loins to be at a stand.

8 ¶ Therefore thus saith the Lord God; Behold, I will bring ¹a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made it.

10 Behold, therefore, I *am* against thee, and against thy rivers, ^mand I will make the land of Egypt ²utterly waste and desolate, ³from ⁿthe tower of ⁴Syene even unto the border of Ethiopia.

11 ° No foot of man shall pass through it,

¹ Chap. xiv. 17; xxxii. 11, 12, 13.—^m Ch. xxx. 12.—² Heb. wastes of waste.—³ Or, from Migdol to Syene, Exodus xiv. 2;

faith. When they took hold of thee by thy hand—When they relied on thee for help; thou didst break—Or, thou wast crushed, as Newcome renders it; and rend all their shoulder—Or, their arm. The sense is, that the Egyptians proved a destruction to the Jewish people, who expected to be helped by them: see Jer. xxxvii. 5, 7; 2 Kings xxiv. 7. This king of Egypt came with a great army to raise the siege of Jerusalem, but would not venture a battle with the Chaldeans, and marched back again, leaving Jerusalem to be taken by them.

Verses 8, 9. Behold, I will bring a sword upon thee—This was fulfilled, first by the civil wars which broke out in Egypt, and next by the invasion of it by Nebuchadnezzar, who carried his victorious arms through the whole country, destroying wherever he came; and will cut off man and beast—That is, destroy a vast number both of men and beasts. And the land of Egypt shall be desolate—A great part of Egypt was, without doubt, laid waste and made desolate by the ravages of war. Because he hath said, The river is mine—Arrogance and self-confidence are always spoken of in Scripture as highly displeasing to God. Whenever any one thinks, speaks, or acts as if he were self-dependant, and had safety, prosperity, and happiness in his own power, then do the Scriptures represent God as giving up such a one to calamity, to convince him how little reason he had to think highly of, or to trust in himself.

Verses 10–12. Behold, I am against thee and thy rivers—Since thou hast opposed me, I will set myself against thee, and bring down the strength and glory of thy kingdom, wherein thou magnifiest thyself so much. From the tower of Syene, even unto the border of Ethiopia—If we follow this translation, we must understand the word *Cush*, rendered here Ethiopia, of Arabia, as it is often taken: see note on Jer. xiii. 23. For Syene was to the south of Egypt, under the tropic of Cancer, and bordering on African Ethiopia: see Pliny's *Nat. Hist.*, l. v. c. 9. But the words may be properly translated thus: From Migdol to Syene, even to the borders of Ethio-

nor foot of beast shall pass through it, neither shall it be inhabited forty years.

12 ^p And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

13 Yet thus saith the Lord God; At the ^q end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of Egypt, and will cause them to return into the

Jer. xlv. 1.—ⁿ Chap. xxx. 6.—⁴ Heb. *Seventh*.—^o Chap. xxxii. 13.—^p Chap. xxx. 7, 26.—^q Isa. xix. 23; Jer. xlv. 26.

pia: compare chap. xxx. 5, 9. Migdol was a town near the Red sea, mentioned Exod. xiv. 2; Jer. xlv. 1; xlv. 14, (where see the notes,) at the entrance of Egypt from Palestine; whereas Syene was at the other end of the country. What is said here of the devastation of Egypt, appears from this to be spoken only of a part of it, and not the whole. No foot of man shall pass through it, &c.—The intestine wars of the Egyptians, and the invasion of Nebuchadnezzar, made some provinces of Egypt, which were most the scenes of action, quite desolate; out of which state they did not wholly recover for the space of forty years. And her cities shall be desolate forty years—"We cannot prove, indeed, from heathen authors, that this desolation of the country continued exactly forty years, though it is likely enough that this, as well as the other conquered countries, did not shake off the Babylonish yoke till the time of Cyrus, which was about forty years after the conquest of Egypt by Nebuchadnezzar: but we are assured by Berosus, that Nebuchadnezzar took several captives in Egypt, and carried them to Babylon; and from Megasthenes we learn, that he transplanted and settled others in Pontus. So true it is that they were scattered among the nations, and dispersed through the countries, and might, upon the dissolution of the Babylonian empire, return to their native country."—Bishop Newton.

Verses 14, 15. And I will bring again the captivity of Egypt—This captivity of the Egyptians, though not taken notice of by Herodotus, is mentioned by Berosus, in one of the fragments of his history, quoted by Josephus, *Antiq.*, l. x. chap. 11, and published with notes by Scaliger, at the end of his books, *De Emendatione Temporum*, whose remark upon the place is very observable, namely, "The calamities that befell the Egyptians are passed over by Herodotus, because the Egyptian priests would not inform him of any thing that tended to the disgrace of their nation." And I will cause them to return into the land of Pathros—That part of Egypt which is called *Thebais*, as Bochart proves by several argu-

A. M. 3416. land of Pathros, into the land of their
B. C. 588. ^a habitation; and they shall be there
a ^a base ^r kingdom.

15 It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more ^a the confidence of the house of Israel, which bringeth *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord God.

^a Or, birth. — ^b Heb. low. — ^r Chap. xvii. 6, 14.

ments. And they shall be there a base kingdom, the basest of kingdoms—"By base kingdom is meant, that it should be tributary and subject to strangers, for the much greatest part of the time. This is the purport and meaning of the prophecy; and the truth will appear by a short deduction of the history of Egypt from that time to this. It was first of all tributary to the Babylonians under Amasis; upon the ruin of the Babylonish empire, it was subject to the Persians; upon the failure of the Persian empire, it came into the hands of the Macedonians; after the Macedonians, it fell under the dominion of the Romans; after the division of the Roman empire, it was subdued by the Saracens, in the reign of Omar, their third emperor; about the year of Christ 1250, it was in the possession of the Mamelukes, a word which signifies a slave bought with money, but is appropriated to those Turkish or Circassian slaves, whom the sultans of Egypt bought young, and taught military exercises. These slaves usurped the royal authority, and by that means Egypt became their prey. But, A. D. 1517, Selim, the ninth emperor of the Turks, conquered the Mamelukes, and annexed Egypt to the Ottoman empire, of which it continues to be a province to this day. By this deduction it appears, that the truth of Ezekiel's prediction is fully attested by the whole series of the history of Egypt, from that time to the present. And who could pretend to say, upon human conjecture, that so great a kingdom, so rich and fertile a country, should ever afterward become tributary and subject to strangers? It is now a great deal above two thousand years since this prophecy was first delivered; and what likelihood or appearance was there, that the Egyptians should, for so many ages, bow under a foreign yoke, and never, in all that time, be able to recover their liberties, and have a prince of their own to reign over them? But as is the prophecy, so is the event."—Bishop Newton.

Verse 16. *It shall be no more the confidence of the house of Israel*—At the same time that the Jews put confidence in Egypt they distrusted the promises and assistance of God, and forsook him to comply with the idolatries of their allies. Which bringeth—Or, as Newcome translates it, *Calling their iniquity to remembrance*—That is, as he interprets it,

17 ¶ And it came to pass in the A. M. 3432
seven and twentieth year, in the first B. C. 572.
month, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, ^t Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord God; Behold, I will give the land of Egypt unto Nebu-

^a Isa. xxx. 2, 3; xxxvi. 4, 6. — ^t Jer. xxvii. 6; Chap. xxvi. 7, 8.

causing God to remember and punish the iniquity of his people. Or the sense of the verse may be, that the Israelites should no more look to Egypt for help; but, by the deplorable state it should be reduced to, be put in mind of the judgments which wickedness brings down from God; and of their own folly and iniquity in distrusting his assistance, and seeking to Egypt for help, contrary to his commands, and even complying with the Egyptian idolatries, in order to engage them in their favour.

Verses 17, 18. *And it came to pass, &c.*—The new prophecy, which begins here, is connected with the foregoing, on account of its relating to the same subject, and not on account of its being the next revelation in time which Ezekiel had; for there is nearly seventeen years distance between the date of the foregoing prophecy and this; during which Egypt was torn to pieces by sedition and civil wars, which seems to be signified by the foregoing prophecy; and, the time then approaching that Nebuchadnezzar was to invade and conquer Egypt, God thought proper to declare it to the prophet more openly and expressly than he had done before. *Nebuchadnezzar caused his army to serve a great service against Tyrus*—The siege lasted thirteen years, till the heads of the soldiers became bald with continual wearing their helmets, and the skin was worn off their shoulders with carrying earth to raise mounts and fortifications against it: see note on chap. xxvi. 8. *Yet had he no wages, nor his army, for Tyrus*—Before the town came to be closely besieged, the inhabitants had removed their effects into an island, about half a mile distant from the shore, to which they afterward removed themselves, and where they built a new city; so that there was no inhabitant nor booty left there when Nebuchadnezzar's army took the city. Thus St. Jerome, "When the Tyrians saw that the works for carrying on the siege were perfected, and the foundations of the walls were shaken, by the battering of the rams, whatsoever precious things in gold, silver, clothes, and various kinds of furniture, the nobility had, they put them on board their ships, and carried them to the islands; so that, the city being taken, Nebuchadnezzar found nothing worthy of his labour."

Verses 19, 20. *He shall take her multitude, and*

A. M. 3432. chadrezzar king of Babylon; and he
B. C. 572. shall take her multitude, and ⁷take
her spoil, and take her prey; and it shall be
the wages for his army.

20 I have given him the land of Egypt ⁸for
his labour wherewith he ^userved against it,

⁷ Heb. *spoil her spoil, and prey her prey.*—⁸ Or, for his hire.

take her spoil—Nebuchadnezzar and his army shall have the captives and spoil of Egypt, which they shall utterly pillage and lay waste. *Because they wrought for me, saith the Lord*—The destruction of cities and countries is a work of God's providence, for the effecting of which he makes use of kings and princes as his instruments. Upon this account he calls Nebuchadnezzar his servant, Jer. xxv. 9, *because he wrought for him*, as it is here expressed, that is, executed his judgments upon Tyre, and the other cities and countries which God had delivered into his hands. Though Nebuchadnezzar was actuated by his own ambition to make the conquest of Tyre, yet, because in doing it he had executed God's purposes, and that which was pleasing to him, in humbling the Tyrians, therefore God here declares that he should not go without a reward; for that he would give him the spoil of Egypt, which nation was ripe for punishment. If God is so gracious as to reward those who do but execute his designs *accidentally*, not *intentionally*, how much reason have

because they wrought for me, saith A. M. 3432.
the Lord God. B. C. 572.

21 ¶ In that day ²will I cause the horn of the house of Israel to bud forth, and I will give thee ⁷the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

^u Jer. xxv. 9.—² Psa. cxxii. 17.—⁷ Chap. xxiv. 27.

we to expect that he will most amply reward those who *intentionally* obey his will!

Verse 21. *In that day*—The phrase frequently denotes, in the prophets, not the same time which was last mentioned, but an extraordinary season, remarkable for some signal events of providence: in this sense it is to be understood here. *I will cause the horn of the house of Israel to bud forth*—The horns being the token of strength in beasts, and that in which their power chiefly consists; therefore the word is put to signify strength, or dominion, or a flourishing condition; and therefore to say, that the *horn of Israel should bud forth*, was as much as to say, that the Jewish nation should grow prosperous, and come to a flourishing condition again. This seems to be spoken of the return of the Jews from their captivity, and settling again in Judea. *I will give thee the opening of the mouth in the midst of them*—When thy prophecies are made good by the event, this shall add a new authority to what thou speakest: see chap. xxiv. 27.

CHAPTER XXX.

In this chapter we have, (1.) A continuation of the prophecy against Egypt, in which is foretold the destruction of all her allies and confederates, all her interests and concerns, and the several steps which the king of Babylon should take in effecting that destruction, 1–19. (2.) A repetition of a former prophecy against Egypt, delivered while the Egyptians, who had come to assist Zedekiah, were returning home, not having accomplished their purpose, 20–26.

A. M. 3432. THE word of the LORD came again
B. C. 572. unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord God; ^aHowl ye, Wo worth the day!

3 For ^bthe day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.

^a Isaiah xiii. 6.—^b Chapter vii. 7, 12; Joel ii. 1; Zeph. i. 7.
¹ Or, fear.—^c Chap. xxix. 19.

NOTES ON CHAPTER XXX.

Verses 2–4. *Thus saith the Lord, Howl ye, &c.*—The prophet addresses the inhabitants of Egypt. *Wo worth the day*—Ah! the day: alas! what sad times are approaching. *Even the day of the Lord*—The time of God's vengeance, wherein he will manifest his sore displeasure against Egypt and its allies; *a cloudy day*—A day that shall be dismal with calamities. Times of trouble have often this appellation. *It shall be the time of the heathen*—

4 And the sword shall come upon A. M. 3432.
Egypt, and great ¹pain shall be in B. C. 572.

Ethiopia, when the slain shall fall in Egypt, and they ^cshall take away her multitude, and ^dher foundation shall be broken down.

5 Ethiopia, and ²Libya, and Lydia, and ^eall the mingled people, and Chub, and the ³men

^d Jer. l. 15.—² Heb. *Phut*, Chap. xxvii. 10.—^e Jer. xxv. 20,
24.—³ Heb. *children*.

Wherein they shall be punished. *Great pain shall be upon Ethiopia*—Great trouble and distress; *when the slain shall fall in Egypt*—By the sword of the Chaldeans; *and they shall take away her multitude*—Shall carry multitudes of them captive to Babylon; *and her foundations shall be broken down*—Her strong forts and citadels; or her government, laws, and all the supports and defences of her commonwealth.

Verse 5. *Ethiopia, and Libya, and Lydia*—The

A. M. 3432. of the land that is in league, shall fall
B. C. 572. with them by the sword.

6 Thus saith the LORD; They also that uphold Egypt shall fall; and the pride of her power shall come down: ⁴from ^fthe tower of Syene shall they fall in it by the sword, saith the Lord God.

7 ^gAnd they shall be desolate in the midst of the countries *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be ^hdestroyed.

9 In that day ^hshall messengers go forth from me in ships to make the careless Ethiopians afraid, and great pain shall come upon

⁴ Or, from Migdol to Syene.—^f Chap. xxix. 10.—^g Chap. xxix. 12.—^h Heb. broken.—^h Isaiah xviii. 1, 2.—ⁱ Chap. xxix. 19.—^k Chap. xxviii. 7.

names in Hebrew are *Cush*, *Phut*, and *Lud*, which are mentioned together as the Egyptian allies, Jer. xlv. 9. *Cush* probably signifies *Ethiopia* here, being joined with *Phut* and *Lud*, which were nations of Africa. And all the mingled people—All their mercenary soldiers, consisting of various nations. If we distinguish these from the *men of the land*, mentioned afterward, they may mean that mixture of *Carians*, *Ionians*, and other nations lying upon the Mediterranean sea, which Apries got together to encounter Amasis, who, together with him, were destroyed. And *Chub*—The Cubii are mentioned by Ptolemy as a people of Mareotis, a province of Egypt. There is no mention of this people anywhere else in the Scriptures. According to Michaelis, the ancient geographers have a mercantile town, *Kubee*, on the Indian sea, under the eighth degree of north latitude.

Verses 6–9. *They also that uphold Egypt shall fall*—By this seems to be meant the governors of the several provinces, those who are called the *stay of the tribes thereof*, Isa. xix. 13; that is, of the several *Nomi*, or districts of Egypt. *From the tower of Syene shall they fall*—This should rather be rendered, *from Migdol to Syene*. See note on chap. xxix. 10. *When I have set a fire in Egypt*—When I shall have kindled up the flame of war in Egypt. God's judgments are often compared to fire: see the margin. *And when all her helpers shall be destroyed*—All her allies and auxiliaries. *In that day shall messengers, &c.*—Houbigant translates this verse, *In that day shall swift messengers go forth from me, who shall terrify the secure Ethiopian; and he shall have great fears concerning the day of Egypt, because it shall be nigh*. He observes, that as the messengers are said to be “sent to Cush, or Ethiopia, if the Arabians be meant, they were not to be gone by ships: if the Ethiopians,

them, as in the day of Egypt: for, A. M. 3432.
B. C. 572. lo, it cometh.

10 Thus saith the Lord God; ⁱI will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, ^kthe terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

12 And ^lI will make the rivers ^odry, and ^msell the land into the hand of the wicked: and I will make the land waste, and ⁿall that is therein, by the hand of strangers: I the LORD have spoken *it*.

13 Thus saith the Lord God; I will also ⁿdestroy the idols, and I will cause *their* images to cease out of Noph; ^oand there shall be no

¹ Isa. xix. 5, 6.—⁶ Heb. drought.—^m Isa. xix. 4.—⁷ Heb. the fulness thereof.—ⁿ Isaiah xix. 1; Jer. xliii. 12; xlv. 25; Zech. xiii. 2.—^o Zech. x. 11.

properly so called, to the south of Egypt, it was not proper for messengers to be sent to them in ships, because the navigation was against the stream, and could not be so quick as it ought upon an approaching calamity.” Bishop Newcome, however, adopts our translation of the first clause, observing, that to send messengers up the Nile in ships was, if not so swift, yet a more secure way of communicating intelligence in a time of general commotion, than to send them by land. The Egyptians and Ethiopians being confederates, the ill news of the conquest of Egypt could not but greatly affect the Ethiopians.

Verses 10–12. *I will make the multitude of Egypt to cease*—I will diminish the number of its inhabitants. *I will make the rivers dry*—The fertility of Egypt depending on the rise and overflowing of the Nile, the meaning of the metaphor is, I will destroy the plenty, prosperity, and strength of Egypt. *And sell the land into the hand of the wicked*—Namely, the haughty and cruel Babylonians. *To sell*, signifies here to *deliver up*, as men do goods which they sell. Compare Deut. xxxii. 30; Judg. ii. 14; and iv. 9.

Versé 13. *I will also destroy the idols*—Idolatry being one of the principal things for which God visits the infidel nations, he would take particular vengeance upon the idols, thereby showing how much he is superior to them in power. Cambysis, the successor of Cyrus, destroyed the idols of Egypt. *I will cause their images to cease out of Noph*—Noph, or Memphis, was one of the principal cities of Egypt, a seat of their kings, where their sepulchres stood, one of which is still remaining. It is often mentioned in Scripture. In Hosea it is called *Moph*, and by many at this day *Menoph*. This place was famous for the worship of Apis and Osiris, whereupon the prophet, in a particular manner, denounces destruction to the idolatry of that place.

A. M. 3432. more a prince of the land of Egypt: B. C. 572. ^aand I will put a fear in the land of Egypt.

14 And I will make ^aPathros desolate, and will set fire in ^rZoan,⁸ ^aand will execute judgments in No.

15 And I will pour my fury upon ⁹Sin, the strength of Egypt; and ⁱI will cut off the multitude of No.

16 And I will ^uset fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of ¹⁰Aven and of ¹¹Pibeseth shall fall by the sword: and these *cities* shall go into captivity.

18 ^zAt Tehaphnehes also the day shall be ¹²darkened, when I shall break there the yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

B. C. 588. 20 ¶ And it came to pass in the eleventh^a year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, I have ^rbroken the arm of

Pharaoh king of Egypt; and lo, ^zit A. M. 3416. shall not be bound up to be healed, B. C. 588. to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord God; Behold, I *am* against Pharaoh king of Egypt, and will ^abreak his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.

23 ^bAnd I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and ^cthey shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 ^dAnd I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

^r Isaiah xix. 16.—^a Chap. xxix. 14.—^r Psa. lxxviii. 12, 43. ⁸ Or, Tanis.—⁹ Neh. iii. 8, 9, 10.—⁹ Or, Pelusiam.—^t Jer. xlv. 25.—^u Verse 8.—¹⁰ Or, Heliopolis.—¹¹ Or, Pubastum.

^z Jer. ii. 16.—¹² Or, restrained.—^r Jer. xlviii. 25.—^z Jer. xlv. 11.—^a Psalm xxxvii. 17.—^b Verse 26; Chap. xxix. 12. ^c Psalm ix. 16.—^d Verse 23; Chap. xxix. 12.

And there shall be no more a prince of the land of Egypt—This undoubtedly refers to the future government of Egypt by foreigners, or to the general destruction of the Egyptian princes by Nebuchadnezzar and Amasis. All men know, says Josephus against Appion, l. ii. sec. 11, Οτι Περσων και μετ' εκεινους, ηγημενων της Ασιας Μακεδονων, Αιγυπτιοι μεν εδουλευον, ανδραποδων εδεν διαφεροντες, "That the Egyptians were subject to the Persians, differing nothing from slaves, and after them to the Macedonians, who ruled over Asia." See the note on chap. xxix. 15. *And I will put a fear in Egypt*—I will make the Egyptians faint-hearted, and not able to defend themselves.

Verses 14, 15. *I will make Pathros desolate*—That is, *Thebais*; and *will set fire in Zoan*—Or, Tanis, one of the ancient cities in Egypt, and the metropolis of the kingdom in Moses's time: see Psa. lxxviii. 12, 43. *I will execute judgments in No*—Called the *multitude of No*, or *Hamon-no*, in the next verse, and probably the same with the city *Thebes*, famous for its hundred gates: see the note on Jer. xlv. 25. *I will pour my fury upon Sin, the strength of Egypt*—It is generally agreed that *Sin* is the same with *Pelusium*, one of the seven mouths of the Nile, which was commonly called the key

of Egypt, as Suidas observes, and therefore was strongly fortified, that no enemy might gain admittance.

Verses 17, 18. *The young men of Aven, &c.*—*Aven* is the same with *On*, mentioned Gen. xli. 45, in aftertimes called Heliopolis, as the margin here explains it, because of a temple or image there dedicated to the sun: see notes on Isa. xix. 18; Jer. xlviii. 13. The word is so translated both here and Gen. xli. 45, by the LXX., who were very well acquainted with Egypt and all the principal places of it. And they translate *Phibeseth*, *Bubastum*. At *Tehaphnehes*—Elsewhere written *Tahpanhes*, supposed to be the same place which was afterward called Daphnæ Pelusiaceæ; *the day shall be darkened*—By this expression is signified its being involved in great calamity; for the *day*, or *light*, in the Scripture language, is put for prosperity: therefore *the day being darkened* signifies a state of adversity.

Verses 20–26. *It came to pass in the eleventh year, &c.*—It seems this prophecy was delivered soon after the Egyptian army had marched out of Egypt to relieve Jerusalem when besieged by Nebuchadnezzar, but had returned without effecting any thing, (see notes on Jer. xxxvii. 5, 7,) and some months before that city was taken, that is, more

than sixteen years before the preceding prophecies. *I have broken the arm of Pharaoh*—I have begun to break, or will break, Pharaoh's strength, so that he shall not be able to recover his former power. Calmet's interpretation is, "I will break Pharaoh by the revolt of his subjects, by the war which Amasis shall bring upon him, and afterward by that of Nebuchadnezzar; and this in the space of fourteen or fifteen years." It is usual for the prophets to speak of a thing future as if it was already accomplished. *It shall not be bound up to be healed*—His calamity shall be so far from being lessened, that it shall increase more and more every day. *And will break his arms, the strong, and that which was broken*—Or, rather, the firm one, as well as the broken, or in-

firm one. The king of Babylon had before dispossessed the king of Egypt of all his new conquests, from the river of Egypt to the river Euphrates, 2 Kings xxiv. 7. So that this part of his strength was already taken away, and never to be recovered; and now God threatens to destroy the remainder of his power, namely, the kingdom of Egypt itself. *And I will cause the sword to fall out of his hand*—He shall have no more strength to defend himself than a man hath to use his sword when his arm is broken. *And he shall groan with the groanings of a deadly-wounded man*—His strength and power shall fail, and he shall groan with anguish as a man who is dying of his wounds. *I will scatter the Egyptians among the nations*—See note on chap. xxix. 12, 13.

CHAPTER XXXI.

In this chapter the prophet is directed to put Pharaoh in mind of the dreadful fall of the king of Assyria, whose capital city was Nineveh, and who was much superior to him in power and greatness. The prosperity and grandeur of the Assyrian monarch, his vast empire and mighty sway, are set forth under the metaphor of a lofty, spreading cedar, fair and flourishing, and overtopping all the trees of the field, 1-9. He shows Pharaoh how much he resembled him in pride, carnal confidence, and security, and then reminds him how the mighty tree of that monarchy was cut down and destroyed, what a noise it made among the nations by its fall, and what a warning it gave to all potent princes, to beware of pride and confidence in themselves and their own power, 10-17. He leaves it to the king of Egypt to apply all this to himself, and in the destruction of the Assyrian empire to foresee the ruin of his own kingdom, 18.

A. M. 3416.
B. C. 588. **AND** it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the LORD came unto me, saying,

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude; ^a Whom art thou like in thy greatness?

3 ^b Behold, the Assyrian was a cedar in Lebanon ¹ with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.

^a Verse 18.—^b Daniel iv. 10.—¹ Hebrew, fair of branches.
^c Jer. li. 36.—² Or, nourished.—³ Or, brought him up.

NOTES ON CHAPTER XXXI.

Verses 1, 2. *In the eleventh year, in the third month, &c.*—This was another revelation upon the subject of the destruction of Egypt, imparted two months after that which is mentioned in the conclusion of the foregoing chapter. *Whom art thou like in thy greatness?*—Thou pridest thyself, as if there never was any prince or king that could compare with thee. The prophet here asks a question, not to receive an answer from Pharaoh, but to answer it himself, as he does in the next and following verses, wherein he acquaints the king of Egypt that the king of Assyria was equally as powerful as he, and yet came to a miserable end; from whence he might learn, that he had no security for the continuance of his grandeur, but might be soon cast down as the king of Assyria had been.

4 ^c The waters ² made him great, A. M. 3416.
the deep ³ set him up on high with B. C. 588.
her rivers running round about his plants, and sent out her ⁴ little rivers unto all the trees of the field.

5 Therefore, ^d his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ^e when he shot forth.

6 All the ^e fowls of heaven made their nests

^a Or, conduits.—^d Dan. iv. 11.—^e Or, when it sent them forth.
^c Chap. xviii. 23; Dan. iv. 12.

Verses 3-9. *Behold the Assyrian*—This, says Archbishop Secker, seems an admonitory comparison of Pharaoh to the late Assyrian monarch, applied to Pharaoh, verse 18. By the Assyrian, compared here to a tall and fair cedar, such as grew in mount Lebanon, Archbishop Usher and Dr. Prideaux understand that king of Assyria whom some call *Chyniladanus*, others *Saracus*, of whom it seems the words of the Prophet Nahum (chap. iii. 18) are to be understood. In like manner Zephaniah joins the destruction of Assyria and the desolation of Nineveh together, chap. ii. 13. Nabopolassar, the king of Babylon, and Cyaxares, the king of Media, called by the names of Nebuchadonozor and Assuerus in Tobit, (chap. xiv. 15,) joining their forces together against him, besieged Nineveh, took it, and, after having slain the king, utterly destroyed that

A. M. 3416. in his boughs, and under his branches
B. C. 588. did all the beasts of the field bring
forth their young, and under his shadow dwelt
all great nations.

7 Thus was he fair in his greatness, in the
length of his branches: for his root was by
great waters.

8 The cedars in the ^f garden of God could not
hide him: the fir-trees were not like his boughs,
and the chestnut-trees were not like his branches;
nor any tree in the garden of God was like
unto him in his beauty.

9 I have made him fair by the multitude of
his branches: so that all the trees of Eden,
that *were* in the garden of God, envied him.

10 Therefore thus saith the Lord God; Be-
cause thou hast lifted up thyself in height, and
he hath shot up his top among the thick
boughs, and ^g his heart is lifted up in his
height;

11 I have therefore delivered him into the

^f Genesis ii. 8; xiii. 10; Chapter xxviii. 13.—^g Daniel v.
20.—^h Hebrew, *in doing he shall do unto him*.—ⁱ Chapter
xxviii. 7.

great and famous city, and put an end to that part
of the Assyrian empire, Nabopolassar having be-
fore possessed himself of the other part, which was
properly called the Babylonian empire. See Dr.
Prideaux, p. 45. In this remarkable catastrophe the
prophecies of Jonah, Nahum, and Zephaniah, fore-
telling the destruction of Nineveh, were fulfilled.
His top was among the thick boughs.—He overtop-
ped all the other flourishing trees. *The waters
made him great*.—"As trees flourish by a river side,
so the traffic of the several branches of the river
Tigris, upon which Nineveh was situate, made that
city and kingdom rich and populous, and she im-
parted her wealth and stores among the neighbour-
ing provinces."—Lowth. *Therefore his height was
exalted, &c.*—He became greater than all the kings
about him. The greatness of Nebuchadnezzar's
power and kingdom is set forth under the same em-
blem, Dan. iv. 10, &c. *All the fowls made their
nests in his boughs*.—Several nations applied to him
for protection, and thought themselves and all their
concerns safe under his government. *Under his
branches did all the beasts of the field bring forth,
&c.*—Under the protection of his extensive empire
did the people increase, and the countries become
more populous. *The cedars in the garden of God
could not hide him, &c.*—He overtopped the goodly
cedars, called in the Hebrew *the cedars of God*,
Psa. lxxx. 9; such fair ones as might be supposed to
have grown in paradise. The expressions are all
allegorical, signifying the supereminent greatness of
the king of Assyria, and how much more powerful
he was than any other of the kings of that time.

hand of the mighty one of the hea- A. M. 3416.
then; ⁶ he shall surely deal with him: B. C. 588.

I have driven him out for his wickedness.

12 And strangers, ^h the terrible of the nations,
have cut him off, and have left him: ⁱ upon
the mountains and in all the valleys his
branches are fallen, and his boughs are broken
by all the rivers of the land; and all the people
of the earth are gone down from his shadow,
and have left him.

13 ^k Upon his ruin shall all the fowls of the
heaven remain, and all the beasts of the field
shall be upon his branches:

14 To the end that none of all the trees by
the waters exalt themselves for their height,
neither shoot up their top among the thick
boughs, neither their trees ⁷ stand up in their
height, all that drink water: for ^l they are all
delivered unto death, ^m to the nether parts of
the earth, in the midst of the children of men,
with them that go down to the pit.

ⁱ Chap. xxxii. 5; xxxv. 8.—^k Isa. xviii. 6; Chap. xxxii. 4.
⁷ Or, *stand upon themselves for their height*.—^l Psa. lxxxii. 7.
^m Chap. xxxii. 18.

All the trees of Eden, &c.—All the kings of the
East envied him, and his greatness. So the Chaldee
paraphrast.

Verses 10–14. *Because thou hast lifted up thy-
self*.—Because thy pride hath still increased with thy
prosperity. *I have delivered him into the hand of
the mighty one of the heathen*.—Or, *the mighty one
of the nations*, as the word גִּבּוֹר is rendered in the
next verse. The word אֵל, *eel*, here rendered *mighty
one*, though generally spoken of God, yet is some-
times applied to heroes, (see chap. xxxii. 21,) some-
times to angels, as excelling in strength, as Psalm
lxxxix. 6. So God here says, he delivered the As-
syrian into the hand of Nabopolassar, king of Baby-
lon, who, joining his forces with those of the king of
Media, made himself master of Nineveh, and of the
king of Assyria, whose seat it was. *And the terrible
of the nations have cut him off*.—The armies of the
kings of Babylon and Media shall utterly destroy
him and his empire, and leave him without life or
power. *Upon the mountains, &c., his branches are
fallen*.—As the limbs of a tree are broken by the
fall, and those that rested under its shadow are
frighted away and forsake the place, so the As-
syrian's power was overthrown in all the places of
his dominion. *Upon his ruin shall all the fowls of
the heaven remain, &c.*—As the birds sit upon the
boughs of a tree cut down, and the beasts browse
upon its branches, so his dominions shall be a prey
to the conquerors: or, his armies that are slain shall
become meat to the birds and beasts. *To the end
that none of all the trees exalt themselves*.—That his
destruction may be a warning to other kings and

A. M. 3416. 15 Thus saith the Lord God; In
B. C. 588. the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed: and I caused Lebanon^a to mourn for him, and all the trees of the field fainted for him.

16 I made the nations to^b shake at the sound of his fall, when I^c cast him down to hell with them that descend into the pit: and^d all the trees of Eden, the choice and best of Lebanon, all that drink water,^e shall be comforted in the nether parts of the earth.

^a Heb. *to be black*.—^b Chapter xxvi. 15.—^c Isaiah xiv. 15.
^d Isa. xiv. 8.—^e Chap. xxxii. 31.—^f Lam. iv. 20.

potentates, to deter them from priding themselves in the time of their prosperity. *For they are all delivered unto death*—The mighty men of the Assyrians were delivered to death as well as those of the meaner sort. The fall of the Assyrian was thus largely spoken of to convince the king of Egypt, if he would be instructed, that no human power, however great, was able to secure its possessor from the wrath of God and his judgments, or to maintain itself against his attacks.

Verse 15. *In the day when he went down to the grave*—This, and the following verses, are an elegant description of that consternation that seized the king of Assyria's allies, at the suddenness of his downfall; the same metaphor being still pursued. *I caused a mourning: I covered the deep for him*—The deep, that is said to have raised up this fair tree, verse 4, is now described as mourning at his downfall. *I restrained the floods, and the great waters were stayed*—As if the streams had stopped their usual course on purpose to lament his fate. The meaning seems to be, that the great nations and numerous people under his dominions, or his confederates and allies, were all struck with astonishment at his fall. *I caused Lebanon to mourn for him*—By Lebanon is probably signified Syria, which was in alliance with the king of Assyria. *All the trees of the field fainted for him*—All the neighbouring princes lamented his ruin, and were disheartened at having lost their protector.

Verses 16, 17. *I made the nations to shake at the sound of his fall*—Through fear and terror. *When I cast him down to hell*—Rather, to the grave; *with them that descend into the pit*—That die and are buried. *All the trees of Eden, &c.*—The greatest kings on earth. *All that drink water*—That partake

17 They also went down into hell A. M. 3416
with him, unto *them that be slain* B. C. 588.
with the sword; and *they that were* his arm,
that dwelt under his shadow in the midst of
the heathen.

18 ¶^a To whom art thou thus like in glory
and in greatness among the trees of Eden?
yet shalt thou be brought down with the trees
of Eden unto the nether parts of the earth:
thou shalt lie in the midst of the uncircum-
cised with *them that be slain* by the sword.
This is Pharaoh and all his multitude, saith the
Lord God.

^a Verse 2; Chapter xxxii. 19.—^b Chapter xxviii. 10; xxxii.
19, 21, 24, &c.

of wealth and other worldly enjoyments; *shall be comforted in the nether parts of the earth*—The deceased princes, confederates to the Assyrians, described here as so many stately trees and cedars, shall feel some mitigation of their calamities, when they see thee brought down as low as themselves: compare chap. xxxii. 31, and see notes on Isaiah xiv. 8–16, a passage exactly parallel to this. *They also went down into hell*—Or, the grave; *with him*—His allies underwent the same fate with himself, and were cut off in the common destruction. *And they that were his arm*—His auxiliaries; *that dwelt under his shadow*—Who lived under his protection; *in the midst of the heathen*—Or, the nations: see on verse 11^b; namely, in several countries and provinces: see Lam. iv. 20. When the Assyrian power was overthrown, it was easy for the Chaldeans to subdue all its allies.

Verse 18. *To whom art thou thus like in glory? &c.*—To whom, among the great princes of the world, canst thou, O king of Egypt, be so fitly compared, with all thy glory and greatness, as to this king of Assyria, since, like him, thou shalt be thrown down from all thy pomp and grandeur to the lowest state of humiliation and ruin. *Thou shalt lie in the midst of the uncircumcised*—Thou shalt be put among those of whom God makes no account. “Nations that admitted circumcision, held the uncircumcised in the utmost contempt. The Egyptians, at least the priests and the learned among them, were circumcised; but now they shall lie among the uncircumcised.”—Michaelis. *This is Pharaoh and all his multitude, saith the Lord God*—In this verse the latter part of verse 2 is resumed, and the allegory, under which the Assyrian is represented, is applied to Pharaoh.

CHAPTER XXXII.

We have in this chapter a further description of the lamentable destruction of Egypt by Nebuchadnezzar, which is set forth under two similitudes. (1.) The killing of a mischievous lion, and a whale, crocodile, or some such devouring creature, 1–16. (2.) The funeral of a great commander, or captain-general, brought down to the grave with the nations of the uncircumcised, 17–32.

A. M. 3417. B. C. 587. **AND** it came to pass in the twelfth year, in the twelfth month, in the first day of the month, *that* the word of the Lord came unto me, saying,

2 Son of man, ^atake up a lamentation for Pharaoh king of Egypt, and say unto him, ^bThou art like a young lion of the nations, ^cand thou *art* as a ¹whale in the seas: and thou camest forth with thy rivers, and troubledst the waters with thy feet, and ^dfouledst their rivers.

3 Thus saith the Lord God; I will therefore ^espread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then ^fwill I leave thee upon the land, I will cast thee forth upon the open field, and ^gwill cause all the fowls of the heaven to re-

main upon thee, and I will fill the beasts of the whole earth with thee. A. M. 3417. B. C. 587.

5 And I will lay thy flesh ^hupon the mountains, and fill the valleys with thy height.

6 I will also water with thy blood ²the land wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall ³put thee out, ⁴I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light.

8 All the ⁴bright lights of heaven will I make ⁵dark over thee, and set darkness upon thy land, saith the Lord God.

9 I will also ⁶vex the hearts of many people, when I shall bring thy destruction among the nations, into the countries which thou hast not known.

^a Chapter xxvii. 2; Verse 16.—^b Chap. xix. 3, 6; xxxviii. 13.—^c Chap. xxix. 3.—¹ Or, *dragon*.—^d Chap. xxxiv. 18. ^e Chapter xii. 13; xvii. 20; Hosea vii. 12.—^f Chapter xxix. 5. ^g Chap. xxxi. 13.—^h Chap. xxxi. 12.

NOTES ON PSALM XXXII.

Verses 1, 2. *In the twelfth year*—Namely, of Jehoiachin's captivity, about which time Amasis began to set up himself against the king of Egypt, concerning whom this prophecy is. *Son of man, take up a lamentation for Pharaoh*—"To the preceding funeral panegyric over Assyria, the fate of which was past, Ezekiel prophetically subjoins a similar panegyric over Egypt, though its fate was still future; making plainly here a happy variation in the oratorical figure, by which past events are brought down and represented as now present before our eyes; whereas, on the contrary, by this prophetic figure future events are anticipated, and represented as already past."—*Obs. on Books*, ii. 188. *Thou art like a young lion of the nations*—Thou art like a beast of prey, devouring far and near. *Thou art as a whale in the seas*—By the word *tannim* we may fitly understand a crocodile, as has been observed upon chap. xxix. 3, and the description that follows agrees very well to a crocodile, but cannot be applied to a whale. *And thou camest forth with thy rivers, &c.*—Or rather, *Thou rushedst forth through thy streams, and didst trouble the waters, &c.*; that is, thou wentest beyond the bounds of thine own kingdom, and didst trouble and tread down, or subdue, the neighbouring cities and nations.

Verses 3-6. *I will spread out my net over thee, &c.*—I will bring thine enemies upon thee, who shall encompass thee on every side, and master thee as a wild beast or monstrous fish is taken in a net. *Then will I leave thee upon the land*—That is, leave thee to certain destruction, or take away from thee all means of recovery. For Pharaoh being here spoken of as a water animal, *leaving him upon the land*, signified leaving him to certain death, without the means of escaping it; for a fish left upon the

² Or, *the land of thy swimming*.—³ Or, *extinguish*.—⁴ Isa. xlii. 10; Joel ii. 31; iii. 15; Amos viii. 9; Rev. vi. 12, 13; Matt. xxiv. 29.—⁵ Heb. *light of the light in heaven*.—⁶ Heb. *them dark*.—^h Heb. *provoke to anger, or, grief*.

land must needs die, let it struggle as it will, water being absolutely necessary to its life. This was literally fulfilled when, making war upon the Cyrenians, he was vanquished, and his army cut in pieces, and left a prey to the fowls and beasts in the deserts of Libya and Cyrene: see note on chap. xxix. 4, 5. *And I will fill the beasts of the whole earth with thee*—With the flesh of thy vast armies. Or rather, understanding the words figuratively, I will enrich all nations with thy spoils. *And I will lay thy flesh upon the mountains, &c.*—Thy people shall be slain, both upon the mountains and in the valleys, and their carcasses lie unburied there. *I will also water with thy blood the land wherein thou swimmest*—The land of Egypt, wherein thou bearest rule; *even to the mountains*—The mountains shall be wet with it, as well as the lower grounds: compare Isaiah xxxiv. 3. *And the rivers shall be full of thee*—All places, both high and low, both land and water. All the expressions in these verses are hyperbolical, signifying the vast slaughter that should be made of the Egyptians, and the immense booty that should be obtained by their enemies.

Verses 7-10. *And when I shall put thee out*—When I shall cast thee down from thy power, and extinguish all thy glory. *I will cover the heaven, and make the stars thereof dark*—It is well known that the downfall of states and kingdoms, kings and princes, is often expressed in the Scriptures by these or such like metaphors: see notes on Isaiah xlii. 10; xxiv. 23; xxx. 26. But here the expressions may mean, I will make every thing look sad and dismal, or will cause a universal sorrow; for to men amidst great calamities and afflictions every thing appears dark and gloomy, and even the light itself seems little different from darkness; and therefore it is usual to express a state of great sorrow by the

A. M. 3417. 10 Yea, I will make many people
B. C. 587. ^aamazed at thee, and their kings

shall be horribly afraid for thee, when I shall brandish my sword before them; and ¹they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ ^mFor thus saith the Lord God; The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, ⁿthe terrible of the nations, all of them: and ^othey shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof from beside the great waters; ^pneither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and

^{*} Chap. xxvii. 35.—¹ Chapter xxvi. 16.—^m Jer. xlv. 26; Chapter xxx. 4.—ⁿ Chapter xxviii. 7.—^o Chapter xxix. 19. ^p Chap. xxix. 11.—⁷ Heb. *desolate from the fulness thereof*.

heavens being covered, and the stars darkened. *All the bright lights of heaven will I make dark over thee—I will involve thy whole land in trouble and distress, making every thing in it look dismal. I will vex the hearts, &c., when I shall bring thy destruction among the nations—*When thy exiles shall be dispersed into foreign countries, (see chap. xxix. 12,) and relate the miserable circumstances of thy destruction, it shall cause grief and consternation in all that hear it. *Yea, I will make many people amazed at thee, and their kings, &c.*—The kings and princes of Africa, who lay near to Egypt, seem here to be spoken of; for the destruction of Egypt could not but fill them with fear for themselves, lest the victor should make them suffer the same fate.

Verses 13, 14. *I will also destroy the beasts thereof*—Their horses, in which they trusted so much, Isa. xxxi. 3, and other cattle, feeding in their rich pastures by the river sides. *Neither shall the foot of man, nor the hoofs of beasts, &c.*—The country shall be so deserted that the waters of the river shall not be fouled by man or beast. But we may understand the prophet here as speaking metaphorically, and by the beasts of Egypt, intending its armies, which had frequently troubled the neighbouring nations, but which, it is here said, should trouble them no more; for when Egypt should be made desolate, and the number both of men and beasts should be diminished by their wars and confusions, then they should neither have the will nor the power to give their neighbours any further molestation; but the nations around them should enjoy quietness, like that of a river which smoothly glides along, and never has its streams fouled or disturbed: see verse 2. *Then will I make their waters deep, &c.*—The nations which used to be harassed and troubled by

cause their rivers to run like oil, saith A. M. 3417.
the Lord God. B. C. 587.

15 When I shall make the land of Egypt desolate, and the country shall be ⁷desitute of that whereof it was full, when I shall smite all them that dwell therein, ^athen shall they know that I *am* the LORD.

16 This *is* the ^rlamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord God.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and ^bcast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

^q Exodus vii. 5; xiv. 4, 18; Psalm ix. 16; Chapter vi. 7. ^r Verse 2; 2 Samuel i. 17; 2 Chron. xxxv. 25; Chap. xxvi. 17. ^a Chap. xxvi. 20; xxxi. 14.

the Egyptians, shall then enjoy great peace and quietness.

Verse 15. *When I shall make the land of Egypt desolate, &c.*—When I shall bring the fore-mentioned dreadful calamities upon it. *Then shall they know that I am the Lord*—The awful and destructive visitation shall be sanctified to those that survive: it shall yield them important instruction, and they shall give glory to my power and justice, while a sensible conviction of the vanity of the world, and of the fading and perishing nature of all things in it, shall draw their affections from it, and from all that it contains, and induce them to seek an acquaintance with me as their portion and happiness.

Verse 16. *This is the lamentation wherewith they shall lament her*—This is the substance of the lamentation, which may be properly used to bewail the calamities which Egypt shall suffer: see note on verse 2. *The daughters of the nations shall lament her*—That is, the people of the neighbouring countries shall use such like words as these when they hear of Egypt's calamities: thus the *daughter of Zion* and of *Babylon* signifies the inhabitants of those cities. This verse alludes to the mourning women, whose office it was to lament at funerals.

Verses 17, 18. *It came to pass, in the fifteenth day of the month*—Namely, of the month before mentioned, which was a few days after the time of the preceding revelation. *The word of the Lord came unto me*—Giving me further directions how to improve the fall of Egypt. *Son of man, wail for the multitude of Egypt*—Prepare the funeral ceremonies at the burial of Egypt, and compose an elegy suitable to the sad occasion. Bishop Lowth observes, that "this prophetic ode is a master-piece in that species of writing which is appropriated to the ex-

A. M. 3417. 19 * Whom dost thou pass in beauty? ^a go down, and be thou laid with the uncircumcised.

20 They shall fall in the midst of *them that are slain* by the sword: ^b she is delivered to the sword: draw her and all her multitudes.

21 * The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are ^c gone down, they lie uncircumcised, slain by the sword:

^a Chapter xxxi. 2, 18.—^a Verses 21, 24; Chapter xxviii. 10.
^b Or, *the sword is laid*.—Isaiah i. 31; xiv. 9, 10; Verse 27.
^c Verses 19, 25.

citing terror." *And cast them down, even her, &c.*—Houbigant renders this clause, *And thrust them down with the daughters of the nations; thrust them down to the lower parts of the earth, to those who are gone down to the lake.* And he observes, that "the prophet is commanded to thrust the Egyptians down to the shades below; that is, to exhibit, by an *hypotyposis*, familiar with the prophets, the ruin of the Egyptians, similar to the ruin of the people who have been destroyed and gone down to the regions of the dead." The reader will observe that this figure of speech is a representation of things painted in such strong and bright colours as may cause the imagination of the hearers to conceive of them rather as present to their view than described in words. Such is the representation which the prophet here gives of the calamities of the Egyptians. The expressions, *Unto the nether parts of the earth, with them that go down into the pit*, denote utter destruction, and are parallel to those elsewhere used, of being brought down to hell, to the grave, or into silence. The Egyptians affected to be buried in their pyramids, and their kings, princes, and nobles would be laid by themselves, but Ezekiel provides them their graves among common people, to lie just where they fell.

Verses 19, 20. *Whom dost thou pass in beauty?*—What reason hast thou to prefer thyself before others? Art thou better than they, that thou shouldest not die and be laid in the dust as well as they? *Go down*—Namely, to the regions of the dead; *and be laid with the uncircumcised*—Among profane and loathed carcasses, such as the bodies of the uncircumcised were in the opinion of the circumcised: see notes on chap. xxviii. 8–10, and xxxi. 18. The *circumcised*, in Scripture, being put for those for whom God had a peculiar regard, and this being one of the distinguishing characteristics of his peculiar people, therefore the term *uncircumcised* seems to be used for those whom God had rejected, that is, for the wicked and profane. *They shall fall in the midst of them that are slain by the sword*—Thy people shall not die the common death of all men, but shall be cut off by an extraordinary judgment from the hand of God himself: they shall be slain by the sword. *Draw her and all her multitude*—Carry her and her people away to the grave,

22 * Asshur is there and all her company: his graves are about him: all of them slain, fallen by the sword:

23 * Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which ^b caused ^c terror in the land of the living.

24 There is ^d Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are ^d gone down uncircum-

* Verses 24, 26, 29, 30.—^a Isa. xiv. 15.—^b Chap. xxvi. 17, 20; Verses 24, 25, 26, 27, 32.—^c Or, *dismaying*.—^d Jer. xlix. 34, &c.—^d Verse 21.

like so many carcasses, which are buried without any solemnity. The words seem to be spoken to the Babylonians, the executioners of God's judgments upon Egypt.

Verse 21. *The strong among the mighty shall speak to him*—Namely, to the king of Egypt; *out of the midst of hell*—Or, *the pit*, as Bishop Newcome renders the word: see verse 23. The passage is "a poetical description of the regions of the dead; where the ghosts of deceased tyrants, with their subjects, are represented as coming to meet the king of Egypt and his auxiliaries, upon their arrival at the same place. Hell signifies here the state of the dead."—Lowth. See note on Isa. xiv. 9. *They are gone down*—The warriors, famous in their time for their exploits, have undergone the same fate with other men of blood, and are gone down to the grave by violent deaths.

Verses 22, 23. *Asshur is there and all her company*—The Assyrians, both king and people, whose destruction is represented in the foregoing chapter: though famous, warlike, and victorious, that mighty monarch fell. *His graves are about him*—The graves of his soldiers slain in the war. This expression, and that in the next verse, *her company is round about her grave*, seem to signify no more than a universal destruction of high and low, and that death had made them all equal. The masculine and feminine genders are promiscuously used in the following verses. The masculine referring to the prince, whose subjects the deceased were; the feminine to the nation or country to which they belonged. *Whose graves are set in the sides of the pit*—Here is supposed a spacious vault, in the midst whereof the king of Asshur lies, and round the vault, in receptacles hewn about its sides, his famous captains and commanders. *And her company is round about her grave*—Like lesser graves placed round the monument of some person of great quality. *All of them slain, which caused terror, &c.*—Who were a terror while they were alive to their neighbours.

Verses 24, 25. *There is Elam and all her multitude*—Which was conquered by Nebuchadnezzar: see note on Jer. xlix. 36. The nations mentioned in this and the following verse were probably confederates with the Assyrians, and fell when they did. *Which caused terror*—yet have they borne their

A. M. 3417. cised into the nether parts of the
B. C. 587.

earth, ° which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have set her a bed in the midst of the slain with all her multitude: her graves are round about him: all of them uncircumcised, slain by the sword: though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be slain*.

26 There is ^f Meshech, Tubal, and all her multitude: her graves are round about him: all of them ^g uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 ^h And they shall not lie with the mighty *that are fallen* of the uncircumcised, which are gone down to hell ¹⁰ with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

^c Verse 23.—^f Genesis x. 2: Chapter xxvii. 13; xxxviii. 2.
^g Verses 19, 20.—^h Verse 21; Isa. xiv. 18, 19.—¹⁰ Heb. *with weapons of their war*.

shame—They have been shamefully subdued, and have lost their lives and glory together, as Asshur did before them. *They have set her a bed in the midst of the slain, &c.*—Elam and her people have gone down to the state of the dead, among those who have fallen by the sword. The word *bed* is used for the grave, Isa. lvii. 2, and may, in both places, allude to the costly monuments, or sepulchres, which used to be erected for persons of great quality. *Her graves are round about him*—The king and people are involved in the same common destruction.

Verses 26–28. *There is Meshech, Tubal, &c.*—These are some other of the Assyrian allies; some think the Cappadocians, and other nations neighbouring to them, are here meant. The Scythians also, who anciently governed Asia, may be comprehended, and their expulsion from Media by Cyaxares may here be referred to: see *Obs. on Books*, i. 192. *And they shall not lie with the mighty, &c.*—They shall not lie among those heathen heroes, men of courage and fortitude, who were laid in distinct graves, with pomp and magnificence, but shall all be tumbled together into one common pit, as their actions have not made them worthy of any distinction.

Which are gone down to hell—Or, the state of the dead, as the word which we translate *hell* ought often to be rendered. *With their weapons of war*—Brave men, who had gained signal victories, used, by way

28 Yea, thou shalt be broken in the A. M. 3417.
midst of the uncircumcised, and shalt B. C. 587.
lie with *them that are slain* with the sword.

29 There is ¹ Edom, her kings, and all her princes, which with their might are ¹¹ laid by *them that were slain* by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 ^k There be the princes of the north, all of them, and all the ¹ Zidonians, which are gone down with the slain; with their terror they are ashamed of their might; and they lie uncircumcised with *them that be slain* by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and shall be ^m comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord God.

32 For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are slain* with the sword, *even* Pharaoh and all his multitude, saith the Lord God.

ⁱ Chapter xxv. 12.—¹¹ Hebrew, *given*, or, *put*.—^k Chap. xxxviii. 6, 15; xxxix. 2.—^l Chapter xxviii. 21.—^m Chap. xxxi. 16.

of honour, to have their arms buried with them, or hung upon their sepulchres. Thus was the grave of Misenus honoured by Æneas.

“———— Ingenti mole sepulchrum
Imponit, suaque arma viro.” ÆN. vi. 232.

“It was usual,” says Kirchman, *De Funer. Roman.*, l. iii. c. 18, “in former times, in some places, to put swords, shields, and other armour in the graves of military men, as they did in the grave of Theseus, and on the bier of Alexander the Great.” But the meaning of the prophet here is, that those, of whom he speaks, should be without these usual martial solemnities, with which people formerly often honoured their dead. Instead of which he says *their iniquities shall be upon their bones*—Their death shall carry in it plain tokens of their sins, and of God’s vengeance pursuing them on account of them. *Yea, thou shalt be broken in the midst of the uncircumcised*—Thou, O king of Egypt, shalt have no honorary distinctions paid thee at thy death, or be laid in a magnificent tomb, as those great conquerors have been, but shalt lie in a common pit, or grave, promiscuously with those who are overcome and slain in battle.

Verses 29–32. *There is Edom, her kings, &c.*—Of whose destruction Ezekiel prophesied, chap. xxv. 12; *laid by them that were slain by the sword*—Laid among the conquered. *With them that go down to*

the pit—Among those of no renown, who are thrown into one common grave without any honour or distinction paid to them. *There be the princes of the north*—By these, it seems, are meant the Tyrians, who lay north of Judea, and were overcome in many battles by the Chaldeans. *Pharaoh shall see them, and shall be comforted, &c.*—Here, by a poetical figure, sense is given to Pharaoh among the dead, and he feels a consolation in that state to see so many other kings and nations brought into the same condition as himself and his people were in. *Even Pharaoh and all his army slain by the sword*—Herodotus affirms, that Apries, or Pharaoh-hophra, was strangled: *οι δε μιν απενευσαν*, l. ii. p. 154. But the enemies of Apries may have used the sword against him before he expired. *For I have caused my terror in the land of the living*—In the Hebrew text it is, *חסי, his terror*, that is, I have permitted the king of Egypt to be a vexation and terror to many while

he was alive in the world. *And he shall be laid in the midst of the uncircumcised*—That is, with the basest sort, or those of no distinction. Or, if we read with the Masorites, whom our translators follow, *my terror*, the meaning of the verse may be, As these kings and nations have been a terror to the world while they were in it, verse 24, &c., so will I be now a terror to them, and especially to Pharaoh and his people, in making them a remarkable example of my vengeance. Observe, reader, the calamitous state of human life! See what a dying world this is! The strong die, the mighty die; *Asshur, Elam, Meshech, Tubal, Edom, the princes of the north, the Zidonians, Pharaoh, and all his multitude!* But here is likewise an allusion to the final and everlasting death of impenitent sinners. Those that are *uncircumcised in heart are slain by the sword* of divine justice. *Their iniquity is upon them*, and they bear their shame for ever!

CHAPTER XXXIII.

In this chapter we have, (1.) *The duty of a spiritual watchman*, 1-9. (2.) *A declaration of the safety of penitents, and the destruction of apostates*, 10-20. (3.) *A message to those who flattered themselves with hopes of safety, though they repented not*, 21-29. (4.) *A reproof of those who approved the word of God, but did not practise it*, 30-33.

A. M. 3417. **A**GAIN the word of the LORD
B. C. 587. came unto me, saying,

2 Son of man, speak to ^a the children of thy people, and say unto them, ^b When ¹ I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their ^c watchman:

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then, ² whosoever heareth the sound of the trumpet, and taketh not warning; if the sword

come and take him away, ^d his blood A. M. 3417.
shall be upon his own head. B. C. 587.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take *any* person from among them, ^e he is taken away in his iniquity; but his blood will I require at the watchman's hand.

^a Chap. iii. 11.—^b Chap. xiv. 17.—¹ Heb. *a land when I bring a sword upon her*.—^c 2 Samuel xviii. 24, 25; 2 Kings ix.

17; Isa. xxi. 8; Verse 7; Hos. ix. 8.—² Heb. *he that hearing heareth*.—^d Chap. xviii. 13.—^e Verse 8.

NOTES ON CHAPTER XXXIII.

Verses 1-6. *Again the word of the Lord came unto me*—"It is plain that Ezekiel uttered what is contained in this chapter to verse 20, before Jerusalem was taken by the Babylonians; but how long before is uncertain."—Bishop Newcome. *Son of man, speak to the children of thy people*—To the Jews, to whom he had not spoken since he declared what is contained in chap. xxiv. The reader will find in chap. iii., from verses 17 to 22, the substance of what is repeated in the first ten verses of this chapter. The instruction is the same in both passages; but the subject is here more fully and explicitly illustrated. "When the prophet had confirmed his predictions of evil, both to the Jews and heathen, by exemplifications of the like predictions already fulfilled among

the latter, he proceeds to apply home the conclusion arising hence by an expostulation and pathetic address to the hearts and consciences of the Jews. But to what Jews is this addressed? To the Jews who were already in captivity. In order, then, that this address might make the stronger impression on them, and produce its wished-for effect, he immediately subjoins an information, which he here presents, as having been just then received, of the actual capture and destruction of the city of Jerusalem, agreeably to his foregoing prophecies against it: the accomplishment of which prediction against the Jews themselves, joined to his historic narrations before, of the accomplishment of many others against the heathen, both completes his arguments in favour of the credit and veracity of his predictions against

A. M. 3417. 7 ^f So thou, O son of man, I have
B. C. 587.

set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.

8 When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand.

9 Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

^f Chapter iii. 17.—^g Chapter xxiv. 23.—^h So Isa. xlix. 14; Chap. xxxvii. 11.

Egypt, or other nations, and also proves, by a conspicuous example, the truth of that maxim with which he had concluded his late address to the captive Jews, *That God will judge every one after his ways, both Jews and heathen.*—*Obs. on Books*, ii. 196.

When I bring the sword upon a land—When an enemy approaches to any land, which never happens without my appointment or permission; *if the people of the land take a man of their coast*—Or, *from among them*, to which sense the word כִּנְזֵר, here used, is translated, Gen. xlvii. 2; *and set him for their watchman*—Such watchmen were placed upon the turrets of their city-walls, or upon high mountains near, to give notice of the enemy's approach: see the margin. *If when he seeth the sword come upon the land*—If, when he spies the enemy marching against it, *he blow the trumpet*, sound the alarm; *and warn the people*—The sound of the trumpet is a warning, yet it is sometimes necessary to add a warning by word of mouth, and tell the people brought together by the trumpet what he sees. *Whosoever heareth, &c., and taketh not warning*—Considers not, minds not what he hears, nor will be made sensible of the danger, so as to provide for resisting or fleeing from the sword; *if the sword come and take him away*—Destroy him; *his blood shall be upon his own head*—His destruction is owing to himself. *He heard the sound of the trumpet*—He heard as well as others who escaped, and he might have delivered himself as they did who took warning. *His blood shall be upon him*—The guilt and blame of his death cannot be charged on any but himself. *But he that taketh warning shall save his soul*—Shall save his life from the danger that threatens it. In like manner, he that takes warning by the prophet's admonition shall preserve himself from the judgments threatened against sinners. *But if the watchman see the sword come, and blow not the trumpet*—If he neglect his charge, which is to give the alarm; *and the people be not warned*—But are surprised by the enemy; *if the sword take any person from among them*—Cut any one off unexpectedly; *he is taken away in his iniquity*—Punished and cut off by the Lord for his sins for-

10 ¶ Therefore, O thou son of man, A. M. 3417.
B. C. 587.
speak unto the house of Israel; Thus

ye speak, saying, If our transgressions and our sins be upon us, and we ^g pine away in them, ^h how should we then live?

11 Say unto them, As I live, saith the Lord God, ⁱ I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for ^k why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The ^l righteousness of the righteous shall not deliver him in the day

ⁱ 2 Sam. xiv. 14; Chap. xviii. 23, 32; 2 Peter iii. 9.—^k Chap. xviii. 31.—^l Chap. iii. 20; xviii. 24, 26, 27.

merly committed, and in consequence of the present fault of not watching, a great fault in every one that is guilty of it in time of war. *But his blood will I require at the watchman's hands*—The guilt of that blood will I charge upon the watchman, and punish him for it, for he sinned in not giving the necessary warning.

Verses 7-9. *So thou, O son of man*—The Lord here applies the preceding account of the watchman's office to the prophet, and shows that his duty is illustrated thereby. As if he had said, If a watchman, appointed by his fellow-citizens, is so highly guilty, if he do not give warning to the city, and shall receive such punishment from my hands; what must not thou expect, who art appointed by me to give warning to thy countrymen of the terrible evils which their sins will bring upon them, if thou neglect to do it? God has never left his people without sufficient means of instruction, but has vouchsafed it to them more or less in every age, from the beginning of the world to this day. He has, from time to time, and at all times, set watchmen over them, raised up good and holy men to instruct, admonish, warn, and reprove. "I have even sent unto you all my servants the prophets daily, rising up early and sending them, but you have not hearkened unto me, nor inclined your ear," Jer. vii. 25. *When I say unto the wicked, &c.*—See notes on chap. iii. 18, 19.

Verses 10, 11. *If our transgressions be upon us, &c.*—If the unpardoned guilt of our sins lie upon us, and we be punished for them in the wasting of our country, the burning of our city, the abolishing the public worship of God, &c.; *and we pine away in them*—Experience their bitter consequences in famine and disease, and in a variety of other calamities; *how shall we live?*—How then can the promises of life belong to us? How can such assurances be true as were given us chap. xviii. 17-32? What ground can we have to hope for a recovery of our former condition? Or, how canst thou promise the continuance or restoration of any mercy to us? How can it be better with us than it is? If thy threatenings be true, it will be worse with us, and not better;

A. M. 3417. of his transgression: as for the wicked, B. C. 587. edness of the wicked, ^mhe shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; ⁿif he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, ^owhen I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do ³that which is lawful and right;

15 *If* the wicked ^prestore the pledge, ^qgive again that he had robbed, walk in ^rthe statutes of life, without committing iniquity; he shall surely live, he shall not die.

16 ^sNone of his sins that he hath committed

^m 2 Chron. vii. 14.—ⁿ Chap. iii. 20; xviii. 24.—^o Chap. iii. 18, 19; xviii. 27.—^p Heb. *judgment and justice*.—^q Chap. xviii. 7.—^r Exod. xxii. 1, 4; Lev. vi. 2, 4, 5; Num. v. 6, 7; Luke xix. 8.

and if they be not true, how can we trust thy promises of recovery? These are supposed to be the words of impious persons, who, pretending to despair of God's mercies, take encouragement from thence to continue in their sins. *Say, As I live, I have no pleasure in the death of the wicked*—For an elucidation of this and the following verses to the 20th, compare chap. xviii.; and see the notes there.

Verse 13. *When I shall say to the righteous, that he shall surely live*—When I make him a promise of life, peace, and every blessing which he stands in need of; *if he trust to his own righteousness*—Formerly performed, but now abandoned; or, if he rely upon the good works he hath done, and think the worth of them will overbalance the guilt of his evil deeds; which seems to have been the opinion of the later Jews, who lay it down for a rule in their Mishna, *That all Israel shall have a share in the world to come. All his righteousness shall not be remembered, &c.*—He shall come again under the guilt of all his past sins, and shall be exposed to condemnation and wrath: see notes on chap. xviii. 24–29. It is evidently signified here, that to trust in our own righteousness, whether internal or external, whether graces or virtues, past or present, or to entertain high thoughts of our own attainments in religion, and to put confidence therein, is one step toward a fall, and generally issues in apostacy.

Verse 15. *If the wicked restore the pledge, give again that he had robbed*—It is a necessary condition of obtaining pardon, that men make restitution of what they have unjustly gotten from others. The law is express to this purpose, Lev. vi. 5, where the offender is required to add a *fifth part* to the princi-

shall be mentioned unto him: he hath A. M. 3417. done that which is lawful and right; B. C. 587. he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, ^xThe way of the LORD is not equal. O ye house of Israel, I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year ^yof our captivity, in the tenth month, in the fifth day of the month, ^zthat one that had escaped out of Jerusalem came unto me, saying, ^aThe city is smitten.

^r Leviticus xviii. 5; Chapter xx. 11, 13, 21.—^s Chap. xviii. 22.—^t Verse 20; Chap. xviii. 25, 29.—^u Chap. xviii. 26, 27. ^x Verse 17; Chap. xviii. 25, 29.—^y Chap. i. 2.—^z Chapter xxiv. 26.—^a 2 Kings xxv. 4.

pal, and *give it to him to whom it appertaineth*; see the note there. To the same purpose is that received rule among the Christian casuists, taken from St. Augustin, Epistle liv., *Non dimittitur peccatum, nisi restituatur ablatum. The sin is not forgiven, unless what is taken away be restored.* Lord Clarendon's observations on this subject are peculiarly excellent: "Robbery and violence would be too gainful a trade, if a man might quit all scores by repentance, and detain all he hath gotten; or if the father's repentance might serve the turn, and the benefit of the transgression be transmitted as an inheritance to the son. If the pledge remained it must be restored; the retaining it is committing a new iniquity, and forfeits any benefit of the promise. If he hath it not, nor is able to procure it, his hearty repentance is enough without reparation: but to enjoy the spoil, and yet to profess repentance, is an affront to God Almighty, and a greater sin than the first act of violence, when he did not pretend to think of God, and so did not think of displeasing him. Whereas now he pretends to reconcile himself to God, and mocks him with repentance, while he retains the fruit of his wickedness. He who is truly penitent restores what he hath left to the person who was deprived of it, and pays the rest in devout sorrow for his trespass."

Verse 21. *In the twelfth year of our captivity, &c.*—According to this reading, the news of the taking and burning of Jerusalem was brought to that part of the Babylonish dominions where the Jewish captives were placed in a year, five months, and twenty-six days after the calamity happened: see Jer. lii. 12. But eight MSS. having *תשנ"ו* instead of

A. M. 3417. 22 Now ^bthe hand of the LORD
B. C. 587. was upon me in the evening, afore
he that was escaped came; and had opened
my mouth, until he came to me in the morn-
ing; ^cand my mouth was opened, and I was
no more dumb.

23 Then the word of the LORD came unto
me, saying,

24 Son of man, ^dthey that inhabit those
^ewastes of the land of Israel speak, saying,

^b Chapter i. 3.—^c Chapter xxiv. 27.—^d Chapter xxxiv. 2.
^e Verse 27; Chapter xxxvi. 4.—^f Isaiah li. 2; Acts vii. 5.
^g Mic. iii. 11; Matt. iii. 9; John viii. 39.

וְנִרְאָה, Bishop Newcome, and some others, think the preferable reading is, *the eleventh year*. If this be adopted, only about six months passed between the taking of Jerusalem and the communication of that event to Ezekiel. *One that had escaped out of Jerusalem came unto me*—According to what God had foretold to him should be the case, as is mentioned chap. xxiv. 26, and which was to be as a new commission unto him to speak unto the people; from doing which, by the command of God, he had ceased for near three years before; the prophetic influence, or impulse, not coming upon him during that time.

Verse 22. *Now the hand of the Lord was upon me in the evening*.—I felt a sensible impulse of the prophetic spirit: see chap. i. 3. *And had opened my mouth, until he came to me in the morning*.—Had so influenced my mind, that I found myself disposed and prepared to speak freely and with authority. Not that he had been utterly dumb before: for he had probably “been able to converse with the Jews concerning the predictions formerly delivered to them, and perhaps spake, or delivered in writing to them, the prophecies which he uttered concerning other nations; but he had received no further revelation from God respecting their affairs: in this sense he had been dumb.”—Scott. But now the Spirit moved him to speak, and continued so to do till the messenger came, whose information concerning the taking and burning of Jerusalem, which had been repeatedly and clearly foretold by the prophet, would give an indisputable authority and credit to all his predictions, and prepare the people’s minds to receive, with faith and a due regard, every future message which he was commissioned to deliver to them.

Verse 24. *They that inhabit those wastes of the land of Israel*.—They that are left behind in the land, that is now wasted with fire and sword: see the margin. *Speak, saying, Abraham was one, and inherited the land*.—Had the privilege of dwelling and feeding his flocks in it; as if he had said, “If Abraham, being only a single person, had the whole country of Judea given him, there is much greater reason to conclude, that God will preserve the possession of it to us, who are a numerous part of Abraham’s posterity. These men speak after the

^f Abraham was one, and he inherited ^{A. M. 3417.}
the land: ^{B. C. 587.} but we *are* many; the
land is given us for inheritance.

25 Wherefore say unto them, Thus saith the
LORD GOD; ^hYe eat with the blood, and ⁱlift
up your eyes toward your idols, and ^kshed
blood: and shall ye possess the land?

26 Ye stand upon your sword, ye work abomi-
nation, and ye ^mdefile every one his neighbour’s
wife: and shall ye possess the land?

^h Genesis ix. 4; Lev. iii. 17; vii. 26; xvii. 10; xix. 26; Deut.
xii. 16.—ⁱ Chap. xviii. 6.—^k Chapter xxii. 6, 9.—^m Chap.
xviii. 6; xxii. 11.

vain manner of the Jews, who fondly presume that they have a right to all the promises made to Abraham, without considering the vast difference between them and Abraham, both in faith and practice. The appellation of *one* is given to Abraham in other parts of Scripture, because he was singled out from the rest of his family, to be the original, or head, of the Jewish nation.”—Lowth.

Verses 25, 26. *Say unto them, Thus saith the Lord*—Remove from them this destructive carnal confidence, and show them what they do, and how far they are from being Abraham’s genuine seed. *Ye eat with the blood*.—Which was expressly forbidden in the Jewish law, as appears from Lev. vii. 26, as well as that more ancient law ordained to all mankind, Gen. ix. 4; and *lift up your eyes toward your idols*.—Offer up your prayers unto your fictitious gods; and *shed blood*.—That is, commit murders; and *shall ye possess the land?*.—When you do not perform the conditions on which the land was given, namely, that of being a holy people, can you think that you shall continue to enjoy it? *Ye stand upon your sword*.—You make your strength the law of justice, and, confiding in that, you do whatsoever your inclinations lead you to, whether right or wrong; according to the character given of ungodly men, Wisd. ii. 11, who say, “Let our strength be the law of justice, for that which is feeble is found to be nothing worth,” &c. Houbigant translates the clause, *You stand in your high way, or the corners of your streets, and commit your abominations*, considering the words as referring to their public and open profession of idolatry. Dr. Spencer (*De Legib. Hebrew.*, lib. ii. cap. 11) thinks that the expression alludes to a custom of the heathen, “who put the blood of their sacrifices into a vessel, or pit, in order to call up and consult evil spirits, and then stood with their swords drawn, to keep the demons off from doing them any harm.” *Ye defile every one his neighbour’s wife*.—Ye universally commit adultery; and *shall ye possess the land?*.—The question implies a peremptory denial. Thus the prophet shows how vain and ill-grounded their expectations were of being continued in the possession of Judea, since they did those things which were contrary to the divine law, and which consequently excluded them from any right to the land.

A. M. 3417. 27 Say thou thus unto them, Thus
B. C. 587.

saith the Lord God; As I live, surely
they that *are* in the wastes, shall fall by the
sword, and him that *is* in the open field, ° will I
give to the beasts ⁴ to be devoured, and they that
be in the forts and ² in the caves, shall die of
the pestilence.

28 ^a For I will lay the land ⁵ most desolate,
and the ^r pomp of her strength shall cease; and
² the mountains of Israel shall be desolate, that
none shall pass through.

29 Then shall they know that I *am* the LORD,
when I have laid the land most desolate, be-
cause of all their abominations which they have
committed.

^a Verse 24.—^c Chapter xxxix. 4.—⁴ Heb. *to devour him*.
^p Judges vi. 2; 1 Sam. xiii. 6.—^q Jer. xlv. 2, 6, 22; Chapter
xxxvi. 34, 35.—² Heb. *desolation and desolation*.—^r Chapter
vii. 24; xxiv. 21; xxx. 6, 7.—Chapter vi. 2, 3, 6.—⁵ Or,
of thee.

Verse 27. *Surely they that are in the wastes*—
They who continue to dwell among the desolations
of Jerusalem and Judea; *shall fall by the sword*—
This they accordingly did, both through the civil
dissensions among them, in the conspiracy formed
against Gedaliah, and likewise by the Chaldeans re-
venging his death. *And him that is in the open field*
will I give to the beasts—He shall be a prey to lions
and other ravenous beasts, that will multiply in the
ruined country. *And they that be in the forts and*
caves—Out of the reach of men and beasts; *shall*
die of the pestilence—My hand shall reach them,
and send among them those destructive disorders
which shall sweep them away. These three judg-
ments here mentioned, the sword, destructive beasts,
and the pestilence, together with famine, are often
threatened as the last and finishing strokes of divine
vengeance upon the Jewish nation: see chap. v. 12,
17, and vi. 12, and xiv. 21; Jer. xv. 3. By the *forts*
and *caves* here spoken of, are meant the strong holds
formed by nature in the rocks, or cut out in the
sides of the mountains. Many of them were so large
that men might secure themselves, their families,
and their goods in them. So David is said, 1 Sam.
xxiii. 14, *to abide in strong holds, and remain in a*
mountain in the wilderness of Ziph. Such was the
cave of Adullam, where David had his residence for
some time, and was there resorted to by his relations,
(1 Sam. xxii. 1,) and at another time by his principal
officers, 2 Sam. xxiii. 15.

Verses 28, 29. *For I will lay the land most deso-*
late—I will make the land destitute of inhabitants,
by the destruction which shall be made of them by
the sword, by wild beasts, and the pestilence, and by
their being carried into captivity. *And the pomp of*
her strength shall cease—All that wealth and mag-
nificence wherein they pleased themselves, as that
which gave them strength and reputation in the eyes
of the world, are taken away: see chap. vii. 24. Or

30 ¶ Also, thou son of man, the
children of thy people still are talking

A. M. 3417.
B. C. 587.

⁶ against thee by the walls and in the doors of
the houses, and ¹ speak one to another, every
one to his brother, saying, Come, I pray you,
and hear what is the word that cometh forth
from the LORD.

31 And ^u they come unto thee ⁷ as the people
cometh, and ⁸ they ^x sit before thee as my peo-
ple, and they hear thy words, but they will not
do them: ⁷ for with their mouth ⁹ they show
much love, *but* ² their heart goeth after their
covetousness.

32 And lo, thou *art* unto them as ¹⁰ a very
lovely song of one that hath a pleasant voice,

^t Isa. xxix. 13.—^u Chap. xiv. 1; xx. 1.—⁷ Heb. *according*
to the coming of the people.—⁸ Or, *my people sit before thee*.
^x Chapter viii. 1.—⁷ Psalm lxxviii. 26, 37; Isaiah xxix. 13.
⁹ Heb. *they make loves, or, jests*.—² Matt. xiii. 22.—¹⁰ Heb.
a song of loves.

the phrase may denote the beauty and glory of the
temple, which they looked upon as their chief
strength and protection; *none shall pass through*—
None shall choose even so much as to pass through
the country, on account of its being infested with
wild beasts through its desolateness, and because the
air of it shall be rendered unwholesome, by means
of the effluvia arising from dead and dying bodies,
and the pestilential diseases which rage in the coun-
try, and sweep away its inhabitants. *Then shall*
they know that I am the Lord—That I am their
Lord, their righteous governor, and just judge.
When I have laid the land most desolate, &c.—
When I have brought these destructive calamities
upon it, because of the sins and abominations of
its inhabitants. Observe, reader, those are untract-
able and unteachable indeed, that are not made
to know their dependance upon God when all their
creature comforts fail them, and they are made
desolate.

Verses 30–32. *The children of thy people*—Those
of the captivity; *still are talking against thee*—Or
rather, *of thee*, as the LXX. rightly render it; *for*
with their mouths they showed much love, as it fol-
lows in the next verse. *By the walls and in the*
doors of their houses—Both in their public places of
concourse, and in their private meetings. And speak
one to another, saying, Come, &c.—These were such
as drew nigh to God with their mouths, but their
hearts were far from him, as Isaiah describes their
hypoerisy, chap. xxix. 13; *and they come unto thee*
as the people cometh—Or, as disciples flock to their
teachers: so the Chaldee paraphrase explains it.
They make a profession of great regard to piety and
virtue, and express a great esteem for thee, but at
the same time they indulge themselves in sin and
wickedness. *And lo! thou art unto them as a very*
lovely song, &c.—They come to hear thee for their
entertainment, not for their edification, in the spirit

A. M. 3417. and can play well on an instrument :
B. C. 587. for they hear thy words, but they do
them not.

* 1 Sam. iii. 20.

in which many go to hear noted and eloquent preachers. St. Austin tells us, that he himself was such an auditor of St. Ambrose before he was converted, *Confess.*, l. v. c. 12; "I heard him diligently when he discoursed in the congregation, but not with that application of mind which I ought to have done; but I came rather out of curiosity, to know whether his eloquence was answerable to the opinion which the world had of him. I was very attentive to his style, and charmed with the sweetness of his delivery, but had little value or concern for the subjects he treated of."

33 ^a And when this cometh to pass, A. M. 3417.
(lo, it will come,) then ^b shall they B. C. 587.
know that a prophet hath been among them.

^b Chap. ii. 5.

Verse 33. *And when this cometh to pass, (lo, it will come)*—Or, rather, *lo, it is come*; for so the same phrase is translated chap. vi. 2, 6, 10, the verb being in the present tense; when they shall see thy prophecies concerning the destruction of Jerusalem actually fulfilled, and all the events predicted by thee exactly brought to pass; *then shall they know that a prophet hath been among them*—Then shall they be convinced of the truth of thy mission, and of their own inexcusable crime in despising thy prophecies. The words of this verse are evidently spoken by the Lord to his prophet.

CHAPTER XXXIV.

In this chapter the shepherds of Israel, that is, their rulers, both in church and state, are called to an account, as having been very much accessory to the sin and ruin of Israel, by their neglect of the duties of their station. We have here, (1.) A high charge exhibited against them for their negligence, their unskilfulness, and unfaithfulness, in the management of public affairs, 1-6, 8. (2.) Their discharge from their trust, for their insufficiency and treachery, 7-10. (3.) A gracious promise that God would take care of his flock, though they did not, and that it should not always suffer as it had done, by their maladministrations, 11-16. (4.) Another charge is exhibited against those of the flock that were fat and strong, for the injuries they did to those who were weak and feeble, 17-22. (5.) Another promise that God would, in the fulness of time, send the Messiah to be the great and good Shepherd of the sheep, who should redress all grievances, and set every thing to rights with the flock, 23-31.

A. M. 3417. **AND** the word of the LORD came
B. C. 587. unto me, saying,

2 Son of man, prophesy against the ^ashepherds of Israel, prophesy, and say unto them,

* Chap. xxxiii. 24.

NOTES ON CHAPTER XXXIV.

Verse 1. *The word of the Lord came unto me, saying*—It is probable that this prophecy immediately followed the preceding; and that at, or immediately after, the arrival of the news that Jerusalem was conquered, the prophet was commissioned to speak of the tyranny and carelessness of the governors and teachers, and to point out their negligence as a principal cause of the incredulity and wickedness of the people. Thus the transition appears to be natural, and the connection close, between this prophecy and the foregoing one, as also between the beginning of this prophecy and its conclusion. For considering that, in parts at least, the people suffered for the faults of the shepherds, mercy now urged the prophet to declare, from God, that he would judge between them, save the flock, and *set up one shepherd over them, who should feed them, even his servant David*.

Verse 2. *Prophesy against the shepherds of Israel*—The word *shepherd*, in the prophetic writing,

Thus saith the Lord God unto the A. M. 3417.
shepherds; ^b *Wo be to the shepherds* B. C. 587.
of Israel that do feed themselves! should not the shepherds feed the flocks?

^b Jer. xxiii. 4; Zech. xi. 17.

tings, comprehends both civil and ecclesiastical governors. See notes on Isa. lvi. 11; Jer. ii. 8. Other writers also use the same expression; princes being called shepherds of their people, as well as those who have the immediate care of their souls: see *Psa. lxxviii. 71, 72*. Thus Homer calls Agamemnon, *Ποιμεναλῶν, the shepherd of the people*. And as the threatenings here denounced extend to all sorts of governors, so the several sins of the princes, priests, and prophets are reproved, chap. xxii. 25, &c. *Wo to the shepherds of Israel that feed themselves*—That regard their own profit and advantage, not the good of the people committed to their charge. The beauty of the original, רעו אשר היו רעים אותם, may be expressed in Latin or Greek, though not in English:—*pastoribus qui pascunt semet ipsos: τοις ποιμεσιν οι ποιμαινουσινσαντους*. Plato, in the first book of his *Commonwealth*, describing the office of a magistrate, saith, "He should look upon himself as sustaining the office of a shepherd, that makes it his chief business to take care of his flock; not as if he

A. M. 3417. 3 ° Ye eat the fat, and ye clothe
B. C. 587. you with the wool, ^d ye kill them that
are fed: *but* ye feed not the flock.

4 ° The diseased have ye not strengthened,
neither have ye healed that which was sick,
neither have ye bound up *that which was*
broken, neither have ye brought again that
which was driven away, neither have ye ^f sought
that which was lost; but with ^g force and with
cruelty have ye ruled them.

5 ^h And they were ⁱ scattered, ¹ because *there*
is no shepherd: ^k and they became meat to
all the beasts of the field, when they were
scattered.

6 My sheep wandered through all the moun-

^c Isa. lvi. 11; Zech. xi. 16.—^d Chap. xxxiii. 25, 26; Micah
iii. 1, 2, 3; Zechariah xi. 5.—^e Verse 16; Zechariah xi. 16.
^f Luke xv. 4.—^g 1 Pet. v. 3.

were going to a feast to fill himself and satiate his
appetite, or to a market to make what gain he can
to himself." Eusebius, in his twelfth book *De Præ-*
paratione Evangelica, chap. xlv., hath transcribed
the whole passage, as an exact parallel to this place
of Ezekiel. See Lowth.

Verses 3, 4. *Ye eat the fat*—Or, *the milk*, as the
LXX. render it. The Hebrew words *chalab*, milk,
and *cheleb*, fat, differ only in their points, so that the
ancient versions take them promiscuously one for
the other. These shepherds of the Lord's flock,
these civil and ecclesiastical rulers of the people,
used their power over them, and exercised their
offices, merely for their temporal advantage and
emolument. "They exacted their tribute and taxes,
their tithes and perquisites, with great earnestness;
and they oppressed, and even destroyed the people,
to enrich themselves: but they bestowed no pains to
provide for the welfare of the state, or of the souls
of those intrusted to them."—Scott. *Ye kill them*
that are fed—Ye take away the lives of the wealthy
and substantial by unjust means, in order to enrich
yourselves with their estates. *But ye feed not the*
flock—Ye take no care for their benefit, temporal or
spiritual. Ye are so ignorant that ye know not how
to feed them, and ye are so indolent that ye will not
take any pains to do it, and ye are so treacherous
and unfaithful that ye never desired or designed it.
The diseased—The weak and languishing; *have ye*
not strengthened—With your help, counsel, or coun-
tenance. Ye have not applied proper remedies to
the wants and necessities of those committed to your
charge. The magistrates have not taken care to re-
lieve the needy and defend the oppressed. The
priests and the prophets have not been diligent in
giving the people proper instructions, in rectifying
the mistakes of those that were in error, in warning
the unruly, or comforting the disconsolate. *Neither*
have ye bound up that which was broken—Ye have
not given relief to the afflicted and miserable: a
metaphor taken from surgeons binding up wounds

and upon every high hill: yea, A. M. 3417.
B. C. 587. my flock was scattered upon all the
face of the earth, and none did search or seek
after them.

7 ¶ Therefore, ye shepherds, hear the word
of the Lord;

8 As I live, saith the Lord God, surely be-
cause my flock became a prey, and my flock
¹ became meat to every beast of the field, be-
cause *there was* no shepherd, neither did my
shepherds search for my flock, ^m but the shep-
herds fed themselves, and fed not my flock;

9 Therefore, O ye shepherds, hear the word
of the Lord;

10 Thus saith the Lord God; Behold, I *am*

^h Chap. xxxiii. 21, 28.—ⁱ 1 Kings xxii. 17; Matthew ix. 36.
¹ Or, *without a shepherd*; and so Verse 8.—^k Isa. lvi. 9; Jer.
xii. 9; Verse 8.—^l Verses 5, 6.—^m Verses 2, 10.

in order to cure them. *Neither have ye brought*
again that which was driven away, &c.—Or, *which*
was gone astray, as the word נִרְחָק is translated,
Deut. xxii. 1. Ye have not, by your instructions
and exhortations, endeavoured to reduce those who
had wandered from the way of truth, or to reclaim
those who were ready to perish in their sins; *but*
with force and cruelty have ye ruled them—Have
endeavoured to reduce and govern them by the
rough methods of compulsion and cruelty, and not
by the gentle way of reason and argument, long-
suffering, meekness, and love; and your government
over them has been exercised by tyranny and op-
pression, instead of justice, kindness, and benefi-
cence.

Verses 5, 6. *And they were scattered, &c.*—Driven
into other parts of the land, or into other coun-
tries, by the severity, exactions, and oppressions
of their rulers. *Because there is no shepherd*—No one
worthy of the name of a shepherd; none that cared
for or properly watched over and fed the flock.
And they became meat to all the beasts of the field
—They were made a prey to, and were spoiled by,
their enemies, temporal and spiritual. *My sheep*
wandered through all the mountains—As silly sheep,
when there is no one to look after them, wander
from one mountain and hill to another; so my
thoughtless and infatuated people, disregarded and
neglected, or treated with cruelty by those that
should have protected and guided them, have mani-
fested their ignorance and folly in following various
species of idolatry, and in forming to themselves
religions after their own imaginations, full of super-
stition and impiety. *And none did search or seek*
after them—Their priests and princes were so far
from calling them back from these wanderings, that
they were the first to follow them; nay, and even to
go before, and set them the example.

Verse 10. *Thus saith the Lord, Behold, I am*
against the shepherds—They have made me their
enemy by their negligence and abuse of their pow-

A. M. 3417. against the shepherds; and ^a I will
B. C. 587.

require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds ^o feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out.

12 ² As a shepherd seeketh out his flock in the day that he is among his sheep *that are scattered*; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in ^p the cloudy and dark day.

13 And ^q I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by

the rivers, and in all the inhabited places of the country. A. M. 3417.
B. C. 587.

14 ^r I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: ^s there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord God.

16 ^t I will seek that which was lost, and bring again that which was driven away, and will bind up *that which was broken*, and will strengthen that which was sick: but I will destroy ^u the fat and the strong; I will feed them ^x with judgment.

17 And *as for you*, O my flock, thus saith the Lord God; ^y Behold, I judge between ³ cattle and cattle, between the rams and the ⁴ he-goats.

^a Chapter iii. 18; Heb. xiii. 17.—^o Verses 2, 8.—^q Heb. *According to the seeking*.—^p Chap. xxx. 3; Joel ii. 2.—^r Isa. lxx. 9, 10; Jer. xxiii. 3; Chap. xxviii. 25; xxxvi. 24; xlvii. 21, 22.—^s Psa. xxiii. 2.—^t Jer. xxxiii. 12.—^u Verse 4; Isaiah

xl. 11; Micah iv. 6; Matt. xviii. 11; Mark ii. 17; Luke v. 32. ^u Isaiah x. 16; Amos iv. 1.—^y Jer. x. 24.—³ Chap. xx. 37, 38; Verses 20, 22; Zech. x. 3; Matt. xxv. 32, 33.—⁴ Heb. *small cattle of lambs and kids*.—⁴ Heb. *great he-goats*.

er, and I will appear and act as such. They have been enemies to my sheep, though pretending to be their shepherds; I will be an open enemy to them; *and will require my flock at their hands*—I will require a severe account from their kings and princes, their priests and prophets, of the damage my people have sustained through their ill management; and I will deprive them of the honour, pre-eminence, and advantage of which they have made such an ill use.

Verses 11–16. *Behold, I, even I, will search my sheep*—I myself will recall them from their wanderings into the right way; *and will seek them out*—Hebrew, בקרתי, *I will seek them early, or, seek them in the morning*. *As a shepherd seeketh out his flock*—With the greatest care and diligence; as he gathers them together, counts them, brings them to the fold, observes what they have suffered, and, if lame or torn, binds up and heals them, and provides pasture for them; *so will I seek out my sheep, &c.*—Though magistrates and ministers fail in doing their part for the good of the church, yet God will not fail in doing his; he will take his flock into his own hands, rather than it should be deprived of any kindness he had designed for it. The under shepherds may prove careless, but the chief Shepherd neither slumbers nor sleeps. They may be false, but he abides faithful. *And deliver them out of all places where they have been scattered*—Will bring them home from their several dispersions, whither they have been driven; *in the cloudy and dark day*—Hebrew, ביום ענן וצל, *in the day of clouds and darkness*; in the dark and dismal time of the destruction of their country. *And will bring them out*

from the people—This prophecy primarily respected their restoration from captivity in Babylon, and was in part at least fulfilled when so many thousands of them returned to their own land under the conduct of Zerubbabel, Ezra, and others. It seems, however, to look still further, even to the general restoration of the whole Jewish nation from their present wide dispersion over the whole world, which restoration most of the prophets foretel shall be effected in the latter days. But there is no need to confine this promise wholly to the Jews; when those, in any age or nation, that have gone astray from God into the paths of sin are brought back by repentance; when those that erred come to the acknowledgment of the truth; when God's outcasts are gathered and restored, and religious assemblies that were dispersed are again collected and united upon the ceasing of persecution; and when the churches have rest and liberty, then this prediction has a true accomplishment. *I will feed them in a good pasture*—I will supply all their wants, and make ample provision for the support both of their natural and spiritual life. *Upon the high mountains of Israel shall their fold be*—There shall they have fixed habitations upon their return, and there shall they rest in safety. *There shall they lie in a good fold, &c.*—These expressions denote both plenty and security. *But I will destroy the fat and the strong*—Those who oppress and tyrannise over the weak. *I will feed them with judgment*—I will judge, chastise, and punish them.

Ver. 17, 19. *As for you, O my flock*—The prophet, having finished what he had to say to the shepherds, now delivers God's message to the flock. God had

A. M. 3417. 18 *Seemeth it* a small thing unto
B. C. 587.

you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord God unto them; ^z Behold, I, even I, will judge between the fat cattle and between the lean cattle.

21 Because ye have thrust with side and with shoulder, and pushed all the diseased

with your horns, till ye have scattered them abroad; A. M. 3417.
B. C. 587.

22 Therefore will I save my flock, and they shall no more be a prey; and ^a I will judge between cattle and cattle.

23 And I will set up one ^b Shepherd over them, and he shall feed them, ^c even my servant David; he shall feed them, and he shall be their shepherd.

24 And ^d I the Lord will be their God, and my servant David ^e a prince among them; I the Lord have spoken *it*.

25 And ^f I will make with them a covenant of peace, and ^g will cause the evil beasts to cease out of the land: and they ^h shall dwell

^z Verse 17.—^a Verse 17.—^b Isa. xl. 11; Jer. xxxiii. 4, 5; John x. 11; Heb. xiii. 20; 1 Pet. ii. 25; v. 4.—^c Jer. xxx. 9; Chap. xxxvii. 24, 25; Hos. iii. 5.

^d Verse 30; Exodus xxix. 45; Chap. xxxvii. 27.—^e Chap. xxxvii. 22; Luke i. 32, 33.—^f Ch. xxxvii. 26.—^g Lev. xxvi. 6; Isa. xi. 6-9; xxxv. 9; Hos. ii. 18.—^h Ver. 28; Jer. xxxiii. 6.

before ordered him to speak tenderly to them, and to assure them of the mercy which he had in store for them. But now he is ordered to make a difference between some and others of them, to separate between the precious and the vile, and then to give them a promise of the Messiah, by whom this distinction would be effectually made; partly at his first coming, when for judgment he should come into this world, John ix. 39; but completely at his second coming, when he shall, as it is here said, *judge between cattle as a shepherd divides between the sheep and the goats, and shall set the sheep on his right hand and the goats on his left*, Matt. xxv. 32, 33. *Between the rams and the he-goats*—The Hebrew, it seems, may be better rendered, *Between the small cattle, and the cattle of rams and of he-goats*, between the weak and the strong cattle; that is, between the rich and the poor, as the Chaldee Paraphrase explains the sense upon verse 20. *Seemeth it a small thing unto you to have eaten up the good pasture?* &c.—This reproof may be fitly applied to those of the rich and great, who take no care that the poor may enjoy the benefit of their superfluities, but will rather let them be thrown away and lost, than they will take the trouble of seeing them disposed of for the relief of those that stand in need. *As for my flock, they eat that which ye have trodden*, &c.—They are compelled to live upon the relics of what you have spoiled and destroyed.

Verses 21, 22. *Because ye have thrust with side and shoulder*, &c.—Have molested and vexed the poor and weak by your unjust and violent dealings; *therefore will I save my flock*—I will interpose, and rescue the poor of my people from violence and oppression. The reader will easily observe that the metaphors used in these verses are taken from two sorts of cattle, the one of the larger and stronger kind, the other of the smaller and weaker sort, which the larger ones are wont to thrust aside and push at with their horns.

Verses 23-25. *And I will set up one Shepherd*—That is, the Messiah, “the true Shepherd, who hath given himself this name both in the prophets and in the gospel, and who hath perfectly fulfilled all the duties, the characters whereof have been before described. He is called *David*, because he sprung from David according to the flesh; because he possessed eminently and really all those qualities which the Scriptures give to David as the type of the Messiah; and because he was the person in whom all the promises made to David were fulfilled. Though this prophecy was in a great measure completed when Christ, by the preaching of the gospel, gathered into one the children of God, among whom were many of the lost sheep of Israel, yet it will receive a further completion at the general conversion of the Jews.”—Calmet. *I the Lord will be their God*—I will renew my covenant with them, and receive them again into my protection. I will be a God all-sufficient for them, and they shall not, as formerly, have recourse to any other. *And my servant David a prince among them*—To reduce them to their allegiance, to receive their homage, and to reign over them, in them, and for them. Observe, reader, those, and those only, that have the Lord Jesus for their Prince, have the Lord Jehovah for their God. *And I will make with them a covenant of peace*—The covenant of grace is this covenant of peace; in it God is at peace with penitent and obedient believers, speaks peace to them, and assures them of peace with him, and of all good, even all the good they need to make them happy. This peace is through Jesus Christ, who hath procured it for us by his merits, and imparts it to us by his Spirit. He is the peace predicted by Micah, chap. v. 5. Peace to men was announced at his birth; his gospel is the gospel of peace, and he himself is the God and King of peace: in short, he it is who pacifieth all things, and reconciles and unites in one Jews and Gentiles, God and man, heaven and earth. *And I will cause*

A. M. 3417. safely in the wilderness, and sleep in
B. C. 587. the woods.

26 And I will make them and the places round about ¹ my hill ² a blessing; and I will ¹ cause the shower to come down in his season; there shall be ² showers of blessing.

27 And ² the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have ³ broken the bands of their yoke, and delivered them out of the hand of those that ² served themselves of them.

28 And they shall no more ² be a prey to the

¹ Isaiah lvi. 7; Chap. xx. 40.—² Gen. xii. 2; Isa. xix. 24; Zech. viii. 13.—³ Lev. xxvi. 4.—⁴ Psa. lxxviii. 9; Mal. iii. 10.—⁵ Lev. xxvi. 4; Psalm lxxxv. 12; Isa. iv. 2.—⁶ Lev. xxvi. 13; Jer. ii. 20.—⁷ Jer. xxv. 14.

the evil beasts to cease out of the land—Persecutors shall no more distress my church, nor infidels seduce them. *They shall dwell safely in the wilderness, and sleep in the woods*—They shall be perfectly safe, by night as well as by day, under my protection. He alludes to the circumstance of the eastern shepherds frequently lying abroad in the fields with their flocks during the night, without a tent to shelter them.

Verses 26-28. *I will make them and the places round about my hill a blessing*—I will there give remarkable instances of my favour, and of the happiness which flows from it. God's hill is the same with his *holy mountain*, mentioned chap. xx. 40, where see the note. *There shall be showers of blessings*—Blessings in great abundance, and of all sorts, temporal and spiritual, earthly and heavenly. *The tree of the field shall yield her fruit*—There shall be great fertility and plenty in every part of the land. The spiritual blessings of the gospel are often described under the emblems of fruitfulness and abundance. *And they shall be safe in their land*—In no danger of being invaded and enslaved, though their great plenty might be supposed to be a temptation to their neighbours to desire their land. *And they shall know that I am the Lord*—They shall indeed know that I, and I only, am the living and true God, and their God and Saviour; *when I have broken the bands of their yoke*—Those bands by which they had been brought down, and long held under oppression; had been made slaves, and used as such. The same expression is used of the deliverance of Israel out of Egypt, (Lev. xxvi. 13; Jer. ii. 20,) their final restoration being represented as the greater deliverance of the two. *And none shall make them afraid*—The experience of my particular care over them, shall inspire them with that confidence in me which shall preserve them from all disquieting fears and anxieties.

Verses 29, 30. *And I will raise up for them a plant of renown*—The Messiah, the branch from the

heathen, neither shall the beasts of the land devour them; but ² they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a ² plant ³ of renown, and they shall be no more ⁴ consumed with hunger in the land, ⁵ neither bear the shame of the heathen any more.

30 Thus shall they know that ² I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the LORD God.

31 And ye my ² flock, the flock of my pasture, *are* men, and I *am* your God, saith the LORD God.

¹ Verse 8; Chap. xxxvi. 4.—² Verse 25; Jer. xxx. 10; xlv. 27.—³ Isa. xi. 1; Jer. xxiii. 5.—⁴ Or, *for renown*.—⁵ Heb. *taken away*.—⁶ Chap. xxxvi. 3, 6, 15.—⁷ Verse 24; Chapter xxxvii. 27.—⁸ Psa. c. 3; John x. 11.

root of David, so frequently foretold by the prophet. *And they shall be no more consumed with hunger*—But shall be blessed with plenty of all things. Spiritual blessings, the blessings peculiar to the Messiah's kingdom, are chiefly intended. These his subjects shall possess in abundance, and shall be satisfied therewith, whatever their lot may be as to the things of this life. *Neither shall they bear the shame of the heathen any more*—By whom they were formerly reproached, as if their God had cast them off. *Then shall they know*—The very heathen shall be convinced by these many and great blessings bestowed upon my people; *that I the Lord—I, Jehovah*, who can perform what I promise; *am with them*—Am reconciled to them, and do bless and save them; *and that they*—Whom these heathen despised and injured, and formerly made slaves; *even the house of Israel, are my people*—My peculiar people, above all people in the world, and as such shall be taken care of by me.

Verse 31. *And ye my flock, &c., are men*—These words at the conclusion of the chapter, explain the metaphor which runs through the whole of it; namely, that what was said of a flock and its shepherds, is to be understood of men and their governors, and especially of God's people, whom their civil and ecclesiastical governors neglected, or misled and oppressed, but whom God regards, watches over, provides for, and takes care of, as a shepherd does his flock. It is justly observed here by Mr. Ostervald, that "this is a chapter which both magistrates and rulers of the church ought to meditate upon very seriously. The complaints that God here makes of false shepherds, and the curses he denounces against them, show that it is the duty of pastors, with their utmost diligence, to watch over the sheep with which they are intrusted, and to provide with care and readiness for all their wants; and that if they fail herein, they must give a severe account to God for it. This too lays an obligation upon princes and magistrates, to govern faithfully and justly the people."

committed to their trust. What befell the Jews, who, for the unfaithfulness of their prophets and magistrates, were utterly destroyed, shows that it is the greatest misfortune to a nation to have wicked rulers;

and that all who are concerned for the glory of God, and the happiness and edification of the church, have great reason to pray to God, that he would always raise up to his people faithful and good pastors."

CHAPTER XXXV.

In this chapter the prophet renews his former denunciations of judgments upon the Edomites, (see chap. xxv. 12,) as a just punishment for their insulting over the calamities of the Jews. We have, (1,) A charge drawn up against them for their spite and malice, 5, 6, 10-13, 15. (2,) A denunciation of ruin on account thereof: that God will be their enemy, 3: and their country shall be laid waste, and made most desolate, 4, 6-9: and shall be left so when other countries that had been wasted should recover themselves, and be restored to their former prosperity, 14, 15.

A. M. 3417. **MOREOVER** the word of the
B. C. 587. LORD came unto me, saying,

2 Son of man, ^a set thy face against ^b mount Seir, and ^c prophesy against it.

3 And say unto it, Thus saith the Lord God; Behold, O mount Seir, I *am* against thee, and ^d I will stretch out my hand against thee, and I will make thee ^e most desolate.

4 ^f I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 ^g Because thou hast had a ^h perpetual hatred, and hast ⁱ shed the blood of the children of Israel by the ^j force of the sword in the

time of their calamity, ^k in the time ^l that their iniquity had an end: A. M. 3417.
B. C. 587.

6 Therefore, *as* I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: ^m since thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir ⁿ most desolate, and cut off from it ^o him that passeth out and him that returneth.

8 ^p And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 ^q I will make thee perpetual desolations,

^a Chapter vi. 2.—^b Deut. ii. 5.—^c Jer. xlix. 7, 8; Chapter xxv. 12; Amos i. 11; Obadiah 10, &c.—^d Chapter vi. 14.
^e Hebrew, *desolation and desolation*, So verse 7.—^f Verse 9.
^g Chap. xxv. 12; Obadiah 10.—^h Or, *hatred of old*, Chap. xxv. 15.—ⁱ Heb. *poured out the children*.

^k Heb. *hands*.—^l Psa. cxxxvii. 7; Chap. xxi. 25, 29; Dan. ix. 24; Obad. 11.—^m Psalm cix. 17.—ⁿ Heb. *desolation and desolation*, verse 3.—^o Judg. v. 6; Chap. xxix. 11.—^p Chap. xxxi. 12; xxxii. 5.—^q Jer. xlix. 17, 18; Verse 4; Chap. xxv. 13; Mal. i. 3, 4.

NOTES ON CHAPTER XXXV.

Verses 1-6. *Moreover, the word of the Lord, &c.*—"The prophet goes on to show, that the same reason which would operate in favour of the Jews, would not operate in favour of the heathen; especially not in favour of the Jews' relations, the Edomites: for they showed no mercy, and therefore deserved to receive none; and, because they had perpetual hatred, they were to be made a perpetual desolation."—*Obs. on Books.* Set thy face against mount Seir—Mount Seir is the same with Idumea: see Deut. ii. 5. I will lay thy cities waste, &c.—To the same effect Jeremiah prophesied against them, chap. xlix. 7, &c., where see the notes. Because thou hast had a perpetual hatred, &c.—See note on chap. xxv. 12. In the time that their iniquity had an end—That is, either at the time when God exercised against them the last chastisement of their iniquity; or at the time of their extreme affliction, when the anger of God was most inflamed against them. It is the greatest of all cruelties to insult the afflicted, and to add new sorrows to the unhappy: see Calmet. Therefore I will prepare thee unto blood—I will expose thee to great slaughter. Since thou hast not hated blood, &c.—Since thou hast loved

cruelty, and taken delight in shedding blood, vengeance and slaughter shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine.

Verses 7-12. *Thus will I make mount Seir most desolate*—Hebrew, לשממה ושמה, a desolation and a desolation, or, a desolation and an astonishment, as Bishop Newton renders it, following the reading of several MSS. And, cut off from it him that passeth out, &c.—No travellers shall go forward or backward in it with safety: see the margin. And thy cities shall not return—Thy cities shall not be restored to thee again. This was exactly fulfilled; for the Nabatheans having driven the Edomites out of their ancient habitations, in the time of the Babylonish captivity, they settled themselves in the southern part of Judea, where they were afterward conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation.—Dr. Prideaux. Because thou hast said, These two nations, &c., shall be mine—The two nations and countries here spoken of mean the two kingdoms of Israel and Judah. The Edomites had settled themselves in part of Judea, and hoped to have got possession both of the land of

A. M. 3417. and thy cities shall not return: ^m and B. C. 587. ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations and these two countries shall be mine, and we will ⁿ possess it; ^o whereas ^o the LORD was there:

11 Therefore, *as* I live, saith the Lord God, I will even do ^p according to thine anger, and according to thine envy which thou hast used out of thy hatred against them; and I will make myself known among them, when I have judged thee.

12 ^q And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the

mountains of Israel, saying, They ^{A. M. 3417.} are laid desolate, they are given us ^{B. C. 587.} ^r to consume.

13 Thus ^r with your mouth ye have ^s boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord God; ^s When the whole earth rejoiceth, I will make thee desolate.

15 ^t As thou didst rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee; ^u thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it: and they shall know that I *am* the LORD.

^m Chap. vi. 7; vii. 4, 9; xxxvi. 11.—ⁿ Psalm lxxxiii. 4, 12; Chap. xxxvi. 5; Obad. 13.—^o Or, *though the LORD was there*.
^p Psa. xlviii. 1, 3; cxxxii. 13, 14; Chap. xlviii. 35.

^r Matt. vii. 2; James ii. 13.—^s Chap. vi. 7; Psalm ix. 16.
^t Heb. *to devour*.—^u 1 Sam. ii. 3; Rev. xiii. 6.—^v Heb. *magnified*.—^w Isa. lxxv. 13, 14.—^x Obad. 12, 15.—^y Verses 3, 4.

Judah and the land of Israel in time. The Ammonites had the same design, as appears from Jer. xlix. 1. *Whereas, or although, the Lord was there*—Was still with his ancient people, and had not yet entirely abandoned them, or withdrawn his protection from their country, and given it up to be laid waste. These Edomites, it seems, did not believe that God had placed his name in Judea, had chosen it for the place of his peculiar residence, and would never quite relinquish his property in it. *Therefore I will even do according to thine anger*—As thou out of anger and envy didst hurt them, so will I hurt thee. *I will make myself known among them*—I will make my people see that I have not quite cast them off, by the punishments I will bring upon thee on account of the evil thou hast done to them. *And thou shalt know that I am the Lord*—Thou shalt then be convinced that I am the sovereign Lord of all things.

Verses 13–15. *With your mouth ye have boasted against me*—As if I were not able to make good my promises toward my people, or to assert my right in Judea. *When the whole earth rejoiceth, I will make thee desolate*—When I shall restore other countries, conquered by the king of Babylon, to their former prosperity, thou shalt still lie waste and desolate. The Edomites never recovered their country after the Nabatheans had expelled them out of it. *Thou shalt be desolate, all Idumea*—The expression is like that of Isaiah, *whole Palestina*, Isa. xiv. 29; that is, all the several tribes and divisions of it. We learn from Psa. cxxxvii. 7, that the Edomites exulted greatly at the fall of Jerusalem, and gave all the encouragement they could to its destroyers. The punishments inflicted on them may teach us that God is displeased with and punishes those who have no pity on the miserable, and who take pleasure in doing evil to others.

CHAPTER XXXVI.

This and the following chapter contain a prediction of the general restoration both of Israel and Judah, a subject often spoken of by this prophet, of which the return of the two tribes from Babylon may be considered as an earnest. In this chapter we have two distinct prophecies, (1.) One that seems chiefly to relate to the temporal state of the Jews, wherein their present deplorable condition, and the triumphs of their enemies therein are described: but it is promised that their grievances should all be redressed, and that in due time they should be settled again in their own land, in the midst of peace and plenty, 1–15. (2.) Here is another promise that seems chiefly to concern their spiritual estate, wherein they are put in remembrance of their former sins, and God's judgments upon them to humble them, 16–20; but it is promised that God would glorify himself in showing mercy to them, 21–24. That he would sanctify them by giving them his grace, and fitting them for his service, and this for his own name's sake, and in answer to their prayers, 25–38.

A. M. 3417.
B. C. 587.

ALSO, thou son of man, prophesy unto the ^a mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD:

2 Thus saith the Lord GOD; Because ^b the enemy hath said against you, Aha, ^c even the ancient high places ^d are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD; ¹ Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, ^e and ² ye are taken up in the lips of talkers, and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD to the mountains, and to the hills, to the ³ rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which ^f became a prey and ^g derision to the residue of the heathen that *are* round about;

^a Chap. vi. 2, 3.—^b Chap. xxv. 3; xxvi. 2.—^c Deuter. xxxii. 13.—^d Chap. xxxv. 10.—^e Heb. *Because for because*.
^f Deut. xxviii. 37; 1 Kings ix. 7; Lam. ii. 15; Daniel ix. 16.
^g Or, *ye are made to come upon the lip of the tongue*.

NOTES ON CHAPTER XXXVI.

Verse 1. *Son of man, prophesy unto the mountains of Israel*—The prophet had been ordered, chap. vi. 2, to set his face toward the mountains of Israel, and to prophesy against them. Then God was coming forth to contend with his people; but now he is returning in mercy to them, and his prophet must speak good and comfortable words to these mountains; and what he saith to them, he saith to the hills, to the valleys, to the desolate wastes in the country, and to the cities that were forsaken, verse 4, and again, verse 6. The people were gone, some one way and some another; nothing remained there to be spoken to but the places, the mountains and valleys: these the Chaldeans could not carry away with them. Now to show the mercy God had in reserve for the people, the prophet is to speak of him as having a regard for the country, which if the Lord had been pleased for ever to abandon, he would not have called upon it to hear his word, nor would he have showed it such things as these.

Verses 2-7. *Because the enemy hath said, &c.*—This prophecy appears to be a continuation of the preceding. "The Idumeans have made their boasts (see verse 5, and chap. xxxv. 10) that they should become masters of the mountainous parts of Judea, where the ancient fortresses were placed which commanded all the rest of the country."—Lowth. *And ye are taken up in the lips of talkers, &c.*—Your calamities have made you become a proverb, a by-word, and a reproach among the heathen round about you, according to the threatenings of the prophets denounced against you: see the mar-

A. M. 3417.
B. C. 587.

5 Therefore thus saith the Lord GOD; ^h Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, ⁱ which have appointed my land into their possession with the joy of all *their* heart, with despightful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers, and to the valleys, Thus saith the Lord GOD; Behold, I have spoken in my jealousy and in my fury, because ye have ^k borne the shame of the heathen.

7 Therefore thus saith the Lord GOD; I have ^l lifted up my hand: Surely the heathen that *are* about you, they shall bear their shame.

8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.

^h Or, *bottoms, or, dales*.—ⁱ Chapter xxxiv. 28.—^j Psalm lxxix. 4.—^k Deut. iv. 24; Chap. xxxviii. 19.—^l Chap. xxxv. 10, 12.—^m Psalm cxxiii. 3, 4; Chapter xxxiv. 29; Verse 15.
ⁿ Chapter xx. 5.

gin. *Thus saith the Lord to the mountains, &c., which became a prey to the residue of the heathen*—To those heathen that were left after the general desolations threatened to the neighbouring countries, Moab, Edom, Ammon, &c. *Surely in the fire of my jealousy*—In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen; *have I spoken against the residue of the heathen*—Against all the nations that are and have been enemies to Israel; *against all Idumea, which have appointed my land into their possession*—Who have fully expected to get the dominion of my land, and be the sole possessors of it. *Because ye have borne the shame of the heathen*—Because the heathen nations have made a scoff of you; *therefore I have lifted up my hand*—I have sworn, or absolutely determined: see Gen. xiv. 22. *Surely the heathen that are about you shall bear their shame*—The heathen nations around, that have made a mock of you, shall be mocked themselves, and be as much held in contempt as they have held you.

Verses 8-12. *But ye, O mountains of Israel, shall yield your fruit, &c.*—Here the land of Judea is ordered to provide for the sustenance of the people of Israel, who were about to return out of captivity to dwell there again: *for*, says the prophet, *they are at hand to come*—That is, the deliverance of my people shall be effected in a short time. This prophecy seems to have an immediate reference to the return of the Jews from Babylon; but there can be no doubt, as Calmet justly observes, that it has also a further reference, even to the general return of the Israelites, and to the kingdom of the Messiah; the

A. M. 3417. 9 For behold, I *am* for you, and I
B. C. 587. will turn unto you, and ye shall be
tilled and sown :

10 And I will multiply men upon you, all the
house of Israel, *even* all of it : and the cities
shall be inhabited, and ^mthe wastes shall be
builded :

11 And ⁿI will multiply upon you man and
beast ; and they shall increase and bring fruit :
and I will settle you after your old estates, and
will do better *unto you* than at your begin-
nings : ^oand ye shall know that I *am* the
LORD.

12 Yea, I will cause men to walk upon you,
even my people Israel ; ^pand they shall possess
thee, and thou shalt be their inheritance, and
thou shalt no more henceforth ^qbereave them
of men.

13 Thus saith the Lord God ; Because they
say unto you, ^rThou *land* devourest up men,
and hast bereaved thy nations ;

^m Verse 33 ; Isaiah lviii. 12 ; lxi. 4 ; Amos ix. 14. — ⁿ Jere-
miah xxxi. 27 ; xxxiii. 12. — ^o Chapter xxxv. 9 ; xxxvii. 6, 13.
^p Obadiah 17, &c. — ^q Jeremiah xv. 7.

longest distance of time that the things of this world
can extend to being but a moment in respect of eter-
nity. *For I am for you, and will return unto you,*
&c.—I will send down again my blessing upon you,
and favourable seasons ; and cause you to be inha-
bited, so that you shall again be cultivated and fruit-
ful. This is also addressed, as it were, to the land
of Judea. *And the cities shall be inhabited*—The
cities and towns that lie in ruins shall be built again.
And I will multiply upon you man and beast—As
God, in his judgments, threatened to *cut off man and*
beast from the land, (chap. xiv. 17,) so here he pro-
mises to replenish it with both. *And will do better*
unto you than at your beginning—In bestowing upon
you the blessings of the gospel, the promises of
which were first made to the Jews and to their chil-
dren, Acts ii. 39. The words may likewise imply,
that God would give them a more lasting and secure
possession of their land than ever they had before :
see the following verses. *Yea, I will cause men to*
walk upon you—O mountains, or land of Israel, verse
8. *And thou shalt no more henceforth bereave them*
of men—That is, thou shalt no more be remarkable
for thy inhabitants dying in uncommon numbers,
by pestilence, the sword, and famine.

Verses 13–15. *Because they say, Thou land de-
vourest men*—Or, *thy people*. The country of Judea
(as appears from what is here said) was spoken of
by the neighbouring nations with disgrace, as a
country—particularly fatal to its inhabitants, where
more died by famine, pestilence, and the sword, than
in any other place : and therefore God here says,
that there should be no more any occasion to give

14 Therefore, thou shalt devour men A. M. 3417.
no more, neither ⁴bereave thy nations B. C. 587.
any more, saith the Lord God.

15 ^aNeither will I cause *men* to hear in thee
the shame of the heathen any more, neither
shalt thou bear the reproach of the people any
more, neither shalt thou cause thy nations to
fall any more, saith the Lord God.

16 ¶ Moreover the word of the LORD came
unto me, saying,

17 Son of man, when the house of Israel
dwelt in their own land, ^tthey defiled it by
their own way and by their doings : their way
was before me as ^uthe uncleanness of a re-
moved woman.

18 Wherefore I poured my fury upon them
^{*}for the blood that they had shed upon the
land, and for their idols *wherewith* they had
polluted it :

19 And I ^vscattered them among the heathen,
and they were dispersed through the countries :

^a Num. xiii. 32. — ⁴ Or, *cause to fall*. — ^{*} Chap. xxxiv. 29.
^t Lev. xviii. 25, 27, 28 ; Jer. ii. 7. — ^u Lev. xv. 19. — ^x Chap.
xvi. 36, 38 ; xxiii. 7. — ^v Chap. xxii. 15.

this character of Judea, for that these judgments and
frequent calamities should cease in it. *Therefore*
thou shalt devour men no more—Thou shalt be free
from such destructive judgments as have, in past
ages, consumed thy people. *Neither will I cause*
men to hear in thee the shame of the heathen—Nei-
ther shall thy inhabitants hear any more the scoffs
of the heathen nations round, reproaching them on
account of their grievous calamities, as if they were
an accursed people, forsaken by their God, and
abandoned to destruction. *Neither shalt thou cause*
thy nations to fall, &c.—Or, as the Chaldee and
some other ancient versions translate the words,
Neither shalt thou bereave thy people any more, an
interpretation adopted by Bishop Newcome. The
Vulgate renders the clause, *Et gentem tuam non*
amittes amplius—*And thou shalt not lose thy na-*
tion (or people) *any more*, that is, by these remark-
able calamities. Those who think these promises
were fulfilled in the restoration of the Jews from the
captivity of Babylon, and their re-establishment in
their own land, take the expressions *no more*, and
not any more, in a limited sense, and understand
thereby only a long period of time : but it seems
more reasonable to suppose that these and such like
prophecies, of which there are many in the Scrip-
tures, remain yet to be accomplished, and that they
respect the future restoration of the Jews to their
own land, after their conversion to Christianity.

Verses 17–19. *When the house of Israel dwelt in*
their own land—In fulness of bread, ease, and se-
curity, as they did in days past ; *they defiled it*—
Rendered it abominable before God, and uncomfort-

A. M. 3417. ^a according to their way and accord-
B. C. 587. ing to their doings I judged them.

20 And when they entered unto the heathen, whither they went, they ^a profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 But I had pity ^b for my holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not *this* for your sakes, O house of Israel, ^c but for my holy

^a Chap. vii. 3; xviii. 30; xxxix. 24. — ^a Isa. lii. 5; Rom. ii. 24.
^b Chap. xx. 9, 14. — ^c Psa. cvi. 8.

able to themselves; by their own way and by their doings—By the way of their own choice, their wicked way, forsaking my law, despising my counsel, deserting my worship and temple; and by their unholy conversation and unrighteous practices. *Their way was before me as the uncleanness of a removed woman*—As a woman under a legal pollution was forbidden to come within the courts of the temple, or to attend upon God's worship there; so the defilements which the Jews had contracted by their idolatries, adulteries, murders, and other heinous sins, rendered them unfit to be acknowledged as God's people, or to offer up any religious service to him. *Wherefore I poured my fury upon them*—These and their other sins were the true causes of the desolation of their country; and of all the miseries which they underwent, and not any thing in the land itself, as the heathen said, verse 13. *According to their doings I judged them*—God frequently repeats that his judgments upon the Jews were no more than what their own ways or doings obliged him to inflict. There was in his dealings with them no arbitrary exercise of sovereignty, but they were dealt with according to their own conduct. And thus God deals with mankind in general: his actions, in regard to them, are not founded in an arbitrary exercise of his absolute sovereignty over them, but in impartial justice, wisdom, and goodness, and he judges them according to their own ways, and not according to the dictates of an arbitrary will.

Verse 20. *When they entered unto the heathen, they profaned my holy name*—1st, By their evil practices they brought a scandal on God's name, and gave occasion to the heathen to say, See what profligate wretches these are, who call themselves Jehovah's peculiar people; judge what sort of a God he is who has such worshippers. The Jews were no credit to their profession wherever they went; but, on the contrary, a reproach to it, and the name of God and his holy religion was blasphemed through them, Rom. ii. 24. Observe, reader, when those that pretend to stand related to God, as his servants and children, and to be in covenant and communion with him, are nevertheless found corrupt in their morals, slaves to their appetites and passions, dishonest in

name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be ^d sanctified in you before ^e their eyes.

24 For ^f I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ^f Then will I sprinkle clean water upon you, and ye shall be clean: ^g from all your

^d Chap. xx. 41; xxviii. 22. — ^e Or, your. — ^f Chap. xxxiv. 13; xxxvii. 21. — ^g Isa. lii. 15; Heb. x. 22. — ^h Jer. xxxiii. 8.

their dealings, and false to their words, and the trusts reposed in them, the enemies of the Lord have thereby great cause given them to blaspheme both him and his religion. 2d, God's name was profaned by the sufferings of Israel; for from them the enemies of God took occasion to reproach God, as unable to protect his own worshippers, and to make good his own grants. They said in scorn, *These are the people of the Lord*; these wicked people! you see he could not keep them in their obedience to his precepts; these miserable people! he could not keep them in the enjoyment of his favours. These are the people that came out of Jehovah's land; they are the very scum of the nations!

Verses 21-23. *But I had pity for my holy name*—That is, as it is expressed chap. xx. 9, *I wrought for my name's sake, that it should not be polluted*, or brought into disgrace, among the heathen: I preserved, reformed, brought back my people from captivity, and re-established them in their own land, for the honour of my mercy, truth, and power. *Say, I do not do this for your sakes, &c.*—The promises I make in your favour are not owing to any desert of yours, but purely to vindicate my own honour. *And I will sanctify my great name, &c.*—I will give illustrious proofs of my power and goodness, and vindicate my honour from the reproaches with which it hath been blasphemed among the heathen, upon the occasion of your evil doings and your sufferings. *And the heathen shall know that I am the Lord*—The return of the Jews from the Babylonish captivity was taken notice of by the heathen as a signal instance of God's providence toward them, as appears from Psa. cxxvi. 2. And their general conversion, and future restoration to their own land, will be a much more remarkable proof of God's fulfilling the promises made to their fathers; so that the heathen themselves will be compelled to observe and acknowledge it: see chap. xxxvii. 28. *When I shall be sanctified in you before your eyes*—When, by means of the wonderful power and goodness which I shall manifest in your restoration, they shall be convinced that I am indeed the living and true God.

Verse 25. *I will sprinkle clean water upon you*—

A. M. 3417. filthiness, and from all your idols, will
B. C. 587. I cleanse you.

26 ^A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27 And I will put my ¹ Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 ^k And ye shall dwell in the land that I

gave to your fathers; ¹ and ye shall be my people, and I will be your God.

29 I will also ^m save you from all your uncleanness: and ⁿ I will call for the corn, and will increase it, and ^o lay no famine upon you.

30 ^p And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

^h Jer. xxxii. 39; Chap. xi. 19.—ⁱ Chap. xi. 19; xxxvii. 14.
^k Chapter xxviii. 25; xxxvii. 25.—¹ Jer. xxx. 22; Chap. xi. 20;

xxxvii. 27.—^m Matt. i. 21; Rom. xi. 26.—ⁿ Psalm cv. 16.
^o Chap. xxxiv. 29.—^p Chap. xxxiv. 27.

The expression here alludes to those legal purifications which were made by sprinkling water upon the unclean persons: see Num. viii. 7, and xix. 13. But the cleansing intended is plainly that of the soul, by the blood of Christ sprinkled upon men's consciences to take away their guilt, (see Heb. ix. 14, and xii. 24,) and by the grace of the Holy Spirit sprinkled on the whole soul, to purify it from all corrupt inclinations and dispositions; both which blessings are received by faith in Christ, and in the promises of God made through him: see Gal. ii. 16, and iii. 14; Acts xv. 9. *From all your filthiness*—Filthiness, as the apostle expresses it, *of flesh and spirit*; from all unhallowed appetites, passions, and dispositions; from all impurity of heart and life; from every thing contrary to the mind of Christ, the image of God, or the divine nature; *and from all your idols will I cleanse you*—From all internal as well as external idolatry; from putting that trust in the work of your own hands, or in any creature, which you ought to put only in your Creator; or from setting your affections on any person or thing in preference to him, who is your Redeemer and Saviour, your Friend and Father, your portion and treasure, your God, and your all. Observe, reader, sin is of a defiling nature; idolatry particularly is so; it renders sinners odious to God, and unhappy in themselves; but when our guilt is pardoned, and our corrupt nature sanctified, then we are cleansed from this filthiness; and there is no other way of being saved from it. This God promises to his people here, in order to his being *sanctified in them*, verse 23. We cannot sanctify God's name, unless he sanctify our hearts, nor live to his glory, but by his grace.

Verses 26, 27. *A new heart also will I give you*—A new disposition of mind, excellent in itself, and vastly different from what it was before; a frame of soul changed from sinful to holy, from carnal to spiritual; a heart in which the law of God is written, Jer. xxxi. 33; a sanctified spirit, in which the almighty grace of God is victorious, and turns it from the world to God, and from all sin to all holiness; a state of mind which is the supernatural gift of God, and not wrought in any man by his own power. *And I will take away the stony heart*—The hard, senseless, unfeeling, inflexible heart; the heart unapt and averse to receive any divine impressions,

and to return any devout affections. *Out of your flesh*—That is, out of you. *And I will give you a heart of flesh*—A soft and tender heart, that has spiritual senses exercised, and is conscious to itself of spiritual pains and pleasures; a heart of quite another temper, hearkening to God's law, trembling at his threats, moulded into a compliance with his whole will; disposed to do, to be, or to suffer what God wills; receiving the divine impress as soft wax receives the impress of the seal. *I will put my Spirit within you*—My enlightening, regenerating, and sanctifying Spirit; that Holy Spirit which is given to and dwells in all true believers; *and cause you—Sweetly and powerfully, yet without compulsion; to walk in my statutes*—In all my ordinances and commandments, and that from judgment, choice, and affection. For our spirits, when renewed by God's Spirit to a disposition conformed to his holiness, readily comply with his will in all things, concur with his designs, and become *workers together with him*. *And ye shall keep my judgments, and do them*—Ye shall be willing and able to perform all acceptable obedience, and to live a life of universal holiness and righteousness.

Verses 28–30. *And ye shall dwell in the land*—Spiritual blessings, promised in the last three verses, are now followed with temporal blessings. Thus does earth often follow heaven, and *godliness hath the promise of the life that now is, as well as of that which is to come*. When the Israelites are thus prepared for mercy, then shall they return to their possessions, and be settled again in them. And there God will acknowledge them for his people, and will protect and bless them as such, bestowing liberally upon them all good things. *I will also save you*—Will continue to save you; *from all your uncleanness*—I will take away the guilt of them, deliver you from the power and pollution of them, and preserve you from the punishments due to them. Salvation from all uncleanness includes justification, entire sanctification, and meekness for glory. *And I will call for the corn, &c.*—All necessities are here comprised in one. *And lay no famine upon you*—This was one of the judgments which they had laboured under; and it had been as much as any other a reproach to them, that they should be starved in a land so famed for fruitfulness. But it is here promised, that now this calamity should afflict them no

A. M. 3417. 31 Then ^ashall ye remember your
B. C. 587. own evil ways, and your doings that
were not good, and ^rshall loathe yourselves in
your own sight for your iniquities, and for your
abominations.

32 ^sNot for your sakes do I *this*, saith the
Lord GOD, be it known unto you; be ashamed
and confounded for your own ways, O house
of Israel.

33 Thus saith the Lord GOD; In the day
that I shall have cleansed you from all your
iniquities I will also cause *you* to dwell in the
cities, ^eand the wastes shall be builded.

34 And the desolate land shall be tilled,
whereas it lay desolate in the sight of all that
passed by.

35 And they shall say, This land that was

^a Chap. xvi. 61, 63. — ^r Lev. xxvi. 39; Chap. vi. 9; xx. 43.
^e Deut. ix. 5; Verse 22. — ^t Verse 10. — ^s Isa. li. 3; Chap.

more, nor should they any more bear the reproach
of it, but should have the credit of possessing abun-
dance; *the fruit of the tree*, and the *increase of
the field*, being multiplied to them.

Verses 31, 32. *Then shall ye remember your own
evil ways*—Reflect seriously upon your former sins.
And shall loathe yourselves in your own sight—
With holy shame and confusion of face, seeing how
loathsome you have made yourselves in the sight of
God; *for your iniquities and for your abomina-
tions*—Being convinced that they were without all
excuse. Here we see what is the most powerful in-
ducement to an evangelical repentance, namely, a
just sense of the mercy and grace of God toward
us. The more we see of his readiness to receive us
into favour upon our repentance, the more reason
we shall see we have to be ashamed of ourselves that
we should ever sin against so much love. That
heart is hard indeed that will not be thus melted:
see notes on chap. vi. 9, and xvi. 61. *Not for your
sakes do I this, be it known to you*—Here is repeated
what is said verse 22, on purpose to check all vain
presumption in the Jews, and confidence of their
own merit; a fault they have been very prone to in
every age.

Verses 37, 38. *I will yet be inquired of by the
house of Israel*—The house of Israel must, 1st, Pray
for these blessings; for by prayer God is sought
unto and inquired after. What is the matter of God's
promises, must be the matter of our prayers. By
asking for the mercy promised, we give glory to the
donor, express our value of the gift, our own de-

desolate is become like the garden A. M. 3417.
of ^u Eden; and the waste, and deso- B. C. 587.
late, and ruined cities *are become fenced, and*
are inhabited.

36 Then the heathen that are left round
about you shall know that I the LORD build
the ruined *places*, and plant that that was
desolate: ^xI the LORD have spoken *it*, and I
will do *it*.

37 Thus saith the Lord GOD; ^yI will yet
for this be inquired of by the house of Israel,
to do *it* for them; I will ^zincrease them with
men like a flock.

38 As the ⁶holy flock, as the flock of Jerusa-
lem in her solemn feasts, so shall the waste
cities be filled with flocks of men; and they
shall know that I *am* the LORD.

xxviii. 13; Joel ii. 3. — ^x Chap. xvii. 24; xxii. 14; xxxvii. 14.
^y Ch. xiv. 3; xx. 3, 31. — ^z Ver. 10. — ⁶ Heb. *flock of holy things*.

pendance upon God, and put honour upon prayer,
upon which he has put honour. Christ himself
must ask, and then God will *give him the heathen
for his inheritance*; must *pray the Father*, and then
he will send the Comforter; much more must we
ask that we may receive. 2d, They must consult
the oracles of God, for thus also God is sought unto
and inquired after: the mercy must not be an act of
providence only, but a child of promise; and there-
fore the promise must be looked at, and prayer made
for it, with an eye of faith fixed upon it, which must
be both the guide and the ground of our expectations.
In both these ways we find Daniel inquiring of God,
in the name of the house of Israel: then when God
was about to do these great things for them, he con-
sulted the oracles of God, for he *understood by books*
namely, the book of the Prophet Jeremiah, both
what was to be expected, and when; and then he *set
his face to seek God by prayer*, Dan. ix. 2, 3. *As
the holy flock, &c.*—Flocks designed for holy uses, as
sacrifices, and therefore further described by the
place where they were presented, namely, *Jerusa-
lem; in her solemn feasts*—The three great annual
feasts. These flocks were for quality the best of
all, and for numbers very great on these solemn oc-
casions: see 2 Chron. xxxv. 7; and 1 Kings viii. 63.
Thus shall men multiply, and fill the cities of re-
planted Judah. And the increase of the numbers of
a people is then honourable, when they are all dedi-
cated to God as a holy flock, to be presented to him
as living sacrifices. Crowds are a lovely sight in
God's temple.

CHAPTER XXXVII.

In this chapter, (1.) By the vision of dry bones, quickened by prophecy, is represented that, however dispersed among
enemies, destitute of human help, and dispirited in their own minds, the Jews were in their captivity, God would, by

Cyrus's proclamation, and his own influences, animate, help, and gather them to their own land, 1-14. (2.) By the uniting of two sticks in Ezekiel's hand is represented, that notwithstanding the old enmity between them, the Jews and ten tribes would, after the captivity, and especially after the dispersion, happily unite, and renounce their idolatries, and under the Messiah enjoy the most comfortable relation to God, abundant peace and prosperity, and holy fellowship with him, 15-28. But this shall have its more excellent fulfilment in the quickening influences of the Holy Spirit, in the erection of the gospel church, and entrance into the millennial blessedness; in the making of Jews and Gentiles one mystical body of Christ, and in the glorious resurrection and heavenly blessedness.

A. M. 3417.
B. C. 587.

THE ^a hand of the LORD was upon me, and carried me out ^b in the Spirit of the LORD, and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and behold, *there were* very many in the open ¹ valley; and lo, *they were* very dry.

^a Chapter i. 3.—^b Chapter iii. 14; viii. 3; xi. 24; Luke iv. 1.
¹ Or, *champaign*.

NOTES ON CHAPTER XXXVII.

Verse 1. *The hand of the Lord was upon me*—I was actuated by a divine power; and *carried me out in the Spirit of the Lord*—Or, by the Spirit of the Lord. It is highly probable that all this passed in vision. *And set me down in the midst of the valley full of bones*—The first and great object of this prophecy seems evidently to be the restoration of the Jews from the Babylonish captivity. A nation carried into captivity ceases to be a nation, and therefore may be fitly compared to bones, or dead bodies; so that by the valley of bones was first signified, the Babylonish dominions filled with captive Jews. Bishop Warburton observes, “that the messengers of God, prophesying for the people’s consolation in disastrous times, frequently promise a restoration to the former days of felicity; and, to obviate all distrust from unpromising appearances, they put the case even at the worst, and assure the people, in metaphorical expressions, that though the community were as entirely dissolved as a dead body reduced to dust, yet God would raise that community again to life.” But besides the deliverance of the Jews from Babylon, this vision is a lively representation of a three-fold resurrection: 1st, Of the resurrection of souls, from the death of sin to the life of righteousness, to a holy, heavenly, spiritual, and divine life, by the power of divine grace accompanying the word of Christ, John v. 24, 25. 2d, The resurrection of the gospel church, or of any part of it, from an afflicted state to liberty and peace. 3d, The resurrection of the body at the great day, especially the bodies of believers, to life eternal. This last seems to be one thing particularly designed. “Though the generality of commentators,” says Mr. Peters, “regard this vision and prophecy as no other than a figurative representation and prediction of a return of the Jews from the captivity of Babylon, or some other of their captivities and dispersions, yet, perhaps, we shall find, upon a more attentive consideration, that whatever hopes it might give them of a temporal and national deliverance or prosperity, yet there was evidently something further designed; and that to comfort them in their distressed situation, with the prospect of a future re-

3 And he said unto me, Son of man, ^{A. M. 3417.} can these bones live? and I answer—^{B. C. 587.} ed, O Lord God, ^c thou knowest.

4 Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord God unto these bones;

^c Deut. xxxii. 39; 1 Samuel ii. 6; John v. 21; Romans iv. 17; 2 Cor. i. 9.

surection in a proper sense, was as much intended by the Spirit of God, or rather more so, than the other.

Verses 2, 3. *He caused me to pass by them round about*—To take an exact view of them; and *behold, there were very many in the open valley*—As if it had been a place where a great battle had been fought, and a vast multitude slain, who had been left unburied till the flesh was all consumed, and the bones were divided and scattered about. *And lo, they were very dry*—Having been long exposed to the sun and wind in the open valley, and the marrow within, as well as the flesh without, being utterly wasted. This circumstance was intended to show how unlikely it was, humanly speaking, that the Jews should ever be delivered from their dispersions and restored; should ever be brought together again, and formed into a body politic, or even into the skeleton of one. Still more unlikely it is that the dead in sin should be quickened, and raised up into living Christians; and most unlikely of all, that the dead bodies of men, after they have been turned into dust, and scattered to the four winds of heaven, should live again, and become bodies of light and glory. *And he said, Son of man, can these bones live?*—Namely, immediately, and in your sight? Or, as Houbigant renders it, *Shall these bones live?* The question, as he justly observes, is not concerning the possibility of the fact, for the prophet well knew that God could do all things; but the Lord, introductory to what follows, asks him whether these bones *should now revive or not*. And though this be the right interpretation of the place, yet a resurrection from the dead is very justly collected from it: for “a simile of the resurrection,” says St. Jerome, “would never have been used to signify the restoration of the people of Israel, unless such a future resurrection had been believed and known; because nobody ever confirms uncertain things by things which have no existence.” *And I answered, O Lord, thou knowest*—Raising the dead can only be an act of thy power and good pleasure. The prophet replies in a doubting manner, because he knew not the scope of the vision.

Verses 4-6. *Again he said, Prophecy upon these bones*—Here sense and understanding are attributed

A. M. 3417. Behold, I will ^d cause breath to enter
B. C. 587. into you, and ye shall live:

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; ^e and ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.

9 Then said he unto me, Prophecy unto the ² wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; ^f Come from the four winds, O breath, and breathe upon these slain, that they may live.

^d Psa. civ. 30; Verse 9.—^e Chap. vi. 7; xxxv. 12; Joel ii. 27; iii. 17.—^f Or, *breath*.—^g Psa. civ. 30; Verse 5.

to the dry bones; and as these bones signified the captive Jews, they are with strict propriety called upon to *hear the word of the Lord*. But this is also to be considered, as has been intimated on verse 1, a prophetic representation of that voice of the Son of God which quickens and raises to spiritual life such as are dead in sin; and which *all that are in their graves shall hear* at the last day, and *shall come forth out of them*. Thus saith the Lord, *I will cause breath to enter into you, &c.*—The *breath of life*, as it is expressed Gen. ii. 7. *And I will lay sinews upon you, &c.*—All the expressions made use of here are such as describe the resurrection of a dead body.

Verses 7–10. *So I prophesied as I was commanded*.—I declared these promises or gracious purposes of God concerning these bones. *And as I prophesied there was a noise, &c.*—Such a noise as we may suppose would arise from the motion of the bones. *And behold a shaking*—A trembling, or commotion among the bones, enough to manifest a divine presence working among them. *And the bones came together, &c.*—Glided nearer and nearer, till each bone met the bone to which it was to be joined. Of all the bones of those numerous slain not one was wanting, not one missed its way, not one missed its place, but each knew and found its fellow. Thus, in the resurrection of the dead, the scattered atoms shall be ranged in their proper place and order, and every *bone come to its bone*—By the same wisdom and power by which they were first formed in the womb of her that was with child. *And lo, the sinews and the flesh came up upon them*—Gradually spreading themselves. *And the skin covered them above*—Enveloped the bones, sinews, and flesh of each body; but *there was no breath in them*—Or *spirit*, rather; no souls animated the bodies. *Then said he, Pro-*

10 So I prophesied as he commanded me, ^g and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, ^h Our bones are dried, and our hope is lost: we are cut off for our parts.

12 Therefore prophecy and say unto them, Thus saith the Lord God; Behold, ⁱ O my people, I will open your graves, and cause you to come up out of your graves, and ^k bring you into the land of Israel.

13 And ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And ^l shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD

^g Rev. xi. 11.—^h Psa. cxli. 7; Isa. xlix. 14.—ⁱ Isa. xxvi. 19; Hos. xiii. 14.—^k Ch. xxxvi. 24; Ver. 25.—^l Chap. xxxvi. 27.

phesy unto the wind—Or rather, *unto the spirit*, namely, the quickening spirit of God, or principle of life, issuing from him, and imparting life to every creature that possesses it. *Come from the four winds, O breath, O spirit*—This signified the gathering of the Jewish people from the different quarters of the world where they were scattered; and *breathe on the slain*—Animate these dead bodies; *that they may live*—May awake into living men. *So I prophesied, and the breath*—The *spirit*; *came into them*—A soul animated each body; *and they lived, &c., an exceeding great army*—Not only living men, but effective men, fit for service in war, and formidable to all that should give them any opposition. Applied to the Jews, released and returning from captivity, the words signify that they should amount to a great multitude, when they should be gathered from their several dispersions, and should be united in one body. Observe, reader, with God nothing is impossible: he can, out of stones, raise up children to Abraham, and out of dead and dry bones an exceeding great army, to fight his battles and plead his cause.

Verses 11, 12. *These bones are the whole house of Israel*—These bones represent the forlorn and desperate condition to which the whole nation of Israel is reduced; *they say, Our bones are dried, &c.*—Our affairs are in the most desperate condition; there is not so much as any hope left of their being retrieved. *We are cut off for our parts*—We are separated and cut off from one another, like a limb that is cut off from the body. *Therefore prophecy, &c.*—Inform these poor, dejected, desponding Israelites of their mistake, and revive their hope by a new promise and declaration of my purposes of mercy toward them. *O my people, I will open your graves*—Though your captivity be as death; your prisons and

A. M. 3417. have spoken *it*, and performed *it*,
B. C. 587. saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, ^m take thee one stick, and write upon it, For Judah, and for ⁿ the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions:

17 And ^o join them one to another into one stick; and they shall become one in thy hand.

18 And when the children of thy people shall speak unto thee, saying, ^p Wilt thou not show us what thou *meanest* by these?

19 ^q Say unto them, Thus saith the Lord God; Behold, I will take ^r the stick of Joseph, which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

^m Num. xvii. 2.—ⁿ 2 Chron. xi. 12, 13, 16; xv. 9; xxx. 11, 18.—^o Verses 22, 24.—^p Chap. xii. 9; xxiv. 19.—^q Zech. x. 6.—^r Verses 16, 17.—^s Chap. xii. 3.

places of confinement close as graves, yet will I open those graves. *And cause you to come up out of your graves*—I will bring you out of your state of captivity, in which you are little better than dead persons, having no power or privileges of your own, nor enjoying any thing which can properly be called life. The Jewish nation, in their state of dispersion and captivity, are called *the dead Israelites*, by Baruch, chap. iii. 4: and their restoration is described as a resurrection by Isaiah, chap. xxvi. 19. In like manner St. Paul expresses their conversion, and the general restoration which shall accompany it, *by life from the dead*, Rom. xi. 15. And the foregoing similitude showed, in a strong and beautiful manner, that God, who could even raise the dead, had power to convert and restore them.

Verses 16, 17. *Take thee one stick*—That is, one rod. The expression seems to allude to Num. xvii. 2; where Moses was commanded to take twelve rods, one for each tribe, and to write the name of the tribe upon the rod; *for Judah, and the children of Israel his companions*—That is, the tribe of Benjamin, and a part of that of Levi, who adhered to the tribe of Judah. *Then take another stick*—A second, such as the first was; *and write upon it, For Joseph, the stick of Ephraim*—Upon Reuben's forfeiting his birthright, that privilege was conferred upon the sons of Joseph, of whom Ephraim had the precedence: see 1 Chron. v. 1; Gen. xlviii. 20; which made him to be reckoned the head of the ten tribes; Samaria, the seat of that kingdom, being likewise situate in the tribe of Ephraim. Upon these accounts the name of *Ephraim*, in the prophets, often signifies the whole kingdom of Israel, as distinct from that of Judah. All the rest of the tribes were the

make them one stick, and they shall ^{A. M. 3417.}
be one in my hand. ^{B. C. 587.}

20 And the sticks whereon thou writest shall be in thy hand ^s before their eyes.

21 ¶ And say unto them, Thus saith the Lord God; Behold, ^t I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And ^u I will make them one nation in the land upon the mountains of Israel; and ^v one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 ^y Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but ^z I will save them out of all their dwelling-places, wherein they have sinned, and will

^t Chap. xxxvi. 24.—^u Isa. xi. 13; Jer. iii. 18; 1. 4; Hos. i. 11.—^v Chap. xxxiv. 23, 24; John x. 16.—^y Chap. xxxvi. 24. ^z Chap. xxxv. 28, 29.

companions of Ephraim, as the tribes of Benjamin and Levi were the companions of Judah. *And join them into one stick*—A rod was an emblem of power, (see Psa. cx. 2,) so joining these two rods, or sticks, together, denoted uniting the two kingdoms under one prince, or governor.

Verses 18–20. *Wilt thou not show us what thou meanest*—Ezekiel foretold many things by signs; and the Jews were very inquisitive into the meaning of them: but sometimes their curiosity proceeded rather from a secret contempt of the prophet and his predictions, than a real desire of information. *Say, I will take the stick of Joseph*—On which Joseph's name was written, and which represents Joseph, that is, the kingdom of the ten tribes; *which is in the hand of Ephraim*—Of which Ephraim is the head. *They shall be one in my hand*—I will make them one nation, and appoint one king to rule over them, namely, Christ the Messiah. *And the sticks, &c., shall be before their eyes*—Thou shalt place the sticks, or rods, thus joined together, before their eyes, as a visible token or pledge of the truth of what I enjoin thee to speak to them in the following words.

Verses 21–25. *Behold, I will take the children of Israel from among the heathen*—See the margin. *I will make them one nation*—They shall not be divided any more into separate kingdoms; the consequence of which was, their setting up separate ways of worship, and espousing separate interests: compare Isa. xi. 13. This promise was in a great degree fulfilled in the restoration of the Jews to their own land from their captivity in Babylon; for then many of the house of Israel returned with the house of Judah, and were united in one body with them, and

A. M. 3417. cleanse them: so shall they be my
B. C. 587. people, and I will be their God.

24 And ^a David my servant *shall be king* over them; and ^b they all shall have one shepherd: ^c they shall also walk in my judgments, and observe my statutes, and do them.

25 ^d And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they, and their children, and their children's children ^e for ever: and ^f my servant David *shall be* their prince for ever.

^a Isa. xl. 11; Jer. xxiii. 5; xxx. 9; Chap. xxiv. 23, 24; Hos. iii. 5; Luke i. 32.—^b Verse 22; John x. 16.—^c Chapter xxxvi. 27.—^d Chap. xxxvi. 28.—^e Isa. lx. 21; Joel iii. 29; Amos ix. 15.—^f Verse 24; John xii. 34.

were under one and the same governor, Zerubbabel; who, though he did not (lest it should give umbrage to the Persian kings) assume the title of king, yet executed the authority, and was looked upon as a king by the Jewish people: but the expressions here made use of seem to imply something further, and to refer, in their full sense, to the final restoration of the Jews, after their conversion to Christianity, when Christ, in a peculiar sense, shall be their king. The Messiah is described as King of the Jews in most of the prophecies in the Old Testament, beginning with that of Gen. xlix. 10, concerning *Shiloh*. From David's time he is commonly spoken of as the person in whom the promises relating to the perpetuity of David's kingdom were to be accomplished. This was a truth unanimously owned by the Jews: see John i. 49, to which our Saviour bore testimony before Pontius Pilate, when the question being put to him, *Art thou a king?* he made answer, *Thou sayest [the truth] for I am a king:* thus these words should be translated, for St. Paul, alluding to them, calls them *a good confession*, 1 Tim. vi. 13. The same truth Pontius Pilate himself asserted, in that inscription which he providentially ordered to be written upon the cross; (see John xix. 19–22;) so that the chief priests impiously renounced their own avowed principles, when they told Pilate that *they had no king but Cesar*, verse 15. *Neither shall they defile themselves any more with their idols—Or, abominations*, as the word שְׂקִיצִים is elsewhere translated, and generally signifies idols: see the margin. *But I will save them out of all their dwelling-places—I will bring them safe out of them; and will cleanse them*—Both justify and sanctify them. *And David my servant*—That is, the son of David, who was also David's Lord; *shall be king over them*—Shall reign over their hearts and lives; *and they shall all have one shepherd*—This king shall be their one chief shepherd; others that shall feed and rule the flock shall be shepherds by commission from him. *And they shall dwell in the land that I have given unto Jacob*—A promise often repeated in this prophecy: see verses 12, 21, and the note on chap. xxviii. 25. *Even they and their children for ever*

26 Moreover I will make a ^g covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and ^h multiply them, and will set my ⁱ sanctuary in the midst of them for evermore.

27 ^k My tabernacle also shall be with them: yea, I will be ^l their God, and they shall be my people.

28 ^m And the heathen shall know that I the LORD do ⁿ sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

^g Psa. lxxxix. 3; Isa. lv. 3; Jer. xxxii. 40; Chap. xxxiv. 25. ^h Chap. xxxvi. 10, 37.—ⁱ 2 Cor. vi. 16.—^k Lev. xxvi. 11, 12; Chap. xliii. 7; John i. 14.—^l Chap. xi. 20; xiv. 11; xxxvi. 28. ^m Chap. xxxv. 23.—ⁿ Chap. xx. 12.

—The Jews, converted to Christ, shall inherit Canaan till Christ come to judgment at the end of the world.

Verses 26–28. *I will make a covenant of peace with them*—I will grant them the blessing of peace and prosperity. Or rather, the words are to be understood in a spiritual sense, that God will be reconciled to them through Christ, and admit them into that covenant of peace of which Christ is the Mediator, and therefore is called *our peace*, Eph. ii. 14; and then the following words, *It shall be an everlasting covenant with them*, may fitly be explained of the *gospel*, being such a covenant as shall never be abolished, or give way to any new dispensation. It is certain that the expression, *a covenant of peace*, could not at all agree with the ancient covenant, for when was there an age, half an age, twenty years peace in Israel? The whole history of the Jewish nation is nothing more than a recital of wars and continual divisions. And if we understand it of peace between God and his people, where shall we find this people faithfully attached to the Lord during one century only? We have only to open the books of the prophets, and the other sacred records, to remark their infidelities and perpetual rebellions against God. This expression, therefore, can only respect the new covenant, whereof Jesus Christ, the Prince of peace, is the mediator, and who gives us that true peace which surpasses all conceptions: see Calmet. *And I will set my sanctuary in the midst of them*—I will set up a spiritual, glorious temple and worship among them; *for evermore*—Never to be altered or abolished on earth, but to be consummated in heaven. *My tabernacle also shall be with them*—The tabernacle wherein I will show my presence among them, and my protection over them. God's placing first his tabernacle, and then his temple among the Jews, was a pledge and token both of his presence and protection. And we may understand him as promising here new and more valuable tokens of his presence among them, by the graces of his Holy Spirit, and the efficacy of his word and ordinances, if not also some extraordinary appearances of the divine majesty. *I will be their God, and they*

shall be my people—By my grace I will make them holy, as the people of a holy God; and I will make them happy, as the people of the ever-blessed God. And the heathen shall know that I do sanctify Israel—The conversion of the Jewish nation, and their

being restored to a state of favour and acceptance with God, will be a work of providence, taken notice of by the heathen themselves, who shall join themselves to the Jews, as the church of God and temple of truth: see note on chap. xxxvi. 23.

CHAPTER XXXVIII.

The prophecy contained in this and the following chapter, concerning Israel's victory over Gog and Magog, without question, relates to the latter ages of the world, when the whole house of Israel shall return into their own land, chap. xxxix. 25–29. And the expressions we meet with in this chapter, verses 8 and 16, that this should come to pass in the latter days, and after many days, are a proof that the event was to happen a great while after the several predictions of the prophets concerning it. So that this must be looked upon as one of those obscure prophecies of Scripture, the fulfilling whereof will best explain the meaning. In this chapter we have, (1.) The attempt of Gog and Magog on the land of Israel, 1–13. (2.) The terror occasioned thereby, 14–20. (3.) Their defeat by the immediate hand of God, 21–23.

A. M. 3417.
B. C. 587.

AND the word of the LORD came unto me, saying,

2 ^a Son of man, ^b set thy face against ^c Gog, the land of Magog, ¹ the chief prince of ^d Meshech and Tubal, and prophesy against him,

* Chap. xxxix. 1.—^b Chap. xxxv. 2, 3.—^c Revelation xx. 8.
¹ Or, prince of the chief.

NOTES ON CHAPTER XXXVIII.

Verses 2, 3. *Set thy face against Gog, the land of Magog*—We find, Gen. x. 2, that the second son of Japhet was called Magog, but Ezekiel uses the word here as the name of the country of which Gog was prince: and Michaelis thinks that it denotes those vast regions to the north of India and China, which the Greeks called *Scythia*, and which we term *Tartary*. Houbigant also thinks that the prophet here means the *Scythians*, who are the descendants of Magog, the son of Japhet, and whose neighbours were the people of *Rosh, Meshech, and Tubal*; that is, the *Russians, Muscovites, and Tibareni, or Cappadocians*; and thus Theodoret and Josephus understand it. The Turks are generally allowed to be of Scythian origin. Scythopolis and Hierapolis, which cities the Scythians took when they overcame Syria, were ever after by the Syrians called *Magog*: see Plin., l. v. c. 23. The Arabs call the Chinese wall *Sud Yagog et Magog*, that is, the mud wall, or rampart of Gog and Magog. Gog and Magog are mentioned in Rev. xx. 8; and these, says Bishop Newton, “seem to have been formerly the general name of the northern nations of Europe and Asia, as the Scythians have been since, and the Tartars are at present. The prophecy in the Revelation alludes to this of Ezekiel in many particulars; both the one and the other remain yet to be fulfilled, and therefore we cannot be absolutely certain that they may not both relate to the same event. But it seems more probable that they relate to different events: the one is expected to take effect before, but the other will not take effect till after the Millennium. Gog and Magog in Ezekiel are said expressly, verses 6, 15, and chap. xxxix. 2,

3 And say, Thus saith the Lord A. M. 3417.
God; Behold, I *am* against thee, O B. C. 587.

Gog, the chief prince of Meshech and Tubal:

4 And ^e I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and

* Chapter xxxii. 26.—^e 2 Kings xix. 28; Chapter xxix. 4; xxxix. 2.

to come from the north quarters, and the north parts; but in St. John they come from the four quarters, or corners of the earth. Gog and Magog in Ezekiel bend their forces against the Jews resettled in their own land; but in St. John they march up against the saints and church of God in general. Gog and Magog in Ezekiel are, with very good reason, supposed to be the Turks, but the Turks are the authors of the second wo; and the second wo, Rev. xi. 14, is past before the third wo; and the third wo long precedes the time here treated of. It may therefore be concluded that Gog and Magog, as well as Sodom, and Egypt, and Babylon, are mystic names in the book of Revelation; and the last enemies of the Christian Church are so denominated, because Gog and Magog appear to be the last enemies of the Jewish nation. Who they shall be, we cannot pretend to say with the least degree of certainty.” *The chief prince of Meshech and Tubal*—The king or head of all those northern nations which lie upon the Euxine sea: see note on chap. xxvii. 13. The LXX. take the word *Rosh*, here translated *chief*, for a proper name, and render the clause, *The prince of Rosh, Meshech, &c.* So taken it may signify those inhabitants of Scythia from whom the *Russians* derive their name and original.

Verses 4–6. *I will turn thee back, and put hooks into thy jaws*—I will disappoint all thy designs, and turn thee about as easily as a fisherman masters a great fish, when he hath once fastened the hook into its jaws: see chap. xxix. 4. *And I will bring thee forth*—Or, *after I have brought thee forth*; that is, after I have so disposed matters that thou hast been induced to come forth out of thine own country, to

A. M. 3417. all thine army, horses and horsemen,
B. C. 587. ^f all of them clothed with all sorts of
armour, even a great company with bucklers
and shields, all of them handling swords:

5 Persia, Ethiopia, and ²Libya with them;
all of them with shields and helmet:

6 ^g Gomer, and all his bands; the house of
^h Togarmah of the north quarters, and all his
bands: and many people with thee.

7 ⁱ Be thou prepared, and prepare for thyself,
thou, and all thy company that are assembled
unto thee, and be thou a guard unto them.

8 ¶ ^k After many days, ¹ thou shalt be visited:

^f Chapter xxiii. 12.—² Or, *Phut*, Chapter xxvii. 10; xxx. 5.
^g Gen. x. 2.—^h Chap. xxvii. 14.—ⁱ Isa. viii. 9, 10; Jer. xlv.
3, 4, 14; li. 12.—^k Gen. xlix. 1; Deut. iv. 30; Verse 16.

invade, spoil, and destroy other countries. *Persia, Ethiopia, and Libya with them*—As their allies. *Ethiopia and Libya* are called *Cush* and *Phut* in the Hebrew, and are joined together as allies, chap. xxx. 5, where see the note. The Persians are in like manner joined with Africans, chap. xxvii. 10. *All of them with shield and helmet*—So the Libyans, or people of *Phut*, are described, Jer. xlv. 9, as *handling the shield*, that is, being remarkable for their great and large shields, as Xenophon relates of them, *Cyropæd.*, lib. vi. *Gomer and all his bands*—Gomer is joined with Magog, Gen. x. 2, and probably here signifies Galatia, Phrygia, and Bithynia, which, with Cappadocia, denoted by Togarmah, comprehend all the northern parts of Asia Minor, which border upon the Euxine sea. Concerning *Togarmah*, see note on chap. xxvii. 14. *And many people with thee*—Those of Cilicia, Pamphylia, and other nations inhabiting Asia Minor.

Verse 7. *Be thou prepared*—The prophet, speaking ironically, encourages Gog and his allies to make all warlike preparations, and muster all their forces together, that God might gain the greater honour by their signal defeat: see verse 16. *And be thou a guard unto them*—Let them rely upon thy prowess and conduct as their leader.

Verses 8, 9. *After many days thou shalt be visited*—In the latter days of the Messiah's kingdom among men, or after a succession of many generations, shall the judgment here mentioned be inflicted by God upon thee. *In the latter years*—Or *days*, as in the former clause, and verse 16; that is, toward the end of the world: compare Dan. viii. 26. *Thou*—Gog, with all thy numbers; *shalt come into the land that is brought back from the sword*—The land of the Jews, a people recovered from the countries into which they had been dispersed by the sword of their enemies. The *land*, it must be observed, is here put for the people of the land, who are said to be *brought back from the sword*, in the same sense in which they are elsewhere styled a *remnant*; those being intended that should remain after the various judgments that had fallen upon the nation, and the hard-

in the latter years thou shalt come A. M. 3417.
into the land *that is brought back* B. C. 587.
from the sword, ^m and is gathered out of many
people, against ⁿ the mountains of Israel, which
have been always waste: but it is brought forth
out of the nations, and they shall ^o dwell safely
all of them.

9 Thou shalt ascend and come ^p like a storm,
thou shalt be ^q like a cloud to cover the land,
thou and all thy bands, and many people with
thee.

10 Thus saith the Lord God; It shall also
come to pass, *that* at the same time shall things

¹ Isaiah xxix. 6.—^m Verse 12; Chap. xxxiv. 13.—ⁿ Chap.
xxxvi. 1, 4, 8.—^o Jer. xxiii. 6; Chap. xxviii. 26; xxxiv. 25,
28; Verse 11.—^p Isa. xxviii. 2.—^q Jer. iv. 13; Verse 16.

ships they had suffered in their several dispersions. *And is gathered out of many people*—Among whom they had been scattered: see note on chap. xxxiv. 13. *Against the mountains of Israel, which have been always waste*—It is already two thousand five hundred years since the ten tribes were carried away out of their own land by Shalmaneser. Certainly the expression, *always*, or *perpetually waste*, denotes a much longer desolation of the country than that which it suffered during the Babylonish captivity. It seems, all the various desolations of Judea are here included, namely, those by the Assyrians, Babylonians, Antiochus Epiphanes, the Romans, and lastly, as at this time, by the Turks. *But it*—The land of Canaan, that is, the people of it, *is brought forth out of the nations*—This is a repetition of what was said just before, namely, that Israel had been wonderfully preserved, and restored to their own land, through the particular providence of God; to which is added, *And they shall dwell safely all of them*—That is, the same divine power that has delivered and restored them will still continue to protect them. *Thou shalt ascend and come like a storm*—Thou shalt come suddenly, and with a mighty and destructive force. *Thou shalt be like a cloud to cover the land*—Thy forces shall be so very numerous as to overspread the land like a dark cloud, which makes every thing look melancholy and dismal: see chap. xxx. 3. The sense of the passage is, that after the return of the Jews and Israelites into their own country, and their having lived there for some time in peace and safety, this enemy will think to take advantage of their security, and fall upon them unexpectedly. "It seems to me," says Bishop Newcome, "that the prophecy remains to be fulfilled after the future re-establishment of the converted Jews in their own land, when the Mahomedans and pagans will invade them. On this supposition, the subject matter of this and the following chapter is well connected with the promises of distant blessings made toward the close of chap. xxxvii."

Verses 10-13. *It shall come to pass at the same time*—The time when my people are gathered to-

A. M. 3417. come into thy mind, and thou shalt
B. C. 587. ³ think an evil thought :

11 And thou shalt say, I will go up to the land of unwall'd villages; I will ² go to them that are at rest, ³ that dwell ⁴ safely, all of them dwelling without walls, and having neither bars nor gates,

12 ⁵ To take a spoil, and to take a prey; to turn thy hand upon ⁶ the desolate places *that are now* inhabited, ⁷ and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the ⁸ midst of the land.

13 ⁹ Sheba, and ¹⁰ Dedan, and the merchants ¹¹ of Tarshish, with all ¹² the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to

³ Or, conceive a mischievous purpose.—² Jeremiah xlix. 31. ⁵ Verse 8.—⁴ Or, confidently.—⁶ Heb. to spoil the spoil, and to prey the prey, Chapter xxix. 19.—¹ Chapter xxxvi. 34, 35. ⁷ Ver. 8.—⁸ Heb. navel, Judg. ix. 37.—⁹ Chap. xxvii. 22, 23.

gether, settled in peace in their own land, and think themselves secure; *shall things come into thy mind*—Mischievous things; *and thou shalt think an evil thought*—Shalt entertain a malicious design for the destruction of my people. *And thou shalt say*—Wilt resolve in thyself; *I will go up*—I will invade with all my forces; *the land of unwall'd villages*—A people weak, and destitute of any considerable defences. *To them that are at rest*—Who would willingly be quiet, and suspect as little evil from others as they intend against others, and who trust in the protection of their God, who hath promised they shall dwell safely. *Dwelling without walls, &c.*—That is, having no sufficient fortifications to defend them against the force of an enemy. *To take a spoil, &c.*—With the thoughts of taking a large spoil without any difficulty. *To turn thy hand upon the desolate places*—To go against, or fall upon, a country which had lain a long time desolate, but which has been peopled again, and come into a flourishing condition. Judea is very plainly marked out by this land, which Gog is here represented as designing to attack, because it lay open to be invaded. *That dwell in the midst of the land*—Hebrew, *in the navel of the land*, that is, in Jerusalem, which stood nearly in the middle of Judea, and was situate upon a rising ground, which the Hebrew metaphorically expresses by the navel. *Sheba and Dedan, and the merchants of Tarshish*—These were people that traded much, the two former dwelling in the east, and the merchants of Tarshish often sailing from the Spanish coasts into the eastern parts, as having commerce with Tyre, which bordered upon Judea. “These merchants, as soon as they heard of this intended invasion, came into Gog’s camp as to a market, to buy both persons and goods which should come into the conqueror’s power.” *With all*

take away cattle and goods, to take ^{A. M. 3417.}
a great spoil? ^{B. C. 587.}

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; ^b In that day when my people of Israel ^c dwelleth safely, shalt thou not know it?

15 ^d And thou shalt come from thy place out of the north parts, thou, ^e and many people with thee, all of them riding upon horses, a great company, and a mighty army :

16 ^f And thou shalt come up against my people of Israel, as a cloud to cover the land; ^g it shall be in the latter days, and I will bring thee against my land, ^h that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord God; *Art thou he of whom I have spoken in old time* ⁷ by my

⁷ Chapter xxvii. 15, 20.—² Chapter xxvii. 12.—³ Chapter xix. 3, 5.—^b Isaiah iv. 1.—^c Verse 8.—^d Chap. xxxix. 2. ^e Verse 6.—^f Verse 9.—^g Verse 8.—^h Exod. xiv. 4; Chap. xxxvi. 23; xxxix. 21.—⁷ Heb. by the hands.

the young lions thereof—Their kings and princes, as the Targum understands it; or their chief merchants, who are described as so many princes, (Isa. xxiii. 8,) and are called *lions* because of the injustice and oppression they too commonly practised in their commerce.

Verses 14–16. *In that day, &c.*—At that remarkable time, when I shall gather my people from their dispersions and bring them again to their own land, and they shall be established therein and *dwell safely*, without apprehension of danger from any enemy, and without any defence to prevent their being attacked; *shalt thou not know it?*—Will they not be pointed out to thee as a people thou mayest easily conquer, and with whose spoils thou mayest without difficulty enrich thyself? *And thou shalt come from thy place out of the north parts*—See on verse 6; *thou and many people with thee, all of them riding upon horses, &c.*—The character here given of this people may properly be applied to the Turks or Tartars, the strength of whose armies consists principally in their cavalry. *As a cloud to cover the land*—See on verse 9. *It shall be in the latter days*—This is repeated to prevent the application of the prophecy to any event that should take place before the days of the Messiah: see on verse 8. *And I will bring thee against my land*—I will permit thee to come; *that the heathen may know me, when I shall be sanctified in thee*—Shall be confessed to be a great God over all, a gracious and faithful God to my people, and a dreadful enemy and avenger against the wicked. *Before their eyes*—In the sight of all the heathen that are with Gog, and much more in the sight of God’s own people. This signal victory over Gog and his associates shall be a means of bringing infidels to give glory to God.

Verse 17. *Art thou he?*—This would be better

A. M. 3417. servants the prophets of Israel, which
B. C. 587. prophesied in those days *many years*,
that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, *that my fury shall come up in my face.*

19 For ⁱin my jealousy ^kand in the fire of my wrath have I spoken, ^lSurely in that day there shall be a great shaking in the land of Israel;

20 So that ^mthe fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence, ⁿand

ⁱ Chap. xxxvi. 5, 6; xxxix. 25.—^k Psa. lxxxix. 46.—^l Hag. ii. 6, 7; Rev. xvi. 18.—^m Hos. iv. 3.—ⁿ Jer. iv. 24; Nah. i. 5, 6.—^o Or, *towers*, or, *stairs*.—^p Psa. cv. 16.—^q Chapter xiv. 17.—^r Judg. vii. 22; 1 Sam. xiv. 20; 2 Chron. xx. 23.

translated, *Art thou not he?* a sense which the Hebrew particle of interrogation often imports; of whom I have spoken in old time by my servants the prophets—"It is doubtful by what prophets God foretold the irruption of Gog; but though nothing of this kind be found in the prophets that remain, it is enough that Ezekiel did not first foretell these things. Many of the sacred pages are lost, which might probably be extant when Ezekiel delivered this prophecy."—Houbigant. The expressions here used, *of old time*, and *which prophesied in those days, many years*, plainly imply that there was to be a succession of many ages between the publishing of these prophecies, and this event foretold by them.

Verses 18–20. *My fury shall come up in my face*—An expression taken from human passions, which cause the blood to fly up into the face. So Isaiah describes Almighty God as *burning with anger, his lips being full of indignation, and his tongue as a consuming fire*, chap. xxx. 27, where see the note. *For in my jealousy*—My zeal for the salvation and happiness of my people, and for my own glory; *have I spoken*—Against my enemy Gog, and his herd. *Surely in that day there shall be a great shaking*—A great commotion, as Dr. Waterland renders the expression; or a great disturbance, tumult, and confusion. Great changes and alterations in kingdoms and governments are often expressed in Scripture by *shaking of heaven and earth, the sea and dry land*: see the margin. *So that the fishes of the sea, &c., shall shake at my presence*—Every part of the creation shall bear its share of this calamity, as if there were a convulsion of the whole frame of nature. The prophets often describe God's judgments upon particular countries or persons, as if a dissolution of the whole world took

the mountains shall be thrown down, A. M. 3417.
and the ^osteep places shall fall, and B. C. 587.
every wall shall fall to the ground.

21 And I will ^pcall for ^qa sword against him throughout all my mountains, saith the Lord God: ^revery man's sword shall be against his brother.

22 And I will ^rplead against him with ^spestilence and with blood; and ^tI will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and ^ugreat hailstones, fire, and brimstone.

23 Thus will I magnify myself, and ^xsanctify myself; ^yand I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

^r Isaiah lxvi. 16; Jer. xxv. 31.—^s Chap. v. 17.—^t Psalm xi. 6; Isa. xxix. 6; xxx. 30.—^u Chap. xiii. 11; Rev. xvi. 21.
^x Chap. xxxvi. 23.—^y Psa. ix. 16; Chap. xxxvii. 28; xxxix. 7; Verse 16.

place, because his particular judgments are an earnest of the general judgment: see note on Isa. xiii. 10. *And the mountains shall be thrown down*—The strong holds situate on the mountains, and the walls, towers, and other fortifications, shall be beat down and demolished.

Verses 21, 22. *And I will call*—Rather, *But I will call, for a sword against him*—That is, when he has carried all before him for some time, I will at length raise up those who shall withstand him. God's doing a thing is often expressed in Scripture by his speaking the word, and giving out his command. Thus he is said Psa. (cv. 16) *to call for a dearth upon the land of Canaan. Throughout all my mountains*—Throughout all the land of Judea; for, as has been observed before, Judea being very mountainous, it is often in Scripture denominated *the mountains of Israel*, or, *the mountains of the Lord*. *Every man's sword shall be against his brother*—God often destroys his enemies by intestine quarrels among themselves, and making them executioners of his judgments upon each other: see the margin. *And I will plead against him with pestilence and with blood*—Or, *I will plead with him*. God pleads with men by his judgments, which are a manifest token of the vengeance due to their sins. *And I will rain upon him, &c., an overflowing rain, &c.*—I will as plainly show myself in the destruction of these my enemies, as when I discomfited the armies of the Canaanites and Philistines by tempests of thunder and hail, or when I consumed Sodom and Gomorrah by fire and brimstone from heaven. "It is plain that the extraordinary circumstances mentioned in these verses remain to be accomplished on the future enemies of the Jews, when God's people are reinstated in his favour."—Bishop Newcome.

CHAPTER XXXIX.

In this chapter we have a continuation of the prophecy against Gog and Magog. This contains, (1.) An express and more large prediction of the utter destruction of Gog and Magog, 1-7. (2.) An illustration of the vastness of that destruction in three consequences of it: the burning of their weapons, 8-10; the burying of their slain, 11-16; and the feasting of the fowls and wild beasts on the carcasses unburied, 17-23. (3.) A declaration of God's gracious purposes concerning Israel, in this and his other providences respecting them, and a promise of the further mercy he had in store for them, 23-29.

A. M. 3417. B. C. 587. **T**HEREFORE, ^a thou son of man, prophesy against Gog, and say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal:

2 And I will turn thee back, and ¹ leave but the sixth part of thee, ^b and will cause thee to come up from ² the north parts, and will bring thee upon the mountains of Israel:

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 ^c Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that ^d is with thee: ^e I will give thee unto the ravenous birds of every ³ sort, and to the beasts of the field, ⁴ to be devoured.

A. M. 3417. B. C. 587. 5 Thou shalt fall upon ^e the open field: for I have spoken ^f it, saith the Lord God.

6 ^g And I will send a fire on Magog, and among them that dwell ^h carelessly in ⁱ the isles: and they shall know that I am the Lord.

7 ^j So will I make my holy name known in the midst of my people Israel; and I will not let them ^k pollute my holy name any more: ^l and the heathen shall know that I am the Lord, the Holy One in Israel.

8 ¶ ^m Behold, it is come, and it is done, saith the Lord God; this ⁿ is the day ¹ whereof I have spoken.

9 And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the

^a Chapter xxxviii. 2, 3.—¹ Or, strike thee with six plagues, or, draw thee back with a hook of six teeth, as chapter xxxviii. 4. ^b Chap. xxxviii. 15.—² Heb. the sides of the north.—^c Chap. xxxviii. 21; Verse 17.—^d Chap. xxxiii. 27.—³ Heb. wing.

⁴ Heb. to devour.—⁵ Heb. the face of the field.—⁶ Chapter xxxviii. 22; Amos i. 4.—⁷ Or, confidently.—⁸ Psa. lxxii. 10. ⁹ Ver. 22.—^h Lev. xviii. 21; Chap. xx. 39.—ⁱ Chap. xxxviii. 16, 23.—^j Rev. xvi. 17; xxi. 6.—^k Chap. xxxviii. 17.

NOTES ON CHAPTER XXXIX.

Verses 1, 2. *Therefore, thou son of man, prophesy*—Continue to prophesy; *against Gog*—That all these things concerning him may be remembered. *The chief prince of Meshech, &c.*—See note on chap. xxxviii. 2. *And I will turn thee back*—See *ibid.* verse 4. *I will lead thee and turn thee whosoever I please: thou shalt not proceed any further than I shall permit thee, but shalt be driven back. And leave but a sixth part of thee*—Or, as others render it, *I will strike thee with six plagues*, those mentioned chap. xxxviii. 22. *And I will cause thee to come up, &c.*—The words may be better rendered, *After I have caused thee to come up from the north parts, and have brought thee upon the mountains of Israel*—See a like construction chap. xxxviii. 4.

Verses 3-7. *I will smite thy bow out of thy left hand*—There shall be no might in thy hand, as Moses threatens the Israelites, Deut. xxviii. 32; thou shalt not be able to use thy weapons to any purpose. *I will give thee unto the ravenous birds, &c.*—See verse 17, and chap. xxxiii. 27. *And I will send a fire on Magog*—That is, into the country of Gog. This fire seems to signify that the land, after the army of Gog had left it, should be laid waste by the neighbouring people. Fire frequently signifies God's fierce judgments. *And among them that dwell carelessly in the isles*—That is, among the inhabitants of the sea-coast, who dwell securely, and think no

harm can come upon them. All countries lying upon the sea-coast are called islands in the Hebrew language. *So will I make my holy name known in the midst of my people*—I will give evident displays of my power and goodness among them; *and I will not let them pollute, &c.*—In the Hebrew it is, *I will not pollute my holy name any more*; that is, I will not suffer it to be polluted: verbs active often signifying only permission. The sense is, I will not suffer my name to be dishonoured any more, nor let it be said among the heathen that I was not able to rescue my people out of the hand of their enemies.

Verses 8-10. *Behold, it is come, it is done, saith the Lord*—The time appointed for this great destruction is come, and it is the last and finishing stroke of God's justice upon the enemies of his church and truth. The prophet here speaks in the rapture of prophecy of this event, determined and fixed in the counsels of God, as already completed: see the margin. *They that dwell in the city shall set on fire and burn the weapons*—In token of an entire conquest, and that such a lasting peace should ensue that there should be no more need of warlike preparations. Weapons here include all the instruments of war, engines, carriages, wagons, &c. Bishop Lowth observes, on Isa. ix. 4, that some heathen nations burned heaps of arms to the supposed god of victory, and that among the Romans this act was an emblem of peace. Among God's people it

A. M. 3417. weapons, both the shields and the
B. C. 587. bucklers, the bows and the arrows,
and the ⁷ hand-staves, and the spears, and they
shall ⁸ burn them with fire seven years :

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests ; for they shall burn the weapons with fire : ^m and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 ¶ And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea : and it shall stop the ⁹ noses of the passengers : and there shall they bury Gog and all his multitude : and they shall call it The valley of ¹⁰ Hamon-gog.

12 And seven months shall the house of Israel be burying of them, ⁿ that they may cleanse the land.

⁷ Or, javelins.—⁸ Or, make a fire of them.—^m Isaiah xiv. 2 ; Rev. xiii. 10.—⁹ Or, mouths.—¹⁰ That is, The multitude of Gog.—ⁿ Deut. xxi. 23 ; Verses 14, 16.—^o Chap. xxviii. 22.

might show their trust in him as their defender. And they shall burn them with fire seven years.—The victory shall be so great, that, during this period of time, they shall suffice for fires on the mountains and in the open fields, where the slain shall fall, and whither the inhabitants of the adjoining cities shall occasionally go forth. Or by seven years we may understand a long time, a certain number being put for an uncertain one. And the meaning may be, There shall be in the country so great a quantity of military weapons, that they shall serve the people a long time for fuel. We should remember that they do not make very large fires in those hot countries. Mariana, in his *Spanish History*, b. ii. c. 24, relates, that after the victory which the Spaniards gained over the Saracens in 1212, they found so many spears and other warlike weapons of wood, as served them four years for fuel : see Calmet. They shall spoil those that spoiled them—See the margin.

Ver. 11–16. *I will give unto Gog a place there of graves*—Houbigant translates this passage, *An illustrious place for sepulture, the valley of passengers opposite to the sea ; through which the travellers shall pass, stopping their noses*—According to the Chaldee, the scene here spoken of was the lake of Gennesareth. In the Hebrew language, all lakes are called by the name of seas. The same is called the eastern sea, (chap. xlvii. 18,) to distinguish it from the Mediterranean, called the great sea westward, Josh. xxiii. 4. The valley near this sea is called the valley of the passengers, because it was the great road by which the merchants and traders from Syria, and other eastern countries, went into Egypt : see Gen. xxxvii. 17, 25. And seven months shall the house of Israel be burying of them—For a long

13 Yea, all the people of the land A. M. 3417
shall bury them : and it shall be to B. C. 587.
them a renown the day that ^o I shall be glorified, saith the Lord God.

14 And they shall sever out ¹¹ men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, ^p to cleanse it : after the end of seven months shall they search.

15 And the passengers that pass through the land, when *any* seeth a man's bone, then shall he ¹² set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

16 And also the name of the city shall be ¹³ Hamonah. Thus shall they ^q cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord God ; ^r Speak ¹⁴ unto every feathered

¹¹ Heb. men of continuance.—^p Verse 12.—¹² Heb. build.
¹³ That is, The multitude.—^q Verse 12.—^r Rev. xix. 17.
¹⁴ Heb. to the fowl of every wing.

time after the battle, the inhabitants shall be employed in burying the bones of the slain, that the land might not be polluted by them. Yea, all the people of the land shall bury them—See the note on the following verse. And it shall be to them a renown, &c.—Or, The day that I shall be glorified shall be to them a day of renown, or a remarkable day of joy and gladness. And they shall sever out men, &c.—To cleanse the land thoroughly men shall be set apart, and be constantly employed in picking up the bones of the slain that are scattered about, and burying them with the dead bodies of travellers who had happened to die on the roads ; and they shall continue to do this, and be in daily search after the bones, for the space of seven months. The length of time assigned to this employment denotes the vast number of the slain, and the great care taken to cleanse the land from pollution. And when any seeth a man's bone, then shall he set up a sign—A stone, or some other mark, that men may avoid passing over the bones, and that the persons appointed to bury them may take them from thence, and carry them to the proper burying-place. Also the name of the city shall be called Hamonah—Some render this verse, Also the name of the city, assigned to them who shall cleanse the land, shall be called Hamonah, that is, a multitude. The meaning seems to be, that the city where these appointed buriers should reside during the time they were employed in this office, and near which they should bury the dead, should afterward, in memory thereof, be called Hamonah ; which, signifying a multitude, thereby denoted the greatness of the victory.

Verses 17–22. Thou son of man, speak unto every feathered fowl, &c.—It was the custom o

A. M. 3417. fowl, and to every beast of the field, B. C. 587.

^a Assemble yourselves, and come; gather yourselves on every side to my ¹⁵ sacrifice that I do sacrifice for you, *even* a great sacrifice ^t upon the mountains of Israel, that ye may eat flesh, and drink blood.

18 ^u Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of ¹⁶ goats, of bullocks, all of them ^x fatlings of Bashan.

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 ^y Thus ye shall be filled at my table with horses and chariots, ^z with mighty men, and with all men of war, saith the Lord God.

21 ¶ ^a And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and ^b my hand that I have laid upon them.

^a Isaiah xviii. 6; xxxiv. 6; Jer. xii. 9; Zeph. i. 7.—¹⁵ Or, slaughter.—^t Ver. 4.—^u Rev. xix. 18.—¹⁶ Heb. great goats. ^x Deut. xxxii. 14; Psalm xxii. 12.—^y Psalm lxxvi. 6; Chap. xxxviii. 4.—^z Rev. xix. 18.—^a Chap. xxxviii. 16, 23.

persons that offered sacrifice, to invite their friends to the feast that was made of the remainder: see Gen. xxxiv. 54; 1 Sam. ix. 13. So here the prophet, by God's command, invites the beasts and fowls to partake of the sacrifice of his enemies slain. The slaughter of God's enemies is called a *sacrifice*, because it is offered up as an atonement to the divine justice: see the margin. *A great sacrifice upon the mountains of Israel*—Where this great army was to be destroyed. *Ye shall eat the flesh of the mighty, and drink the blood of the princes*—Rather, of the chief ones, of the earth, of rams, &c.—By the names of these several animals, all wont to be used in sacrifices, are here signified men of all orders and ranks, as princes, generals, captains, and common soldiers. *All of them fatlings of Bashan*—All of them in the prime of life and strength, like young fatted beasts. *And drink blood till ye be drunken*—Or, be satiated. *Ye shall be filled at my table*—At the table which is, as it were, spread by me. The allegory is continued. "The table of God is the field covered with dead bodies, the place of the slaughter of Magog. It is impossible to conceive how unbelievers could quote this verse to prove that the Jews of old times ate the flesh of horses, and even of men. Voltaire, though cautioned that not the Jews, nor men, but wild beasts and birds, were invited to this feast of slaughter, that is, to the consumption of the slain, yet insisted to the last on his strange accusation."—Michaelis. *And all the heathen shall see my judgments*—Shall see the punishments which I have executed on those who despise my name. *So the house of Israel shall know that I am the Lord their God*—Both by my acts of

22 ^a So the house of Israel shall know that *I am* the LORD their God from that day and forward.

23 ^d And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore ^e hid I my face from them, and ^f gave them into the hand of their enemies: so fell they all by the sword.

24 ^g According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them.

25 ¶ Therefore thus saith the Lord God; ^h Now will I bring again the captivity of Jacob, and have mercy upon the ⁱ whole house of Israel, and will be jealous for my holy name;

26 ^k After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they ^l dwelt safely in their land, and none made *them* afraid.

^b Exod. vii. 4.—^c Verses 7, 28.—^d Chapter xxxvi. 18, 19, 20, 23.—^e Deut. xxxi. 17; Isaiah lix. 2.—^f Levit. xxvi. 25. ^g Ch. xxxvi. 19.—^h Jer. xxx. 3, 18; Ch. xxxiv. 13; xxxvi. 21. ⁱ Chap. xx. 40; Hos. i. 11.—^k Dan. ix. 16.—^l Lev. xxvi. 5, 6.

mercy, in bringing them out of their captivity, and gathering them from their dispersions, and by my judgments executed upon their enemies.

Verse 23. *And the heathen shall know, &c.*—The heathen nations shall be made sensible that my people were not carried away by their enemies because I wanted power to save them, but as a just punishment of their sins. *Because they trespassed against me*—Committed sin with a high hand. *Therefore hid I my face from them*—Withdrew my favour and protection; and gave them into the hand of their enemies—Who could not have hurt them if they had not first forsaken me their God, and exposed themselves to my displeasure. *So fell they all by the sword*—My defence being withdrawn, they fell under the sword of the enemy.

Verses 25, 26. *Therefore now will I bring again the captivity of Jacob*—See note on chap. xxxiv. 13, and xxxvi. 24. *And have mercy upon the whole house of Israel*—On the ten tribes with the two. This bringing back the captive Jews and Israelites, and gathering them from their dispersions, will be an act of mere mercy. By sin, indeed, they deserved to be made captives; but no righteousness of theirs did or could deserve deliverance from captivity. It was not extremity of justice that so punished them, but it will be the riches of mercy that thus pardons and redeems them. *After they have borne their shame*—The shame and reproach due to their sins; and *all their trespasses*—That is, the punishment of those trespasses, committed when they dwelt safely in their land, and none made them afraid—When they were in a state of peace, prosperity, and safety, which should have obliged them to love

A. M. 3417. 27 ^m When I have brought them
B. C. 587. again from the people, and gathered them out of their enemies' lands, and ⁿ am sanctified in them in the sight of many nations;

28 ^o Then shall they know that I *am* the LORD their God, ¹⁷ which caused them to be led into

^m Chapter xxviii. 25, 26. — ⁿ Chap. xxxvi. 23, 24; xxxviii. 16.
^o Chap. xxiv. 30; Verse 22.

and obedience; but even then they sinned, as if dangers and calamities would never overtake them. Strange ingratitude! to cast off the fear of God, and all regard to his law, when he had set them free from the fear of all enemies.

Ver. 27, 28. *When I have brought them again from the people*—According to my promises; *and gathered them out of their enemies' lands*—Wherever they were scattered; *and am sanctified in them*—By their patiently accepting punishment, repenting of sin, loathing their former ways, and themselves on account of them, acknowledging me to be holy, just, and good, and dedicating themselves unreservedly to my service; when I am thus sanctified among them, and in the sight of the nations who shall see that the furnace has purified them; *then shall they know*—On the fullest experience and clearest evidence; *that I am the Lord their God*—And that I have never ceased to exercise a paternal care over them; and in all my chastisements of them, as well as my benefits conferred on them, have had their good in view: see notes on verse 22, and chap. xxxiv. 30. Observe, reader, by the variety of events through which God brings us in the course of his providence, if we look up to him in them all, we shall become better acquainted, both with his divine

captivity among the heathen: but I ^{A. M. 3417} have gathered them unto their own ^{B. C. 587.} land, and have left none of them any more there.

29 ^p Neither will I hide my face any more from them: for I have ^q poured out my Spirit upon the house of Israel, saith the Lord God.

¹⁷ Heb. *by my causing of them, &c.*—^p Isa. liv. 8.—^q Joel ii. 28; Zech. xii. 10; Acts ii. 17.

perfections, and his various designs in all his dispensations toward us.

Verse 29. *Neither will I hide my face any more from them*—I will never again withdraw my favour or protection from them, or turn from them in displeasure. *For I have poured out*—In abundant mercy; *my Spirit upon the house of Israel*—Which, as a Spirit of *truth*, shall enlighten their minds, and make them wise unto salvation; as a Spirit of *grace*, shall regenerate and create them anew; as a Spirit of *power*, shall strengthen them for every duty, and enable them to withstand and conquer every temptation; as a Spirit of *holiness*, shall cleanse them from sin, sanctify their souls, and stamp them with mine image; and, as a Spirit of *adoption* and *consolation*, shall inspire them with confidence and hope, and render every branch of obedience, and every exercise of piety and virtue, sweet and delightful to them. It appears by this promise, that there will be a new and plentiful effusion of God's Spirit on the Jews and Israelites in the latter days, in order to their conversion, their establishment in grace, and their restoration to their own land: see Isa. lix. 20, 21, a passage applied by St. Paul to this very purpose, Rom. xi. 26, 27. Compare likewise Zech. xii. 10, and chap. xi. 19, and xxxvi. 27, of this prophecy.

PRELIMINARY OBSERVATIONS ON CHAPTERS XL.-XLVIII.

WE are now entering upon a portion of the Holy Scriptures which is justly looked upon to be one of the most difficult in *all the book of God*. The Jews will not allow any to read it till they are thirty years of age, and they tell those who do read it, that though they cannot understand every thing in it, yet *when Elias comes he will explain it*. Many commentators, both ancient and modern, have acknowledged themselves to be at a loss how to interpret it. But because it is hard to be understood, we must not therefore throw it aside as useless, but must humbly search into its meaning, and advance as far as we can in the knowledge thereof; and when we despair of finding satisfaction in every difficulty we meet with, we must bless God that our salvation does not depend upon it, but that things necessary are sufficiently plain; and we must wait till God shall reveal even this unto us. These chapters are the more to be regarded because the two last chapters of the Revelation seem to have a plain allusion to them, as Rev. xx. has to the foregoing prophecy of Gog and Magog.

The contents of this prophecy are as follows: In this and the two following chapters we have the vision of a glorious temple. In chap. xliii. God is represented as taking possession of it. In chap. xliv. orders are given concerning the priests that are to minister in this temple. Chap. xlv. directs concerning the division of the land, what portion should be allotted for the sanctuary, what for the city, and what for the prince, both with respect to his government of the people, and his worship of God. Chap. xlv. contains further instructions for him and the people. And after the vision of the holy waters, we have the borders of the holy land, the portions assigned to the tribes, and the dimensions and gates of the holy city, in chap. xlvii. xlviii.

Some suppose that the following description of the temple was intended to show how glorious Solomon's temple had been, during the flourishing state of the Jewish Church, in order that the captives might see

what they had lost by sin, and might be the more humbled. Others consider it as intended for a model according to which the new colonists were to erect a temple on their return to their own land; observing, at the same time, the customs and usages which Ezekiel here orders, and dividing the country as he directs. Perhaps the general scope of the vision might be two-fold: 1st, To assure the captives that they should not only return to their own land and be settled there, which had been often promised in the foregoing chapters, but that they should have, and therefore ought to be encouraged to build another temple which God would own, and where he would meet and bless them: that the ordinances of their worship should be revived, and the sacred priesthood should there attend; and, though they should not have a king to live in such splendour as formerly, yet they should have a prince, or ruler, (who is often spoken of in this vision,) that should countenance the worship of God among them, and should himself be an example of a diligent attendance upon it: and that prince, priests, and people should have a very comfortable settlement in their own land. 2d, To direct them to look further than all this, and to expect the coming of the Messiah, who had before been prophesied of, under the name *David*, (the man that projected the building of the first temple,) and who should set up a spiritual temple, even the gospel church, the glory of which should far exceed that of Solomon's temple, and which should continue to the end of time. And the gospel temple, erected by Christ and his apostles, was so closely connected with the second material temple, and was erected so carefully just at the time when that temple fell into decay, being designed to receive its glories when it resigned them, that it was proper enough they should both be referred to in one and the same vision; which vision, under the type and figure of a temple and altar, priest and sacrifices, foreshowed the spiritual worship that should be performed in gospel times, as being more agreeable to the nature both of God and man, and that worship perfected at last in the kingdom of glory, in which, doubtless, these visions will have their full accomplishment; if not, as some think, in a glorious and happy state of the gospel church, to take place on earth in the latter days.

The grand outlines of the description here given, as Mr. Scott observes, might be taken from Solomon's temple, with the additions made to its courts and out-buildings in after ages; and Zerubbabel, Joshua, and the other Jews, who returned from Babylon, might have respect to it in rebuilding the temple after the captivity; but "there are several circumstances which evidently show that something vastly superior to either the first or second temple was intended; and that the external description must be considered as a figure and emblem of spiritual blessings. This will appear, in many particulars, as we proceed; but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the Dead sea, and sweetening its waters; with the trees growing on the banks of the river, bearing fruit every month, cannot be literally interpreted, or made to accord with any thing which has yet taken place."

A late writer gives the following character of this part of Ezekiel's prophecy: "From the fortieth chapter a new elevated scene commences. Before, there was nothing but oracles full of misfortunes, of punishments, of death and ruin; visions concerning the destruction of the government, and concerning the flight and state of the last king; and pictures of the universal corruption, idolatry, and superstition of Israel. From the fortieth chapter a new temple rises before the eyes of the holy seer, he walks round about it in Palestine, he measures the city and country for their new inhabitants, he orders sacrifices, feasts, and customs. In short, a Magna Charta is planned for priests, kings, and people, in future ages and latter times. Lastly, from hence prosaic expression predominates: at least, the prophet elevates himself by poetical colouring much more rarely than before."

CHAPTER XL.

In this chapter we have, (1.) A general account of this vision of the temple and city, 1-4. (2.) A particular account of the east gate, north gate, and south gate, 5-31. (3.) Of the inner court, 32-38. (4.) Of the tables, 39-43. (5.) Of the lodgings for the singers and priests, 44-47. (6.) Of the porch of the house, 48, 49.

A. M. 3430. B. C. 574. **I**N the five and twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that ^a the city was smitten, in the self-same day ^b the hand of the LORD was upon me, and brought me thither. A. M. 3430. B. C. 574.

2 ^c In the visions of God brought he me into

^a Chap. xxxiii. 21. — ^b Chap. i. 3.

^c Chap. viii. 3.

NOTES ON CHAPTER XL.

Verses 1, 2. In the five and twentieth year of our captivity—Of the captivity of those that were car-

ried away with Jehoiachin, eleven years before Jerusalem was taken. In the beginning of the year—In the month Nisan; in the tenth day of the month

A. M. 3430. the land of Israel, ^d and set me upon
B. C. 574. a very high mountain, ¹ by which *was*
as the frame of a city on the south.

3 And he brought me thither, and behold, *there was* a man, whose appearance *was* ^e like the appearance of brass, ^f with a line of flax in his hand, ^g and a measuring-reed; and he stood in the gate.

4 And the man said unto me, ^h Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee; for to the intent that I might show *them* unto thee *art* thou brought hither: ⁱ declare all that thou seest to the house of Israel.

^d Rev. xxi. 10.—¹ Or, upon which.—^e Chap. i. 7; Dan. x. 6.
^f Chap. xlv. 1; xlvii. 3.—^g Rev. xi. 1; xxi. 15.

—The day that the paschal lamb was to be taken up in order to the feast on the fourteenth day; *in the fourteenth year after that the city was smitten*—Zedekiah's reign commenced from Jehoiachin's captivity, in the eleventh year of whose reign the city was destroyed, Jer. lii. 5, 6. So the fourteenth year after its destruction must be coincident with the twenty-fifth of Jehoiachin's captivity. *In the self-same day the hand of the Lord was upon me, &c.*—I was actuated by a divine power, which brought me, in vision, from the land of my captivity to the place where Jerusalem had stood. *In the visions of God brought he me*—This plainly declares that the prophet was not transported to the land of Israel in body, but only that it appeared to him, in his vision, as if he were transported thither, and things were represented to his mind just the same as if he had been actually there. *And set me upon a very high mountain*—This expression is thought to point out mount Moriah, on which the temple was built. Or, if that mountain could not properly be so characterized, the prophet's station may be considered as merely represented in vision, without a corresponding real one. Michaelis thinks nothing more is signified by it "than that Jerusalem, and the true worship of God, should be very much exalted, and made known to all the world." Or is it not rather so denominated, as representing the seat of the Christian Church, foretold by the prophets to be *established on the top of the mountains*, Isa. ii. 1; Mic. iv. 1: compare Rev. xxi. 10. *By which was the frame of a city*—The portrait of a city. By this was signified the temple, on the south of the mountain where the prophet was set, which, with all its courts, buildings, and walls encompassing the courts, and the whole area, or holy mountain, resembled a city for largeness.

Verses 3-5. *Behold, there was a man*—The same no doubt that appeared to the prophet, chap. i. 20, (where see the note,) *whose name is the Branch, and who builds the temple of the Lord*, Zech. vi. 12, 13; *whose appearance was like the appearance of*

5 And behold ^k a wall on the out- A. M. 3430
side of the house round about, and B. C. 574.
in the man's hand a measuring-reed of six cubits *long*, by the cubit and a hand-breadth: so he measured the breadth of the building, one reed: and the height, one reed.

6 ¶ Then came he unto the gate ² which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad; and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits: and the threshold

^h Chapter xlv. 5.—ⁱ Chapter xliii. 10.—^k Chapter xlii. 20.
² Heb. whose face was the way toward the east.

brass—Bright and sparkling, Rev. i. 15. *With a line of flax in his hand*—The use of the line was to measure the land of Israel, and of the reed to take the dimensions of the buildings in and about the temple; as also to set out several portions of land belonging to the sanctuary and city, to the prince and people: see the margin. *And he stood in the gate*—Probably the north gate, being the first entrance the prophet may be supposed to have arrived at, as he came from Chaldea, which lay northward of Judea. *Son of man, behold, &c., and hear*—Take notice of what thou seest, so that thou mayest afterward tell it to thy people. *And, behold, a wall on the outside*—A wall went round the whole compass, or square, of the holy mountain, whereon the temple was situate, to separate the holy ground from that which was common: see chap. xlii. 20. *And in the man's hand a measuring-reed of six cubits long, &c.*—Here is explained what sort of a cubit is meant in the following delineation of the temple, namely, one that consisted of six hand-breadths, or one hand-breadth over the cubit used in Chaldea, where he now lived. This is the measure of a Scripture cubit, generally agreed to be equivalent to eighteen inches, or a foot and a half of our measure. See Bishop Cumberland, *Of Scripture Weights and Measures*, p. 36, &c. According to Michaelis, the Hebrew measures are, 1. The finger's-breadth: 2. Four fingers, or a hand-breadth: 3. The ell; the smaller of five hand-breadths, the larger of six: 4. The rod, of six ells. He also allows the rabbinical account, that a finger is equal to the length of six barley grains. *So he measured the breadth of the building*—That is, of the outward wall, which was three yards high, and three yards broad. This wall surrounded a part which corresponded to the court of the Gentiles, and served as a security against the precipices of the mount on which the temple stood.

Verses 6-8. *Then came he unto the gate, &c.*—After having passed the court of the Gentiles, he came to the eastern gate, or the court of Israel. For

A. M. 3430. of the gate by the porch of the gate
B. C. 574. within *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; and the length of the gate, thirteen cubits.

12 The ³space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit *on that side*: and the little

chambers *were* six cubits on this side, A. M. 3430.
and six cubits on that side. B. C. 574.

13 He measured then the gate from the roof of *one* little chamber to the roof of another; the breadth *was* five and twenty cubits, door against door.

14 He made also posts of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

16 And *there were* ¹narrow ⁴windows to the little chambers, and to their posts within the gate round about, and likewise to the ⁵arches: and windows *were* round about ⁶inward: and upon *each* post *were* palm-trees

³ Heb. limit, or, bound.—¹ 1 Kings vi. 4.—⁴ Heb. closed.

⁵ Or, galleries, or, porches.—⁶ Or, within.

the temple being placed toward the west part of the holy mountain, as the holy of holies was at the west end of the temple, this was the first gate that led to it, and it opened into the court of the people: see verse 19. It is called the king's gate, (1 Chron. ix. 18,) as being built by King Solomon. *And went up the stairs thereof, &c.*—He went up the stairs that he might more easily measure the upper lintel, as well as the lower threshold. The word *קֶדֶשׁ*, translated *threshold*, signifies the *lintel*, or upper part of the door-case, as well as the threshold properly so called, or the lower part of it. Some understand the word here of the two side-posts, in which sense it is used Amos ix. 1. *And every little chamber, &c.*—Along the wall of the porch were chambers, three on each side, verse 10; these the angel measured, and they were of equal dimensions, each one reed square, with a passage of five cubits breadth between them. *And the threshold of the gate, &c., was one reed*—The inward threshold at the further end of the porch, looking into the first court, was of the same size with the outward one, verse 6. *He measured also*—Or, *he even measured; the porch of the gate within*—The words seem to be a repetition of what was said in the latter part of verse 7.

Verses 9–12. *Then measured he the porch of the gate, eight cubits, &c.*—This was a portico beyond the little chambers which looked into the first court. It was eight cubits wide, and the two side-posts were two cubits thick, which made up the ten cubits mentioned verse 11. *And the little chambers of the gate eastward were three, &c.*—Or the little chambers of the eastern gate, which he has hitherto been describing, and the form of which is here repeated. These rooms were for the use of the porters that took care of the several gates that led to the temple. *And the posts had one measure*—The side-posts, or fronts of the doors, belonging to each row of chambers, were of the same size. *And the length of the gate thirteen cubits*—By the length of the gate, Villal-

pandus understands the *height*, which he supposes to have been two reeds, or twelve cubits and a half. *The space also before the little chambers was one cubit, &c.*—There was a border, or a rail, which enclosed a cubit's space before each chamber.

Verses 13, 14. *He measured then the gate from the roof of one little chamber, &c.*—Measuring the arch of the gate from north to south, it was in breadth twenty-five cubits, which is thus computed: the breadth of the gate ten cubits, the breadth of both the side walls thirteen cubits, and two cubits for the space or border on each side of the chambers, verse 12. *Door against door*—The door on each chamber exactly answered the door on the opposite side. *He made also posts, &c.*—He described, or made a delineation of the height of the columns or pillars which were to support the rooms or stories over the arch of the gate; and these were in height sixty cubits. *Even unto the posts of the court round about the gate*—It is supposed there is an ellipsis in these words, which may be thus supplied: *And there was one measure to the pillars of the court, and of the gate round about; which makes the sense run plain and easy.*

Verses 15, 16. *And from the face of the gate, &c.*—The whole length of the porch, from the outward front unto the inner side, which looked into the first court, was fifty cubits. *There were narrow windows to the little chambers, &c.*—Every one of these little chambers (verse 7) had a narrow window to it, toward the inside of the gate where the passage was; and so there was over the side-posts or fronts placed at the entrance of every chamber; *and likewise to the arches*—The word translated *arches* signifies also a *porch, or entrance*; and the word being so taken, the sense is, that there was a window over every door. *And upon each post were palm-trees*—A palm-tree was carved upon the chapter of each side-post, or front.

A. M. 3430. 17 Then brought he me into ^m the
B. C. 574. outward court, and lo, *there were*
ⁿ chambers, and a pavement made for the
court round about: ^o thirty chambers *were*
upon the pavement.

18 And the pavement by the side of the gates
over against the length of the gates *was* the
lower pavement.

19 Then he measured the breadth from the
forefront of the lower gate unto the forefront of
the inner court ⁷ without, a hundred cubits east-
ward and northward.

20 ¶ And the gate of the outward court ⁸ that
looked toward the north, he measured the
length thereof, and the breadth thereof.

21 And the little chambers thereof *were* three
on this side and three on that side; and the
posts thereof and the ⁹ arches thereof were after
the measure of the first gate: the length thereof
was fifty cubits, and the breadth five and twenty
cubits.

22 And their windows, and their arches, and
their palm-trees, *were* after the measure of the

gate that looketh toward the east: A. M. 3430
B. C. 574. and they went up unto it by seven
steps; and the arches thereof *were* before them.

23 And the gate of the inner court *was* over
against the gate toward the north, and toward
the east: and he measured from gate to gate a
hundred cubits.

24 ¶ After that he brought me toward the
south, and behold a gate toward the south:
and he measured the posts thereof and the
arches thereof according to these measures.

25 And *there were* windows in it and in the
arches thereof round about, like those windows:
the length *was* fifty cubits, and the breadth
five and twenty cubits.

26 And *there were* seven steps to go up to it,
and the arches thereof *were* before them: and
it had palm-trees, one on this side, and another
on that side, upon the posts thereof.

27 ¶ And *there was* a gate in the inner court
toward the south: and he measured from
gate to gate toward the south a hundred
cubits.

^m Rev. xi. 2.—ⁿ 1 Kings vi. 5.—^o Chap. xlv. 5.—⁷ Or, from

without.—⁸ Heb. whose face was.—⁹ Or, galleries, or, porches.

Verse 17. *Then brought he me into the outward court*—There were two courts belonging to Solomon's temple; the outward for the people, the inward for the priests. It is probable that Solomon built only the inner court: see 1 Kings vi. 36, compared with chap. viii. 64: and that the outer court was built after his time, whereupon it is called the *new court*, (2 Chron. xx. 5,) after which time there is particular mention of the *two courts of the house of the Lord*, 2 Kings xxi. 5. A third court, called the *court of the Gentiles*, was afterward added by Herod, when he rebuilt the temple. *And lo, there were chambers*—These chambers were over the cloister, and supported by it: see verse 14, and chap. xlii. 8. They might be for the use of the priests, and likewise store-houses for tithes and offerings: see 1 Chron. xxviii. 12. *And a pavement made for the court round about*—A beautiful floor made with checker-work. The whole floor of this court was thus paved. *Thirty chambers were upon the pavement*—That is, fifteen on the south side of the gate, and fifteen on the north side, built over the pavement.

Verse 19. *Then he measured the breadth, &c., a hundred cubits eastward and northward*—He measured the whole space of ground between the west front of the lower gate, (namely, the gate at the east end of the outer court,) and the east front of the upper gate, which led into the inner court, and found it a hundred cubits; the same was the space between the south front and the north front: so the court was exactly square. The expression is ellipti-

cal; as if he had said, There were a hundred cubits from west to east, and from north to south. It must be observed, the gate at the east end of the outer court is called the *lower gate*, for the same reason as the pavement is called the lower pavement, verse 18; because there was still an ascent, as a person went from one court to the other.

Verse 23. *The gate of the inner court was over against the gate toward the north, &c.*—The words may be translated more intelligibly thus: *And the gate of the inner court was proportionable, or answerable, to the gate that was toward the north and toward the east.* The expression is elliptical, like that of verse 19, and the full import of it is, that the north gate of the inner court did exactly answer this north gate of the outer court, described verses 20, 22. And in like manner the east gate of the inner court answered the east gate of the outward court.

Verses 24–26. *After that he brought me to the south, &c.*—The prophet having shown, by way of parenthesis, in the 23d verse, the exact correspondence between the gates of both courts, proceeds in these three verses to describe the south gate of the outer court, by the same dimensions he had before given of the east and north gate.

Verses 27–31. *And there was a gate in the inner court toward the south*—The south gate in the inner court was exactly parallel to the south gate in the outer court: see verse 23. *And he brought me to the inner court by the south gate*—Those who maintain that the outer court enclosed the inner on the east, north, and south sides, explain these words in

A. M. 3430. 28 And he brought me to the inner
B. C. 574. court by the south gate: and he measured the south gate according to these measures;

29 And the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: and *there were* windows in it and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* ^p five and twenty cubits long, and five cubits ¹⁰ broad.

31 And the arches thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof: and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner court toward the east: and he measured the gate according to these measures.

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures: and *there were* windows therein and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

¶ Verse 21; xxv.; xxxiii.; xxxvi.—¹⁰ Heb. breadth.—¹ Lev.

this sense, that the prophet was conducted from the south gate of the outer court, verse 24, to the south gate of the inner court, which was over against it, and so into the inner court itself. *And he measured the south gate, &c.*—After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former. *The arches five and twenty cubits long, &c.*—Length is here taken for height, as before, verse 11. The words express the dimensions of those arches which were between the several little chambers, between each of which there was a space of five cubits, verse 7. *The arches were toward the outer court—Or, were like [those of] the outer court.*

Verse 38. *And the chambers were by the gates where they washed the burnt-offerings*—The chambers, mentioned verse 36, were near the entrance of the north gate; where they washed the legs and entrails of the burnt-offerings; and marble tables were placed there for that purpose. According to this exposition, the word *gates* in the plural stands for *gate* in the singular. But Dr. Lightfoot says, they washed the sacrifices on the south side, as well as on the north side of the court of the priests, when

35 ¶ And he brought me to the north gate, and measured *it* according to these measures; A. M. 3430 B. C. 574.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* eight steps.

38 And the chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and ^a the sin-offering, and ^r the trespass-offering.

40 And at the side without, ¹¹ as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices*.

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and a half long, and a cubit and a half broad, and one cubit

iv. 2, 3.—^r Leviticus v. 6; vi. 6; vii. 1.—¹¹ Or, at the step.

the sacrifices were more numerous than the north side could well contain: he therefore understands the word *gates* as comprehending here both the north and south gate, and confirms this interpretation from the placing of the lavers which were designed for that use, and were set five on the right side of the house, and five on the left, 1 Kings vii. 39.

Verses 39, 40. *In the porch of the gate were two tables, &c.*—Those expositors who, by the word *gates*, in verse 38, understand both the north and south gates, render the sense of these two verses perspicuously thus: *In the porch of one gate* (namely, that on the south) *were two tables on this side, and two tables on that side, &c.* And at the outer side of the step of the entry of the north gate *were two tables*; which interpretation agrees very well with what follows, verse 41, *Four tables were on this side, and four on that side.* But they that understand these verses to be only a description of the north gate (on which side of the altar the sacrifices were commonly killed) suppose that two tables were on each side, as a person came into the porch of the gate, and two on each side of the inner part of the gate that looked toward the altar.

A. M. 3430. high: whereupon also they laid the
B. C. 574. instruments wherewith they slew the
burnt-offering and the sacrifice.

43 And within were ¹² hooks, a hand broad, fastened round about: and upon the tables was the flesh of the offering.

44 ¶ And without the inner gate were the chambers of ^athe singers in the inner court, which was at the side of the north gate; and their prospect was toward the south: one at the side of the east gate having the prospect toward the north.

45 And he said unto me, This chamber, whose prospect is toward the south, is for the priests, ^tthe keepers of the ¹³charge of the house.

46 And the chamber whose prospect is toward the north, is for the priests, ^vthe keepers of the

¹² Or, end irons, or, the two hearth-stones.—^a 1 Chron. vi. 31.
^t Lev. viii. 35; Num. iii. 27, 28, 32, 38; xviii. 5; 1 Chron. vi. 49; ix. 23; 2 Chron. xiii. 11; Psa. cxxxiv. 1.

Verse 43. *Within were hooks, a hand broad, fastened round about*—Within the gate, or entrance, on the north side of the inner court, were iron hooks, for the hanging up the beasts that were to be sacrificed, in order to the flaying off their skins. *And upon the tables was the flesh, &c.*—Or, they laid the flesh of the offering; upon the marble tables the priests laid the flesh of the slain beasts, which they cut in pieces, and fitted for the altar: see Lev. i. 6.

Verses 44–47. *And without the inner gate, &c.*—Houbigant, following the LXX., translates this verse thus: *And he brought me to the inner gate, where there were two chambers in the inner court; one at the northern side of the gate which looked to the south; the other at the southern side of the gate which looked to the north. And he said, This chamber, whose prospect is toward the south, is for the priests*—The word *chamber* may stand for *chambers* in the plural, (as side-chamber doth, chap. xli. 5–9,) and signify a row of buildings on the north side of the inner court, distinct from the chambers of the singers, verse 44, and designed for the use of the priests, who were in constant attendance, according to their courses, upon the service of the temple: see the margin. *The keepers of the charge of the house*—They took care of the holy vessels, and kept constant watch and ward about the temple. The word *priests* may include Levites under it, as Levites

charge of the altar: these are the A. M. 3430.
sons of ^zZadok among the sons of B. C. 574.
Levi, which come near to the Lord to minister unto him.

47 So he measured the court, a hundred cubits long, and a hundred cubits broad, four-square; and the altar that was before the house.

48 ¶ And he brought me to the porch of the house, and measured each post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate was three cubits on this side, and three cubits on that side.

49 ^yThe length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it: and there were ^zpillars by the posts, one on this side, and another on that side.

¹³ Or, ward, or, ordinance; and so verse 46.—^a Num. xviii. 5; Chap. xlv. 15.—^x 1 Kings ii. 35; Chap. xliii. 19; xlv. 15, 16.—^y 1 Kings vi. 3.—^z 1 Kings vii. 21.

elsewhere comprehends priests. *And the chamber whose prospect is toward the north, &c.*—Another row of chambers on the south side of the inner court, is for the descendants of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually. *These are the sons of Zadok among the sons of Levi*—The family of Zadok is only taken notice of in this vision; it may be for this reason, because they kept close to the worship of God, when the priests of Ithamar's line forsook it, and fell into idolatry. *The altar that was before the house*—Or rather, *The altar was before the house*; that is, stood in the inner court, just before the porch that opened into the temple. The altar was not now measured, the measure of it being described afterward.

Verses 48, 49. *And measured each post of the porch*—By the posts are meant the side-posts, or columns, on each side of the door of entrance: see verse 9; these were measured to be five cubits thick, both on the north and south sides. *And the breadth of the gate was three cubits on this side, &c.*—“Two doors, of three cubits wide, opening each way, formed the entrance; these, with five on each side, called the posts of the porch, amount to sixteen cubits; and the other four may be supposed to have been the distance from these posts to the outside of the walls of the temple.”—Scott.

CHAPTER XLI.

In this chapter we have, (1.) The dimensions of the temple itself, 1–13. (2.) An account of another building, 14, 15. (3.) The manner of the building of the house, 16, 17. (4.) The ornaments of the house, 18–20. (5.) The altar of incense and the table, 21, 22. (6.) The doors between the temple and the oracle, 23–26.

A. M. 3430.
B. C. 574.

AFTERWARD he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was the breadth of the tabernacle.*

2 And the breadth of the ¹door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side: and he measured the length thereof, forty cubits: and the breadth twenty cubits.

3 Then went he inward, and measured the posts of the door, two cubits; and the door, six cubits; and the breadth of the door, seven cubits.

4 So ^ahe measured the length thereof, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, *This is the most holy place.*

¹ Or, entrance.—^a 1 Kings vi. 20; 2 Chron. iii. 8.—^b 1 Kings vi. 5, 6.—² Heb. side-chamber over side-chamber.

NOTES ON CHAPTER XLI.

Verses 1, 2. *Afterward he brought me to the temple*—“After having described the courts and the porch, the prophet enters into the temple, properly so called, whereof he gives the dimensions and description.” *And he measured the posts*—By the posts are meant the door-cases on each side of the entrance. These were six cubits thick on the north and south sides; *which was the breadth of the tabernacle*—These walls, in their thickness, took up as much space as the whole breadth of Moses’s tabernacle, as appears from Exod. xxvi. 16, 22, 23; where the west side of the tabernacle consists of eight boards, each a cubit and a half broad. *The breadth of the door was ten cubits, &c.*—The entrance itself being ten cubits broad, and the wall on each side five cubits, makes the breadth of the house to be just twenty cubits, as it is expressed in the latter part of the verse, which was the same in Solomon’s temple, 1 Kings vi. 2. *And the length forty cubits*—Namely, the length of the first sanctuary, or holy place, as distinct from the holy of holies, which was twenty cubits in length, verse 4, and made the whole structure sixty cubits long; wherein it agreed with Solomon’s temple.

Verses 3, 4. *Then went he inward*—From the outward sanctuary he went forward toward the holy of holies, and measured the thickness of the partition wall to be two cubits, the entrance itself six cubits, and breadth of the wall, on each side of the door, seven cubits: see chap. xl. 48; where the breadth of the gate is taken in the same sense. The breadth of the wall, thus computed, making up fourteen cubits, and being added to the breadth of the entrance itself, makes up twenty cubits; the breadth of the inner sanctuary, as it is set down in the next verse. *So he measured the length thereof*—Of the holy of holies *twenty cubits, and the breadth*

5 After, he measured the wall of the house, six cubits; and the breadth of *every side-chamber, four cubits, round about the house on every side.*

6 ^bAnd the side-chambers were three, ²one over another, and ³thirty in order; and they entered into the wall which was of the house for the side-chambers round about, that they might ⁴have hold, but they had not hold in the wall of the house.

7 And ⁵there ^cwas an enlarging, and a winding about still upward to the side-chambers: for the winding about of the house went still upward round about the house; therefore the breadth of the house was still upward, and so increased from the lowest chamber to the highest by the midst.

8 I saw also the height of the house round

³ Or, three and thirty times, or, foot.—⁴ Heb. be holden.—⁵ Heb. it was made broader, and went round.—^c 1 Kings vi. 8.

twenty cubits—It was an exact cube, of the same dimensions in length, breadth, and height: see 1 Kings vi. 20; *before the temple*—Or rather, as the words should be rendered, *according to the temple*; that is, the breadth of it.

Verses 5, 6. *He measured the wall of the house six cubits*—Three yards thick was this wall, from the ground to the first story of the side-chambers. *And the breadth of every side-chamber four cubits*—Of the lowest floor; for there were three stories of these, and they differed in their breadth, as the wall of the temple, on which they rested, abated of its thickness; for the middle chambers were broader than the lowest by a cubit, and the highest as much broader than the middle. *The side-chambers were three, one over another*—They were three stories high; *and thirty in order*—As in Solomon’s temple, according to Josephus’s description, *Antiq.* lib. viii. cap. 3, sec. 2, where it appears, that round Solomon’s temple were chambers three stories high, each story consisting of thirty chambers. It is supposed that twelve were placed to the north, twelve to the south, and six to the east. *And they entered into the wall*—At five cubits height from the ground, the wall which supported these outward chambers, abated of its thickness one cubit, in consequence of which there was a rest, or a ledge, of one cubit’s breadth, on which the ends of each story were fastened: see 1 Kings vi. 10. *But they had not hold in the wall of the house*—They were not fastened into the main wall of the house, but rested on the outside of the wall where it became more narrow.

Verses 7, 8. *And there was an enlarging*—Namely, of the side-chambers; so much of breadth added to the chambers as was taken from the thickness of the wall: see the preceding note; *and a winding about still upward*—Winding stairs, which enlarged as the rooms did, went up between each two cham-

A. M. 3430. about: the foundations of the side-
B. C. 574. chambers were ^d a full reed of six great cubits.

9 The thickness of the wall, which was for the side-chamber without, was five cubits: and that which was left was the place of the side-chambers that were within.

10 And between the chambers was the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers were toward the place that was left, one door toward the north, and another door toward the south: and the breadth of the place that was left was five cubits round about.

12 Now the building that was before the separate place at the end toward the west was seventy cubits broad; and the wall of the build-

ing was five cubits thick round about, A. M. 3430.
B. C. 574. and the length thereof ninety cubits.

13 So he measured the house, a hundred cubits long; and the separate place, and the building, with the walls thereof, a hundred cubits long;

14 Also the breadth of the face of the house, and of the separate place toward the east, a hundred cubits.

15 And he measured the length of the building over against the separate place which was behind it, and the ^e galleries thereof on the one side and on the other side, a hundred cubits, with the inner temple, and the porches of the court;

16 The door-posts, and ^e the narrow windows, and the galleries round about on their three stories, over against the door, ⁷ ceiled

^d Chap. xl. 5.—^e Or, several walks, or, walks with pillars.

^e Chap. xl. 16; Verse 26.—⁷ Heb. ceiling of wood.

bers from the bottom to the top; and there were two doors at the top of each pair of stairs, one door opening into one chamber, and the other into the opposite one. For the winding about, &c.—The stairs, as they rose in height, enlarged themselves too; round about the house—On all sides of the house, where these chambers were. Therefore the breadth was still upward—It became broader by one cubit in every upper chamber. I saw also the height of the house—Of the chambers which rose to three stories high. The foundations, &c., were a full reed of six great cubits—The lowest chamber had properly a foundation laid on the earth, but the floor of the middle and the highest story must be accounted here a foundation; so from the ground to the ceiling of the first room were six great cubits; from the first to the second, six great cubits; and from the third floor to the roof of the chamber, a like number; to which if we add one cubit for the thickness of each of the three floors, you have twenty-one cubits, or ten yards and a half for height.

Verses 9–11. The thickness of the wall, &c.—This is supposed to be meant of an outward wall enclosing the side-chambers. And that which was left—Or, the space which was left, as Bishop Newcome translates it, judging it to be intended of a space allowed for a walk, or gallery of communication, before the chambers, which space was five cubits broad, verse 11. And between the chambers was the wideness of twenty cubits—A word being here used for chambers different from that which occurs before, it is supposed that another row of buildings, parallel with the side-chambers, but at twenty yards' distance from them, is intended, and that there was a passage of twenty cubits between these buildings. The description, however, is very obscure, and the interpretations of commentators, of course, different. The doors of the side-cham-

bers were toward the place that was left—Or, toward the void space. The doors of the lower rooms opened into this void space before the chambers.

Verses 12–14. Now the building, &c.—This seems to be another building not before mentioned, but now measured by itself. So he measured the house—The whole temple, oracle, sanctuary, and porch, with the walls, which were in length a hundred cubits from east to west, which may be thus computed:

| | Cubits. |
|---|---------|
| The thickness of the wall of the east porch | 5 |
| The passage through the porch | 11 |
| The wall between the porch and the temple | 6 |
| The outward sanctuary | 40 |
| The partition wall | 2 |
| The holy of holies | 20 |
| The thickness of the west wall | 6 |
| The side-chambers at the west end | 5 |
| The outer wall of those chambers | 5 |

Also the breadth of the face of the house—The front of the temple eastward was a hundred cubits.

Verses 15–17. And he measured the length, &c.—Noldius translates this sentence more clearly thus: And he measured the length of the building which was before the separate place, [and] that which was behind it, or opposite to it; by which he understands the north and south porch, the east and west sides having been measured before, verses 12, 14. And the galleries thereof on one side, &c., a hundred cubits, with [or and] the inner temple, and the porches thereof—As the temple, and the area wherein it stood, made a square of a hundred cubits; so the courts and buildings thereto belonging were of the same dimensions. By the galleries are meant the side-chambers, described verses 6, 7. Within the inner temple—Called the inner house, verse 17, chap. xlii. 15, to distinguish it from the courts and

A. M. 3430. with wood round about, ⁸ and from B. C. 574. the ground up to the windows, and the windows were covered;

17 To that above the door, even unto the inner house, and without, and by all the wall round about within and without by ⁹ measure.

18 And it was made ¹ with cherubims and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces;

19 ² So that the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: it was made through all the house round about.

20 From the ground unto above the door were

⁸ Or, and the ground unto the windows.—⁹ Hebrew, measures.
¹ 1 Kings vi. 29.—² Chap. i. 10.—¹⁰ Heb. post.

buildings which were about it. *The door-posts and the narrow windows, &c.*—He measured also the thickness of the walls on each side of the porch, and the thickness of the door-cases at the entrance into the temple; as also the narrow windows belonging to the three stories of chambers, which were placed on the outside of the temple. *From the ground up to the windows*—He measured from the ground up to the windows which were placed above the side-chambers. *And the windows were covered*—With lattices or curtains, or both. *To that above the door*—It seems this verse is connected with the preceding, and signifies that the windows were made in exact proportion, both over the porch, and through every part of the temple and the buildings adjoining to it.

Verses 18–20. *And it was made with cherubims and with palm-trees*—On the inside of the house the walls were adorned with carved work of cherubim and palm-trees, as Solomon's temple was, 1 Kings vi. 29. The cherubs and palm-trees were placed alternately; and according to the different ways of counting them, you might reckon a palm-tree placed between two cherubs, or a cherubim placed between two palm-trees. *So the face of a man was toward a palm-tree, &c.*—The cherubim had four faces, or appearances, but only two of these appeared plainly in this carved work; the two other faces, namely, that of an ox and an eagle, being supposed to be hid in the plain or surface of the wall. *From the ground unto above the door*—Up to the windows, as it is expressed verse 16, or up to the ceiling, as the LXX. explain it.

Verses 21, 22. *The posts of the temple were squared, &c.*—The lintels, or door-posts, both of the temple and inner sanctuary, were not arched, but square, with a flat beam, or upper lintel, laid upon the top of the side-posts: compare the margin of 1 Kings vi. 33. *The altar of wood was three cubits high, and the length thereof two cubits*—The LXX.

cherubims and palm-trees made, and A. M. 3430.
on the wall of the temple. B. C. 574.

21 The ¹⁰ posts of the temple were squared, and the face of the sanctuary; the appearance of the one as the appearance of the other.

22 ¹¹ The altar of wood was three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, were of wood: and he said unto me, This is ¹ the table that is ² before the LORD.

23 ¹ And the temple and the sanctuary had two doors.

24 And the doors had two leaves apiece, two turning leaves; two leaves for the one door, and two leaves for the other door.

¹ Exod. xxx. 1.—¹ Chapter xlv. 16; Mal. i. 7, 12.—² Exod. xxx. 8.—¹ 1 Kings vi. 31–35.

add, by way of explication, και το ευρος πηχων δυο, and the breadth thereof two cubits; that it might be four-square, as Moses's altar of incense was, Exod. xxx. 2. The altar here described is a cubit higher, and double the breadth to that of Moses, which is supposed to be agreeable to the dimensions of the altar made by Solomon, who did not exactly observe the proportions prescribed to Moses, in making the cherubim and the other furniture of the temple; God having given a new model to David of all the parts and ornaments of the temple, 1 Chron. xxviii. 12, 19. This altar was made of wood, but overlaid with gold, Exod. xxx. 3, and therefore is called the golden altar. *And the corners thereof, &c., were of wood*—The corners are the same with the horns, mentioned Exod. xxx. 2, being made out of the four posts which supported each corner of the altar. The surface, or top of it, is called the length, and the sides the walls. *This is the table that is before the Lord*—The words altar and table are used promiscuously; and this table, or altar, is said to be before the Lord, as being in the place of his peculiar presence: compare Exod. xxx. 8. In the same sense the burnt-offering is said to be made at the door of the tabernacle of the congregation before the Lord, that is, in the place dedicated to his worship, Exod. xxix. 42; and the lamp is said to burn before the Lord, chap. xxvii. 21, though the candlestick stood in the outward sanctuary.

Verses 23–25. *And the temple and the sanctuary had two doors*—Each of them had a double, or folding-door. *And the doors had two leaves apiece*—The two doors being exceedingly large, that of the outward sanctuary ten cubits broad, and that of the inner six, (see verses 2, 3,) and of a height proportionable; each of them had two leaves, that they might be more easily opened, and each leaf had a wicket in it. *And there were made on them, &c., cherubims and palm-trees*—Namely, on the doors both of the outward and inward sanctuary. And

A. M. 3430. 25 And *there were* made on them,
B. C. 574. on the doors of the temple, cherubims
and palm-trees, like as *were* made upon the
walls; and *there were* thick planks upon the
face of the porch without.

^m Chap. xl. 16;

*there were thick planks upon the face of the porch
without*—There was a wainscot work of boards fas-
‘ened to the end of the great beams, which came out

26 And *there were* ^m narrow win- A. M. 3430.
dows and palm-trees on the one side B. C. 574.
and on the other side, on the sides of the porch,
and *upon* the side-chambers of the house, and
thick planks.

Verse 16.

beyond the wall of the porch. These were laid so
as to make a frieze-work over the entrance of the
eastern porch.

CHAPTER XLII.

*This chapter contains, (1.) A description of the chambers all around the inside of the wall of the courts, 1-12.
(2.) The uses of them, 13, 14. (3.) A survey of the whole ground on which the temple and its courts were built,
15-20.*

A. M. 3430. **T**HEN he brought me forth into
B. C. 574. the outer court, the way toward
the north: and he brought me into ^a the cham-
ber that *was* over against the separate place,
and which *was* over before the building toward
the north.

2 Before the length of a hundred cubits *was*
the north door, and the breadth *was* fifty
cubits.

3 Over against the twenty cubits which *were*
for the inner court, and over against the pave-
ment which *was* for the outer court, *was* ^b gal-
lery against gallery in three stories.

4 And before the chambers *was* a walk of ten

^a Chap. xli. 12, 15.—^b Chap. xli. 16.—¹ Or, *did eat* of these.

NOTES ON CHAPTER XLII.

Verses 1-4. *Then he brought me forth into the
outer court*—Outer with respect to the temple itself,
or the outer part of the court, which court was that
of the priests, as appears from what follows. *Into
the chamber that was over against the separate
place*—Chamber is put for chambers. *Before the
length, &c., was the north door*—This north door
faced one of the cloisters, the length of which was a
hundred cubits, and its breadth fifty, which was the
proportion of all the cloisters. *Over against the
twenty cubits which were for* [or, which belonged to]
*the inner court, and over against the pavement
which was for* [or, belonged to] *the outer court*—
One side of these buildings looked upon the void
space about the temple, which contained twenty cu-
bits, mentioned chap. xli. 10; and the other side was
toward the pavement belonging to the outer court,
described chap. xl. 17. *And before the chamber was
a walk of ten cubits*—According to our reading of

cubits breadth inward, a way of one A. M. 3430.
cubit; and their doors toward the north. B. C. 574.

5 Now the upper chambers *were* shorter:
for the galleries ¹ were higher than these,
² than the lower, and than the middlemost of
the building.

6 For they *were* in three stories, but had not
pillars as the pillars of the courts: therefore *the
building* was straitened more than the lowest
and the middlemost from the ground.

7 And the wall that *was* without over against
the chambers, toward the outer court on the
forepart of the chambers, the length thereof
was fifty cubits.

² Or, and the building consisted of the lower and the middlemost.

this verse, there seem to have been two rows of
these chambers, and a walk between them of ten cu-
bits' breadth, with an entrance into it from the cham-
bers of the breadth of one cubit. But the LXX.,
Syriac, Houbigant, and Bishop Newcome, after a
walk of ten cubits breadth, add, and of a hundred
cubits long.

Verses 5-7. *Now the upper chambers were shorter,
&c.*—The two upper stories had balconies standing
out of them, the breadth of which was taken out of
the rooms themselves, and made them so much the
narrower, because the weight of the balconies was
not supported by pillars, as the rooms over the clois-
ters were, but only by the wall. *The wall that was
without, &c., was fifty cubits*—The wall that enclosed
these buildings was commensurate with the breadth
of one of the cloisters of the outer court, which were
fifty cubits broad. These three verses are allowed
by the Jewish Rabbis Solomon and Kimchi to be
very difficult to be understood.

A. M. 3430. 8 For the length of the chambers
B. C. 574. that were in the outer court was fifty cubits; and lo, before the temple were a hundred cubits.

9 And ³from under these chambers was ⁴the entry on the east side, ⁵as one goeth into them from the outer court.

10 The chambers were in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

11 And ⁶the way before them was like the appearance of the chambers which were toward the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors,

12 And according to the doors of the chambers that were toward the south was a door in the head of the way, even the way directly before the wall toward the east, as one entereth into them.

³ Or, from the place.—⁴ Or, he that brought me.—⁵ Or, as he came.—⁶ Verse 4.—^a Lev. vi. 16, 26; xxiv. 9.

Verses 8-12. *For the length of the chambers, &c.*—The chambers that were built over the cloisters were in length fifty cubits. *And lo, before the temple were a hundred cubits*—In passing from the north to the south side of the temple, verses 11, 12, over the space of ground that fronted the east side of it, the prophet was shown that it measured a hundred cubits, chap. xli. 14. *And from under these chambers was the entry, &c.*—The entry into these south chambers was by a pair of stairs at the east corner of the outer court: see chap. xlv. 19. *The chambers were in the thickness*—Or rather, *in the breadth of the wall*—That is, of the ground which that wall enclosed. *Over against, or before, the separate place, and before the building*—These expressions denote that these south chambers had the same situation with respect to the temple, as the north chambers had, spoken of verse 1. *And the way before them, &c.*—Such a way led to these chambers, as did to the chambers on the north side. *As long as they, and as broad as they*—The proportions of both were the same; and the windows, doors, and passages belonging to these, were exactly uniform with those on the north side. The sense of the twelfth verse would be plainer, if the words were thus translated, *And such were the doors of the chambers toward the south; namely, as those toward the north. There was a door in the head of the way, &c.*—Namely, like that described verse 9.

Verses 13, 14. *The north chambers, and the south chambers*—Namely, those described in the foregoing part of the chapter; *they be holy chambers, where the priests shall eat the most holy things*—

13 ¶ Then said he unto me, The ^{A. M. 3430.}
^{B. C. 574.} north chambers and the south chambers which are before the separate place, they be holy chambers, where the priests that approach unto the LORD ^d shall eat the most holy things: there shall they lay the most holy things, and ^e the meat-offering, and the sin-offering, and the trespass-offering; for the place is holy.

14 ^fWhen the priests enter therein, then shall they not go out of the holy place into the outer court, but there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to those things which are for the people.

15 ¶ Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the east, and measured it round about.

16 He measured the east ^gside with the measuring reed, five hundred reeds, with the measuring reed round about.

^a Lev. ii. 3, 10; vi. 14, 17, 25, 29; vii. 1; x. 13, 14; Num. xviii. 9, 10.—^f Chap. xlv. 19.—^g Heb. wind.

The show-bread, the remainder of the meat-offering, sin-offering, and trespass-offering, are expressly called the most holy things, Lev. vi. 14, 17, and xxiv. 9; and are distinguished from the holy things, such as the peace-offerings, first-fruits, and tithes, Lev. xxi. 22. These were to be eaten within the precincts of the temple, by the direction of the Levitical law. *There shall they lay the most holy things*—These rooms were likewise set apart for laying up the remainder of the sacrifices, till they were eaten by the priests and their families, Lev. x. 13, and xxii. 13. *When the priests enter therein*—Within the inner court; *then shall they not go out of the holy place, &c., but there they shall lay their garments, &c.*—They shall not go into the court of the people, in their priestly vestments, but shall lay them up in some of these chambers. The priestly garments were only to be used in the time of their ministration, as appears from Exod. xxviii. 43. *And shall put on other garments, and shall approach, &c.*—The words should rather be translated, *and shall come into the court belonging to the people; the outer court, mentioned at the beginning of the verse.*

Verses 15, 16. *When he had made an end of measuring the inner house*—The inner house denotes the temple, distinguished from the courts about it; *he measured the east side, &c.*—This and the following verses contain the measures of the holy mountain, or area, upon which the temple stood, and which is described to be an exact square, consisting of five hundred reeds in measure on each side of it, that is, of very near an English mile. The whole area, therefore, was near four miles in compass; a

A. M. 3430. 17 He measured the north side, five
B. C. 574. hundred reeds, with the measuring-
reed round about.

18 He measured the south side, five hundred
reeds, with the measuring-reed.

19 He turned about to the west side, and

ε Chap. xl. 5.

circuit as large as one-half of the whole city of Jerusalem, in its most flourishing condition, and certainly far greater than that occupied either by Solomon's temple, with all its out-buildings and courts, or by the temple built after the return of the Jews from Babylon; and indeed greater than the mountain of the temple was capable of containing, according to the description given of it by all the Jewish writers. This proves, as Mr. Scott justly observes, that the vision cannot be explained of any temple that has hitherto been built, or indeed of any literal temple, but must be understood figuratively and mystically. Bishop Newcome indeed, following Capellus, says, "Read here, and verses 17-19, אַמּוֹת, *cubits*, for קַיִם, *reeds*, with the LXX., verses 17, 20." But the former word, signifying *cubits*, does not once occur in the Hebrew text, whereas the word rendered *reeds* is repeated four times. And as to the LXX., it is evident they "had Solomon's temple in view, and changed *reeds* for *cubits*, in order to adjust the dimensions of this temple to those of Solomon's; and that late writers have proposed the alteration in the text for the same reason. But if men allow themselves to substitute one word for another in the sacred text, because the alterations would render that consistent with their systems which otherwise would be incompatible with them, there is no know-

measured five hundred reeds, with A. M. 3430.
the measuring-reed. B. C. 574.

20 He measured it by the four sides: ε it had a wall round about, ^h five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary and the profane place.

^h Chap. xlv. 2.

ing to what lengths they may proceed. Surely it is better to acknowledge our ignorance on such abstruse subjects than to support a favourite scheme of interpretation, by giving countenance to so dangerous a measure." We have said above, that the area here described is an exact square; and it is to be observed, that the heavenly Jerusalem, represented to St. John, Rev. xxi. 16, is likewise described as four-square, that figure being an emblem of solidity. And Ezekiel's vision, as well as St. John's, is designed, in its mystical sense, to represent the regularity and strength of Christ's church and kingdom.

Verse 20. *It had a wall round about*—To defend it from being invaded or profaned. Such a square wall as is here described, seems only capable of a mystical sense and interpretation. *To make a separation between the sanctuary and the profane place*—Between that compass of ground which was included in the precincts of the temple, and was considered as consecrated to the Lord, and where it was not permitted either the heathen, strangers, or impure persons, to present themselves; and that place, here termed *profane*, which all the world might enter indiscriminately, men, women, pure, impure, Gentiles, and others. We learn from Josephus, that such a place of separation existed at the temple in his time: see *Antiq.*, lib. xv. c. 14, and Calmet

CHAPTER XLIII.

In this chapter and the next the temple-service is described, but under the type of the Old Testament service. Here, (1,) God takes possession of the temple in a cloud of glory, 1-6. (2,) He promises that his presence shall continue in it, provided the people return to and continue in his worship, according to the instituted and holy ordinances of it, and keep themselves from idolatry, 7-12. (3,) The altar of burnt-offerings is described, 13-17; with directions for the consecration of it, 18-27.

A. M. 3430. AFTERWARD he brought me to
B. C. 574. the gate, even the gate ^a that
looketh toward the east:

^a Chap. x. 19; xlv. 1; xlv. 1.—^b Chap. xi. 23.

NOTES ON CHAPTER XLIII.

Verses 1, 2. *Then he brought me to the gate*—The eastern gate of the court of the priests, which was just before the temple. *And behold, the glory of the God of Israel*—The word *behold* is an expression of joy and admiration; as if the prophet had said, *Behold, a wonderful and joyful sight!* The glory of that God who calls himself the God

2 ^b And behold, the glory of the A. M. 3430.
God of Israel came from the way B. C. 574.
of the east: and ^c his voice was like a noise

^c Chap. i. 24; Rev. i. 15; xiv. 2; xix. 1, 6.

of Israel, which had departed from this place and people, and had absented itself from them for so long a time, is now returning to them, and fixing its residence among them. When the glory of the Lord forsook the temple, it is represented as departing from the eastern gate of it; afterward, as quite forsaking the city, and removing to a mountain on the east side of it; and now that glory is described as

A. M. 3430. of many waters: ^dand the earth
B. C. 574. shined with his glory.

3 And *it was* ^eaccording to the appearance of the vision which I saw, *even* according to the vision that I saw ¹when I came ^fto destroy the city: and the visions *were* like the visions that I saw ^gby the river Chebar; and I fell upon my face.

4 ^hAnd the glory of the LORD came into the house by the way of the gate whose prospect *is* toward the east.

5 ⁱSo the Spirit took me up, and brought me into the inner court; and behold, ^kthe glory of the LORD filled the house.

^d Ch. x. 4; Isa. vi. 3; Rev. xviii. 1.—^e Ch. i. 4, 28; viii. 4.
^f Or, *when I came* to prophesy that the city should be destroyed, Chap. ix. 1, 5.—^g So Jeremiah i. 10.—^h Chap. i. 3; iii. 23.
ⁱ Chap. x. 19; xlv. 2.—^j Ch. iii. 12, 14; viii. 3.—^k 1 Kings viii. 10, 11; Chap. xlv. 4.—^l Chap. xl. 3.—^m Ps. xcix. 1.

returning by the same way it departed: see chap. x. 18, and xi. 23. This was intended to signify that God would again accept of this place for a temple to be built on it, and dedicated to his worship, and would accept of the service that should be paid him there, and afford the place his peculiar protection. *And his voice was like a noise of many waters*—Great and terrible: compare chap. i. 24; Rev. i. 15. Either to signify the dreadfulness of God's judgments, or the efficacy of his commands, who calls things into existence by the power of his word. *And the earth shined with his glory*—The rays of his glory, like the sunbeams, enlightened the earth: see the margin. This glory of the Lord seems to have been intended as an emblem of the light of the gospel, which is the glory of Christ, and which spread from the eastern part of the world into the western; and which has been, and still is, powerful and mighty in operation, in saving mankind, and enlightening the earth with abundance of knowledge, holiness, and comfort.

Verses 3-5. *And it*—This glory of the God of Israel; *was according to the vision, &c., when I came to destroy the city*—That is, to prophesy that the city would be destroyed. The prophets are often said to do those things which they foretell shall be done. *And I fell upon my face*—In humble and reverent adoration of the divine majesty, or overwhelmed, as it were, and not able to bear the lustre of such glory. But the Spirit took him up, when the glory of the Lord was come into the house, that he might see how the house was filled with it. He had formerly seen, to his great grief, how the glory of the Lord, in this same appearance, departed from the temple, because it was profaned; and now he sees, to his great satisfaction, how it returns to it. As we do not find that ever the Shechinah did in such a manner take possession of the second temple, it seems evident that this was to have its accomplishment in that glory of the divine grace which shines so bright in the gospel church, and fills it.

6 And I heard *him* speaking unto me out of the house; and ¹the man stood by me.

7 ¶ And he said unto me, Son of man, ^mthe place of my throne, and ⁿthe place of the soles of my feet, ^owhere I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel ^pno more defile, *neither* they, nor their kings, by their whoredom, nor by ^qthe carcasses of their kings in their high places.

8 ^rIn their setting of their threshold by my thresholds, and their posts by my posts, ²and the wall between me and them, they have even

ⁿ 1 Chron. xxviii. 2; Ps. xcix. 5.—^o Exod. xxix. 45; Ps. lxxviii. 16; cxxxii. 14; Joel iii. 17; John i. 14; 2 Cor. vi. 16.
^p Chap. xxxix. 7.—^q Lev. xxvi. 30; Jer. xvi. 18.—^r 2 Kings xvi. 14; xxi. 4, 5, 7; Chap. viii. 3; xiii. 39; xlv. 7.—^s Or, for there was but a wall between me and them.

Verse 6. *I heard him speaking unto me, &c.*—The prophet now receives instructions more immediately from the glory of the Lord, as Moses did when God had taken possession of the tabernacle, Lev. i. 1. When God's glory shines in the church, we must from thence expect to receive divine oracles. *And the man stood by me*—We could not bear to hear the voice of God, any more than to see the face of God, if Jesus Christ did not stand by us as a Mediator. Or, if this was a created angel, it is observable, that when God began to speak to the prophet, he stood by, and gave way, having no more to say. Nay, he stood by the prophet as a learner with him; for to the principalities and powers, to the angels themselves, who desire to look into these things, *is made known by the church the manifold wisdom of God*, Eph. iii. 10.

Verses 7-9. *And he said unto me, Son of man, &c.*—God here, in retaking possession of his house, in effect renews his covenant with his people Israel; and Ezekiel negotiates the matter, as Moses formerly did. This would be of great use to the captives at their return, both for direction and for encouragement; but it more especially concerns those that are blessed with the privileges of the gospel temple, and shows that they hold their blessings under the condition of their obedience. *The place of my throne*—The sense would be plainer if the beginning of the verse were rendered, *This is the place of my throne, &c.*—The cherubim are described as God's throne, and he is said to dwell, or sit, between the cherubim, and the ark was as his footstool. Observe, reader, his temple, the church, is the place where the throne of his grace is erected; and in the dispensations of grace he has a throne, and manifests himself as a king, to whom we must be subject. *Where I will dwell in the midst of the children of Israel for ever*—He alludes to the promise formerly made with relation to the tabernacle and temple, (see Ps. lxxviii. 16, and cxxxii. 14,) which promise is to be understood, like all God's other promises made of old, as con-

A. M. 3430. defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now, let them put away their whoredom, and ^athe carcasses of their kings, far from me, ^band I will dwell in the midst of them for ever.

10 ¶ Thou son of man, ^cshow the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the ^dpattern.

11 And if they be ashamed of all that they

^a Verse 7.—^b Verse 7.—^c Chap xl. 4.

ditional, (see verse 9,) and intended to be eminently fulfilled in and by Christ, in whom all the promises of the Old Testament are to have their final accomplishment. Zechariah prophesied, chap. vi. 13, that the Messiah should *build the temple of the Lord, and bear the glory*; that is, as such prophecies are explained in the New Testament, he shall build the Christian Church, and in him shall *all the fulness of the Godhead dwell bodily* and really, not in types and figures. To the same sense we may explain the prophecy of Haggai, chap. ii. 7, *The glory of the latter house shall be greater than that of the former*; for no visible glory appeared in the second temple, till the Lord whom they expected came to his temple, Mal. iii. 1; that is till the Messiah, who was the *brightness of his Father's glory*, appeared there, and made it an illustrious figure of that true temple, or church of believers, where he would continue his presence for ever; see 2 Cor. vi. 16. *And my holy name shall Israel no more defile by their whoredom*—By idolatry, often described in Scripture under the metaphor of fornication. The captivity had that good effect upon the Jews, that they scarce ever after relapsed into idolatry. And the entire destruction of idolatry is often mentioned as a blessing reserved for the latter days, when the Jews shall be converted, and the fulness of the Gentiles come into the church. *Nor by the carcasses of their kings in their high places*—Idols are called *carcasses*, because they are without life and motion, and likewise upon the account of their being hateful and loathsome in the sight of God: see the margin. They are called *carcasses of kings* because they were set up, and the worship of them encouraged, by the idolatrous kings of Judah, who erected high places for that purpose near Jerusalem, in the very view of the temple, 2 Kings xxiii. 13. By this means the temple itself was profaned by those that came directly from the worship of idols to attend upon God's service in the temple. Nay, they even advanced to such high degrees of idolatry, as to *set up their threshold by God's threshold*, that is, to erect the altars and images of their idols in the temple itself, and the courts before it. *And the wall*—For there was but a wall between me and them: see the margin.

Verse 10. *Show the house to the house of Israel,*

A. M. 3430. have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; Upon ^ethe top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

^e Or, *sum, or, number*.—^f Chap. xl. 2.

that they may be ashamed, &c.—The prophet is here directed to show the measure and pattern of the house to the Jews, with a view to render them ashamed of their idolatries and other iniquities, which had provoked God to deprive them of the honour and happiness of his residence among them, and the benefit of his ordinances. It seems also, that this same draught and description of the house and its courts, &c., was to be laid before them, as a model for them to imitate, as far as they should be able, when they should return to their own country, and rebuild their temple. See *Preliminary Observations* to chap. xl.-xlviii. But, as has been more than once intimated, "the words may have a further view, and the model of God's temple here set forth might be intended as a pattern of heavenly things, as Moses's was, Exod. xxv. 40, and a type of that pure church, *built upon the foundation of the apostles and prophets*, which we may hope God will in due time everywhere restore. And, in the mean season, it is the duty of all Christians, according to their ability, to inform themselves and others what is the pattern, form, and fashion of this true church of God, in order to reform all those deviations which have been made from it. *Let them measure the pattern*—In order to build their new temple by it, when they shall return from captivity, as far as their abilities will reach. For the same purpose the prophet is commanded in the following verse to write it in their sight.

Verse 12. *This is the law of the house*—This is the first comprehensive rule; or, this is the general law respecting this temple, and all that belongs to it. Whereas formerly only the chancel, or sanctuary, was *most holy*, now the whole mount of the house, *the whole limit thereof round about*, including all the courts and all the chambers, shall be so. This signified that, in gospel times, 1st, The church should have the privilege of the holy of holies, namely, that of a near access to God. All believers have now, under the gospel, liberty to enter into the holiest, Heb. x. 19, with this advantage, that whereas the Jewish high-priests entered by the virtue of the blood of bulls and goats; we enter by the virtue of the blood of Jesus, and at all times, and wherever we are, we have through him access to the Father. 2d,

A. M. 3430. B. C. 574. 13 ¶ And these *are* the measures of the altar after the cubits: ¹ The cubit *is* a cubit and a hand-breadth; even the ⁴bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the ⁵edge thereof round about *shall be* a span: and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So ⁶the altar *shall be* four cubits; and from ⁷the altar and upward *shall be* four horns.

16 And the altar *shall be* twelve cubits long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen cubits long and fourteen broad in the four squares thereof; and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; and ²his stairs shall look toward the east.

¹ Chap. xl. 5; xli. 8.—⁴ Hebrew, *bosom*.—⁵ Hebrew, *lip*.
⁶ Heb. *Harel*, that is, *the mountain of God*.—⁷ Heb. *Ariel*, that is, *the lion of God*, Isa. xxix. 1.

That the whole church should be under an indispensable obligation to press toward the perfection of holiness, *as he who hath called us is holy*. All must now be *most holy*. Holiness becomes God's house for ever, and in gospel times more than ever. *Behold, this is the law of the house!* Let none expect the protection and blessings of it that will not submit to this law.

Verses 13-17. *These are the measures of the altar*—The Jews, after their return out of captivity, had an altar long before they had a temple, Ezra iii. 3; but the altar here spoken of is an altar in the temple, the mystical temple emblematical of the gospel church; and this altar is mystical too, for Christ is our altar. *The bottom shall be a cubit, &c.*—To render the dimensions here specified of the altar more intelligible to an English reader, it may be best to observe, that it was about six yards square at the top, and seven at the bottom. It was four yards and a half high; it had a lower bench, or shelf, here called *a settle*, a yard from the ground, on which some of the priests stood to minister, and another, two yards above that, on which others of them stood; and those were each of them half a yard broad, and had ledges on either side, that they might stand firm upon them. The sacrifices were killed at the table spoken of chap. xl. 39; what was to be burned on the altar was given up to those on the lower bench, and handed by them to those on the higher, and they laid it on the altar. Thus in the service of God we must be assistant to one another.

A. M. 3430. B. C. 574. 18 ¶ And he said unto me, Son of man, thus saith the Lord God; These *are* the ordinances of the altar in the day when they shall make it, to offer burnt-offerings thereon, and to ^asprinkle blood thereon.

19 And thou shalt give to ^bthe priests the Levites that be of the seed of Zadok, which approach unto me, to minister unto me, saith the Lord God, ^ca young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge *it*.

21 Thou shalt take the bullock also of the sin-offering, and he ^dshall burn it in the appointed place of the house, ^ewithout the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering; and they shall cleanse the altar, as they did cleanse *it* with the bullock.

² Exod. xx. 26.—^a Lev. i. 5.—^b Chap. xliv. 15.—^c Exod. xxix. 10, 12; Lev. viii. 14, 15; Chap. xlv. 18, 19.—^d Exod. xxix. 14.—^e Heb. xiii. 11.

Verses 18-27. *These are the ordinances of the altar*—Here we have directions concerning the dedication of the altar at first. Seven days were to be spent in the dedication of it, and every day sacrifices were to be offered upon it, particularly a *goat for a sin-offering*, (verse 25,) besides a *young bullock for a sin-offering* on the first day, verse 19; which teaches us, in all our religious services, to have an eye to Christ, the great sin-offering. Neither our persons nor our performances can be acceptable to God, unless sin be taken away; and that cannot be taken away but by the blood of Christ, which both sanctifies the altar (for Christ entered by his own blood) and the gift upon the altar. *There was also a bullock and a ram to be offered for a burnt-offering*, (verse 24,) which was intended purely for the glory of God, to teach us to have an eye to that in all our services. This dedication of the altar is called the cleansing and purging of it, verses 20, 26. Christ, our altar, though he had no pollution to be cleansed from, yet sanctified himself, John xvii. 19. And when we consecrate the altars of our hearts to God, to have holy love always burning upon them, we must see that they be purified and cleansed from the love of the world and the lust of the flesh.

It is observable, that there are several differences between the rites of dedication here, and those which were appointed Exod. xxix., to intimate that the ceremonial institutions were mutable things, and the changes made in them were earnest of their termination in Christ. Only here, according to the gene-

A. M. 3430. 23 When thou hast made an end
B. C. 574. of cleansing it, thou shalt offer a
young bullock without blemish, and a ram out
of the flock without blemish.

24 And thou shalt offer them before the LORD,
and the priest shall cast salt upon them, and
they shall offer them up for a burnt-offering
unto the LORD.

25 ^s Seven days shalt thou prepare every day
a goat for a sin-offering: they shall also pre-

^f Lev. ii. 13.—^s Exod. xxix. 35, 36; Lev. viii. 33.—^g Heb.
fill their hands, Exod. xxix. 24.

ral law that all the sacrifices must be seasoned with
salt, (Lev. ii. 14,) particular orders are given (verse
24) that the priests shall cast salt upon the sacrifices.
Grace is the salt with which all our religious per-
formances must be seasoned, Col. iv. 6. An ever-
lasting covenant is called a *covenant of salt*, because
it is incorruptible. The glory reserved for us is in-
corruptible and undefiled; and the grace wrought
in us, influencing the *hidden man of the heart*, is in
that which is not corruptible, and therefore, in the
sight of God, of great price. We may observe fur-
ther here, that constant use was to be made of the

pare a young bullock, and a ram out A. M. 3430.
of the flock, without blemish. B. C. 574.

26 Seven days shall they purge the altar
and purify it; and they shall ^s consecrate
themselves.

27 ^h And when these days are expired, it shall
be, that upon the eighth day, and so forward,
the priests shall make your burnt-offerings upon
the altar, and your ^g peace-offerings: and I will
ⁱ accept you, saith the Lord God.

^h Lev. ix. 1.—^g Or, *thank-offerings*.—ⁱ Job xlii. 8; Chap. xx.
40, 41; Rom. xii. 1; 1 Pet. ii. 5.

altar when dedicated; the priests being directed to
make their burnt-offerings and peace-offerings upon
it, (verse 27,) for therefore it was sanctified, that it
might sanctify the gift that was offered upon it. And
for their encouragement in this whole service, God
promises, on condition of their observing these di-
rections, that he would graciously accept them: for
those that give themselves to God shall be accepted
of him, their persons first, and then their perform-
ances, through the Mediator; and if our persons be
accepted, and our services be pleasing to him, it is
enough, we need no more.

CHAPTER XLIV.

In this chapter we have, (1.) The appropriating of the east gate of the temple to the prince, 1-3. (2.) A reproof to
Israel for their former profanations of the sanctuary, and a caution, 4-9. (3.) The degrading of one part of the
Levites, and establishing of the family of Zadok in the priesthood, 10-16. (4.) Divers laws and ordinances con-
cerning the priests, 17-31.

A. M. 3430. **THEN** he brought me back the way
B. C. 574. of the gate of the outward sanc-
tuary ^a which looketh toward the east; and it
was shut.

2 Then said the LORD unto me; This gate
shall be shut, it shall not be opened, and no

^a Chap. xliii. 1.—^b Chap. xliii. 4.

NOTES ON CHAPTER XLIV.

Verses 1, 2. *Then he brought me back, &c.*—
From the altar to the gate belonging to the court of
the priests, and leading to the outward court of the
temple. All the courts were reckoned holy ground,
and called sometimes by the name of the temple.
And it was shut—After that the glory of the Lord
had entered that way. *Then saith the Lord, This
gate shall be shut*—Shall be generally kept shut; no
man shall enter in by it—None of the common peo-
ple: see chap. xvi. 1. *Because the Lord hath
entered in by it*—Namely, that glory which was the
visible sign of God's presence. This order was
given, both to perpetuate the remembrance of the
solemn entrance of the glory of the Lord

man shall enter in by it; ^b because A. M. 3430.
the LORD the God of Israel hath en- B. C. 574.
tered in by it, therefore it shall be shut.

3 *It is for the prince*; the prince, he shall
sit in it to ^c eat bread before the LORD;
^d he shall enter by the way of the porch of

^c Gen. xxxi. 54; xliii. 31; 1 Cor. x. 18.—^d Chap. xvi. 2, 8.

into the house, and also to possess the minds of the
people with a deep reverence for the Divine Majes-
ty, and with very awful thoughts of his transcendent
glory; which was also designed in God's charge to
Moses at the bush, *Put off thy shoe from off thy
foot*.

Verse 3. *It is for the prince*—The words, *It is*,
are not in the Hebrew, which is only, *For the prince*;
and therefore the meaning seems to be, that this gate
should, in general, be shut for, or to the prince, as
well as to private persons; even he should not have
the liberty of entering in at it, except at certain sea-
sons. Dr. Waterland translates the clause thus: *As
to the prince, since he is prince, he shall sit, &c.*
The kings of Judah had a distinguished place in the

A. M. 3430. *that gate, and shall go out by the*
B. C. 574. *way of the same.*

4 ¶ Then brought he me the way of the north gate before the house: and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations;

7 In that ye have brought into my sanctuary strangers,¹ uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye

¹ Chapter iii. 23; xliii. 5.—² Chap. i. 28.—³ Chap. xl. 4.
⁴ Heb. *set thy heart.*—⁵ Chap. ii. 5.—⁶ Chap. xlv. 9; 1 Pet. iv. 3.—⁷ Chapter xliii. 8; Verse 9; Acts xxi. 28.—⁸ Heb. *children of a stranger.*—⁹ Levit. xxii. 25.—¹⁰ Levit. xxvi. 41; Deut. x. 16; Acts vii. 51.

temple; a kind of tribunal placed opposite the eastern gate: see chap. xvi. 12; 2 Chron. vi. 12, 13. By the *prince* here is probably meant the chief governor of the Jews after the captivity, such as were Zerubbabel and Nehemiah, for Sheshbazzar, or Zerubbabel, is called the prince of Judah, Ezra i. 8. The prince, he shall sit in it to eat bread before the Lord—To eat part of the peace-offerings which were provided at his charge: see chap. xvi. 2. Bread stands for all sorts of entertainments, and particularly for a religious feast made of the remainder of a sacrifice: see the margin.

Verses 4–8. *Then he brought me by the way of the north gate of the house*—The east gate being shut. *And, behold, the glory of the Lord filled the house of the Lord*—As appeared by the light which shone through the windows, for there was no door into the sanctuary on that side. *And the Lord said, Son of man, mark well, &c.*—See notes on chap. xl. 4; and xliii. 2. *Mark well the entering, &c., with every going forth of the sanctuary*—The word *laws* is to be understood in this last sentence, the sense being, that the prophet should admonish the people of the *laws* relating to the admitting certain persons into the temple, or the courts of it, and to suffer none that were unqualified to attend upon God's service there. This appears to be the sense from the following verses. *And thou shalt say, Let it suffice you of all your abominations*—Let the time past be sufficient for you to have provoked me with your abominations. *In that ye have brought into my sanctuary strangers, &c.*—In that ye have

offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations.

8 And ye have not kept the charge of my holy things: but ye have set keepers of my charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

10 And the Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols; they shall even bear their iniquity.

11 Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering to the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.

¹ Lev. xxi. 6, 8, 17, 21.—² Lev. iii. 16; xvii. 11.—³ Lev. xxii. 2.—⁴ Or, *ward, or, ordinance*; and so verses 14, 16; Chap. xl. 45.—⁵ Verse 7.—⁶ 2 Kings xxiii. 8; 2 Chronicles xxix. 4, 5; Chap. xlviii. 11.—⁷ 1 Chron. xxvi. 1.—⁸ 2 Chron. xxix. 34.—⁹ Num. xvi. 9.

set up idols within the precincts of my temple, and have appointed idolatrous priests to officiate there. *When ye offer my bread, the fat, and the blood*—At the very time when ye were offering my sacrifices upon the altar. Or the words may imply, that they suffered heathen to offer at God's altar, expressly contrary to the law, Lev. xxii. 27. By bread may be understood the meat-offerings made of flour, which accompanied the other sacrifices, although every thing offered upon the altar is properly called the bread of God. The fat and blood of every sacrifice were peculiarly appropriated to God. *And they have broken my covenant*—Idolatry was a direct breach of that covenant into which God had entered with the Jews: upon which account it is so often represented under the metaphor of adultery. *And ye have not kept the charge of my holy things*—You have not observed the laws I gave you for taking care of the things relating to my house and worship, but have appointed such persons to officiate there as best suited with your own inclinations.

Verses 9–14. *No stranger shall enter into my sanctuary*—To offer any sacrifice or oblation there, (see verse 7,) nor be suffered to go beyond the precincts appointed for proselytes. *The Levites that are gone far from me, &c.*—Many of the Levites departed from God's service, and fell into idolatry; first in the general apostacy of the ten tribes, and afterward under Ahaz, and other wicked kings of Judah: see 2 Kings xxiii. 9. These, God here says, should bear the punishment due to their iniquity, and be degraded from attending upon the higher

A. M. 3430. 12 Because they ministered unto
B. C. 574. them before their idols, and ²caused ⁴the house of Israel to fall into iniquity; therefore have I ⁷lifted up my hand against them, saith the Lord God, and they shall bear their iniquity.

13 ²And they shall not come near unto me, to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy place: but they shall ^abear their shame, and their abominations which they have committed.

14 But I will make them ^bkeepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ ^oBut the priests the Levites, ^dthe sons of Zadok, that kept the charge of my sanctuary ^owhen the children of Israel went astray from me, they shall come near to me to minister unto me, and they ^fshall stand before me to offer unto me ^gthe fat and the blood, saith the Lord God:

² Isa. ix. 16; Mal. ii. 8.—⁴ Heb. were for a stumbling-block of iniquity unto, &c.; Chapter xiv. 3, 4.—⁷ Psalm cvii. 26. ² 2 Kings xxiii. 9; Numbers xviii. 3.—^o Chapter xxii. 30; xxxvi. 7.—^b Num. xviii. 4; 1 Chron. xxiii. 28, 32.—^c Chap. xl. 46; xliii. 19.—^d 1 Sam. ii. 35.—^e Verse 10.

offices belonging to the priesthood, and thrust down to lower services: see verse 13. Many of the priests and Levites, who had been employed in the service of the first temple, lived to see the second, as appears from Ezra iii. 12. But the descendants of former idolatrous priests and Levites may be here meant; or, the ordinances here prescribed were intended to be standing rules, which were to be always observed whenever such a case as that here specified should happen. Yet they shall be ministers, &c., having charge at the gates—Performing the office of porters, or other inferior offices belonging to the Levites. They shall slay the burnt-offering, &c.—Shall kill and flay the beasts appointed for the sacrifices. And they shall stand before them, &c.—They shall be servants to the people, in performing the most servile offices belonging to the temple. Because they ministered unto them before their idols, &c.—They led the people into idolatry, by giving them a bad example. Therefore have I lifted up my hand against them—I have solemnly sworn that I will punish them for this their sin. They shall not come near me, &c.—They shall not offer any sacrifice at my altar, or come into the temple to perform any part of the priestly office there. So Josiah discharged the priests that had been guilty of idolatry from attending upon the service of the altar, 2 Kings xxiii. 9.

Verses 15, 16. The priests the Levites—The Levites who are priests; the sons of Zadok—Who continued faithful; they shall stand before me to

16 They shall enter into my sanc- A. M. 3430.
tuary, and they shall come near to B. C. 574.

^hmy table, to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, that when they enter in at the gates of the inner court, ⁱthey shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within.

18 ^kThey shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves ^lwith ⁶any thing that causeth sweat.

19 And when they go forth into the outer court, even into the outer court to the people, ¹they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall ^mnot sanctify the people with their garments.

20 ⁿNeither shall they shave their heads, nor

^f Deut. x. 8.—^g Verse 7.—^h Chapter xli. 22.—ⁱ Exodus xxviii. 39, 40, 43; xxxix. 27, 28.—^k Exodus xxviii. 40, 42; xxxix. 28.—^l Or, in sweating places.—⁶ Heb. in, or, with sweat. ¹ Chap. xlii. 14.—^m Chap. xli. 20; Exod. xxix. 37; xxx. 29; Lev. vi. 27; Matt. xxiii. 17, 19.—ⁿ Lev. xxi. 5.

offer the fat, &c.—They shall serve at the altar of burnt-offering, and offer sacrifices thereon. They shall enter into my sanctuary—Into the holy place; to minister unto me—To burn incense there upon the golden altar, to sprinkle the blood of the victims before the veil, to trim the lamps, and to change the loaves on the sacred table every sabbath. They shall keep my charge—They shall have this honour in reward of their fidelity. Observe, reader, God will put marks of honour upon those who are faithful to him in trying times, and will employ those in his service who have kept close to it when others drew back.

Verses 17–20. When they shall enter in at the gates of the inner court—The court just before the temple, where the altar of the burnt-offering stood; they shall be clothed with linen garments—The ephod, breeches, mitre, and girdle, (the habit of the ordinary priests,) were all of fine linen, contrived for glory and beauty, (Exod. xxviii. 40,) fine linen being the habit of persons of the greatest quality; while they minister in the gates of the inner court—That is, in the court of the priests; and within—In the sanctuary itself. They shall not gird themselves with any thing that causeth sweat—Not with a woollen girdle, which may make them sweat during their laborious service about the altar, and make their garments smell offensively. When they go forth into the outer court, they shall put off their garments—See note on chap. xlii. 14. They shall not sanctify the people with their garments—Ac-

A. M. 3430. suffer their locks to grow long; they
B. C. 574. shall only poll their heads.

21 ° Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a ° widow, nor her that is ° put away: but they shall take maidens of the seed of the house of Israel, or a widow ° that had a priest before.

23 And ° they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean.

24 And ° in controversy they shall stand in judgment; and they shall judge it according

° Leviticus x. 9.—° Leviticus xxi. 7, 13, 14.—° Hebrew, thrust forth.—° Heb. from a priest.—° Leviticus x. 10, 11; Chap. xxii. 26; Mal. ii. 7.

cording to the law, common things, touching holy things, became consecrated, and no more fit for common use. *Neither shall they shave their heads*—This prescription is implied in the words of the law, Lev. xxi. 5; especially according to the translation of the LXX., who render the sentence, *Thou shalt not shave thyself with baldness* [to make thyself bald] upon the head for the dead. They indeed understand it as an expression of mourning for the dead, which agrees with the sense of the parallel texts, Lev. xix. 27, 28; Deut. xiv. 1. But the words in the original contain a general prohibition, and consequently include other seasons, as well as times of mourning. St. Jerome upon this place supposes, with great probability, that the Jewish priests were forbidden to shave their heads, that they might distinguish themselves from the heathen priests, particularly the Egyptian priests of Isis and Serapis, who had their heads shaved and uncovered. Learned men have observed, that many other Jewish laws were made in opposition to the rites observed in the heathen worship. *Nor suffer their locks to grow long*—Letting their hair grow long and neglected was a sign of mourning, as well as shaving it close to the head, and therefore was forbidden to be practised by the priests of God.

Verses 21–23. *Neither shall any priest drink wine when they enter into the inner court*—That is, during the time of their ministration: see the note on Lev. x. 9, 10, from whence this law is taken, and where the reason of it is given. *Neither shall they take for their wives a widow*—This law we find Lev. xxi. 13, 14; but it there concerns only the high-priest, here it is applied to all the priests in general. *And they shall teach my people the difference between the holy and profane, &c.*—Between good and evil, between what is lawful and what is unlawful; that they may neither scruple what is lawful, nor venture upon what is unlawful; that they may not pollute what is holy, nor pollute themselves with what is profane. Ministers should take pains to cause peo-

to my judgments: and they shall keep my laws and my statutes in all mine assemblies; ° and they shall hallow my sabbaths.

25 And they shall come at no ° dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And ° after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, ° unto the inner court, to minister in the sanctuary, ° he shall offer his sin-offering, saith the Lord God.

° Deut. xvii. 8; 2 Chronicles xix. 8, 10.—° Chap. xxii. 26. ° Levit. xxi. 1.—° Numbers vi. 10; xix. 11.—° Verse 17. ° Levit. iv. 3.

ple to discern between the clean and the unclean, that they may not confound the distinctions between right and wrong, nor mistake concerning them, so as to put darkness for light, or light for darkness; but may have a well-informed judgment, especially in all matters of duty.

Verse 24. *And in controversy they shall stand in judgment*—The priests were to determine all controversies relating to the law, as well the judicial as the ceremonial part of it, which were brought before them, Deut. xvii. 8, 9; and the people were to seek the law at their mouths, (Mal. ii. 7,) that is, to inquire of them what was the purport and meaning of it, and to abide by their determination. *And they shall judge according to my judgments*—Which I have declared, and not according to their own fancies, inclinations, or secular interests. Thus ministers must decide controversies among the people of God according to his word; and must take care that they give no countenance to any false or perfidious, fraudulent or dishonest practices, but must set their faces against them. *And they shall keep my laws and my statutes in all mine assemblies, &c.*—As well upon the solemn festivals, and the assemblies proper to them, as at other times, and on ordinary occasions. *And they shall hallow my sabbaths*—Whereas the priests before the captivity profaned them: see chap. xxii. 26.

Verses 25, 26. *They shall come at no dead person to defile themselves*—Whosoever touched a dead body became legally unclean, (Num. xix. 11,) and thereby was disqualified for attending upon God's worship in the temple, Lev. xxii. 3. Upon which account the priests were forbidden to contract such defilement, unless for their nearest relations, which prohibition is here renewed: see the margin. *After he is cleansed they shall reckon unto him seven days*—His uncleanness continued seven days, according to the forecited law, Num. xix. 11; and the priests were to reckon to him seven days more, before he could be admitted into the sanctuary.

A. M. 3430. 28 And it shall be unto them for
B. C. 574. an inheritance; I ² *am* their inheritance: and ye shall give them no possession in Israel: I *am* their possession.

29 ² They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and ¹ every ⁹ dedicated thing in Israel shall be theirs.

30 And the ¹⁰ first ^o of all the first-fruits of all

² Num. xviii. 20; Deut. x. 9; xviii. 1, 2; Josh. xiii. 14, 33. ¹ Lev. vi. 18, 29; vii. 6.—^b Lev. xxvii. 21, 28, compared with Num. xviii. 14.—⁹ Or, *devoted*.

Verses 28-30. *It shall be unto them for an inheritance, &c.*—Their ministry in my sanctuary, and the perquisites thereto belonging, shall be to them instead of lands and inheritances, of which they shall not have any share, as the other tribes have, (see the margin,) excepting the portion allotted to them in the beginning of the following chapter. *They shall eat the meat-offering, &c.*—They shall have their share of them, after the part dedicated to God has been consumed upon the altar. *And every dedicated thing shall be theirs*—Whatsoever men dedicate to God, the use of it shall accrue to the priests; if it be a living creature, it shall be killed, and the priests shall have the benefit of it; if a piece of land, it shall belong to the priests: see the margin. *And the first of all the first-fruits, &c.*—The word בכורים, translated *first-fruits*, signifies the first ripe, or best of the fruits, while they were growing in the field: see the margin. The latter word, תרומה, rendered *oblation*, denotes an offering out of the product of the ground after it was made fit for use; as out of the corn, after

things, and every oblation of all, of A. M. 3430.
every sort of your oblations, shall be B. C. 574.
the priest's: ^d ye shall also give unto the priest the first of your dough, ^e that he may cause the blessing to rest in thy house.

31 The priest shall not eat of any thing that is ^f dead of itself, or torn, whether it be fowl or beast.

¹⁰ Or, *chief*.—^c Exod. xlii. 2; xxii. 29, 30; xxiii. 19; Num. iii. 13; xviii. 12, 13.—^d Num. xv. 20; Neh. x. 37.—^e Prov. iii. 9, 10; Mal. iii. 10.—^f Exod. xxii. 31; Lev. xxii. 8.

it was threshed and laid in heaps in the floor or granary; and so of oil and wine, after they were pressed and fitted to be used. *Ye shall also give unto the priests the first of your dough*—The first dough that you bake of the new corn every year, in the same proportion as in other first-fruits. *That he may cause a blessing to rest on thy house*—That the priest, whose office it is to bless the people in God's name, may pray for and bless thee and thy family. Observe, reader, it is all in all to the comfort of any house to have the blessing of God upon it, and that blessing to rest in it; to dwell where we dwell, and to extend to those that shall come after us. And the way to have the blessing of God upon our estates is, to honour God with them, and to give him and his ministers, him and his poor, their share out of them. God blesses, he surely blesses, the habitation of those who are thus *just*, or righteous, Prov. iii. 33; and ministers, by instructing and praying for the families that are kind to them, should do their part toward causing God's blessing to rest there.

CHAPTER XLV.

This chapter contains, (1.) *The division of the holy land, 1-8.* (2.) *The ordinances that were given both to the prince and to the people, 9-12.* (3.) *The oblations to be offered, and the prince's part therein, 13-17.* Particularly in the beginning of the year, 18-20. And in the passover and feast of tabernacles, 21-25.

A. M. 3430. **M**OREOVER, ¹ when ye shall ^a divide by lot the land for inheritance, ye shall ^b offer an oblation unto the LORD, ² a holy portion of the land: the length shall be

the length of five and twenty thousand A. M. 3430.
sand reeds, and the breadth shall be B. C. 574.
ten thousand. This shall be holy in all the borders thereof round about.

¹ Heb. *when ye cause the land to fall*.—^a Chap. xlvii. 22.

^b Chap. xlviii. 8.—² Heb. *holiness*.

NOTES ON CHAPTER XLV.

Verse 1. *When ye shall divide by lot the land for inheritance*—The land was first divided by lot under Joshua, a particular share of which was to be God's portion, as an acknowledgment of his sovereign dominion: see Lev. xxv. 23. It is therefore here called תרומה, an *oblation*. The word properly signifies the offering made to God out of the first-fruits and other increase of the ground, (see chap. xlv. 30; Num. xviii. 24,) because this was a sort of first-fruits

of the land or soil itself, chap. xlviii. 14. *The length shall be five and twenty thousand reeds, and the breadth ten thousand*—The Hebrew does not express either *reeds* or *cubits*: our translation supplies the word *reeds*, but Houbigant, Waterland, Newcome, and many other interpreters, read *cubits*, which sense they think is plainly determined by verse 3, where it is said, *Of this measure* (namely, the cubit measure mentioned in the preceding clause, verse 2) *shall thou measure the length of five and*

A. M. 3430. 2 Of this there shall be for the
B. C. 574. sanctuary ^c five hundred in length,
with five hundred in breadth, square round
about; and fifty cubits round about for the
³ suburbs thereof.

3 And of this measure shalt thou measure the
length of five and twenty thousand, and the
breadth of ten thousand: ^d and in it shall be the
sanctuary and the most holy place.

4 ^e The holy portion of this land shall be for
the priests the ministers of the sanctuary, which
shall come near to minister unto the LORD: and
it shall be a place for their houses, and a holy
place for the sanctuary.

5 ^f And the five and twenty thousand of

^c Chapter xlii. 20.—³ Or, void places.—^d Chapter xlviii. 10.
^e Verse 1; Chap. xlviii. 10.

A. M. 3430. length, and the ten thousand of
B. C. 574. breadth, shall also the Levites, the
ministers of the house, have for themselves,
for a possession for ^g twenty chambers.

6 ¶ ^h And ye shall appoint the possession of
the city five thousand broad, and five and
twenty thousand long, over against the oblation
of the holy portion: it shall be for the whole
house of Israel.

7 ¶ ⁱ And a portion shall be for the prince on
the one side and on the other side of the obla-
tion of the holy portion, and of the possession of
the city, before the oblation of the holy portion,
and before the possession of the city, from the
west side westward, and from the east side east-

^f Chapter xlviii. 13.—^g Chapter xl. 17.—^h Chap. xlviii. 15.
ⁱ Chap. xlviii. 21.

twenty thousand, &c. According to this measure, the portion here set apart will be almost seven miles square; whereas if we measure by reeds it will arise to six times as much, and can only be understood in a mystical sense. Mr. Scott, however, with some others, is of opinion, "that our translators did right in adding the word *reeds* to the numbers mentioned in this admeasurement; referring to the reed that was in the hand of Ezekiel's divine conductor, because the length and breadth of the sanctuary are stated the same as before: (see chap. xlii. 16-19:) so that," they think, "unless the text be there totally changed, without any authority, this passage as well as that must be understood of reeds." They acknowledge, indeed, "that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites," &c.; but they think "this was intended to intimate the immensely large extent of the Christian Church above that of Israel; especially in those glorious times, which are doubtless emblematically predicted."

Verses 2-5. *Of this there shall be for the sanctuary five hundred in length, &c.*—If we understand these dimensions of cubits, it exactly agrees with the opinion of the Jews, that the temple stood in an area of five hundred cubits square. *And fifty cubits for the suburbs*—This likewise bears a suitable proportion to the contents of a square of five hundred cubits. *And in it shall be the sanctuary and the most holy place*—Both the outward sanctuary and the inward oracle, or holy of holies, together with the courts adjoining, shall be placed in the centre or middle of it: see chap. xlviii. 10. *And it shall be a place for their houses*—The priests were divided into twenty-four courses, (1 Chron. xxiv.,) who performed the public worship by turns: so the houses were for them to live in who were not in their course of waiting. *And the five and twenty thousand of length, &c.*—The French translation renders the sense plainer, thus: *There shall be other five and twenty*

thousand, &c.: see chap. xlviii. 13. This appears to be the true sense of the place, because otherwise there will be wanting ten thousand in breadth to make an exact square of twenty-five thousand: see the following verse. The Levites, being very numerous, (they were reckoned at thirty-eight thousand in David's time, 1 Chron. xxiii. 3,) had as large a piece of ground allotted to them as belonged to the temple and the whole priestly order. *For twenty chambers*—Most commentators understand this of several rows of chambers, or ranges of building. The LXX. read, *πολεις του κατοικειν*, cities to inhabit: such cities as were allotted to them by Moses, Num. xxxv. 2.

Verse 6. *And ye shall appoint the possession of the city, five thousand broad, &c., over against (or by the side of, see chap. xlviii. 14) the oblation of the holy portion*—This must run parallel in length with the holy portion, though but half its breadth, by which means these three portions made an exact square. *It shall be for the whole house of Israel*—The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel, chap. xlviii. 31. This portion appointed for the city, considered separate from the other portions, was a rectangle, containing an area of about seventeen miles in circuit; which, according to Josephus, was more than four times the circuit of Jerusalem: see Bell. Jud., v. iv. 3, where that city is stated to be thirty-three stadia in circumference.

Verses 7, 8. *And a portion shall be for the prince on the one side, &c.*—One-half of the prince's portion was to lie on the west side of the three portions laid out for the priests and sanctuary, the Levites and city; and the other half to be on the east side of it, and to run parallel to them in breadth from north to south. *And the length shall be over against one of the portions*—Or, as the words may be more intelligibly rendered, *And the length shall be answerable to every one of these portions, both on the west*

A. M. 3430. ward: and the length *shall be* over
B. C. 574. against one of the portions, from the
west border unto the east border.

8 In the land shall be his possession in Israel: and ^k my princes shall no more oppress my people; and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord God; ¹ Let it suffice you, O princes of Israel: ^m remove violence and spoil, and execute judgment and justice, take away your ⁴ exactions from my people, saith the Lord God.

10 Ye shall have just ^a balances, and a just ephah, and a just bath.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be after the homer.

12 And the ^o shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

^k Chapter xlv. 18; Jer. xxii. 17; Chap. xix. 6, 7; xxi. 27; xxii. 27.—¹ Chap. xlv. 6.—^m Jer. xxii. 3.—^a Heb. *expulsions*.—^a Levit. xix. 35; Prov. xi. 1.

border and on the east; that is, it shall run parallel with them, both on the east and west side. *In the land shall be his possession in Israel*—Or, *this shall be his possession of land in Israel. And my princes shall no more oppress my people*—As they formerly did: for which they are severely reprov'd: see the margin.

Verses 9-12. *Let it suffice, O ye princes of Israel*—This is a reproof of the oppressions of the former kings and their chief officers. The title of *princes of Israel* is to be understood of such princes as the Jews afterward had of the Asmonæan race; for there were no more princes to reign of the tribe of Judah till Christ came. *Ye shall have just balances*—Ye shall take care that there be no deceit in private trade: ye shall provide just measures, both for buying and selling, both dry things and liquid: for the *ephah* was the measure of dry things, as the *bath* was of liquid. The *homer* was about ten bushels, which amounts to about eighty gallons in liquid things. *And the shekel shall be twenty gerahs*.—This is made the standard of the shekel, Exod. xxx. 13, which confutes the common opinion, that the weights of the sanctuary were double to those of common use. The shekel is usually valued at 2s. 6d. of our money; but some suppose it to be in value 2s. 4½d. of our money, and a little over. *Twenty shekels, five and twenty, fifteen shall be your maneh*—*Maneh* is the same with the Greek *μνα*, and the Latin *mina*, being both derived from it. A *maneh*, or *mina*, consists of sixty shekels, that is, thirty

13 This is the oblation that ye shall offer; the sixth part of an ephah of a homer of wheat, and ye shall give the sixth part of an ephah of a homer of barley;

14 Concerning the ordinance of oil, the bath of oil, *ye shall offer* the tenth part of a bath out of the cor, *which is* a homer of ten baths: for ten baths *are* a homer:

15 And one ⁵ lamb out of the flock, out of two hundred, out of the fat pastures of Israel, for a meat-offering, and for a burnt-offering, and for ⁶ peace-offerings, ^p to make reconciliation for them, saith the Lord God.

16 All the people of the land ⁷ shall give this oblation ⁸ for the prince in Israel.

17 And it shall be the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ⁹ peace-offerings, to make reconciliation for the house of Israel.

^o Exod. xxx. 13; Lev. xxvii. 25; Num. iii. 47.—⁸ Or, *kid*.
⁶ Or, *thank-offerings*.—^p Levit. i. 4.—⁷ Hebrew, *shall be for*.
⁸ Or, *with*.—⁹ Or, *thank-offerings*.

ounces of silver; which, reckoning every shekel at 2s. 6d. value, amounts to 7l. 10s. The dividing the maneh into twenty, twenty-five, and fifteen shekels, supposes there were coins of these several values, which, taken all together, were to be of the same weight with the *mina*.

Verses 13-16. *This is the oblation, &c.*—The Hebrew word here translated *oblation*, distinguished from the *first-fruits*, (see note on verse 1,) signifies the portion belonging to the Levites out of the fruits of the earth, when they were gathered in: see chap. xlv. 30. For which reason St. Jerome, upon the place, supposes the following words to express the proportion the people ought to pay the Levites out of the increase of their ground; which by their rabbins was determined to amount to at least a sixtieth part: after which separation a tenth part was to be paid out of the remainder. The portions allotted to the priests and Levites were not intended only for their own maintenance; but likewise to make a constant provision for those sacrifices, both ordinary and extraordinary, which were appointed by the law: see Mal. iii. 10. *And one lamb out of the flock, out of two hundred*—This offering is enjoined, besides the setting apart the firstborn for the use of the priests and Levites, for making provision for the daily burnt-offering, Num. xxviii. 3, and for burnt-offerings and peace-offerings, or sacrifices of thanksgiving, that were to be made upon proper occasions. *Out of the fat pastures of Israel*—This implies that these lambs were to be the best and fattest of their

A. M. 3430. 18 Thus saith the Lord GOD; In
B. C. 574. the first *month*, in the first *day* of
the month, thou shalt take a young bullock
without blemish, and ^a cleanse the sanctuary:

19 ^r And the priest shall take of the blood of
the sin-offering, and put *it* upon the posts of the
house, and upon the four corners of the settle
of the altar, and upon the posts of the gate of
the inner court.

20 And so thou shalt do the seventh *day* of
the month ^a for every one that erreth, and for
him that is simple: so shall ye reconcile the
house.

21 ^t In the first *month*, in the fourteenth day
of the month, ye shall have the passover, a
feast of seven days; unleavened bread shall be
eaten.

^a Leviticus xvi. 16.—^r Chap. xliii. 20.—^s Leviticus iv. 27.
^t Exod. xii. 18; Lev. xxiii. 5, 6; Num. ix. 2, 3; xxviii. 16, 17;
Deut. xvi. 1.

A. M. 3430. 22 And upon that day shall the
B. C. 574. prince prepare for himself and for
all the people of the land ^a a bullock *for a*
sin-offering.

23 And ^x seven days of the feast he shall
prepare a burnt-offering to the LORD, seven
bullocks and seven lambs without blemish daily
the seven days; ^y and a kid of the goats daily
for a sin-offering.

24 ^z And he shall prepare a meat-offering of
an ephah for a bullock, and an ephah for a
ram, and a hin of oil for an ephah.

25 In the seventh *month*, in the fifteenth day
of the month, shall he do the like in the ^a feast
of the seven days, according to the sin-offering,
according to the burnt-offering, and according
to the meat-offering, and according to the oil.

^a Lev. iv. 14.—^x Lev. xxiii. 8.—^y Num. xxviii. 15, 22, 30;
xxix. 5, 11, 16, 19.—^z Chapter xlv. 5, 7.—^a Lev. xxiii. 33;
Num. xxix. 12; Deut. xvi. 13.

kind, as all other tithes and things dedicated to God
were to be. *To make reconciliation for them*—
This effect is ascribed to burnt-offerings, as well as to
those which were properly sacrificed for sin. *All
the people, &c., shall give this oblation for the prince*
—Or, *with the prince*; that is, the people shall join
with the prince in making these oblations; whereas
those that follow in the next verse are to be at the
sole charge of the prince.

Verses 18–20. *In the first month, &c., thou shalt
take a young bullock*—These words are directed to
the prince, who is commanded, on the first day of
the new year, (which, according to the ecclesiastical
computation, began with the month *Nisan*, and an-
swers to our 10th of March: see Exod. xii. 2,) to
provide a bullock for a burnt-offering to cleanse the
temple from any defilement it might have contracted,
by the people's offering their sacrifices, or coming
into any of the courts belonging to it, while they
were under any legal pollution. *And the priest shall
take of the blood, &c.*—The office of the priest is
here distinguished from that of the prince: the
prince was to provide the sacrifices, and the priest
to offer them. *So shalt thou do the seventh day for*

every one that erreth—For all the errors of all the
house of Israel through ignorance. There were
particular sacrifices appointed for sins of ignorance,
whether of private persons or of the whole congre-
gation, Lev. iv. 13. *So shall ye reconcile the house*—
Cleanse it from any pollution it may have contracted
through the ignorance of any of the common people.

Verse 25. *In the seventh month*—According to
their ecclesiastical account, which is *Tisri*, and an-
swers to part of our August and September. *In the
fifteenth day, &c., shall he do the like*—Namely, the
prince. On that day the feast of tabernacles began,
and continued seven days. Here we see the defi-
ciency of the legal sacrifices for sin; they were
often repeated, not only every year, but every feast,
and every day of the feast, because *they could not
make the comers thereunto perfect*. Hence we may
also learn the necessity of frequently repeating the
same religious exercises. Indeed, the sacrifice of
atonement was offered once for all; but the sacrifice
of acknowledgment, that of a broken heart, that of
a thankful heart, must be offered every day. And
these spiritual sacrifices are always acceptable to
God through Christ Jesus.

CHAPTER XLVI.

In this chapter we have, (1.) Further rules for the worship of the priests and people, 1–15. (2.) A rule for the
prince's disposal of his inheritance, 16–18. (3.) A description of the places for the boiling and baking the offer-
ings, 19–24.

A. M. 3430.
B. C. 574.

THUS saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 ^a And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new-moons.

4 And the burnt-offering that ^bthe prince shall offer unto the Lord in the sabbath day *shall be* six lambs without blemish, and a ram without blemish.

5 ^c And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs ¹ as he shall be able to give, and a hin of oil to an ephah.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six

^a Chap. xlv. 3; Verse 8.—^b Chap. xlv. 17.—^c Chap. xlv. 29; Verses 7, 11.

NOTES ON CHAPTER XLVI.

Verses 2, 3. *The prince shall enter by the way of the porch of that gate without*—The prince shall go through the outer gate of that court, and so pass to the inner gate, where he may see the whole service performed at the altar. *And shall stand by the post of the gate*—That is, by the entrance of the gate, where there was a seat prepared for him: see note on chap. xlv. 2. *And the priests shall prepare his burnt-offering*—Or, offer his burnt-offering, as the original word often signifies. *And he shall worship at the threshold of the gate*—By bowing his head, bowing down his face to the ground, or falling down upon the ground, as the posture of divine worship is elsewhere described. *But the gate shall not be shut until the evening*—Because the people were to pay their solemn worship in the same place, as is prescribed in the following verse. *Likewise the people shall worship at the door of this gate*—Here the inner porch of the east gate is assigned for their station, who came to present themselves before the Lord upon the solemn festivals, and they were to come no further into the inner court.

Verses 4, 5. *The burnt-offering that the prince shall offer, &c.*—It was the prince's part to provide sacrifices for the sabbaths and other festivals: see chap. xlv. 17. But this was a new ordinance; and the number of the beasts that were to be offered,

lambs, and a ram: they shall be ^{A. M. 3430.} without blemish. ^{B. C. 574.}

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram, and for the lambs according as his hand shall attain unto, and a hin of oil to an ephah.

8 ^d And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land ^e shall come before the Lord in the solemn feasts, he that entereth in by the way of the north gate to worship shall go out by the way of the south gate; and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts and in the solemnities ^f the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and a hin of oil to an ephah.

¹ Heb. *the gift of his hand*, Deuteronomy xvi. 17.—^d Verse 2. ^e Exod. xxiii. 14–17; Deut. xvi. 16.—^f Verse 5.

and the proportions of the meat and drink-offerings, are different here from those prescribed in the law, as will appear by comparing the fourth, sixth, seventh, and fourteenth verses of this chapter, with Num. xxviii. 9–12, 15. *And the meat-offering for the lambs as he shall be able to give*—The Hebrew is, *According to the gift of his hand*; that is, as much as he shall think sufficient.

Verses 8–10. *He shall go in by the porch of that gate*—To go in at the eastern gate was the privilege of the prince and the priests only; the people were to enter in by the north or south gates, as is mentioned in the following verse. *He that entereth in by the way of the north gate, shall go out by the way of the south, &c.*—These words imply the reason why the people were not to come in at the east gate, because, there being no passage or thoroughfare out of the temple westward, if they had entered in at the east gate, they must have returned back the same way they came in, which would have occasioned a vast throng and hinderance, considering the multitude that came to the temple. And perhaps this order was also designed to take away any superstitious distinction between the several gates of the temple, by commanding that every one should go out the opposite way to that by which he came in, whether it were toward the north or south. *And the prince in the midst of them*—The prince shall

A. M. 3430. 12 Now, when the prince shall prepare a voluntary burnt-offering or peace-offerings voluntarily unto the LORD, ⁸ one shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, as he did on the sabbath day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 ^h Thou shalt daily prepare a burnt-offering unto the LORD of a lamb ² of the first year without blemish: thou shalt prepare it ³ every morning.

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of a hin of oil, to temper with the fine flour; a meat-offering continually by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning for a continual burnt-offering.

16 ¶ Thus saith the Lord God; If the prince give a gift unto any of his sons, the inheritance

thereof shall be his sons'; it shall be ^{A. M. 3430.} their possession by inheritance. ^{B. C. 574.}

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to ¹ the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, ^k the prince shall not take of the people's inheritance by oppression, to thrust them out of their possession; *but* he shall give his sons' inheritance out of his own possession: that my people be not scattered every man from his possession.

19 ¶ After, he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall ¹ boil the trespass-offering and the sin-offering, where they shall ^m bake the meat-offering; that they bear *them* not out into the outer court, ⁿ to sanctify the people.

⁸ Chap. xlv. 3; Verse 2.—^h Exod. xxix. 38; Num. xxviii. 3.
² Heb. a son of his year.—³ Heb. morning by morning.

¹ Leviticus xxv. 10.—^k Chap. xlv. 8.—¹ 2 Chron. xxxv. 13.
^m Lev. ii. 4, 5, 7.—ⁿ Chap. xlv. 19.

pay the same attendance upon God's worship with the people, since all men are equal in the sight of God.

Verses 12-14. *Now when the prince shall prepare a voluntary offering*—The foregoing verses gave directions about the sacrifices the prince was enjoined to offer upon solemn days; this gives directions concerning his free-will, or voluntary offerings, concerning which see Lev. xxii. 18, 21. Upon these occasions the eastern gate was to be opened for the prince; but then, as soon as the service was over, and he was gone out, the gate was to be shut, because that gate was not to stand open, but only on the sabbath and festival days. *Thou shalt daily prepare*—The LXX. read, *He shall prepare, or make, a burnt-offering, &c.*, as also all the ancient versions, except the Chaldee. *He shall prepare it every morning*—The daily evening sacrifice is generally supposed to be here implied, according to the prescription of the law, Num. xxviii. 3. *The sixth part of an ephah, &c.*—In Numbers xxviii. 5, the proportion required is the tenth part of an ephah, and the fourth part of a hin of oil. *By a perpetual ordinance unto the Lord*—The law of the passover is called a perpetual ordinance, Exod. xii. 17; and likewise the ordinances about the first-fruits, Lev. xxiii. 14. The Hebrew word, עֲלֵל, is used in each of these places; but it does not always denote perpetuity in a strict sense, but only a long period, or succession of time.

Verses 16-18. *If the prince give a gift, &c.*—By these verses we learn, that even gifts, or legacies of lands, could only be granted till the year of jubilee, except to a person's own heirs; for at that period all

such gifts or grants devolved again to the original possessors, or their heirs. *It shall be his to the year of liberty*—That is, of jubilee, called the year of liberty, because it freed men's persons from the service of their masters, and their estates from any engagements by which the right of them was transferred from their proper owners. *After it shall return to the prince*—Or to his heirs, if he be dead. *But his inheritance shall be his sons' for them*—Or, his inheritance shall belong to his sons; it shall be theirs so as not to be alienated. *The prince shall not take of the people's inheritance*—As Ahab did, 1 Kings xxi. 16. *That my people be not scattered*—Lest, being turned out of their own, they be forced to wander up and down the country for a livelihood.

Verses 19, 20. *He brought me through the entry*—A private passage, chap. xlii. 9, which led to the priests' chambers, which were on the north side of the inner court, and are described chap. xl. 44, 46. *There was a place on the two sides westward*—Or, on their sides westward; that is, there was an enclosure on the west side of these chambers. *This is the place where the priest shall boil the trespass-offering*—The flesh of the sacrifices, which were to be eaten, was to be boiled, except the flesh of the passover. *Where they shall bake the meat-offering*—According to the directions given Lev. ii. 4-7. *That they bear them not into the outer court, to sanctify the people*—The flesh of those sacrifices, and the remainder of the meat-offering, were accounted most holy; and consequently, according to the law, were supposed to convey some kind of holiness to those that touched them: see note on chap. xlv. 19.

A. M. 3430. 21 Then he brought me forth into
B. C. 574. the outer court, and caused me to pass
by the four corners of the court; and behold, ⁴in
every corner of the court *there was a court.*

22 In the four corners of the court *there
were courts* ⁵joined of forty cubits long and
thirty broad: these four ⁶corners *were* of one
measure.

⁴ Heb. a court in a corner of a court, and a court in a corner of a court.

Verses 21-24. *Behold, in every corner of the
court there was a court*—At every corner, where
the side walls met in right angles, there was another
little court. *There were courts joined of forty
cubits long, &c.*—These little courts were in the
shape of an oblong square, joined with inner walls
to the outside walls of the greater court. The mar-
ginal reading, *made with chimneys*, gives a sense
which very well agrees with the uses for which the
courts were designed. *There was a row of build-*

23 *And there was a row of build-* A. M. 2430.
ings round about in them, round B. C. 574.
about them four, and *it was* made with boil-
ing-places under the rows round about.

24 Then said he unto me, *These are the
places of them that boil*, where the ministers
of the house shall ^oboil the sacrifice of the
people.

^o Or, made with chimneys.—⁶ Heb. cornered.—^o Verse 20.

ings round about in them—Namely, on the inside of
these courts. *Then said he, These are the places,
&c.*—As there was a place in the inner court for
boiling the trespass and sin-offering, verses 19, 20;
so these boiling-places might be appointed for boiling
the peace-offerings, which were esteemed inferior
in holiness to those above mentioned, and therefore,
perhaps, were dressed by the Levites, or inferior
ministers; whereas the former were boiled by the
priests in the court properly belonging to them.

CHAPTER XLVII.

In this chapter we have, (1.) *The vision of the holy waters, their rise, extent, depth, and healing virtue; the plenty
of fish in them, and an account of trees growing on the banks of them, 1-12.* (2.) *An appointment of the borders-
of the land of Canaan, which was to be divided by lot to the tribes of Israel, and the strangers that sojourned
among them, 13-23.*

A. M. 3430. AFTERWARD he brought me
B. C. 574. again unto the door of the house;
and behold, ^awaters issued out from under the
threshold of the house eastward: for the fore-
front of the house *stood toward* the east, and

^a Joel iii. 18; Zech. xiii. 1;

the waters came down from under A. M. 3430.
from the right side of the house, at B. C. 574.
the south *side* of the altar.

2 Then brought he me out of the way of the
gate northward, and led me about the way

xiv. 8; Revelation xxii. 1.

NOTES ON CHAPTER XLVII.

Verse 1. *He brought me again to the door of the
house*—The door of the temple, described chap.
xli. 2. *And behold, waters issued from under the
threshold eastward*—Ezekiel had repeatedly walked
round the house, and had surveyed the doors of it,
but had not discovered this stream of water spring-
ing from under its threshold till now. Thus God
makes known his mind and will to his people, not
all at once, but by degrees. Dr. Lightfoot tells us,
that there was a large quantity of water conveyed
in pipes under ground from the fountain of Etam,
for the uses of the temple; and some commentators
seem disposed to interpret this part of Ezekiel's
vision, of that water. Others think he only alludes
to it, or draws his similitude from it, but is to be mys-
tically understood. Whether he allude to any such
conduit, or stream of water, or not, that the waters
here spoken of are to be understood mystically, will
hardly be doubted by any that consider what is

stated concerning their direction and course, their
continual increase, and salubrious effects; circum-
stances all utterly inapplicable to the water said to be
brought in pipes for the uses of the temple. *The
fore-front of the house stood toward the east, and
the waters came down from under the right side of
the house, and proceeded eastward*—They did not
therefore come to the temple, as if intended for the
purposes of washing the sacrifices, carrying off the filth,
and keeping every part clean and wholesome; but they
issued from it, and proceeded to refresh and fertilize
other places. The prophecy of Zechariah, chap.
xiv. 8, *that living waters should go forth from Jeru-
salem, half of them toward the former sea, and
half toward the hinder sea*; and St. John's vision
(Rev. xxii. 1) *of a pure river of water of life, pro-
ceeding out of the throne of God and the Lamb*,
elucidate this part of Ezekiel's vision, and direct us
in the application of it. It is undoubtedly to be un-
derstood of the gospel of Christ, which went forth

A. M. 3430. without unto the outer gate by the
B. C. 574. way that looketh eastward; and behold, there ran out waters on the right side.

3 And when ^b the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the ¹ waters were to the ankles.

4 Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand,

^b Chap. xl. 3.—¹ Heb. waters of the ankles.

from Jerusalem, and spread itself into the countries around; and of the gifts and graces of the Holy Ghost which accompanied it, and by virtue of which it diffused its influence far and wide, and produced the most blessed effects. Thus Isaiah foretold that out of Zion should go forth the law, and the word of the Lord from Jerusalem, chap. ii. 3. At Jerusalem it was that the Spirit was poured out upon the apostles, enduing them with the gift of tongues, that they might carry these waters to all nations; and in the temple first they stood and preached the words of this life. But this temple of Ezekiel was not so much designed to be an emblem of the material temple, built after the return of the Jews from Babylon, or of the Jewish Church, which had its principal seat there, as of the Christian Church, the temple built on the foundation of the apostles and prophets, of which Jesus Christ is at once the foundation and chief corner-stone; nay, and also its threshold and door of entrance: and from him springs the well, and from him proceed the rivers of living water, which refresh and comfort the souls of true believers, and render them fruitful to the praise and glory of God: see John iv. 10, 14, and vii. 38, 39. Through these waters, the places, which had before been a mere wilderness, are made like Eden; and what had been a dry and barren desert, becomes like the garden of the Lord; joy and gladness are found therein, thanksgiving and the voice of melody, Isa. li. 3, and xxx. 25, where see the notes.

Verse 3. *And when the man that had the line*—The angel, described with a line in his hand, chap. xl. 3; *went forth eastward*—Went directly from the east gate; *he measured*—By the line in his hand; *a thousand cubits*—Almost the third part of an English mile; *and he brought me through the waters*—To try the depth of them. *And the waters were to the ankles*—"The gradual rise of the waters denotes the large effusion of the Spirit, (which was very remarkable at the first publication of the gospel,) and its wonderful increase from small beginnings; as well as most probably some future and large effusion thereof to be poured out upon the Jews and Gen'tiles, in order to their conversion. And the latter part of the representation, as Mr. Scott observes, may relate to the times when the gospel shall fill the earth, and produce most exten-

and brought me through; the waters were to the loins. A. M. 3430. B. C. 574.

5 Afterward he measured a thousand; and it was a river that I could not pass over: for the waters were risen, ² waters to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the

² Heb. waters of swimming.

sive and important good effects on the state of mankind in every nation. Thus the river here signifies the same as the stone, (Dan. ii. 34, 45,) cut out without hands, becoming a great mountain, and filling the whole earth; and the same as the little leaven (which is Christ's illustration of the subject) leavening the whole three measures of meal into which it was cast; or as the grain of mustard-seed becoming a large plant, like a tree, in which the fowls of the air might make their nests. The emblem may also be applied to illustrate the growth of grace, knowledge, and holiness, in true Christians, who, instead of resting in past attainments, forgetting those things which are behind, reach forth unto those which are before, and press toward the mark for the prize of their high calling of God in Christ Jesus. Of such the religion may be fitly compared to the morning light, which shines more and more unto the perfect day.

Verses 6, 7. *And he said, Son of man, hast thou seen this?*—Hast thou considered, or taken notice of, this vision now showed unto thee? To see, often signifies to take notice of what we see: on the contrary, they are said to have eyes and see not, who do not observe what is placed before their eyes. This is an intimation to us, that it is our indispensable duty to consider well what is signified by these waters, and by their increase and effects: namely, to mark well the progress of the gospel in the world, and the process of the work of grace in the heart; to follow and carefully observe these waters, as Ezekiel here did; to attend to the motions and drawings of the blessed Spirit, and walk after them under a divine conduct. It is good to be often searching into the things of God, and trying to discover the depth of them; not only to look on the surface of the waters, but to go as far as we can toward the bottom of them; to be often digging, often diving into the mysteries of the kingdom of heaven, as those who covet to be intimately acquainted with them. If we carefully consider the things of God, we shall find some of them very plain, and easy to be understood, like the waters that came only up to the ankles; others more difficult, and which require a deeper search, as the waters which rose to the knees, or the loins; and some quite beyond our reach, which we can neither fathom nor penetrate into, but, despairing to find their bottom, or measure their depth must be

A. M. 3430. ³ bank of the river were very many
B. C. 574. ^o trees on the one side and on the
other.

8 Then said he unto me, These waters issue out toward the east country, and go down into the ⁴ desert, and go into the sea: *which being brought forth into the sea, the waters shall be healed.*

9 And it shall come to pass, *that every thing that liveth, which moveth, whithersoever the*

³ Heb. *lip*.—^c Verse 12; Rev. xxii. 2.—⁴ Or, *plain*, Deut. iii. 17; iv. 49; Josh. iii. 16.

content, with St. Paul, to sit down on the brink, and adore it, crying out with him, *O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!* Rom. xi. 33.

Then he caused me to return by the brink of the river—He made me go along by the river side. *Behold, on the bank of the river were very many trees*—The words allude to the trees planted in paradise, and designed for man's food in the state of innocence; and especially to the tree of life which grew there. The reader will observe, that many of the ideas in this chapter are taken from the terrestrial paradise; see verse 12, and compare Rev. xxii. 1, 2, where the same ideas are carried to the celestial paradise by St. John.

Verses 8, 9. *Then said he, These waters issue toward the east country*—These waters are described as taking their course along the plain, or champaign country, (for that is the sense of the word here rendered *desert*,) toward the lake where Sodom formerly stood, called the *Dead sea*, and by Moses, the *Salt sea*: see Deut. iii. 17. *Which being brought forth into the sea, the waters shall be healed*—These living and salubrious streams, by mixing with the salt and brackish waters of the sea, shall render them wholesome and fit for use; finely representing the tendency of the gospel, and, the healing virtue of divine grace, in curing the corruptions of human nature, and vices of mankind. *And every thing that liveth, &c., whithersoever the river shall come, shall live*—“Even in the Asphaltite lake, or Dead sea, which is so unfavourable to animal life. Josephus represents this lake as salt, and incapable of feeding fishes. Tacitus says, that it does not suffer fishes or water-fowl to live in it; yet Maundrell observed two or three shells of fishes on the shore. Bishop Pococke found its water very salt; and on tasting it, his mouth was constricted, as if it had been a strong alum water. The bishop observes, ‘It has been said by all authors, and is the common opinion, that there is no fish in this lake: the fresh water fish of the river Jordan probably would not live in it. After I left the Holy Land, it was positively affirmed to me, that a monk had seen fish caught in this water; and possibly there may be fish peculiar to this lake, for which this water may not be too salt: but this is a fact that deserves to be inquired into. The air

⁵ rivers shall come, shall live: and A. M. 3430. there shall be a very great multitude B. C. 574. of fish, because these waters shall come thither: for they shall be healed: and every thing shall live whither the river cometh.

10 And it shall come to pass, *that the fishers shall stand upon it from En-gedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish ^d of the great sea, exceeding many.*

⁵ Hebrew, *two rivers*.—^d Numbers xxxiv. 6; Joshua xxxiii. 4; Chap. xlviii. 28.

about this lake has always been thought to be very bad.’ ‘The Dead sea,’ says Michaelis, ‘is more brackish than any known sea or salt-well in the world. It contains as much salt as water can dissolve, namely, the fourth part of the weight of the water: and this is the reason why neither men nor animals sink in the Dead sea. If you throw fishes into heavy water, they cannot swim, but fall immediately on their sides.’—Newcome. The reader who wishes to have further information on this subject, may find it in Dr. Pococke and Dr. Shaw’s *Travels*, or the *Encycl. Britan.* on the word *Asphaltites*. *Every thing shall live whither the river cometh*—This signifies the wonderful and blessed efficacy of the gospel, when accompanied by the influence of the Holy Spirit, and received in faith and love: it communicates spiritual life to such as were before dead in trespasses and sins: it creates them anew in Christ Jesus unto all holy tempers, words, and works, such as *God hath ordained that men should walk in them.*

Verse 10. *Fishers shall stand upon it from En-gedi unto En-eglaim*—En-gedi was in the wilderness of Judah, Josh. xv. 61, 62. De L’Isle places it toward the south-west point of the Dead sea; and *En-eglaim* is placed by the same writer at the north of the Dead sea, where Jordan runs into it. It is mentioned, Isa. xv. 8, as a place on the borders of Moab, which country lay on the east side of the Dead sea. Bishop Newcome, following the punctuation adopted by the Syriac, Vulgate, and Arabic, reads, *From En-gedi even to En-eglaim there shall be a spreading forth of nets*; by which is signified, that fishers should be employed along the whole coast of it, denoting the multitude of gospel preachers, all over the world, labouring to gain sinners to Christ. *Their fish shall be according to their kinds, as the fish of the great sea*—That is, the Mediterranean; *exceeding many*—Great multitudes of sinners, of all descriptions, in a thousand diversified forms of guilt and wretchedness, shall be brought to God by the word of these preachers, these *fishers of men*. So that this is a further amplification of what is said in verse 8, that *the waters should be healed*, and strongly illustrates the salutary effect of the gospel, and the multitude of converts that should be made in the Gentile countries, even in the most idolatrous, ignorant, and wicked.

A. M. 3430. 11 But the miry places thereof and
B. C. 574. the marshes thereof ⁶ shall not be
healed; they shall be given to salt.

12 And ⁶ by the river upon the bank thereof,
on this side and on that side, ⁷ shall grow all
trees for meat, ⁸ whose leaf shall not fade,

⁶ Or, and that which shall not be healed.—⁶ Verse 7.—⁷ Heb.
shall come up.

Verse 11. *But the miry places thereof, and the marshes thereof, shall not be healed*—"There shall still remain some marshes, creeks, or swamps, into which these healing waters shall not find an entrance; and these must be left incurably sterile and worthless."—Scott. This represents the case of those countries or individuals, who either utterly reject the gospel, or, though they profess to receive it, do not obey and walk according to it, but hold the truth in unrighteousness. *They shall be given to salt*—The gospel is the only healing medicine for the disorders of our fallen nature, and they who will not receive it in the love of it, remain incurable, and are abandoned to final ruin. The Hebrew language often expresses irremediable barrenness and unprofitableness by being *given up to salt*, saltiness being equivalent to barrenness in that language. When Abimelech destroyed Sichem, he sowed the ground whereon it stood with salt, to denote that it should never be cultivated or inhabited again, Judg. ix. 45.

Verse 12. *And by the river, upon the bank thereof, shall grow all trees for meat*—See the note on verse 7. By these trees may be understood, "the plenteous provisions of the gospel, the precious promises of the sacred word, and the privileges of believers, as communicated to their souls by the quickening Spirit. These abound on each side of the river, wherever the gospel is successfully preached; they afford nourishment and delight to the souls of men; they never fade or wither; they are various, according to the variety of circumstances and occasions in the experience of Christians; (as if a tree should yield a succession of different kinds of fruit, through the months of the year;) and even the leaves serve as medicines to their souls. The warnings and reproofs of the word, and the salutary corrections of their Father's rod, though generally less valued, and always less pleasant, than divine consolations, yet tend to cure their maladies, and restore them to holiness and happiness."—Scott.

Most expositors, however, consider these trees as emblematical of true, spiritual Christians, termed by Isaiah, *trees of righteousness, the planting of the Lord*, chap. lxi. 3, set by the *rivers of water*, the waters of the sanctuary, Psa. i. 3, grafted into Christ, the tree of life, and, by virtue of their union with him, made trees of life too, rooted in him, Col. ii. 7. There is a great variety of these trees, through the diversity of gifts with which they are endued by that one Spirit which works *all in all*. They grow on the bank of the river, for they keep close to holy ordinances, and through them derive sap and virtue from Christ. They are fruit-trees, designed, as the

neither shall the fruit thereof be consumed: it shall bring forth ⁸ new fruit A. M. 3430.
B. C. 574.
according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof ⁹ for ⁸ medicine.

⁸ Job viii. 16; Psa. i. 3; Jer. xvii. 8.—⁸ Or, principal.—⁹ Or,
for bruises and sores.—⁸ Rev. xxii. 2.

fig-tree and the olive, to honour with their fruits both God and man, Judg. ix. 9. *The fruit thereof shall be for meat, for the lips of the righteous feed many*, and the fruits of their righteousness are many ways beneficial. The very leaves of these trees are for medicine, or, as the margin has it, *for bruises and sores*. True Christians, with their good discourses, the *leaves* of the trees of righteousness, as well as with their beneficent actions, which are their *fruits*, do good to those about them: they strengthen the weak, and bind up the broken-hearted. Their cheerfulness does good like a medicine, not only to themselves, but to others also. *And their leaf shall not fade*—They shall be enabled, by the grace of God, to persevere in their piety and usefulness, having not only life in their root, but sap in all their branches. Therefore their profession shall not wither, nor their discourse lose its healing, strengthening virtue. *Neither shall their fruit be consumed*—That is, they shall not cease to bear fruit, retaining still the principles of their fruitfulness; but shall bring it forth even in old age. Or, the reward of their fruitfulness shall abide for ever; they shall produce fruit that shall abound to their account at the appearing of Jesus Christ, fruit to life eternal. *They shall bring forth new fruit according to their months*—Some in one month and others in another; or, each one of them shall bring forth fruit monthly; which signifies a constant disposition, desire, resolution, and endeavour to bear fruit, and that they shall never be weary of well-doing. And the reason of this extraordinary fruitfulness is, *because their waters issue out of the sanctuary*—It is not to be ascribed to their own wisdom, power, or goodness, or to any thing in themselves, but to the continual supplies of divine grace, with which they are watered every moment, Isa. xxvii. 3. For, whoever may be the instrument of planting them, it is divine grace which gives the increase.

The reader will observe, that this part of Ezekiel's vision is evidently referred to and almost copied by St. John, Rev. xxii. 2, who applies it to the salvation of Christ, begun on earth, and perfected in heaven. This whole passage, from verse 1-12 inclusive, as Bishop Newcome observes, "is one of the most striking allegories in the Hebrew Scriptures," and must so necessarily have a mystical and spiritual meaning, that from thence we are compelled to conclude that all the other parts of the vision, from the beginning of the xlth to the end of the xlviii chapter, must have such a meaning also; and that whatever allusion the prophet's description of the temple, its courts, &c., and the division of the land to the

A. M. 3430. 13 ¶ Thus saith the Lord God: B. C. 574. This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: ^b Joseph *shall have two portions*.

14 And ye shall inherit it, one as well as another: *concerning* the which I ¹⁰ lifted ¹ up my hand to give it unto your fathers: and this land shall ^k fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, ¹ the way of Hethlon, as men go to ^m Zedad;

16 ^a Hamath, ^o Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; ¹¹ Hazar-hatticon, which is by the coast of Hauran.

^b Gen. xlviii. 5; 1 Chron. v. 1; Chap. xlviii. 4, 5.—¹⁰ Or, *swore*.—¹ Gen. xii. 7; xiii. 15; xv. 7; xvii. 8; xxvi. 3; xxviii. 13; Ch. xx. 5, 6, 28, 42.—^k Chap. xlviii. 29.—¹ Chap. xlviii. 1.—^m Num. xxxiv. 8.—^a Num. xxxiv. 8.—^o 2 Sam. viii. 8.

prince, priests, and tribes, might have to Solomon's temple, or to that built after the return of the Jews from Babylon, and the former divisions of the country; yet that the vision was principally intended of the spiritual temple of the Christian Church, and of its great extent, prosperity, and glory in the latter days, *when the fulness of the Gentiles shall come in, and all Israel shall be saved*.

Verse 13. *This shall be the border, &c.*—The borders described in the following part of this chapter shall be the limits or boundaries of your country; *whereby ye shall inherit the land according to the twelve tribes of Israel*—By the several captivities both of Israel and Judah, the several limits or borders, belonging to the inheritance of each tribe, were obliterated and forgotten; whereupon a new boundary and division are here made of the holy land. "The allotment of the land," says Grotius, "made here, and in the next chapter, would have taken place, had the ten tribes in general, as well as Judah and Benjamin, turned themselves to the worship of the true God: for if so, they, as well as Judah and Benjamin, would have obtained a restoration. But only some part of them returned with Judah and Benjamin, with whom they settled in common in the land of Judea." This may, perhaps, be the literal sense of the following part of the prophecy; but, without question, a mystical sense is implied under this literal description, as well as in all the preceding parts of the vision. *Joseph shall have two portions*—Upon Reuben's forfeiting his birth-right, the double portion, belonging to the firstborn, accrued to Joseph and his two sons, Manasseh and Ephraim, according to Jacob's own appointment.

Verse 14. *And ye shall inherit it, one as well as another*—Namely, the ten tribes which are scattered abroad as well as Judah and Benjamin. These two tribes, together with some of the families of the tribe of Levi, made up the principal part of those who re-

17 And the border from the sea shall ^a Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure ¹² from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from Tamar, *even* to ^a the waters of ¹³ strife in Kadesh, the ¹⁴ river to the great sea. And *this is* the south side ¹⁵ southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. *This is* the west side.

¹¹ Or, *the middle village*.—^p Num. xxxiv. 9; Chap. xlviii. 1. ¹² Heb. *from between*.—^a Num. xx. 13; Deut. xxxii. 51; Psa. lxxxi. 7; Chapter xlviii. 28.—¹³ Or, *Meribah*.—¹⁴ Or, *valley*. ¹⁵ Or, *toward Teman*.

turned from the Babylonish captivity; by which it appears, that this prophecy has not yet been fulfilled, but relates to the general restoration of the Jews and Israelites, an event often foretold in the prophecies of the Old Testament. *And this land shall fall unto you for inheritance*—Here is an allusion to the manner of their first acquiring the possession of the land, which was by lot, by which means all controversies were prevented, the lot referring all things to the divine designation and appointment.

Verses 15–17. *This shall be the border toward the north*—The northern border of the land was to begin from the west point, on which side lay the Mediterranean sea, and to go on northward toward *Hethlon*, a place between Tyre and Damascus, and so forward to *Zedad*, mentioned Num. xxxiv. 8, *Hamath*, and other places here mentioned in these verses.

Verse 18. *And the east side ye shall measure from Hauran*—The city Auran, and the district Auranitis, the north-east limit of the Holy Land. Damascus lay more northerly than Hauran, but the country called Auranitis might reach near it. Gilead is well known to have been a long tract of land, which was extended to the country of Sihon king of the Amorites. *From the land of Israel by Jordan*—From the northern limits of the land of Israel near Cæsarea Philippi, or Dan, where the river Jordan takes its rise. *Unto the east sea*—That is, the Dead sea, or the lake of Sodom: see verse 8.

Verse 19. *And the south side southward*—The southern frontier shall be from En-gedi, called *Hazazon-tamar*, 2 Chron. xx. 2, to the waters of *Meribah*, or *strife*, in *Kadesh*, in the south limit of Judah, and from thence *to the river of Egypt*, namely, Besor, which runs into the sea not far from Gaza.

Verse 20. *The west side shall be the great sea from the border*—That is, from the southern border, mentioned in the foregoing verse. *Till a man come*

A. M. 3430. 21 So shall ye divide this land
B. C. 574. unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you which shall beget children among you : * and

* Eph. iii. 6; Rev. vii. 9, 10.

over against Hamath—Or rather, till a man come to Hamath, the northern point toward the west frontier.

Verse 22. *Ye shall divide it by lot for an inheritance unto you*—See the note on verse 14. *And to the strangers that sojourn among you*—Foreigners never before had the privilege of purchasing or possessing any inheritance among the Jews; so this

they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God.

* Rom. x. 12; Gal. iii. 28; Col. iii. 11.

mystically denotes the incorporating the Gentiles into the same church with the Jews, making them fellow-heirs, and of the same body with them by the gospel, Eph. iii. 6. *They shall have inheritance with you among the tribes, &c.*—In whatsoever tribe they sojourn, as it is expressed in the next verse.

CHAPTER XLVIII.

In this chapter we have the division of the country, the boundaries of which were described in the preceding chapter. Here is, (1.) The portion of seven tribes, 1-7. (2.) The allotment of land for the sanctuary, priests, and Levites, 8-14. (3.) For the city and prince, 15-22. (4.) For the other five tribes, 23-29. (5.) A plan of the city, its gates and new name, 30-35.

A. M. 3430. NOW these are the names of the
B. C. 574. tribes : * From the north end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath; (for these are his sides east and west;) ¹ a portion for Dan.

2 And by the border of Dan, from the east side unto the west side, a portion for Asher.

3 And by the border of Asher, from the east side even unto the west side, a portion for Naphtali.

4 And by the border of Naphtali, from the

* Chap. xlvii. 15.

NOTES ON CHAPTER XLVIII.

Verses 1, 2. *These are the names of the tribes: from the north end, &c.*—As the description of the boundaries of the land began on the north, so the portion of that tribe to which the most northern lot fell is first named, which is Dan. *For these are his sides east and west*—These are the boundaries belonging to that tribe, from the east point, near mount Libanus and Gilead, to the west point, bounded by the Mediterranean sea. *And by the border of Dan a portion for Asher*—All along from the south side of Dan, measuring from east to west, shall the share of Asher be.

Verse 7. *And by the border of Reuben, &c., a portion for Judah*—From the 1st verse to the 7th, the situation of seven of the twelve tribes is described, which were placed on the north side of the holy portion, the length of Judea, from north to

east side unto the west side, a portion for Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a portion for Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a portion for Reuben.

7 And by the border of Reuben, from the east side unto the west side, a portion for Judah.

¹ Heb. one portion.

south, being divided into twelve equal parts, (see chap. xlvii. 14,) besides the allotment for the holy portion and for the prince, and the city and temple being placed where they formerly stood. Hence it was necessary that there should be seven shares on the north side of that allotment, and but five on the south side; Jerusalem not standing in the middle of the Holy Land, but more toward the south, as will appear to any one that consults an accurate map of Judea. Many learned men are of opinion, that this particular description of the several portions allotted to the tribes, relates to the settlement of the Jews in their own country, after their conversion to Christianity. Certainly several passages in the prophets bear this aspect: see particularly chap. xxxvi. and xxxvii. of this prophecy. "But without laying too great a stress upon this opinion, we may reasonably suppose that some mystical sense is contained

A. M. 3430. 8 ¶ And by the border of Judah, B. C. 574. from the east side unto the west side, shall be ^b the offering which ye shall offer of five and twenty thousand *reeds* in breadth, and in length as one of the *other* parts, from the east side unto the west side: and the sanctuary shall be in the midst of it.

9 The oblation that ye shall offer unto the LORD shall be of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests, shall be *this* holy oblation; toward the north five and twenty thousand in length, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length; and the sanctuary of the LORD shall be in the midst thereof.

^b Chapter xlv. 1-6. — ^c Chap. xlv. 15. — ² Or, *The sanctified portion shall be for the priests.*

under this description. By the twelve tribes the pure Christian Church is sometimes signified in the New Testament: see Luke xxi. 3; Rev. vii. 4, in which latter book *twelve* is a hieroglyphical number, denoting the true church, built upon the doctrine of the twelve apostles: see Rev. xii. 1, and xxi. 14. By the same analogy, the number of a *hundred and forty and four thousand*, (Rev. vii. 4, and xiv. 1,) signifies the church of true Christians, who continue steadfast in the apostolical doctrine, *twelve* being the square root out of which that number arises; so this division of the land among the twelve tribes may imply, that all true Christians shall be equally sharers in the privileges of the gospel."

Verse 8. *By the border of Judah, &c., shall be the offering, &c.*—Next to the border of Judah, which runs in length from east to west, shall be the offering ye shall set apart for the service of God, chap. xlv. 1. The word *reeds*, it must be observed, is not in the original text, either here or in that place, and, as we have there noticed, many learned men think it more probable, that the measure of cubits is intended in both passages: see the note there. *And in the length as in one of the other parts*—Given to the adjoining tribes. *From the east side unto the west side*—Which was likewise twenty-five thousand reeds, or cubits, according to the dimensions of the holy portion, set down chap. xlv. 1-6, for the oblation was to be four-square, consisting of twenty-five thousand, multiplied by twenty-five thousand.

Verses 9, 10. *The oblation ye shall offer unto the Lord*—For his sanctuary and priests: see chap. xlv. 1: *shall be five and twenty thousand in length*—See note on chap. xlv. 3, 4. *Toward the north five and twenty thousand in length*—The dimensions from east to west are called by the name of *breadth* here, but of *length*, verse 8, and so they truly are, as may

11 ° *It shall be* for the priests that are sanctified of the sons of Zadok; which have kept my ³ charge, which went not astray when the children of Israel went astray, ^d as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thousand, and the breadth ten thousand.

14 ° And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the LORD.

15 ¶ ^e And the five thousand that are left in the breadth over against the five and twenty

³ Or, *ward, or, ordinance.* — ^d Chap. xlv. 10. — ^e Exod. xxii. 29; Lev. xxvii. 10, 28, 33. — ^f Chap. xxxv. 6.

appear from the description given of the whole in the notes on the xlvth chapter. But Houbigant reads this verse more intelligibly, as follows: "Toward the north the length shall be twenty-five thousand cubits; likewise toward the south the length shall be twenty-five thousand cubits; and the breadth toward the east shall be ten thousand cubits; and toward the west ten thousand cubits," &c.

Verses 11, 12. *It shall be for the priests of the sons of Zadok*—See note on chap. xlv. 10, 15. *Which went not astray as the Levites*—Or, as the other Levites went astray. "The word *Levites* is here used in its greatest latitude, and comprehends the priests, as well as those who were properly called Levites. Many of these had defiled themselves with idolatry, for which crime they were to be degraded from the honours due to those priests who had continued faithful in their office."—Lowth. *This oblation shall be unto them a thing most holy*—As all things dedicated to God were. *By the border of the Levites*—It shall lie next to the portion of the Levites which lay southward between the priests' and the city's portion.

Verses 13, 14. *Over against the border of the priests*—It might be better translated, *just by*, or *beside the border of the priests*. The words import, that the border of the Levites should run parallel to that of the priests. And in the same sense the words should be translated in the 15th, 18th, and 21st verses of this chapter. *And they shall not sell it, neither exchange—Or, transfer, &c.* As it was God's portion, they were not to sell, or part with it, upon any pretence of advantage, or of greater convenience. This portion of land is called the *first-fruits*, as it is styled an oblation, verses 8, 12, to denote that the whole land was God's property.

Verses 15-17. *And the five thousand that are left in the breadth over against* [or *beside*, see verse 13]

A. M. 3430. thousand, shall be ^ε a profane place
B. C. 574. for the city, for dwelling, and for
suburbs; and the city shall be in the midst
thereof.

16 And these shall be the measures thereof; the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length over against the oblation of the holy portion shall be ten thousand eastward, and ten thousand westward: and it shall be over against the oblation of the holy portion; and the increase thereof shall be for food unto them that serve the city.

^ε Chap. xlii. 20.—^h Chap. xlv. 6.

the five and twenty thousand—This five thousand, added to the twenty-five thousand in length, and two ten thousands in breadth, mentioned verse 10, makes up a square of twenty-five thousand every way: see verse 20. Shall be a profane place for the city, &c.—It is called a profane place comparatively, because it was not so holy as the temple and the sanctuary. And the city shall be in the midst thereof—A square piece of ground, of four thousand five hundred cubits on every side, shall be taken out of the middle of the twenty-five thousand cubits in length, for the area of the city. The north side four thousand five hundred, &c.—It shall be an equilateral square, every side being exactly of the same measure, consisting in all of eighteen thousand measures, as is expressed verse 35. According to Josephus, *Bell. Jud.*, v. 43, Jerusalem was thirty-three stadia in circuit, which the square here described does not greatly exceed. And the suburbs shall be toward the north two hundred and fifty—The city and suburbs together making a square of five thousand.

Verses 18–20. And the residue in length over against [or beside] the oblation of the holy portion shall be ten thousand eastward and ten thousand westward—These two dimensions, of ten thousand in length both eastward and westward, remain on each side of the area, which is five thousand cubits square, and set apart for the site of the city. It shall be over against [or beside] the oblation of the holy portion—It shall join to the Levites' portion, both on the east and west side; and it shall lie parallel with the two portions belonging to the priests and Levites. And the increase thereof shall be for food unto them that serve the city—Perform burdensome

19 ^h And they that serve the city shall serve it out of all the tribes of Israel. A. M. 3430. B. C. 574.

20 All the oblations shall be five and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

21 ⁱ And the residue shall be for the prince, on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, and westward over against the five and twenty thousand toward the west border, over against the portions for the prince: and it shall be the holy oblation; ^k and the sanctuary of the house shall be in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, being in the midst of that which is the prince's, between the border of Judah and the border of Benjamin shall be for the prince.

ⁱ Chap. xlv. 7.—^k Verses 8, 10.

offices of public utility, whether of a higher or lower kind. They that serve the city shall serve it out of all the tribes—This service being a burden, it was fit that all the tribes should bear their part in it. All the oblation shall be five and twenty thousand, &c.—That is, twenty-five thousand in length, multiplied by twenty-five thousand in breadth. Ye shall offer the oblation four-square—So the heavenly Jerusalem is described, *Rev. xxi. 16*, as lying four-square, a square figure being the emblem of perpetuity, strength, and solidity. With the possession of the city—Or the land assigned for the site of the city; which was a square of five thousand cubits, and being added to the portion of the priests and Levites, made their twice ten thousand to be twenty-five thousand in breadth.

Verse 21. The residue shall be for the prince on the one side and on the other, &c.—The prince's part shall be extended, both on the east and west side of the several allotments belonging to the priests, the Levites, and the city. Over against the five and twenty thousand, &c.—The particle *אל פני*, translated over against, is rendered before, in the parallel text, chap. xlv. 7, and thus interpreted makes the sense clearer, the words then importing, that the prince's portion was to run along eastward and westward, like a frontier before the holy portions; and to extend eastward to Jordan, or the Dead sea, and westward to the great sea, retaining its breadth of twenty-five thousand cubits from north to south.

Verse 22. Moreover from, or rather, beyond, the possession of the Levites, and beyond the possession of the city—That is, the possessions belonging to the priests and Levites, and the city, were to be

A. M. 3430. 23 ¶ As for the rest of the tribes, from the east side unto the west side, Benjamin shall have a ⁴ portion.

24 And by the border of Benjamin, from the east side unto the west side, Simeon shall have a portion.

25 And by the border of Simeon, from the east side unto the west side, Issachar a portion.

26 And by the border of Issachar, from the east side unto the west side, Zebulun a portion.

27 And by the border of Zebulun, from the east side unto the west side, Gad a portion.

28 And by the border of Gad, at the south side southward, the border shall be even from Tamar unto ¹ the waters of ⁵ strife in Kadesh, and to the river toward the great sea.

29 ^m This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord God.

⁴ Hebrew, one portion.—¹ Chapter xlvii. 19.—⁵ Hebrew, Meriba-Kadesh.—^m Chapter xlvii. 14, 21, 22.—ⁿ Revelation xxi. 12.

bounded on the east and west side with the prince's portion; so those were to lie in the middle, and this beyond them. *Between the border of Judah and the border of Benjamin shall be for the prince*—The border of Judah was to extend from east to west, next to the holy portion, on the north side, (see verses 1-8,) and the border of Benjamin from east to west, next the allotment set apart for the city, on the south side; see verses 23-28. The several portions allotted for the priests, the Levites, and the city, were to extend only to the length of twenty-five thousand cubits from east to west; so that wherever ground ran in a parallel line eastward and westward beyond that boundary, even to the land's end, was to belong to the prince. And, supposing the whole country to be sixty miles in breadth, and the holy portion about seven miles square, there will remain above twenty-six miles, both on the east and west side, for the prince's share.

Verses 23-28. *As for the rest of the tribes, &c.*—The portion assigned for Judah being situate next to the holy portion on the north side, that assigned to Benjamin lay next to the ground allotted to the city on the south side. All these allotments ran from east to west in length, and from north to south in breadth. In the 24th and the next three verses, the four remaining tribes have their allotments assigned them, lying on the south side of the holy portion.

Verse 31. *And the gates of the city shall be after the names of the tribes of Israel*—It had twelve gates in all, three on each side, which was very proper, since it lay four-square; and these twelve gates

30 ¶ And these are the goings out of the city on the north side, four thousand and five hundred measures.

31 ^a And the gates of the city shall be after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, with their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was round about eighteen thousand measures: ^o and the name of the city from that day shall be, ⁶ The ^p LORD is there.*

^o Jeremiah xxxiii. 16.—⁶ Heb. *Jehovah-shemmah*, Exodus xvii. 15; Judges vi. 24.—^p Jer. iii. 17; Joel iii. 21; Zech. ii. 10; Rev. xxi. 3; xxii. 3.

were inscribed to the twelve tribes. Because the city was to be served out of all the tribes of Israel, verse 19, it was fit that each tribe should have its gate; and Levi being here taken in to keep to the number twelve, Ephraim and Manasseh are made one in Joseph. Conformable to this, in St. John's vision, Rev. xxi. 12, 13, the New Jerusalem (for so the holy city is called there, though not here) has twelve gates, three on a side, and on them are written *the names of the twelve tribes of the children of Israel*. Observe, reader, into the church of Christ, whether militant or triumphant, there is a free access by faith for all that come, of every tribe, from every quarter. Christ has opened the kingdom of heaven for all believers. Whoever will may come, and take of the water of life, and of the tree of life, freely.

Verse 35. *The name of the city from that day shall be, The Lord is there*—It is very frequently said in Scripture, that a person or thing should be called by a certain name, when it was to be invested with qualities which might entitle it to that denomination. Thus Isaiah, foretelling the coming of the Messiah, says, *His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace*, because he was to possess the qualities which should serve as a foundation for all those titles. In like manner, 2 Sam. xii. 25, it is said, that Solomon should be called *Jedidiah*, or, the *Beloved of the Lord*; and, Isa. i. 26, and lxii. 4, 12, that Jerusalem should be called *The City of Righteousness, The Faithful City, Hephzibah, or the Lord's Delight, Sought Out, A City not forsaken*. Not that it was to quit its ancient

name, and assume all these; but it was to be crowned with the favours of heaven in such a manner as to draw upon itself all these honourable titles. Here the prophetic declaration, that *the name of the city* should be **THE LORD IS THERE**, might be intended to signify, 1st, That the captives, after their return, should have manifest tokens of God's presence with them, and of his residence among them, both in his ordinances and in his providences; so that they should have no occasion to ask, as their fathers did, *Is the Lord among us or not?* for they should see and acknowledge that he was among them of a truth. And then, though their troubles should be many and threatening, they would be like the bush which burned, but was not consumed, because *the Lord was there*. More especially it was meant to signify, 2d, That the gospel church should have the presence of God in it; though not in the Shechinah, or cloud of glory, as of old, yet in a token no less sure, namely, that of the Holy Spirit in his gifts and graces. Where the gospel is faithfully preached, gospel ordinances duly administered, and God worshipped in the name of Jesus Christ only, it may be truly said, *The Lord is there*; for, *faithful is he that hath promised*, and will fulfil his word, *Lo, I am with you always, even unto the end of the world*. The

Lord is in his church, to rule and govern it, to protect and defend it, and graciously to own, accept, and bless his sincere worshippers, and to show himself *nigh unto them in all that they call upon him for*. This should engage us to keep close to the communion of saints, and not to forsake the assembling of ourselves together; for where two or three are met in the name of Jesus, he is there. Nay, the Lord is present with and in every true and genuine Christian: God dwells in him, and he in God. It may be truly said of every one who has a living principle of grace in his soul, *The Lord is there*. And, as this is the chief privilege, glory, and happiness of the church militant, that the Lord is present with and in her; so, 3d, It is the principal blessing of the church triumphant. That *the pure in heart shall there see God; shall see his face, and his name shall be on their foreheads*; that *God himself, who sits on the throne, shall be with them, and dwell among them*, (Rev. vii. 2, 25, and xxi. 3,) is the crowning blessing of the heavenly city, and the consummation of the felicity of all its inhabitants. For in his presence is fulness of joy, and at his *right hand are pleasures for evermore*. Let us therefore give all diligence to secure to ourselves a place in that city, that we may *be for ever with the Lord*.

THE BOOK

OF THE

PROPHET DANIEL.

ARGUMENT.

DANIEL, the author of this book, was of the tribe of Judah, and probably of royal descent. Josephus says he was of the family of Zedekiah, who was the last king of Judah, before the destruction of the city and temple of Jerusalem. He was carried away captive to Babylon when he was very young, probably not more than eighteen years of age, namely, in the fourth year of the reign of Jehoiakim king of Judah, in the year of the world 3398, before Christ 606. Being possessed of extraordinary endowments, both of body and mind, he was soon noticed and much renowned in Babylon; and on account of his extraordinary wisdom and virtue, and that supernatural illumination God vouchsafed him, which was manifested in his interpreting of dreams, and predicting future events, he was advanced to great authority under Nebuchadnezzar, which he appears to have possessed during all the subsequent period of the Chaldean monarchy. He also held an exalted station, and filled offices of great trust and power, under Darius the Mede, and Cyrus the Persian. His great wisdom and extraordinary piety are celebrated by his fellow-captive Ezekiel, with whom he was cotemporary. For that prophet, when upbraiding the king of Tyre with his self-conceit and pride, asks, Art thou wiser than Daniel? And he mentions Daniel with Noah and Job, as persons who had greater power with God in prayer than any others of the human race: see Ezekiel xxviii. 3, and xiv. 14. Daniel, though probably younger than Ezekiel, yet appears to have begun to prophesy before him. It is likely he first resided in the court at Babylon, and afterward in those of Media and Persia.

Some of the later Jews have shown an inclination to exclude Daniel from the number of the prophets; and their rabbis have accordingly placed his book among the Hagiographa, or holy writings, and not among the books of the prophets. But their dislike to him has evidently proceeded only from hence, that his predictions are so clear and so express, respecting the time of the Messiah's appearance, the character he should bear, the offices he should sustain, and the violent death he should suffer; and afford such evidence of the truth of Christianity, that they had no other way to avoid conviction than to deny the divine authority of the book from whence that evidence is drawn. But herein they contradict the sense of the more ancient Jews, and particularly of Josephus, who calls him one of the greatest of the prophets, and says that "he not only foretold future things, which was common to him with other prophets, but also fixed a time for their coming to pass."—*Antiq.*, lib. x. cap. 12. Our Saviour's authority is decisive in this matter, expressly calling Daniel a prophet, Matt. xxiv. 15; in doing which he likewise declared the sense of the Jews of that time; for, as he spoke the words in the hearing of the Jewish doctors, they certainly would have objected to Daniel's authority, if they had not believed and allowed his divine inspiration. And if we consider the important subject of some of his prophecies, especially those respecting the Messiah, and the large extent of others of them, predicting the four great monarchies that should arise in succession, and even giving a prophetic history of the church and of the world to nearly the end of time, he may justly be reckoned among the greatest of prophets. As Daniel and St. John had both of them the honour and happiness of being persons greatly beloved of God, (compare Dan. x. 11 with John xiii. 23.) so the latter, in his Revelation, doth little more (as Mr. Mede has observed) than distinctly unfold those events which the former foretels in general terms.

This book is written partly in the Hebrew, and partly in Chaldee; for which singular circumstance we may fairly account, without any imputation on the credit of the book, or the judgment of the author. He had been early taught the language of the Chaldeans, and from his long residence in the country, may be presumed to have been well acquainted with it. And many of the Jews also, during the time of the captivity, doubtless attained a considerable knowledge of that language; and especially those Jews would make it their business to learn it who did not incline to return with

their brethren into Judea, but remained in Babylon. And his prophecies were undoubtedly designed for the benefit of all these Jews, and also of the Chaldeans themselves, whose annals might receive confirmation from his work, and be alleged as vouchers of its authenticity. "Now what could be more natural," says Mr. Wintle, "than that an author, thus circumstanced, should contrive his work in a manner" which he judged would be "the most extensively useful; and with this view should compose a part of it in the language of the country wherein he dwelt, and the other part in the original language of the church of God?"

We learn from St. Jerome, that the famous Porphyry, who flourished in the latter end of the third century after Christ, and wrote fifteen books against the Christian religion, endeavoured in one of them to depreciate the prophecies of Daniel, affirming that the book in which they are contained was not composed by Daniel, whose name it bears, but by somebody who lived in Judea about the time of Antiochus Epiphanes; because all the prophecies which respected events to that time contained true history, but all beyond that were manifestly false. This work of Porphyry is wholly lost, excepting a few fragments and quotations that are preserved in St. Jerome and others of the fathers. But it was completely refuted by Eusebius, Appolinarius, and Methodius, in the answers they gave to it. And, as St. Jerome rightly observes, such a method of opposing the prophecies is the strongest testimony of their truth. For it shows they were fulfilled with such exactness, that to infidels the prophet seemed not to have foretold things future, but to have related things past. That Daniel's prophecies were not written after the times of Antiochus Epiphanes, appears clearly from hence, that they were translated into Greek a hundred years before his times; and that the translation was in the hands of the Egyptians, who were neither friendly to the Jews nor their religion. Nay, the prophecies of Daniel, foretelling the great successes of Alexander, chap. viii. 5, and xi. 3, were shown to Alexander himself by the Jews, who thereupon obtained several privileges from him, as Josephus informs us, *Antiq.*, lib. ii. cap. 8. "Indeed it may be proved, it hath been proved, to a demonstration," says Bishop Newton, "as much as any thing of this nature can be proved to a demonstration, by all the characters and testimonies, both internal and external, that the prophecies of Daniel were written at the time that the Scripture says they were written." Add to this, that this book of Daniel was one of the Jewish canon, and continually read in their synagogues; and indeed if it had not been in their canon, and received by them as one of their sacred books, it is impossible Josephus could have made so solemn an appeal to its authenticity as he has done. They who wish for further proof of the genuineness and divine inspiration of Daniel's prophecies, may receive full satisfaction in Bishop Chandler's *Vindication of his Defence of Christianity*, in which he has very largely and learnedly confuted every objection to them, and established upon the firmest foundation their truth and divine authority.

The book of Daniel, says Mr. Locke, is divided into two parts; the former, containing the first six chapters, is historical, the latter is prophetic. His style, unlike that of the succeeding prophets, is plain and narrative; on which account, says Bishop Lowth, he is not to be numbered among the poetical writers of Scripture. Among the old prophets he is most distinct in order of time, and easiest to be understood; and therefore in those things which relate to the last times, he is a key to the rest. All his prophecies refer to each other, as if they were several parts or members of the same body. The first is the easiest to be understood; and every successive prophecy adds something new to that which precedes. He writes in Hebrew, where what he delivers is a bare narrative; but he relates in Chaldee the conversations which he had in this language with the wise men and the kings; and in the same language he reports Nebuchadnezzar's edict, published by him after Daniel had interpreted his dream concerning the great golden image. This shows the great accuracy of our prophet, who relates the very words of those persons whom he introduces as speaking.

It is believed that Daniel died in Chaldea, and that he did not take the advantage of the permission granted by Cyrus to the Jews, of returning to their country: the great employments which he had possessed in the Persian empire probably detained him there. St. Epiphanius says he died at Babylon, and herein he is followed by the generality of historians. See Calmet's *Preface*, Bishop Chandler's *Vindication*, and Bishop Lowth's *twentieth Prelection*.

CHAPTER I.

In this chapter we learn, (1.) That Daniel, and some other descendants of David, were carried captive to Babylon in the third year of Jehoiakim; and that he and some other young men were chosen by Nebuchadnezzar's orders to be educated in the learning of the Chaldeans, and that victuals were appointed them from Nebuchadnezzar's table, 1-7. (2.) That Daniel and his three companions, Shadrach, Meshach, and Abed-nego, piously refused the royal dainties, and determined to live on pulse and water, which the steward, to whose care they were committed, allowed them to do, 8-16. (3.) The wonderful improvement which they made above all their fellows in knowledge and wisdom, 17-21.

A. M. 3398. B. C. 606. **I**N the third year of the reign of Jehoiakim king of Judah ^acame Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And the LORD gave Jehoiakim king of Judah into his hand, with ^bpart of the vessels of the house of God: which he carried ^cinto the land of Shinar to the house of his god; ^dand he brought the vessels into the treasure-house of his god.

3 ¶ And the king spake unto Ashpenaz the

master of his eunuchs, that he should ^{A. M. 3398 B. C. 606.} bring ¹certain of the children of Israel,

and of the king's seed, and of the princes;

4 Children ^ein whom *was* no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and ^fwhom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them a daily pro-

^a 2 Kings xxiv. 1; 2 Chron. xxxvi. 6.—^b 2 Kings xxiv. 13; Jer. xxvii. 19, 20.—^c Gen. x. 10; xi. 2; Isa. xi. 11; Zech. v. 11.

^d 2 Chron. xxxvi. 7.—¹ Foretold 2 Kings xx. 17, 18; Isaiah xxxvi. 7.—^e Lev. xxiv. 19, 20.—^f Acts vii. 22.

NOTES ON CHAPTER I.

Verses 1, 2. *In the third year of the reign of Jehoiakim came Nebuchadnezzar, &c.*—See notes on 2 Kings xxiv. 1-4. *And the Lord gave Jehoiakim into his hand*—He took Jehoiakim prisoner, and put him in chains, with a design to carry him to Babylon; but he having humbled himself, and submitted to become tributary, he was restored to his kingdom. "At this time," says Lowth, "Jehoiakim having become tributary to the king of Babylon, consequently the seventy years of the Jewish captivity and vassalage to Babylon began." *With part of the vessels of the house of God*—Some of the vessels were still left, which Nebuchadnezzar seized when he carried Jehoniah captive: see the margin; *which he carried into the land of Shinar*—That is, he carried the vessels, and not, as some would understand it, the captives also; for Jehoiakim only is mentioned, who died, as we have seen, in the land of Judah. *Shinar* was the original name of the country about Babylon, (Gen. xi. 2,) and it was still sometimes called by this name by some of the prophets: see the margin. *And he brought the vessels into the treasure-house of his god*—Of his idol *Bel*, (see note on Jer. i. 2,) from whence they were taken by Cyrus, and delivered to Zerubbabel, Ezra i. 7, 8. To this agrees the testimony of Berosus, who tells us that Nebuchadnezzar adorned the temple of Bel with the spoils of war which he had taken in that expedition: see Joseph. *Antiq.*, lib. x. cap. 11.

Verses 3, 4. *And the king spake unto Ashpenaz, master of the eunuchs*—One of the chief officers of his palace; the officers that attended about the persons of the eastern kings being commonly eunuchs, (a custom still practised in the Ottoman court,) such being employed as guardians over the women which the kings kept for their pleasure. *That he should bring certain of the children of Israel, and, or rather, even, of the king's seed*—The conjunction copulative being often used by way of explication. And thus Isaiah's prophecy was punctually fulfilled, chap. xxxix. 7. *Children in whom was no blemish*—He was directed to make choice of such as were comely, and had no defect or deformity of body, to which the Hebrew word כַּחֲסִים, here used, is chiefly applied, answerable to the Greek *καλῶς*. But by the

subsequent characters in the verse, it should seem that the young men were to be as complete in every respect as was possible, perfect in their mental as well as corporal powers. The greatest care seems to have been required as to the accomplishments of their minds, and on this account three several expressions are made use of, the particular force of each of which it may not be easy to ascertain. "Perhaps," says Mr. Wintle, "the first relates to the best and most excellent natural abilities; the second, to the acquisition of the greatest improvements from cultivation; and the third, to the communication of their perceptions in the happiest manner to others." He translates the clause as follows: *Ready of understanding in all wisdom, and of skill in science, and expert in prudence*. Or, more generally, the expressions may only signify that they were to be such as had been instructed, and had made proficiency, in every thing that was taught in the land of Judea. *And such as had ability in them to stand in the king's palace*—Not only being of a strong constitution to endure the fatigue of long waitings, in or near the royal presence, during which they were not permitted to sit down; "but qualified for every business in which they might be employed, and to do credit to the situation in which they were to stand." *And whom they might teach the learning and tongue of the Chaldeans*—As Moses was learned in all the wisdom of the Egyptians, so we are not to wonder that Daniel was taught the learning of the Chaldeans; and that he so far excelled in it, as to be placed at the head of the magi: see chap. iv. 9. It must be observed that the word לְרִים, rendered *children* in the beginning of this verse, does not signify persons in a state of childhood, but refers to those of more advanced years. The expression is applied to Rehoboam's counsellors, 1 Kings xii. 8, who cannot be thought to have been mere children. Nor can we suppose Daniel and his companions to have been less than eighteen or twenty years of age at this time, as may be concluded from Daniel's being put into considerable posts in the government soon after.

Verse 5. *The king appointed them a daily provision of the king's meat*—Such as he had at his own table; wherein his humanity and bounty appeared

A. M. 3398. vision of the king's meat, and of ² the wine which he drank: so nourishing them three years, that at the end thereof they might ³ stand before the king.

6 Now, among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 ¹ Unto whom the prince of the eunuchs gave names: ² for he gave unto Daniel the name of Belteshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

² Heb. *the wine of his drink*.—³ Ver. 19; Gen. xli. 46; 1 Kings x. 8.—¹ Gen. xli. 45; 2 Kings xxiv. 17.—² Chap. iv. 8; v. 12.

toward them the more conspicuous, they being captives. *So nourishing them, &c.*—The Vulgate renders it, *Ut enutriti, &c.*; that, being nourished three years, they might afterward stand in the presence of the king. It seems from what is here said, that the Chaldeans entertained a notion that a diet of the best sort contributed both to the beauty of the body and the improvement of the mind.

Verses 6, 7. *Among these were Daniel, Hananiah, &c.*—All their names had some affinity with the name of *Jehovah*, the God whom they worshipped. *Daniel* signifies, *God is my judge, or the judgment of God*; *Hananiah*, *God has been gracious to me, or, one favoured of Jehovah*; *Mishael*, *the powerful one of God*; *Azariah*, *the help of Jehovah, or, Jehovah is my succour*. In like manner, the prince of the eunuchs, in changing their names, as a mark of dominion and authority over them, gave them such as had an affinity with the names of the gods of the Chaldees; *Belteshazzar*, the name given to Daniel, being derived from *Bel*, or *Baal*, the chief idol of Babylon, and signifying the treasurer of *Baal*, or, the depositary of the secrets, or treasure, of *Baal*. *Shadrach*, according to some, means the inspiration of the sun; being derived from *shada*, to pour out, and *rach*, a king, a name given to the sun by the Babylonians. *Meshach*, derived from a Babylonian deity called *Shach*, or from a goddess called *Sheshach*, is thought to signify, *He who belongs to Shach, or Sheshach*. *Abed-nego* imports the servant of the shining light, or, as Calmet thinks, of the sun, or the morning star, unless the word should be written *Abed-nebo*, referring to the idol so called, which gave name to several distinguished personages among the Babylonians: see Isa. xli. 2. It is certain from Herodotus, lib. i., that the Chaldeans worshipped Jupiter Belus, Venus, and other idols, or the same under other names; and from these it is probable that the names were given, according to Chaldee usage, to these young men.

Verse 8. *But Daniel purposed that he would not defile himself*—The defilement here alluded to might arise either from the food being such as was prohibited in the law of Moses, or else what was offered to the idols of the Chaldeans, or entreated to be blessed

8 ¶ But Daniel purposed in his heart ¹ that he would not defile himself ² with the portion of the king's meat, nor with the wine which he drank: therefore, he requested of the prince of the eunuchs that he might not defile himself.

9 Now ¹ God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces ³ worse liking than

¹ Deut. xxxii. 38; Ezek. iv. 13; Hos. ix. 3; Acts xv. 20.—² Gen. xxxix. 21; Psal. cvi. 46; Prov. xvi. 7.—³ Heb. *sadder*.

in their names: see 1 Cor. viii. 10, 20. *With the portion of the king's meat*—It was the custom of most nations, before their meals, to make an oblation of some part of what they ate and drank to their gods, as a thankful acknowledgment that everything which they enjoyed was their gift; so that every entertainment had something in it of the nature of a sacrifice. This practice, generally prevailing, might make Daniel and his friends look upon the provisions coming from the king's table as no better than meats offered to idols; and therefore to be accounted unclean, or polluted: see the margin. *Nor with the wine which he drank*—Though wine was not prohibited in the Levitical law, yet Daniel might wish to abstain from it, chiefly from motives of temperance; or because it came from an entertainment wherein a libation was made of it to idols, he might think himself obliged to abstain from motives of conscience: see Wintle and Lowth.

Verse 9. *Now God had brought Daniel into favour and tender love, &c.*—Hebrew, *רחמי*, *compassionate regard*, or, *bowels of compassion*, which is also the sense of the same word, chap. ii. 18. It is a very strong expression, and denotes a kind of parental compassion, like that of St. Paul in his epistle to Philemon, verse 12, *Receive him that is mine own bowels*. We see a like instance of God's care over Joseph, (Gen. xxxix. 21,) when he was a poor captive, a prisoner, and destitute of all friends to support or comfort him: see Psal. cvi. 46, where, as here, the favour of men toward God's people is attributed to his overruling and gracious providence over them. And, considering what important consequences frequently follow upon it, we may, with great reason, acknowledge the hand of God in it, whenever it takes place.

Verse 10. *The prince of the eunuchs said, I fear my lord the king*—He objects that he should incur the king's displeasure, and bring his life into danger, if he complied with Daniel's request; the king having appointed what sort of meat and drink Daniel and his young friends should use, and having given no one authority to change it for any other, especially for a kind less calculated to preserve their health, and increase the strength and vigour of their constitutions.

A. M. 3398. the children which *are* of your ⁴ sort ?
B. C. 606. then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ⁵ Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishaël, and Azariah,

12 Prove thy servants, I beseech thee, ten days ; and let them give us ⁶ pulse ⁷ to eat, and water to drink.

13 Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat : and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

⁴ Or, term, or, continuance. — ⁵ Or, the steward. — ⁶ Heb. of pulse. ⁷ Heb. that we may eat, &c. — ^m 1 Kings iii. 12 ; James i. 5, 17.

tions, and beauty of their appearance. *For why should he see your faces worse liking*—Hebrew, וְיֵרָא, οὐκ ὡς πρόσωπα, as the LXX. render it, *more sad and dejected, or meager and lean ; than the children which are of your sort*—Or, *which are of your age*, as the Hebrew word גִּיל signifies in the Arabic, and as the LXX. understand it. Probably, however, the word may include the condition also.

Verses 11, 12. *Then said Daniel, Prove thy servants, I beseech thee*—To satisfy him that there would be no danger of any ill consequence, Daniel desires the matter might be put to a trial *for ten days ; and let them give us pulse to eat*—The word הוֹרִיעַ, here used, seems to signify fruits or vegetables ; or rather, according to the Greek interpreter, seeds in general. At the 16th verse the word is זֵרַעִים, *seeds*, and some MSS. read it so in this verse. The sense is doubtless the same in both places, and perhaps may be well enough expressed by that kind of nourishing seed called pulse. The LXX. render it, ἀπο τῶν σπερμάτων, *of seeds*. “Pliny, in his *Natural History*, p. 380, mentions a kind of pulse, that is said to affect the temper of those that feed upon it, and to produce equanimity and gentleness. Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse. Of some of these was the *parched corn*, mentioned in Scripture, and the chief food of the labourers and poorer sort of people ; and perhaps something of this kind of preparation might have been the choice of Daniel.”—Wintle.

Verse 15. *At the end of ten days their countenances appeared fairer, &c.*—The poor pulse, seeds, and roots, nourished and strengthened Daniel and his companions more than the rich food which the others ate from the king's table nourished them. Although this might, in part, be the natural effect of their temperance, yet it must chiefly be ascribed to the special blessing of God, which will make a little go a great way, and a dinner of herbs more nutritive and strengthening than a stalled ox.

15 And at the end of ten days their A. M. 3398.
countenances appeared fairer and B. C. 606.
fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat, and the wine that they should drink ; and gave them pulse.

17 ¶ As for these four children, ^m God gave them ⁿ knowledge and skill in all learning and wisdom : and ^o Daniel had ^o understanding in all visions and dreams.

18 Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them : and

ⁿ Acts vii. 22. — ^o Or, he made Daniel understand. — ^o Num. xii. 6 ; 2 Chron. xxvi. 5 ; Chap. v. 11, 12, 14 ; x. 1.

Verse 17. *As for these four children*—The Hebrew is literally, *As to these children*, or young men, *each of them four : to them God gave knowledge and skill in all learning and wisdom*—That is, in all sorts of learning and knowledge. They became particularly skilful in those parts of the Chaldean learning which were really useful, and which might recommend them to the favour of the kings both of Babylon and Persia, and qualify them for places of trust under them ; as Moses's education in the Egyptian learning fitted him to be a ruler of God's people. *And Daniel had understanding in all visions and dreams*—Daniel excelled the others in the gift of prophecy, and in his extraordinary skill in interpreting all sorts of visions and dreams, namely, such as were sent of God, and foreshowed future events, under the cover of certain images and representations, which required an interpretation in order to the understanding of their true signification. But we must not suppose that Daniel attained this skill by any study or rules of art. It was God's supernatural gift unto him, as was the same kind of knowledge which Joseph possessed and manifested when he interpreted the dreams of Pharaoh, and those of the chief butler and baker.

Verses 18–20. *Now at the end of the days that the king had said he should bring them in*—At the end of three years, see verse 5, *the prince of the eunuchs brought them in*—According to the king's command. *And the king communed with them*—To try their proficiency. This shows the king's ability and judgment, without which he could not have discerned their fitness for his service, and their excellence above others. He examined all candidates that applied, and preferred those that outstripped the rest. *Therefore stood they before the king*—They were in continual attendance in the king's court. The same expression is used of Elijah and Jeremiah, as God's servants and messengers, 1 Kings xvii. 1 ; Jer. xv. 19. And the Levites are said to *stand before the congregation* to minister to them, Num. xvi. 9. *And in all matters of wisdom and under-*

A. M. 3399. among them all was found none like
B. C. 606.

Daniel, Hananiah, Mishael, and Azariah: therefore ^p stood they before the king.

20 ^a And in all matters of ^q wisdom and understanding, that the king inquired of them,

^p Gen. xli. 46; Verse 5.—^q 1 Kings x. 1.—^o Heb. wisdom of understanding.

standing—In a general knowledge of things; *that the king inquired of them*—This is a further confirmation of the king's noble endowments, and of his great care to choose only proper persons to be in offices of trust, namely, persons well qualified to serve him in the great affairs of the kingdom. *He found them ten times better, &c.*—Hebrew, עשר ידיו, *ten hands above, all the magicians and astrologers that were in his realm*—The words may be understood of those that employed themselves in the lawful search of natural causes and effects, and of the regular motions of the heavenly bodies. For, inasmuch as Daniel made intercession to the captain of the guard, that the wise men of Babylon might not be slain, chap. ii. 24, we cannot suppose that all of them were such as studied unlawful arts and sciences, especially as he himself was afterward *made master*, or head, over them. These names are evidently to be taken in a good sense, as the *magi*, Matt. ii. 1; and the *astrologers* were then nearly, if not altogether, the same as *astronomers* with us. In short, the words seem to comprehend those persons in general, that were distinguished in the several kinds of learning cultivated among the Chaldees. It cannot, therefore, be collected from these words, that Daniel applied himself to the study of what are called magic arts, but to the sciences of the Chal-

he found them ten times better than A. M. 3399.
all the magicians and astrologers that B. C. 606.
were in all his realm.

21 ^r And Daniel continued *even* unto the first year of King Cyrus.

^r Chap. vi. 28; x. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used Psa. cx. 1; cxii. 8.

dees; in the same manner as Moses had, long before, applied himself to the study of the wisdom of Egypt. And in giving Nebuchadnezzar proof that Daniel excelled all the wise men in his realm in these branches of knowledge and wisdom, God poured contempt on the pride of the Chaldeans, and put honour on the low estate of his people.

Verse 21. *And Daniel continued*—Hebrew, ויחי, *he was*, namely, in the court of Babylon, known, employed, and held in reputation, under Nebuchadnezzar and his successors; *even unto the first year of Cyrus*—Till the monarchy passed from the Chaldeans to the Persians in the person of Cyrus, under whom also he maintained his authority. For the expression, *unto*, or *till*, *the first year*, is not intended to signify that he lived no longer; for it appears, from chap. x. 1, that he lived at least till the third year of that monarch, in which year he had visions and revelations. He lived to see the promises of Isaiah and Jeremiah fulfilled, with respect to the deliverance of the Jews from their state of captivity in Babylon, which began to be accomplished in the first year of Cyrus, Ezra i. 1, and for the accomplishment of which we find Daniel very solicitous, chap. ix. 1, 2. This being so remarkable a year, the text takes notice that Daniel lived to that time, but does not say how much longer he lived.

CHAPTER II.

In this chapter we have, (1.) The perplexity of Nebuchadnezzar through a dream, which he had forgotten, 1. (2.) His application to the wise men of Babylon to tell him the dream and the interpretation thereof, and their inability to do it, 2–11. (3.) Orders given to destroy them all, as impostors, and Daniel with his fellows among the rest, 12, 13. (4.) By promising to declare the dream and its interpretation, Daniel prevents the execution of these orders, at least in part; and by joint prayer with his three companions, he obtains from God the discovery of the dream and its interpretation, 14–19. (5.) The thanksgiving he offered to God for this great favour, 20–23. (6.) His admission to the king, and the discovery he made to him, both of the dream and of the interpretation of it, 25–45. (7.) The great honour which Nebuchadnezzar conferred on Daniel, in recompense for his service, and the preferment of his companions with him, 46–49.

A. M. 3401. **AND** in the second year of the
B. C. 603. reign of Nebuchadnezzar, Ne-

buchadnezzar dreamed dreams, A. M. 3401.
wherewith his spirit was troubled, B. C. 603.

^a Gen. xli. 8;

Chapter iv. 5.

NOTES ON CHAPTER II.

Verse 1. *In the second year of the reign of Nebuchadnezzar*—That is, according to the Babylonian account, or the fourth according to the Jewish; that is, in the second year of his reigning alone, or the fourth from his first reigning jointly with his father.

Nebuchadnezzar dreamed dreams—Having subdued all his enemies, and firmly established his throne, it is probable he was thinking upon his bed (see verse 29) what should come to pass hereafter—what should be the future success of his family and kingdom, and whether any, or what, families and

A. M. 3401. and ^b his sleep brake from him.
B. C. 603.

2 ° Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans to the king

^b Esther vi. 1; Chap. vi. 18.—^c Gen. xli. 8; Exodus vii. 11; Chap. v. 7.—^d 1 Kings i. 31; Chap. iii. 9; v. 10; vi. 6, 21.

kingdoms might arise after his own: and as our waking thoughts usually give some tincture to our dreams, he dreamed of something to the same purpose, which astonished him, but which he could not rightly understand. The dream affected him strongly at the time; but awaking in confusion, he had but an imperfect remembrance of it; he could not recollect the particulars. It is said he *dreamed dreams*, because though it was but one continued dream, it contained divers scenes of affairs, being a description of the succession of the four monarchies which were to continue, under different forms, unto the end of the world. *Wherewith his spirit was troubled*—The Hebrew expression, וְהַנֶּפֶשׁ רָוָה, denotes that his spirit was violently agitated, or in such consternation as to affect his body, and disturb his rest. *And his sleep brake from him*—Or, *went from him*, as a like phrase is rendered chap. vi. 18.

Verse 2. *Then the king commanded to call the magicians and the astrologers*—Concerning the meaning of these two words, see note on chap. i. 20. Daniel and his companions were not called among them; perhaps because the Chaldeans despised them as youths and strangers, and would not have them thought equal in knowledge to themselves. *And the sorcerers*—This word is always taken in an ill sense by the sacred writers, signifying a sort of necromancers, that through diabolical arts pretended to an acquaintance with departed spirits; from כַּשְׁף, *præstigiis uti*, to use deceitful tricks, or enchantments. They were, perhaps, not very unlike the *sortilegi*, or fortune-tellers of the ancient Romans; and exercised themselves in various sorts of juggling tricks, or enchantments, which were supposed to be performed by the assistance of demons: see note on Isa. xxix. 4. *And the Chaldeans*—The Chaldeans were so much addicted to the study of the motions of the heavenly bodies, and to make prognostications from thence, that the word *Chaldean* is used, both in Greek and Latin writers, for an astrologer. Diodorus, lib. ii., speaking of the Chaldeans, says, They employ their whole time in philosophy and divination, and are trained up to them from their childhood: and Strabo, lib. xvi., makes a distinction, and observes, that the word is sometimes applied to the nation, sometimes to the sect. Curtius, lib. v. cap. 1, describes them thus: "*Chaldæi siderum motus et statas temporum vices ostendere soliti*:" "The Chal-

in Syriac, ^d O king, live for ever: tell thy servants the dream, and we will show the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, ye shall be ^e cut ¹ in pieces, and your houses shall be made a dung-hill.

6 ^f But if ye show the dream, and the inter-

^e 1 Sam. xv. 33; Ezra vi. 11; 2 Kings x. 27; Chap. iii. 29; Luke xii. 46; Heb. xi. 27.—¹ Chald. *made pieces*.—^f Chap. v. 16.

deans are accustomed to show the motions of the stars, and the appointed changes of times:" and Cicero, *De Divin.*, p. 4, "*Chaldæi—diuturna observatione siderum scientiam putantur effecisse, ut prædici posset quid cuique eventurum et quo quisque fato natus esset*:" "The Chaldeans, by the long observation of the stars, are thought to have formed a science, whereby may be foretold what is about to happen to every one, and to what fate every one is born." These passages may serve to show the opinion that was commonly entertained of these Chaldeans; and therefore we shall be less surprised to find, at verse 4, this name, according to the general sense of it, used for the magicians of every sort. *To show the king his dreams*—Dreams were often considered by the heathen as giving particular intimations of the will of Heaven; and hence the expression of Homer, in his first *Iliad*, Καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστὶ, *For dreams descend from Jove*. And in the beginning of his second *Iliad*, he has, by a bold and beautiful prosopopœia, conveyed the will of Jupiter to Agamemnon in a dream, investing *Ὀνειρος* (a dream) with all the qualities of a divine messenger. Diog. Laert. makes mention of a dream of Socrates, whereby he foretold his death within three days; and most of the schools among pagan philosophers gave credit to dreams, and considered them as revealing the will of the gods: see Wintle.

Verse 4. *Then spake the Chaldeans to the king in Syriac*—The ancient Chaldee and the Syrian language were the same: see Gen. xxxi. 47; 2 Kings xviii. 26; Ezra iv. 7. This language is found in its greatest purity in the books of Daniel and Ezra. The following part of the chapter, from this verse, is written in Chaldee, and so on to the end of the seventh chapter: the reason of which seems to be, that what is said from hence to the end of that chapter, relates chiefly to the Chaldeans, or the inhabitants of Babylonia; whereas what follows, from the beginning of the eighth chapter, refers mostly to the Jewish people, and therefore is written in Hebrew.

Verses 5, 6. *The king said, The thing is gone from me*—That is, he could not recollect the substance, much less all the particulars of it; some traces of it, however, must have remained in his mind, by which he thought the whole might be brought back to his remembrance, if his wise men could give him any clew to his dream, or hit, any way, upon the sub-

A. M. 3401. pretation thereof, ye shall receive of
B. C. 603. me gifts and ² rewards and great honour: therefore, show me the dream and the interpretation thereof.

7 They answered again and said, Let the king tell his servants the dream, and we will show the interpretation of it.

8 The king answered and said, I know of certainty that ye would ³ gain the time, because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, ² *there is but* one decree for you:

² Or, fee, Chap. v. 17; Verse 48.

ject of it. This, without doubt, was the state of his mind; for unless some traces of his dream, however imperfect, had remained in it, his wise men would have endeavoured to impose upon him, and have told him any dream they could devise. *If ye will not make known the dream, ye shall be cut in pieces*—Literally, *be made into pieces*. So Syriac; that is, utterly destroyed, as the LXX. and the Vulgate render it. A kind of punishment, of which other places in Scripture make mention: see the margin. *And your houses shall be made a dunghill*—That is, shall be entirely pulled down, and never rebuilt. The ground of this threatening of the king is, that the eastern nations esteemed it a very grievous punishment inflicted upon any one to efface his memory, which in a great measure would be done by pulling down his house, and preventing its being ever rebuilt. The LXX. read, *οι οικoi υμων διατραγησονται*, *your houses shall be plundered*, and the Vulgate, *your houses shall be confiscated*, or taken for the king's use. This proud king seemed determined to exercise the bitterest acts of cruelty against his magicians, and to blot out the very traces of their memory, if they did not gratify his unreasonable but anxious wishes. We meet with a like denunciation from this haughty monarch, chap. iii. 9. *But if ye show the dream, &c., ye shall receive gifts*—As I have threatened you with death, and the destruction of all you have, if you do not perform what I require: so I promise you honour and great rewards if you do perform it.

Verses 7, 8. *They answered, Let the king tell his servants the dream*—But this the king could not do; and yet, unless he could do it, they could not proceed one step toward the gratifying of his desires. *The king said, I know of a certainty that ye would gain time*—"You only want to protract the time, either that the dream may return, or that my uneasiness may be dissipated, and that, occupied in other affairs, I may think no more of the dream. But I will have from you immediately a positive answer, and a precise explication." However tyrannical this may appear in the king, his reasoning must be allowed to be very just and right: for if the astrologers could obtain from their gods the knowledge of future events by the explication of a dream, certainly

for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can show me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore *there is* no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king re-

³ Chald. *buy*, Eph. v. 16.—² Esth. iv. 11.

the same gods could have made known to them what the dream was. The original expression means, *to buy*, or *redeem*, *time*, and may be properly applied to men's using their utmost endeavours to free themselves out of some imminent danger, or difficulty, gaining time being of considerable advantage to that purpose.

Verse 9. *If ye will not make known the dream, &c., there is but one decree for you*—No alteration will be made as to my declaration; and you have nothing to expect but the execution of the sentence which I have passed upon you. *For ye have prepared lying and corrupt words*—The king's meaning seems to be, that he found by their behaviour, they were ready, in case he told his dream, to invent and give some kind of plausible interpretation of it; or such a one as might, in some way or other, be applicable to whatever events should follow it: in short, that he found their pretended knowledge to be all imposture, since, if they were able to foretell things not yet come to pass, they might certainly tell things already past, and so inform him what was the subject of his dream. *Till the time be changed*—Till there be such an alteration of things, that neither my dream, nor your interpretation, may be thought of any more. Or, as some think, this may be spoken of the wise men framing excuses, in order to delay their punishment, in hopes there might be some change in things, or in the king's mind, whereby they might escape it. From what he says, however, in the conclusion of the verse, it seems to be rather an insinuation, that they intended to forge or invent an interpretation of his dream, not being able to show the true interpretation of it.

Verses 10, 11. *The Chaldeans answered, There is not a man upon the earth that can show the king's matter*—Here the wise men are driven to acknowledge their inability, and their excuse is, that they could indeed tell what dreams signified, if the dreams were told them; but as to telling what a person had dreamed, it was above the power of any art or knowledge but that of the gods, who knew all things. But this reasoning was weak, and showed the king's accusation to be just, namely, *that they had prepared lying and corrupt words to speak before him*; or, that their business and skill were only to invent or

A. M. 3401. quireth, and there is none other that
B. C. 603. can show it before the king, ^h except
the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise men of Babylon.

13 And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain.

14 ¶ Then Daniel ⁴ answered with counsel and wisdom to Arioch the ⁵ captain ⁶ of the king's guard, which was gone forth to slay the wise men of Babylon:

^h Verse 28; Chap. v. 11.—⁴ Chald. returned.—⁵ Or, chief marshal.—⁶ Chald. chief of the executioners, or, slaughtermen,

affix such interpretations of dreams as they thought suitable, without having any real knowledge at all of future things.

Verses 12, 13. *For this cause the king was angry and very furious, &c.*—The king, in his rage and fury, probably did not think of sending for Daniel, which made Daniel try to get admission to the king, verse 14, to prevent his own destruction, as well as that of the other wise men. *And they sought Daniel and his fellows to be slain*—Though, as it appears, they had not been summoned with the wise men of Chaldea. This was extremely unjust to Daniel and his companions; for it is highly probable they would have received no share of the gifts, and rewards, and great honour, which the other wise men would have received could they have told the king's dream, therefore they ought not to have been involved in their punishment. But those concerned in the execution of the decree, being armed with power, did not attend to the voice of justice: absolute power, indeed, too seldom does.

Verse 14. *Then Daniel answered with counsel and wisdom*—This seems to be better rendered in the Vulgate, namely, *Tunc Daniel requisivit de lege atque sententia ab Arioch*—*Then Daniel inquired of Arioch concerning the law and decree*, namely, which the king had made for destroying the wise men: that is, he inquired the reason of the decree and judgment issued against them; for as he had not been called in unto the king with the other wise men, he probably was ignorant of all that had passed with regard to the king's dream. The word טעם, here rendered *wisdom*, usually signifies an edict, or public decree, set forth by authority. *Captain of the king's guard*—“Literally, chief of the king's executioners. Greek, ἀρχιμαγειρος, the chief butcher [or chief cook.] The term רב טבחים, may probably mean, the leader of the guard appointed for capital punishments. Nor does this office seem to have been at all infamous; for Arioch had free access to the king, as we find, verse 25: see also 1 Sam. xv. 33. And perhaps his office might be to execute any of the king's commands on his subjects, whether they related to honour or dishonour, to life or to

15 He answered and said to Arioch A. M. 3401.
the king's captain, Why is the decree B. C. 603.
so hasty from the king? Then Arioch made the thing known to Daniel.

16 Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

17 Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions:

18 ⁱ That they would desire mercies ⁷ of the God of heaven concerning this secret; ⁸ that Daniel and his fellows should not perish with

Gen. xxxvii. 36.—ⁱ Matt. xviii. 12.—⁷ Chaldee, from before God.—⁸ Or, that they should not destroy Daniel, &c.

death. The same title is given to Nebuzar-adan, 2 Kings xxv. 8; and from the character of the commander, it seems to mean a person of the first authority over the soldiery. Mr. Bruce (*Trav.*, p. 455) speaks of an officer, called the executioner of the camp, whose business it was to attend at capital punishments; and this belonged only to a detachment of the royal Abyssinian army.”—Wintle.

Verses 15, 16. *Why is the decree so hasty from the king?*—So precipitate, or, as Wintle renders it, so urgent, to slay the innocent, who were never called, and knew nothing of the matter? The word מַהֲרָה, here used, signifies both *hasty* and *pressing*. So the Syriac. The LXX. render it, ἡ ἀναιδής, shameful; the Vulgate translates the verse thus: *He* (namely, Daniel) *asked him who had received authority from the king, for what reason so cruel a sentence had gone forth from the presence of the king? Then Arioch made the thing known to Daniel*—Acquainted him with the whole affair, of which, it is evident, he knew nothing before. *Then Daniel went in*—Or, *went up*, as עָלָה properly signifies; that is, either to the palace or throne of the king; *and desired of the king that he would give him time, &c.*—The king's anger was now abated; and withal the providence of God was visible, in inclining the king's heart to allow Daniel that favour which he had before denied to the magicians; *and that he would show the king the interpretation*—Daniel promised this, in confidence that God, to whom he intended to make application by prayer, would discover to him both the dream and its interpretation. Doubtless God inspired him with a persuasion to this purpose.

Verses 17, 18. *Then Daniel went to his house*—Which, it seems, was near the palace, that he might there be alone with his God; for from him alone, who is the Father of lights, he expected this important discovery. Nor did he only pray for it himself, but engaged his companions also to unite their supplications to his. *That they would desire mercies*—Chaldee, לְמַבְעָא וְרַחֲמִין, *et misericordiam petendam esse, that mercy must be asked, of the God of heaven*—In applying to God for any blessing, all our dependence must be on his mercy and compassion

A. M. 3401. the rest of the wise *men* of Babylon.
B. C. 603.

19 Then was the secret revealed unto Daniel ^k in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, ^l Blessed be the name of God for ever and ever: ^m for wisdom and might are his:

21 And he changeth ⁿ the times and the seasons; ^o he removeth kings, and setteth up kings; ^p he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 ^q He revealeth the deep and secret things: ^r he knoweth what is in the darkness, and ^s the light dwelleth with him.

23 I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and

might, and hast made known unto A. M. 3401
me now what we ^t desired of thee: B. C. 603.

for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore, Daniel went in unto Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him; Destroy not the wise *men* of Babylon: bring me in before the king, and I will show unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in haste, and said thus unto him, ^u I have found a man of the ¹⁰ captives of Judah, that will make known unto the king the interpretation.

^k Num. xii. 6; Job xxxiii. 15, 16.—^l Psa. cxiii. 2; cxv. 18.
^m Jer. xxxii. 19.—ⁿ Esth. i. 13; 1 Chron. xxix. 30; Chap. vii. 25; xi. 6.—^o Job xii. 18; Ps. xxv. 6, 7; Jeremiah xxvii. 5; Chap. iv. 17.—^p James i. 5.

^q Job xii. 22; Psa. xxv. 14; Verses 28, 29.—^r Psa. cxxxix. 11, 12; Hebrews iv. 13.—^s Chapter v. 11, 14; James i. 17.
^t Verse 18.—^u Chald. *That I have found.*—¹⁰ Chald. *children of the captivity of Judah.*

for we can expect nothing by way of recompense for our merits. *Concerning this secret*—Namely, that it might be discovered unto them. Observe, reader, whatever is the matter of our care, or occasions us trouble or fear, we must spread before God in prayer; for God gives us leave to be humbly free with him, and in prayer to enter into the detail of our wants and burdens. The danger here equally threatened Daniel and his friends, and therefore it was fit they should all join in prayer for the averting of it. And here we see the power and efficacy of united addresses to Heaven, and the important benefits which the fervent prayers of a few holy men may sometimes bring down upon a multitude. Daniel's prudence, and his piety, with that of his friends, were the means of saving the lives of all the wise men of Babylon!

Verses 19–23. *Then was the secret revealed*—It is generally thought that this secret was revealed to Daniel only, and that in sleep, by a dream, or, as it is here termed, a night vision. *Then Daniel blessed the God of heaven*—He does not stay till he had told what had been revealed to him to the king, and seen whether he would own it to be his dream or not; but, being confident it was so, and that he had gained his point, he immediately turns his prayers into praises. As he had prayed in full assurance that God would do for him what he asked, so he gives thanks in full assurance that he had done it, and in both he has an eye to God as *the God of heaven*. *Daniel answered and said*—"In the latter part of this and the next three verses, Daniel celebrates the praises of the Almighty in a simple, but truly sublime and animated strain of warm and unaffected piety, makes especial mention of his wisdom and power, and illustrates the display of those attributes in several instances, apposite to the subject and occasion."—Wintle. *For wisdom and might are his*—His wisdom appears in ordering the great

affairs of the world, and his might, or power, in bringing them to pass. To the same purpose Jeremiah styles him, *great in counsel, and mighty in work*, chap. xxxii. 19. *And he changeth the times, &c.*—The great changes of the world are brought to pass by removing kings and translating their dominions to others; by raising some empires, and pulling down others. Of this, Nebuchadnezzar's dream, which was then revealed to Daniel, contains several signal instances, as it comprehends the succession of the four great monarchies of the world. *He knoweth what is in the darkness, &c.*—The most secret things are manifest to him; he discerns them while they yet lie hid in their causes, and discovers and brings them to light at the proper time. *I praise thee, &c., who hast given, or, because thou hast given, me wisdom and might*—Namely, the means and power of saving myself and others from the greatest danger.

Verses 24, 25. *Therefore Daniel went in unto Arioch*—Daniel, having been thus divinely instructed, was desirous to save the lives of the wise men of Babylon, who were unjustly condemned, as well as his own; and, being now prepared, he goes immediately to Arioch, and bespeaks the reversing of the sentence against them. Though there might be some among them, perhaps, who deserved to die, as magicians, by the law of God; yet that which they here stood condemned for was not a crime worthy of death or of bonds: and others of them probably employed themselves in laudable studies, and searches after useful knowledge. *Then Arioch brought in Daniel before the king in haste*—Or, *very speedily*, as the Syriac reads it; and said, *I have found a man that will make known unto the king the interpretation*—Jerome remarks here the manner of courtiers, *Qui cum bona nunciant, sua videri volunt*, who, when they relate good things, are willing to have them thought their own, and to

A. M. 3401. 26 The king answered and said to
B. C. 603. Daniel, whose name was Belteshaz-
zar, Art thou able to make known unto me
the dream which I have seen, and the inter-
pretation thereof?

27 Daniel answered in the presence of the
king, and said, The secret which the king
hath demanded cannot the wise men, the astro-
logers, the magicians, the soothsayers, show
unto the king;

28 ^a But there is a God in heaven that re-
vealeth secrets, and ¹¹ maketh known to the

^a Gen. xl. 8; xli. 16; Verses 18, 47; Amos iv. 13.—¹¹ Chald.
hath made known.—^{*} Gen. xlix. 1.—¹² Chald. came up.

have merit ascribed to themselves. But Daniel was
far from assuming any merit to himself, and therefore
ascribes entirely to God the ability which he had to
make known to the king the dream and the inter-
pretation of it.

Verses 26-29. *The king said to Daniel, whose
name was Belteshazzar*—See note on chap. i. 7;
Art thou able to make known to me the dream? &c.
—The king seems to have questioned whether he
could make his promise good. The less likely, how-
ever, it appeared to the king that Daniel should do
this, the more God was glorified in enabling him to
do it. *Daniel answered, Cannot the wise men, &c.*
—Daniel's words, as here translated, bear the inter-
rogative form; but not in the original. They seem
to be more accurately translated by the LXX., *To
μυστήριον ο βασιλεὺς ἐπερωτά οὐκ ἐστὶ σοφῶν—ἀναγγεῖλαι
τῷ βασιλεῖ, The mystery concerning which the king
inquires, it does not belong to the wise men, &c., to
declare to the king.* Or, as the Vulgate has it, "the
wise men cannot declare." *But there is a God in
heaven that revealeth secrets*—Daniel assumes no-
thing to himself, but gives the glory to God alone,
whose knowledge, as he tells the king, infinitely
exceeds that of all the wise men of Chaldea, and of
the gods, or demons, which they consulted, or wor-
shipped. And at the same time he also, with great
generosity, pleads the cause of the wise men, who
could not tell the dream; alleging in their excuse,
that such knowledge was not attainable by any mere
human ability; and that he should have been as
much at a loss as they, had not God been pleased to
reveal it unto him: see verse 30. The modesty and
humility of Daniel, in this whole address to the
king, are highly deserving of our notice and imitation.
The soothsayers, here mentioned, were not noticed
among the several sorts of pretenders to wisdom,
named in verse 2. The word so rendered, derived
from גור, *to cut*, is thought by some to signify either
the aruspices, who examined the liver and entrails
of beasts by cutting them open; or those diviners
who, by the disposition and combination of numbers,
made amulets, or charms, by which they pretended
to foretell future events. Rabbi Jacchiades favours
the latter opinion, supposing that the aruspices were

King Nebuchadnezzar ^{*} what shall ^{A. M. 3401.}
be in the latter days. Thy dream, ^{B. C. 603.}
and the visions of thy head upon thy bed, are
these;

29 As for thee, O king, thy thoughts ¹² came
into thy mind upon thy bed, what should come
to pass hereafter: ^{*} and he that revealeth se-
crets maketh known to thee what shall come
to pass.

30 ^{*} But as for me, this secret is not revealed
to me for any wisdom that I have more than
any living, ¹³ but for their sakes that shall

¹² Ver. 21, 28.—^{*} Gen. xli. 16; Acts iii. 12.—¹³ Or, but for
the intent that the interpretation may be made known to the king.

scarcely known in the East. *And maketh known
what shall be in the latter days*—Or, *what shall
come to pass hereafter*, as it is expressed verses 29,
45. *O king, thy thoughts came into thy mind upon
thy bed*—Daniel, by way of introduction to his tell-
ing the king what had been the subject of his dream,
informs him of what he meditated, or thought, be-
fore he fell asleep, namely, that he revolved in his
mind what should be the future condition of the vast
empire which he had erected by his various con-
quests. This surely must have excited in Nebu-
chadnezzar a great admiration of the God whom
Daniel worshipped.

Verse 30. *This secret is not revealed to me for
any wisdom that I have more than any living*—
Namely, to merit such a discovery, or qualify me for
receiving it. No praise is due to me on this occa-
sion. Observe, reader, it well becomes those whom
God has highly favoured and honoured, to be hum-
ble and low in their own eyes; and to lay aside all
opinion of their own wisdom and worthiness, that
God alone may have all the praise of what they are,
and have, and do. *But for their sakes that shall
make known the interpretation to the king*—For the
sake of Daniel's brethren and companions in tribu-
lation, who had by their prayers helped him to
obtain this discovery, and so might be said to make
known the interpretation; that their lives might be
spared, that they might come into favour and be
preferred, and that all the people of the Jews might
fare the better in their captivity for their sakes.
This is the sense of the words, according to the
common translation; but the marginal reading is
thought by many to be more agreeable to the con-
text, which if we follow, the meaning of the clause
is, "Not for any wisdom of mine, but that the king
may know the interpretation," &c. "The impious
king," says Jerome, "had a prophetic dream, that,
the saint interpreting it, God might be glorified, and
the captives, and those who served God in captivity,
might receive great consolation. We read the same
thing of Pharaoh; not that Pharaoh and Nebuchad-
nezzar deserved to see such things, but that Joseph
and Daniel, interpreting them, might be preferred to
all others." And, as Jerome observes afterward,

A. M. 3401. make known the interpretation to the
B. C. 603. king, ^a and that thou mightest know
the thoughts of thy heart.

31 ¶ Thou, O king, ¹⁴ sawest, and behold a
great image. This great image, whose bright-
ness *was* excellent, stood before thee; and the
form thereof *was* terrible.

32 ^b This image's head *was* of fine gold, his
breast and his arms of silver, his belly and his
¹⁵ thighs of brass,

33 His legs of iron, his feet part of iron and
part of clay.

^a Verse 47.—¹⁴ Chaldee, *wast seeing*.—^b Verse 38, &c.
¹⁵ Or, *sides*.—¹⁶ Or, *which was not in hands*, as Verse 45.
^c Chap. viii. 25; Zech. iv. 6; 2 Cor. v. 1; Heb. ix. 24.

“That Nebuchadnezzar might admire the grace of
divine inspiration, he (Daniel) not only told him the
dream which he was favoured with, but even the
secret thoughts of his heart previous to the dream.”

Verse 31. *Thou, O king, sawest, and behold, a
great image*—“It appears, from ancient coins and
medals, that cities and people were often represented
by figures of men and women. A great, terrible
human figure was therefore a proper emblem of
human power and dominion; and the various metals
of which it was composed not unfitly typified the
various kingdoms which should arise. It consisted
of four different metals, gold, and silver, and brass,
and iron, mixed with clay; and these four metals,
according to Daniel's own interpretation, mean so
many kingdoms; and the order of their succession
is clearly denoted by the order of the parts; the
head and higher parts signify the earlier times, and
the lower parts the latter times. Hesiod, who lived
two hundred years before Daniel, spoke of the four
ages of the world under the symbols of these metals;
so that this image was formed according to the com-
monly received notion, and the commonly received
notion was not first propagated from hence.”—Bishop
Newton. *This image, whose brightness was excel-
lent, stood before thee*—This image, says Grotius,
appeared with a glorious lustre in the imagination
of Nebuchadnezzar, whose mind was wholly taken
up with admiration of worldly pomp and splendour;
but the same monarchies were represented to Daniel
under the shape of fierce and wild beasts, chap. vii.,
as being the great supporters of idolatry and tyranny
in the world. *And the form thereof was terrible*—
The success which accompanied their arms made
them feared and dreaded by all the world.

Verses 32, 33. *This image's head was of fine gold*—
The Babylonian monarchy had arrived to the height
of glory under Nebuchadnezzar, (see verses 37, 38,) who
likewise improved and adorned the city of Ba-
bylon to such a degree as to make it one of the won-
ders of the world; so that this empire might justly
be compared to a head of gold. *His breast and his
arms of silver*—The second monarchy, of Medes
and Persians, would be inferior to the first: see note
on verse 39. *His belly and his thighs of brass, his*

34 Thou sawest till that a stone ^{A. M. 3401.}
was cut out ^{B. C. 603.} without ^c hands, which
smote the image upon his feet *that were* of
iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the
silver, and the gold, broken to pieces together,
and became ^d like the chaff of the summer
thrashing-floors; and the wind carried them
away, that ^e no place was found for them:
and the stone that smote the image ^f be-
came a great mountain, ^g and filled the whole
earth.

^d Psa. i. 4; Hos. xiii. 3.—^e Psa. xxxvii. 10, 36.—^f Isaiah
ii. 2, 3.—^g Psalm lxxx. 9.

legs of iron—These emblems denoted the strength
of the third and fourth monarchies, and the irresisti-
ble force with which they should subdue their ad-
versaries. *Iron and brass* are the emblems of
strength in the prophetical writings; and they were
in other respects emblematical of these empires, as
we shall see by and by. *His feet part of iron and
part of clay*—By this was signified the Roman em-
pire in its declining state, as will be shown presently.

Verses 34, 35. *Thou sawest till a stone was cut
out without hands, which smote the image, &c.*—Here
the whole image is represented as destroyed by a
great stone falling upon its feet and breaking them
to pieces, whereby the whole image was overset and
broken. In like manner the kingdom of Christ, a
kingdom of God's own erecting, was to break to
pieces and destroy the fourth and last empire, in
which the remainder of the others was comprehended,
and at length to put an end to all earthly rule,
authority, and power, 1 Cor. xv. 24. The Jews, as
well as Christians, agree that by the stone here is
meant the Messiah, or his kingdom, and indeed it is
a very apt description of it; for without any visible
means, or adequate assistance of human power, it
arose, prevailed mightily, and increased to a high
degree of strength and greatness, and will still in-
crease, until it become superior to, and swallow up,
all the kingdoms of the earth. *Then was the iron,
the brass, &c., broken to pieces, and became like the
chaff, &c.*—There was no sign or remainder left of
their former greatness. The same expression is used
by Isaiah, chap. xli. 15, where see the note. The ex-
pressions in both places allude to the thrashing-floors
in the eastern countries, which were usually placed
on the tops of hills. *And the stone that smote the
image became a great mountain, &c.*—This denotes
the advancement and increase of Christ's kingdom,
that it should from small beginnings proceed to fill
the whole earth; as if a stone by degrees should
grow to a mountain. Thus Christ is described as
going forth conquering and to conquer, Rev. vi. 2.
Christ, the foundation of the church, is often de-
scribed as a *stone*: see Isa. xxviii. 16; Zech. iii. 9;
and the church in its flourishing state is represented
as a mountain, Isa. ii. 2; Ezek. xx. 40; Rev. xxi. 10.

A. M. 3401. 36 This is the dream; and we will
B. C. 603. tell the interpretation thereof before
the king.

37 ^h Thou, O king, art a king of kings: ⁱ for
the God of heaven hath given thee a kingdom,
power, and strength, and glory.

38 ^k And wheresoever the children of men

^h Ezra vii. 12; Isaiah xlvii. 5; Jer. xxvii. 6, 7; Ezek. xxvi. 7;
Hosea viii. 10.

Verses 36-38. *This is the dream, and we will tell the interpretation*—Here again Daniel shows his modesty, allowing his friends a share in the honour of interpreting the dream, because the interpretation was obtained by their joint prayers to God. *Thou, O king, art a king of kings*—So Nebuchadnezzar is styled Ezek. xxvi. 7, because he had divers kings for his vassals and tributaries. And Daniel here addresses him as if he were a very powerful king, and his empire very large and extensive. *For the God of heaven hath given thee a kingdom, &c.*—The monarch might perhaps think, like some of his predecessors, that his conquests were owing to his fortitude and prudence: see Isa. x. 13. But the prophet assures him, that his success must be primarily imputed to the God of heaven. Though most of the ancient eastern histories are lost, yet some fragments remain which speak of this mighty conqueror, and his extended empire. Berosus informs us, that he held in subjection Egypt, Syria, Phenicia, Arabia, and surpassed all the Chaldeans and Babylonians who reigned before him. Josephus, Philostratus, Megasthenes, and Strabo, assert, that he surpassed even Hercules, proceeded as far as Hercules' pillars, subdued Spain, and led his army into Thrace and Pontus. But his empire was of no long duration, for it ended in his grandson Belshazzar, not seventy years after the delivery of this prophecy, nor above twenty-three years after the death of Nebuchadnezzar; which may be the reason why Daniel speaks of him as the only king, the rest being to be considered as nothing; nor do we read of any thing good or great performed by them.—Bishop Newton: see notes on Jer. xxv. 9, 11, 15-26, and xxvii. 6-8. *And wheresoever the children of men dwell, hath he made thee ruler over them all*—The great monarchies assumed to themselves the title of being lords of the world; see chap. vi. 25, and viii. 5; so the word *οικουμένη*, the world, commonly signifies the Roman empire, in the New Testament. *Thou art this head of gold*—Thou and thy family and thy representatives. The Babylonian therefore was the first of these kingdoms, and it was fitly represented by the head of fine gold, on account of its great riches, and the splendour and glory of its capital city, Babylon, which for the same reason was called the golden city, Isa. xiv. 4, a golden cup, Jer. li. 7, and the lady of kingdoms, Isa. xlvii. 5, 7, where see the notes. The Assyrian is usually said to be the first of the four great empires, and the name may be allowed to pass, if it be not taken too strictly: for the Assyrian empire, properly so called, was dissolved

A. M. 3401. dwell, the beasts of the field and the
B. C. 603. fowls of the heaven hath he given
into thy hand, and hath made thee ruler over
them all. ¹ Thou art this head of gold.

39 And after thee shall arise ^m another kingdom
ⁿ inferior to thee, and another third kingdom of
brass, which shall bear rule over all the earth.

ⁱ Ezra i. 2.—^k Chap. iv. 21, 22; Jer. xxvii. 6.—^l Verse 32.
^m Chap. v. 28, 31.—ⁿ Verse 32.

before this time, and the Babylonian was erected in its stead; but the Babylonians are sometimes called Assyrians in the best classic authors, as well as in the Holy Scriptures.—Bishop Newton.

Verse 39. *After thee shall arise another kingdom inferior to thee*—“It is very well known, that the kingdom which arose after the Babylonian was the Medo-Persian. The two hands and the shoulders signify that the empire of the Babylonians should be destroyed by two kings. The two kings were the kings of the Medes and Persians, whose powers were united under Cyrus, who was son of one of the kings, and son-in-law of the other, and who besieged and took Babylon, put an end to that empire, and erected on its ruin the Medo-Persian, or the Persian, as it is more usually called, the Persians having soon gained ascendancy over the Medes. The empire is said to be inferior, as being less than the former, according to the Vulgate translation, because neither Cyrus, nor any of his successors, ever carried their arms into Africa or Spain, so far as Nebuchadnezzar is reported to have done; or rather, as being worse, according to Castalio; for indeed it may be truly asserted, that the kings of Persia were the worst race of men that ever governed an empire. This empire, from its first establishment by Cyrus to the death of Darius Codomannus, lasted not much above two hundred years.”—Bishop Newton.

And another third kingdom of brass, which shall bear rule over all the earth—“The prophet,” says Jackson, in his *Chron.*, vol. i. p. 393, “having just mentioned this second kingdom, with great delicacy hastens to the third, because he would not tell the king that the second kingdom was to destroy his.” It is universally known that Alexander the Great subdued the Medes and Persians, and subverted their empire. This prince is said, by the author of the first book of Maccabees, “to be the first that reigned over Greece, after having smitten Darius the king of the Persians and Medes; to have made many wars, won many strong holds, and slain the kings of the earth; also to have gone through to the ends of the earth, and taken the spoils of many nations.” It is reported of this mighty conqueror, that “he built more than seventy cities, twelve of which, or, as Curtius intimates, eighteen, he named Alexandria; that his soldiers, though unarmed, were never afraid, while he was with them, of any armed forces. He engaged no enemy which he did not conquer, besieged no city which he did not take, and made attempts on no nation which he did not entirely subdue.” But all would not satisfy the vast cravings

A. M. 3401. 40 And ^p the fourth kingdom shall
B. C. 603. be strong as iron : forasmuch as iron
breaketh in pieces and subdueth all *things* :
and as iron that breaketh all these, shall it
break in pieces, and bruise.

41 And whereas thou sawest ^a the feet and
toes, part of potters' clay, and part of iron, the
kingdom shall be divided ; but there shall be in

^p Chap. vii. 7, 23.—^a Verse 33.

of his ambition, so that the Roman satirist with great
justice observed of him,

"Unus Pellæo juveni non sufficit orbis ;
Æstuat infelix augusto limite mundi."—*Juv. Sat. x.*

One world does not satisfy the Macedonian youth :
he chafes unhappy, cooped in the narrow compass
of the globe : see Wintle. The kingdom, therefore,
which succeeded to the Persian was the Macedo-
nian, or Grecian ; and this kingdom was fitly repre-
sented by *brass*, for the Greeks were famous for
their brazen armour, their usual epithet being, Χαλκο-
χιτωνες Ἀχαιοί, *The brazen-coated Greeks*. This
third kingdom is said to bear rule over all the earth,
by a figure usual in almost all authors. Alexander
himself commanded that he should be called, *The
king of all the world* ; not that he really conquered
the whole world, but that he had considerable do-
minions in Europe, Asia, and Africa, that is, in all the
three parts of the world then known. Diodorus Si-
culus, and other writers, give an account of ambassa-
dors coming from almost all the world, to congratu-
late him upon his success, or to submit to his empire :
and then especially, as Arrian remarks, did Alexan-
der appear to himself, and to those about him, to be
master both of all the earth and all the sea. But
this *third* kingdom must be considered as compre-
hending not only Alexander, but likewise the Macedo-
nian princes who succeeded him. This will ap-
pear the more probable, because the former king-
doms comprehended all the succeeding princes of
the same house and nation, even till the ruin of their
empire, and its translation to the different prince and
nation which succeeded to the sovereign power and
dominion : see Bishop Newton, and Dr. Chandler's
Vindication of Daniel.

Verses 40-43. *The fourth kingdom shall be strong
as iron, &c.*—This description agrees well with the
Roman empire, and the event answered the predic-
tion ; for the Roman was vastly more strong and ex-
tensive than any of the preceding three. As iron
breaketh and bruises all other metals, so this brake
and subdued all the former kingdoms. The metal is
here different, and consequently likewise the nation
must be different from the preceding. For the four
metals must signify four different nations ; and as
the gold signified the Babylonians, the silver the Per-
sians, and the brass the Macedonians, so the iron
must necessarily denote some other nation : and it
may safely be said, that there is not, and has not
been, a nation upon earth, to which this description

it of the strength of the iron, foras- A. M. 3401
much as thou sawest the iron mixed B. C. 603.
with miry clay.

42 And as the toes of the feet were part of
iron, and part of clay, so the kingdom shall be
partly strong, and partly ¹⁷ broken.

43 And whereas thou sawest iron mixed with
miry clay, they shall mingle themselves with

¹⁷ Or, brittle.

is applicable, but the Romans. The Romans suc-
ceeded to the Macedonians, and therefore, in course,
were next to be mentioned. And as the two *arms*
of silver denoted the two kings of the Medes and
Persians, so the two *legs* of iron seem equally to
have signified the two Roman consuls. The iron
was mixed with clay ; and the Romans were defiled
with a mixture of barbarous nations. The Roman
empire was at length divided into ten lesser king-
doms, answering to the ten toes of the image. These
kingdoms retained much of the old Roman strength ;
so that the kingdom was partly strong and partly
broken—It subdued Syria, and made the kingdom
of the Seleucidæ a Roman province, in the year
sixty-five before Christ ; it subdued Egypt, and made
the kingdom of the Lagidæ a Roman province, in
the year thirty before Christ ; and, in the fourth
century after Christ, it began to be torn in pieces by
the incursions of the barbarous nations. Mr. Mede,
who was as able and consummate a judge as any in
these matters, observes, "That the Roman empire
was the *fourth* kingdom of Daniel, was believed by
the church of Israel, both before and in our Saviour's
time ; received by the disciples of the apostles, and
the whole Christian Church, for the first three hun-
dred years, without any known contradiction. And,
I confess, having so good a ground in Scripture, it i
with me *tantum non articulus fidei*, little less than
an article of faith : " see his *Works*, book iv. ep. 6,
p. 735, and Bishop Newton.

Daniel seems to divide this kingdom into three
periods. The first is its strongest and flourishing
state, which seems to be denoted by the *iron legs* :
the second is the same kingdom, weakened by civil
wars and the divided state of the empire, denoted by
the *feet*, which were part of *potter's clay*, and part
of *iron* ; for which reason the prophet tells us the
kingdom shall be divided, though there shall be in it
something of the strength of iron, because the iron
was mixed with the clay : the third is the same em-
pire in a yet further state of declension, during which
one part of it was to be absolutely destroyed, denoted
by the *toes*, the extremity of the image, and of con-
sequence the last period of this fourth empire. As
the toes of the feet were part of iron and part of
clay, so the kingdom shall be partly strong and
partly broken—That is, one part of this divided
empire shall remain, and the other part be entirely
destroyed. And as the last period of this kingdom
is denoted by the *toes*, this evidently intimates that
the remaining part, which was not broken, should be

A. M. 3401. the seed of men : but they shall not
B. C. 603. cleave ¹⁸ one to another, even as iron
is not mixed with clay.

44 And in ¹⁹ the days of these kings ^r shall
the God of heaven set up a kingdom, ^s which
shall never be destroyed : and the ²⁰ kingdom
shall not be left to other people, ^t but it shall

¹⁸ Chald. *this with this.*—¹⁹ Chald. *their days.*—^r Verse 28.—^s Chapter iv. 3, 34; vi. 26; vii. 14, 27; Micah iv. 7; Luke i. 32, 33.

divided into ten distinct kingdoms or governments. And whereas thou savest iron mixed with clay, they shall mingle themselves with the seed of men, &c.—The conjunction of the Romans with the conquered nations, and afterward with the Goths, Vandals, and other barbarians, who subverted the empire, seems to be here intended : in consequence of which these ten kingdoms became a medley of people, of different nations, laws, and customs. But they shall not cleave one to another—Although the kings of the several nations shall try to strengthen themselves by marriage alliances, yet reasons of state, the desire of empire, and the different interests which they pursue, will prove stronger than ties of blood, and often engage them in contentions and wars with each other, and thereby weaken the common strength. As Tacitus observes, “Dominandi cupido cunctis affectibus flagrantior erit.” *The lust of ruling will be more powerful than all the affections.* “It is especially observable,” says Wintle, “that in the declining state of the Roman empire, intermarriages with the barbarians were frequent and distinguished, as may be learned from the histories of the times ; but yet the cement would not hold so as to form any great kingdom, or even to prevent the impending fate of the empire.” But some explain the verse of the commotions and clashings that took place between the secular and ecclesiastical powers, after the kingdom was divided into ten parts, answerable to the ten toes of the image.

Verses 44, 45. And in the days of these kings—That is, kingdoms, or during the succession of these four monarchies ; and it must be during the time of the last of them, because they are reckoned four in succession, and consequently this must be the fifth kingdom. Shall the God of heaven set up a kingdom—This can only be understood with propriety, as the ancients understood it, of the kingdom of Christ. Accordingly, his kingdom was set up during the days of the last of these kingdoms, that is, the Roman. The stone was totally a different thing from the image ; and the kingdom of Christ is totally different from the kingdoms of this world. The stone was cut out of the mountain without hands, as our heavenly body is said (2 Cor. v. 1) to be a building of God, a house not made with hands, that is, spiritual, as the phrase is used in other places. This the fathers generally apply to Christ himself, who was miraculously born of a virgin, without the concurrence of man : but it should be rather understood of the kingdom of Christ, which was formed out of the

break in pieces and consume all A. M. 3401.
these kingdoms, and it shall stand B. C. 603.
for ever.

45 ^u Forasmuch as thou sawest that the
stone was cut out of the mountain ²¹ without
hands, and that it brake in pieces the iron,
the brass, the clay, the silver, and the gold ;

²⁰ Chald. *kingdom thereof.*—^t Psa. ii. 9; Isa. lx. 12; 1 Cor. xv. 24.—^u Verse 35; Isa. xxviii. 16.—²¹ Or, *which was not in hand.*

Roman empire, not by number of hands, or strength of armies, but without human means, and the virtue of second causes. This kingdom was set up by the God of heaven, and from hence the phrase of the kingdom of heaven came to signify the kingdom of the Messiah ; and so it was used and understood by the Jews, and so it is applied by our Saviour in the New Testament. Other kingdoms were raised by human ambition and worldly power ; but this was the work not of man, but of God : this was truly, as it is called, *the kingdom of heaven*, and (John xviii. 36) *a kingdom not of this world* ; its laws, its powers were all divine. This kingdom was never to be destroyed, as the Babylonian, the Persian, and the Macedonian empires have been, and in a great measure also the Roman. This kingdom was not to be left to any other people ; it was to be erected by God in a peculiar manner, to extend itself over all the nations, and still to consist of the same people, without any alteration or change of their name. What this people were to be, and by what name to be called, the prophet expressly declares chap. vii. 17, 18 ; they were to be *the saints of the Most High*. Of such was this kingdom to consist, and never to depart from them ; a character which expressly determines the nature of the kingdom, and by whom it was to be erected and governed. This kingdom was to break in pieces and consume all kingdoms—To spread and enlarge itself, so that it should comprehend within itself all the former kingdoms. This kingdom was to fill the whole earth, to become universal, and to stand for ever. As the fourth kingdom, or the Roman empire, was represented in different states, first strong and flourishing, with legs of iron, and then weakened and divided, with feet and toes part of iron and part of clay ; so this fifth kingdom, or the kingdom of Christ, is described likewise in two states, which Mr. Mede rightly distinguishes by the names of *regnum lapidis*, the kingdom of the stone, and *regnum montis*, the kingdom of the mountain. The first commenced when the stone was cut out of the mountain without hands, while the statue continued on its feet, and the Roman empire was in its full strength, with legs of iron : the second, when the stone began to increase into a mountain, and to fill the earth, the Roman empire being in its last and weakest state. The image is still standing upon its feet and toes of iron and clay ; and the kingdom of Christ is yet a stone of stumbling and a rock of offence. But the stone will one day smite the image upon the feet and toes,

A. M. 3401. the great God hath made known to
B. C. 603.

the king what shall come to pass
22 hereafter: and the dream is certain, and the interpretation thereof sure.

46 ¶ * Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [†] and sweet odours unto him.

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* a God of gods, and a Lord of kings, [‡] and a revealer

22 Chaldee, *after this*.—* Acts x. 25; xiv. 13; xxviii. 6.
† Ezra vi. 10.—‡ Verse 28.

and destroy it utterly, and will itself become a great mountain, and fill the whole earth: or, in other words, *The kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.* We have, therefore, seen *the kingdom of the stone*; but we have not yet seen *the kingdom of the mountain*. Some parts of this prophecy still remain to be fulfilled; but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also in due season: see Bishop Newton.

Verse 46. *Then the king Nebuchadnezzar fell upon his face and worshipped Daniel*—He was so astonished at hearing his whole dream declared and interpreted by Daniel with such exactness, and at finding such wonderful events foretold by it, that he was ready to think him more than man, (just as the Lycaonians and barbarians thought of St. Paul, Acts xiv. 13, &c., and xxviii. 6,) and therefore prostrated himself before him, intending, as it should seem, to pay him some kind of adoration. It must be observed, however, that “doing reverence by prostration was not only an act of worship paid to God, but often given to kings and great men, in the times of the Old Testament: see 2 Sam. ix. 6, and xiv. 33. It was likewise an expression of reverence paid to prophets on account of the sanctity of their office, and not refused by them, 1 Kings xviii. 7. Of this kind, probably, was the worship paid by the leper to Christ, (Matt. viii. 2,) whom he took for a prophet. But when other circumstances were added to it, which made it look like divine worship, then it was refused to be accepted, as in the case of Peter, (Acts x. 25,) and of the angel, Rev. xix. 10. The adoration here described seems to have been of this latter kind, being joined with offering incense, an act of worship peculiar to God alone: see Ezra vi. 10. For this reason it is highly probable that Daniel refused the honours offered to him, and put the king in mind that he should give God the glory; as we find he does in the following verse.”—Lowth.

Verses 47, 48. *Of a truth it is, that your God is a God of gods*—Such a God as there is no other; above all gods in dignity, over all gods in dominion. *And a Lord of kings*—From whom they derive their power, and to whom they are accountable:

of secrets, seeing thou couldest reveal A. M. 3401.
this secret. B. C. 603.

48 Then the king made Daniel a great man, ^a and gave him many great gifts, and made him ruler over the whole province of Babylon, and ^b chief of the governors over all the wise men of Babylon.

49 Then Daniel requested of the king, ^c and he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon: but Daniel ^d sat in the gate of the king.

a Verse 6.—b Chap. iv. 9; v. 11.—c Chap. iii. 12.—d Esth. ii. 19, 21; iii. 2.

the supreme Governor of the world, and Ruler of all the kings and kingdoms in it. *And a revealer of secrets*—One who sees and can bring to light what is most secret; *seeing thou couldest reveal this secret*—Couldest discover a matter, which it would have been impossible for thee to discover, if God had not revealed it to thee. *Then the king made Daniel a great man*—Or *magnified him*, as the original expression means. God made Daniel a great man indeed, when he took him into such intimate communion with himself, a much greater man than Nebuchadnezzar could make him; but because God had honoured him, therefore the king honoured him too. *And gave him many great gifts*—Which Daniel had no reason to refuse, since they put him into the greater capacity of doing good to his brethren in captivity. These gifts were no more than grateful returns from the king for the good services Daniel had done him, and were not desired or aimed at by Daniel, as the rewards of divination were by Balaam. *And made him ruler over the whole province of Babylon*—Which, no doubt, had a mighty influence upon the other provinces; *and chief of the governors over all the wise men*—Constituted him the chief ruler and inspector of them who were students and professors of learning and wisdom. We are not to suppose that this holy prophet, in the exercise of the office now assigned him, would give any countenance or encouragement to any who practised unlawful arts and divinations: rather he would do all in his power to abolish all such practices, and would instruct those of whom he had the oversight in the knowledge of the one living and true God, and in that wisdom which has him for its author and its end.

Verse 49. *Then Daniel requested of the king, and he set Shadrach, &c.*—He used his interest for his friends, as became a good man, and procured places in the government for them, that they might be assisting to him in his office, and sharers in his honour, by whose intercessions, united with his own, so important a secret had been revealed to him: such a grateful sense had he even of that service! This preferring of them would not only be a great help to Daniel in his place and business, but would afford them many and great opportunities of being

useful to their brethren in captivity. *But Daniel sat in the gate of the king*—Was a constant attendant at the king's court: and as the expression may

probably signify, was a kind of chief justice, hearing and determining such causes as were brought before him, and administering justice to the people.

CHAPTER III.

In this chapter we have an account of the extraordinary trial, wonderful deliverance, and further advancement of Daniel's three friends. (1,) Nebuchadnezzar erects a golden image, and requires all his subjects to worship it, 1-7. (2,) He is informed that the Jewish princes refuse to worship it, 8-12. (3,) They resolutely persist in their refusal, 13-18. (4,) They are cast into a fiery furnace, 19-23. (5,) They are miraculously preserved unhurt, and the king is convinced of his error, 24-27. (6,) He gives glory to God, and shows favour to his servants, 28-30.

A. M. 3424.
B. C. 580. **N**EBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then the princes, the governors, A. M. 3424.
B. C. 580. and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then a herald cried ¹ aloud, To you ² it is commanded, ^a O people, nations, and languages,

5 *That* at what time ye hear the sound of the

¹ Chald. with might.—² Chald. they command.

^a Chap. iv. 1; vi. 25.

NOTES ON CHAPTER III.

Verse 1. *Nebuchadnezzar made an image of gold*—How soon this image was erected, after the dream in his second year, is uncertain. The Greek and Arabic interpreters suppose it to have been in the eighteenth year of his reign, and Dr. Prideaux agrees with them. But whether it was then, or, as some think, later, the design of it probably was, to frustrate the exposition, and defeat the end of the dream: on which account, perhaps, the image was made wholly of gold, and not of different metals, to make an ostentatious display of the abundance of his wealth, and to obviate the jealousies of his people, excited by his favours to Daniel and his friends. Some or all of these motives might influence this haughty and inconstant monarch to desert the true God, whom he had so lately acknowledged, and to yield again to the force of those inveterate habits, from which he had been so miraculously recovered: see Wintle. *The height thereof was threescore cubits*—The proportion of the height of this image seems very unequal to the breadth, unless the pedestal, on which it was placed, be included therein. Houbigant, and some others, on account of this disparity, think it was rather a column or pyramid than an image of the human form: but Diodorus, lib. ii. § 9, giving an account of the plunder Xerxes had taken out of the temple of Belus, mentions an image of massy gold that was forty feet high, which Prideaux conjectures to have been this statue made by Nebuchadnezzar. The statue of Jupiter also, made

by Lysippus, at Tarentum, is said to have been forty cubits high. It is probable that the plain of Dura, here mentioned, was some extensive plain near Babylon, and that the image set up in it was erected in honour of Bel, the chief idol of the Babylonians.

Verses 2, 3. *Then Nebuchadnezzar sent to gather together the princes, &c.*—It would be very difficult, and perhaps impossible, at this distance of time, to ascertain the proper titles and offices of the several characters that are here mentioned, and certainly would answer no valuable end to any reader. It may be sufficient to observe, that it is probable only those were summoned to attend on this occasion who held places under the government. Thousands of others, no doubt, would be present, and, when present, were required to comply with the king's injunction respecting worshipping the image, though they had not been summoned. *And they came and stood before the image*—They made their personal appearance, and showed themselves ready to perform the worship required of them.

Verses 4-6. *Then a herald cried aloud*—Made proclamation in the languages of the several nations assembled; *To you it is commanded, O people, nations, and languages*—Whatever parts of the empire you come from, and whatever language you speak. This form of speech was doubtless designed to set forth the largeness and extent of the Babylonish empire. *That at what time ye hear the sound of the cornet, &c.*—That is, of wind and stringed instruments of various sorts. It is justly

A. M. 3424. cornet, flute, harp, sackbut, psaltery,
B. C. 580. ³dulcimer,⁴ and all kinds of music, ye
fall down and worship the golden image that
Nebuchadnezzar the king hath set up.

6 And whoso falleth not down and worship-
peth shall the same hour ^bbe cast into the
midst of a burning fiery furnace.

7 Therefore, at that time, when all the people
heard the sound of the cornet, flute, harp, sack-
but, psaltery, and all kinds of music, all the
people, the nations, and the languages, fell down
and worshipped the golden image that Nebu-
chadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chalde-
ans ^ccame near, and accused the Jews.

³ Or, singing.—⁴ Chald. *symphony*.—^b Jer. xxix. 22; Rev.
xiii. 15.—^c Chap. vi. 12.

observed by Mr. Scott here, that "the several words by which the several kinds of musical instruments are enumerated in this chapter, do not seem to admit of any satisfactory explanation:" certainly, "without distinctly referring to ancient usages," and going to a great length of explication, "they cannot be made intelligible, except to those few who are fully acquainted with those usages, and perhaps scarcely even to them:" and if the reader could attain correct ideas of the forms and powers of them all, he would from this derive but little edification. *Ye fall down and worship the golden image*—Let all take notice, 1st, That the king strictly charges and commands all manner of persons, whatever other gods they worship at other times, now to worship this. 2d, That all do this just at the same time, in token of their communion with each other at this service. *And whosoever falleth not down and worshippeth*—St. Jerome observes, that falling down is applied, in Scripture, rather to idols than the true God; (see Matt. iv. 9;) *shall the same hour, &c.*—This is the first place in the Old Testament where we meet with the division of time into *hours*. The Greeks ascribe the invention of them to Anaximander, who, perhaps, received it from the Chaldees. The mode of punishment here mentioned was common among this people: compare Jer. xxix. 22. It has been said, that Abraham was exposed to this punishment before his departure from Chaldea: see Gen. xi. 31; and Calmet. Similar methods has mystical Babylon followed, to compel those she denominates heretics to embrace her creed, and join in her anti-christian worship.

Verse 7. *All the people, &c., fell down and worshipped*—And what wonder, considering that all the charms of music were made use of to allure them to a compliance on the one hand, and the terrors of the fiery furnace to frighten them into it on the other? Thus beset with the double temptation of allurements and terror, they all yielded to the will of the idolatrous king. Observe, reader, there is

9 They spake and said to the A. M. 3424.
king Nebuchadnezzar, ^dO king, live B. C. 580.
for ever.

10 Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image:

11 And whoso falleth not down and worship-
peth, *that* he should be cast into the midst of a burning fiery furnace.

12 ^e There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, ^fhave not regarded thee: they

^d Chap. ii. 4; v. 10; vi. 6, 21.—^e Chap. ii. 49.—^f Chaldee,
have set no regard upon thee.

nothing so unreasonable, or sinful, which the careless world will not be drawn to by pleasure, or driven to by pain, and fear of torture and death. By such methods as these, false worship has been set up and maintained in different ages.

Verses 8–12. *At that time certain Chaldeans came near, and accused the Jews*—It is not improbable that these Chaldeans were such as envied these friends of Daniel their preferments, having perhaps themselves expected the places to which they had been advanced. *They spake and said, O king, live for ever*—They approached the king with a great show of loyalty, and concern for his life, honour, and interest. *Thou, O king, hast made a decree, &c.*—They put him in mind of the law he had lately made, that all manner of persons, without exception, should fall down and worship his golden image: they put him in mind also of the penalty which was to be inflicted upon recusants. *There are certain Jews, &c.*—It is likely that Nebuchadnezzar had no particular design to insnare Shadrach and his companions in making this law; for then he would himself have had his eye upon them, and would not have needed this information; but their enemies, who sought an occasion against them, laid hold on this, and were forward to accuse them. To aggravate the matter, and incense the king more against them, they, 1st, Put him in mind of the dignity to which the criminals had been preferred; that though they were Jews, foreigners, captives, and men of a despised nation and religion, yet the king had *set them over the affairs of the province of Babylon*—It was, therefore, they suggested, very ungrateful, and an insufferable piece of insolence in them, to disobey the king's command, who had shared so much of the king's favour. And, besides, the high station they were in would give their refusal the greater influence, and render it of the worse consequence. 2d, They suggest, that it was done maliciously, contumaciously, and in contempt of him and his authority. *These men, say they, have*

A. M. 3424. serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, *Is it* ⁶ true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp,

⁶ Or, of purpose, as Exod. xxi. 13.—^f As Ex. xxxii. 32; Luke

not regarded thee, they serve not thy gods, &c.—Thus princes, who are wont to be incensed enough against innocent people, seldom want those about them who do all they can to excite them to greater wrath. If it be asked here, Where was Daniel on this occasion? It may be answered, He was probably absent, either because the king's business called him elsewhere, or because he had leave of absence from the king; unless we suppose that he stood so high in the king's favour that none durst complain of him for his non-compliance. But why did not his companions keep out of the way? Surely, because they would obey the king's orders as far as they could conscientiously, and wished to be present to bear a public testimony against this gross idolatry. God also, no doubt, inclined them to attend, that they might glorify him by a noble confession, made in face of the most extreme danger; and that he might honour and reward them, by a most extraordinary and wonderful deliverance.

Verse 13. *Then Nebuchadnezzar in his rage, &c.*—How little was it to the honour of this mighty prince that he had rule over so many nations, when, at the same time, he had no rule over his own spirit! How unfit was he to rule reasonable men, who would not himself be ruled by reason! Surely it did not need to surprise him to hear that these three men did not now serve his gods, for he knew very well they never had done it, and that their religion, to which they had always adhered, forbade them to do it. Nor had he any reason to think they acted thus in contempt of his authority, since they had in all instances showed themselves respectful and dutiful to him as their prince.

Verses 14, 15. *Nebuchadnezzar said, Is it true, O Shadrach? &c.*—Or, of purpose, as the margin reads it, and as the word is used, Exod. xxi. 13. Is it designedly and deliberately done, or was it only through inadvertency, that you have not served my gods? What! you that I have nourished and brought up; that have been educated and maintained at my charge; that I have been so kind to, and done so much for; you that have been in such reputation for wisdom, and therefore should better have known your duty to your prince; what! do not you serve my gods, nor worship the golden image which I have

sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; ^f *well*: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; ^g and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, ^h we *are* not careful to answer thee in this matter.

17 If it be *so*, our God whom we serve is

xiii. 9.—^g Exod. v. 2; 2 Kings xviii. 35.—^h Matt. x. 19.

set up? Observe, reader, the faithfulness of God's servants to him has often been the wonder of their enemies and persecutors, who think it strange that they run not with them to the same excess of riot. *Now if ye be ready, &c.*—He is willing to admit them to a new trial; if they did purpose before not to worship his gods, yet it may be, upon second thoughts, they will change their minds; it is therefore repeated to them upon what terms they now stand: 1st, The king is willing that the music should play again, for their sakes only, to soften them into a compliance; and if they will not, like the deaf adder, stop their ears, but will hearken to the voice of the charmers, and will worship the golden image, well and good, their former omission shall be pardoned. But, 2d, The king is resolved, if they persist in their refusal, that they shall immediately be cast into the fiery furnace, and shall not have so much as an hour's reprieve. Thus does the matter lie in a little compass; *Turn or burn*, is the king's language. And because he knew they buoyed themselves up in their refusal with a confidence in their God, he insolently sets him at defiance, saying, *And who is that God that shall deliver you out of my hands?* Let him deliver you if he can. Now he forgot what he himself once owned, that their God was a *God of gods, and a Lord of kings*, chap. ii. 47. Proud men are still ready to say, as Pharaoh, *Who is the Lord, that I should obey his voice?*

Verse 16. *Shadrach, Meshach, &c., said, We are not careful to answer thee, &c.*—In so plain a case there is no room for deliberation: we have an answer ready at hand, that *we ought to obey God rather than man*. Admirable example this of a true faith in God, and ready obedience to his will! How worthy of our imitation! It is such an instance of fortitude and magnanimity as is scarce to be paralleled. They did not break out into any intemperate heat, or passion, against those that worshipped the golden image, did not insult or affront them, nor did they rashly thrust themselves upon the trial, or go out of the way to court martyrdom; but when they were duly called to the fiery trial, they quitted themselves with a conduct and courage that became sufferers for so good a cause.

Verses 17, 18. *If it be so*—If we are brought into

A. M. 3424. able to deliver us from the burning
B. C. 580. fiery furnace, and he will deliver us
out of thy hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchadnezzar ⁷ full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated.

⁷ Chald. *filled*.—⁸ Chald. *mighty of strength*.—⁹ Or, *mantles*.

this strait: if we must be thrown into the fiery furnace unless we serve thine image; *our God whom we serve is able to deliver us, &c.*—As we are firmly persuaded of the power of our God to deliver us, so we trust in his mercy and goodness, that he will deliver us out of this imminent danger. This they spake out of a well-grounded hope, not from a certain foresight of being delivered; for such an assurance would have detracted much from the worth of their courage and constancy, in despising the danger which threatened them. And it appears, from what follows, that they were firmly fixed in their resolution, not to dishonour the true God by worshipping this image, or any of the gods of Babylon, although they should perish in the flames, for so they declare in the following words. *But if not, &c., we will not serve thy gods*—It was, therefore, all one to them which way God would honour himself; they were resolved to suffer rather than sin, and leave their cause to God. Indeed, if God be for us, we need not fear what man can do unto us. Let him do his worst: God will deliver us either from death, or in death.

Verses 19–21. *Then was Nebuchadnezzar full of fury*—Nebuchadnezzar had himself known and owned so much of the true God, that one would have thought, though his pride and vanity had induced him to make this golden image, and set it up to be worshipped, yet that what these young men now said (whom he had formerly found to be wiser than all his wise men) would have revived his convictions, and at least have engaged him to forbear proceeding to extremities against them; but it proved quite otherwise. 1st, Instead of being convinced by what they said, he was exasperated, and made more outrageous. 2d, Instead of mitigating their punishment, in consideration of their quality and the honourable offices they were in, he ordered it to be heightened, commanding the heat of the furnace to be increased seven-fold; which, though it would not make their death more grievous, but rather despatch them the sooner, yet was designed to signify, that the king looked upon their crime as seven times more heinous than the crimes of others, and so made their death more ignominious. But God brought glory to himself out of this foolish instance of the

20 And he commanded the ⁸ most ^{A. M. 3424.}
mighty men that *were* in his army ^{B. C. 580.}
to bind Shadrach, Meshach, and Abed-nego,
and to cast *them* into the burning fiery furnace.

21 Then these men were bound in their ⁹ coats, their hosen, and their ¹⁰ hats, and their other garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's ¹¹ commandment was urgent, and the furnace exceeding hot, the ¹² flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego.

¹⁰ Or, *turbans*.—¹¹ Chald. *word*.—¹² Or, *spark*.

tyrant's rage; for though it would not have made their death the more grievous, yet it made their deliverance much the more illustrious. 3d, He ordered them to be bound in their clothes, which was done accordingly. They were bound, that they might not struggle, or make any resistance; were bound in their clothes for haste, or that they might be consumed the more slowly and gradually: but God's providence ordered it for the increase of the miracle, in that their clothes were not so much as singed. What a terrible death was this, to be cast bound into the midst of a burning fiery furnace! It makes one's flesh tremble to think of it, and horror to take hold of one. It is amazing that the tyrant was so hard-hearted as to inflict such a punishment, and the confessors possessed of such fortitude as to submit to it, rather than sin against God. But what is this to the second death? to the furnace into which the tares shall be cast in bundles? to that lake which burns eternally with fire and brimstone? Let Nebuchadnezzar heat his furnace as hot as he can, a few minutes will finish the torment of those who are cast into it; but hell-fire tortures, and doth not kill; the pain of damned sinners is more exquisite, and *the smoke of their torments ascends for ever and ever, and they have no rest*, no intermission, no cessation of their pains, *who have worshipped the beast and his image*, Rev. xiv. 10, 11; whereas their pain would be soon over that were cast into this furnace, for not worshipping this Babylonian beast and his image.

Verses 22, 23. *Because the king's commandment was urgent*—That they should despatch them quickly, and be sure to do it effectually; and they therefore resolved to go to the very mouth of the furnace, that they might throw them into the midst of it; and were hasty and precipitate in executing their orders, and did not take proper care for themselves against the violence of the heat. *The flame of the fire slew those men that took up Shadrach, &c.*—The apocryphal additions to the book of Daniel say, that the flame ascended forty-nine cubits above the mouth of the furnace. Probably God ordered it so, that the wind blew the flame directly upon them. Thus did God immediately plead the cause of his injured servants, and take vengeance for them on their persecu-

A. M. 3424. 23 And these three men, Shadrach,
B. C. 580. Meshach, and Abed-nego, fell down
bound into the midst of the burning fiery
furnace.

24 ¶ Then Nebuchadnezzar the king was
astonied, and rose up in haste, and spake,
and said unto his ¹³ counsellors, Did not we cast

¹³ Or, governors.—^k Isa. xliii. 2.—¹⁴ Chald. there is no hurt

tors, whom he punished not only in the very act of their sin, but by their sin. But these men were only the instruments of this cruelty: he that commanded them to do this had the greater sin; yet they suffered justly for executing an unjust decree: a decree which, it is very likely, they executed with pleasure. As to Nebuchadnezzar himself, he was referred for a future reckoning. There is a day coming when proud tyrants will be punished, not only for the cruelties they have been guilty of, but for employing those about them in their cruelties, and so exposing them to the judgments of God. It is probable, the noise occasioned by what befell these men drew Nebuchadnezzar to the place where the furnace was, where he beheld what is related in the following verses. *These three men fell down bound, &c.*—All this is expressed with emphasis, to make the power of God more glorious in their preservation; for that flame which slew the executioners, might much more easily have killed them, even before they fell down.

Verses 24, 25. *Then Nebuchadnezzar was astonished, and rose up in haste*—Some have thought there is something wanting between this and the preceding verse, expressive of the reason of Nebuchadnezzar's astonishment. Hence Houbigant inserts two verses, which are found in the Vulgate to this purpose: "But an angel of the Lord descended to Azariah and his companions into the furnace, and drove the flame of the fire from the furnace. And they walked in the midst of the flame, praising and blessing the Lord." The LXX. and Arabic read the beginning of this verse thus: *Then Nebuchadnezzar heard them singing praise, and was astonished, &c.* But it is probable that either the slaying of the men who executed his sentence was that which astonished Nebuchadnezzar, or rather, his unexpectedly seeing at a distance the young men walking at liberty, and apparently in comfort, in the fiery furnace. *He said, Lo, I see four men loose, walking in the midst of the fire*—1st, They were loose from their bonds: the fire, which did not so much as singe their clothes, burned the cords with which they were tied. 2d, They had no hurt, felt no pain or uneasiness in the least; the flame did not scorch them, the smoke did not stifle them: they were alive, and as well as ever in the midst of the flames. See how the God of nature can, when he pleases, control the powers of nature, to make them serve his purposes! Now was fulfilled in the letter that gracious promise, Isa. xliii. 2, *When thou walkest through the fire thou shalt not be burned, neither*

three men bound into the midst of the fire? They answered and said unto the king, True, O king. A. M. 3424.
B. C. 580.

25 He answered and said, Lo, I see four men loose, ^k walking in the midst of the fire, and ¹⁴ they have no hurt: and the form of the fourth is like ¹ the Son of God.

in them.—¹ Job i. 6; xxxviii. 7; Psa. xxxiv. 7; Verse 28.

shall the flame kindle upon thee. By faith they quenched the violence of fire. 3d, *They walked in the midst of the fire: the furnace was large, so that they had room to walk; they were unhurt, so that they were able to walk; their minds were easy, so that they were disposed to walk as in a paradise, or garden of pleasure. Can a man walk upon hot coals, and his feet not be burnt?* Prov. vi. 28. Yes; they did it with as much pleasure as the king of Tyrus walked up and down in the midst of his precious stones, which sparkled as fire, Ezek. xxviii. 14. 4th, There was a fourth seen with them in the fire, whose form, says Nebuchadnezzar, *is like the Son of God*—Or rather, *like a son of God, or, of the gods*; in agreement with the Hebrew, LXX., and Syriac; that is, "Like a divine and glorious person, sent from the powers above to rescue and deliver these men." For as Nebuchadnezzar was an idolater, it is scarce to be conceived that he should know any thing concerning the *Son of God*, the Messiah, and much less of his form and likeness; whereas all the heathen had a notion, which runs through their theology, of the *sons of the deities*, as powerful beings, sent often to the aid and protection of mankind. But though we can scarce suppose Nebuchadnezzar to have called or known this person to have been the *Son of God*, the promised Redeemer; yet it is extremely probable, (and so the best Jewish as well as Christian commentators have understood it,) that he was indeed the *Son of God*, who often appeared in our nature, in a human form, before he assumed that nature for our salvation; the great angel, or messenger of the covenant, who under that character frequently revealed himself to the patriarchs of old; and accordingly, in a subsequent verse, he is called the *angel of God*, the messenger sent to deliver these servants of the Lord; the same who was afterward sent to Daniel, to preserve him from the rage of the lions. Moreover, we may observe, that as *angels* are often called *sons of God*, and as most nations had high ideas of their power, perhaps Nebuchadnezzar might only mean an *angel*, a celestial delegate; and this seems the more probable from his own words, verse 28, *Blessed be God, who hath sent his angel, and delivered his servants, &c.*—That angel, or *son of God*, whom I saw in the furnace, &c.: see *Christian Mag.*, vol. ii. page 613. Observe, reader, those that suffer for Christ, have his gracious presence with them in their sufferings, even in the fiery furnace, even in the valley of the shadow of death, and therefore even there they need fear no evil. Hereby Christ showed that what is

A. M. 3424. 26 Then Nebuchadnezzar came
B. C. 580. near to the ¹⁵ mouth of the burning
fiery furnace, *and* spake, and said, Shadrach,
Meshach, and Abed-nego, ye servants of the
most high God, come forth, and come *hither*.
Then Shadrach, Meshach, and Abed-nego,
came forth of the midst of the fire.

27 And the princes, governors, and captains,
and the king's counsellors, being gathered to-
gether, saw these men, ^m upon whose bodies
the fire had power, nor was a hair of their

head singed, neither were their coats A. M. 3424.
changed, nor the smell of fire had B. C. 580.
passed on them.

28 Then Nebuchadnezzar spake, and said,
Blessed be the God of Shadrach, Meshach, and
Abed-nego, who hath sent his angel, and de-
livered his servants that ⁿ trusted in him, and
have changed the king's word, and yielded
their bodies, that they might not serve nor wor-
ship any god, except their own God.

29 ^o Therefore, ¹⁶ I make a decree, That

¹⁵ Chald. door.—^m Heb. xi. 34.—ⁿ Psalm xxxiv. 7, 8; Jer.
xvii. 7; Chap. vi. 22, 23.

^o Chap. vi. 26.—¹⁶ Chald. a decree is made by me.

done against his people, he takes as done against
himself: whoever throw them into the furnace, do
in effect throw him in; *I am Jesus, whom thou per-
secutest*, Acts ix. 5.

Verses 26, 27. Then Nebuchadnezzar came near
to the mouth of the furnace—As near as he durst
come; *and spake*—With a milder tone than before,
God having abated the fire of his fury; *and said*,
Ye servants of the most high God, &c.—The miracle
calls to his mind the confession which he had for-
merly made of the true God, chap. ii. 47. And he
can now at once both acknowledge him to be *most
high* above all gods, and the three worthies, who had
been condemned to the flames, to be his faithful ser-
vants. Observe, reader, sooner or later God will
convince the proudest of men, that he is the most
high God, and above them, and too hard for them,
even in those things wherein they *deal proudly* and
presumptuously, Exod. xviii. 11. He will likewise
let them know who are his servants, and that he
owns them, and will stand by them. Nebuchad-
nezzar now embraces those whom he had abandoned
to destruction, and is ready to show them every pos-
sible kindness, perceiving them to be the favourites
of Heaven. How the fourth, whose *form was like
the Son of God*, withdrew, and whether he vanished
away or visibly ascended, we are not told; but of the
other three we are informed, that they *came forth
out of the midst of the fire*—As Abraham their father
out of Ur, that is, *the fire*, of the Chaldees, into
which, says the tradition of the Jews, he was cast
for refusing to worship idols, and out of which he
was delivered, as those his three descendants were.
When they had their discharge, they did not tempt
God by staying any longer, but came forth as brands
out of the burning. *And the princes, governors, &c.,
being gathered together, saw those men*—All the
great men came together to view them, and were
amazed to find that they had not received the least
damage by the fire; that it had *no power over their
bodies, &c.*—Several expressions are here used,
which rise in fine order one above another, and the
climax is beautiful. The fire not only had no pre-
vailing power over their bodies, but neither was a hair
of their head burned, nor their flowing robes singed,
nor even the smell of fire had passed on them.

Verse 28. Then Nebuchadnezzar spake, and
said, *Blessed be the God of Shadrach, &c.*—So
Darius offers up his acknowledgments to the God
of Daniel, chap. vi. 26, looking upon him as superior
to other gods, but not as the only true God. *Who
hath sent his angel*—Thus Daniel ascribes his de-
liverance from the lions to an angel, chap. vi. 22;
and delivered his servants that trusted in him—That
confided in his power, love, and faithfulness, that he
would stand by and support them in their time of
trial, and either bring them out of the fiery furnace
back to their place on earth, or lead them through it
forward to their place in heaven; and in this confi-
dence became fearless of the king's wrath, and regard-
less of their own lives. *And have changed the king's
word*—Have rendered his command of none effect,
God having himself suspended the execution of it;
and yielded their bodies—To expected torture and
death; *that they might not serve, &c.*—That is, rather
than they would consent to serve *any god, except their
own God*—Or, any false god: all gods, but Jehovah,
being false pretenders to divinity. By this miracle
Nebuchadnezzar was plainly given to understand,
that all the great success which he had had, and
should yet have against the Jews, and in which he
gloried, as if he had therein overpowered their God,
was purely owing to their sin; that if the body of
that nation had faithfully adhered to their own God,
and the worship of him only, as these three men
did, they would all have been delivered out of his
hands, as these three men were. And this was a
necessary instruction for him at this time.

Verse 29. Therefore, *I make a decree, &c.*—He
issues a royal edict, strictly forbidding any to speak
evil of the God of Israel. We have reason to think
that both the sins and the troubles of Israel had
given great, though no just occasion to the Chaldeans
to blaspheme the God of Israel, and it is likely Ne-
buchadnezzar himself had encouraged them to do
it; but now, though he is no true convert, nor is
influenced to worship him, yet he resolves never to
speak evil of him again, nor to suffer others to do so.
If any should presume to do it, he decrees that they
should be counted the worst of malefactors, and
should be dealt with accordingly. The miracle now
wrought by the power of this God, in defence of his

A. M. 3424. every people, nation, and language,
B. C. 580. which speak ¹⁷ any thing amiss
against the God of Shadrach, Meshach, and
Abed-nego, shall be ¹⁸ cut in pieces, and
their houses shall be made a dunghill: ¹⁹ be-

cause there is no other god that can
deliver after this sort. A. M. 3424.
B. C. 580.

30 ¶ Then the king ¹⁹ promoted Shadrach,
Meshach, and Abed-nego, in the province of
Babylon.

¹⁷ Chald. error.—p Chap. ii. 5.—¹⁸ Chald. made pieces.

¹⁹ Chap. vi. 27.—¹⁹ Chald. made to prosper.

worshippers, and that publicly, in the sight of the
thousands of Babylon; was a sufficient justification
of this edict. And it would contribute much to the
ease of the Jews in their captivity, to be, by this
law, screened from the fiery darts of reproach and
blasphemy, with which, otherwise, they would have
been continually annoyed. Observe, reader, it is a
great mercy to the church, and a good point gained,
when its enemies, though they have not their hearts
turned, yet have their mouths stopped, and their
tongues tied. If a heathen prince laid such a re-
straint upon the proud lips of blasphemers, how
much more should Christian princes do it. Nay, in
this thing, one would suppose that men should be a
law to themselves; and that those who have so little

love to God that they care not to speak well of him,
yet should never find in their hearts, for we are sure
they can never find cause, to speak any thing amiss
of him.

Verse 30. *Then the king promoted Shadrach,
&c.*—He not only reversed the attainder of these
three men, but restored them to their places in the
government, nay, and preferred them to greater and
more advantageous trusts than they had held before;
or, as the margin reads it, *He made them to prosper.*
The LXX., add at the end of the verse, *And he ad-
vanced them to be governors over all the Jews who
were in his kingdom.* Their promotion, which was
much to their own honour, would be still more to the
comfort of their brethren in captivity in those parts.

CHAPTER IV.

Daniel, having finished the history respecting his three friends being cast into the fiery furnace, for refusing to worship Nebuchadnezzar's golden image, here adds another history relating to that king, which he gives in the very words of the public edict which had been made on the occasion, that every one might be convinced of the truth of the story, having the testimony of a public edict for it. In this edict, after solemnly acknowledging the power and dominion of God, 1-3, Nebuchadnezzar relates at large a dream which he had had, which none of his magicians could interpret, but for the interpretation of which he had applied to Daniel, 4-18. Daniel interprets it, as foretelling Nebuchadnezzar's fall, unless he should prevent it by his speedy repentance and reformation, 19-27. The accomplishment of it, when he was in the height of his pride, in his being suddenly deprived of his senses for seven years, and then recovering his reason and government, 28-34, 36. His solemn acknowledgment of God's absolute supremacy and almighty power, 34, 35, 37.

A. M. 3434. NEBUCHADNEZZAR the king,
B. C. 570. ^a unto all people, nations, and
languages, that dwell in all the earth; Peace
be multiplied unto you.

2 ¹ I thought it good to show the signs and
wonders ^b that the high God hath wrought to-
ward me.

3 ^c How great are his signs! and ^d how mighty are his wonders! his
kingdom ^e is an everlasting kingdom, and his
dominion ^f is from generation to generation.

4 ¶ I Nebuchadnezzar was at rest in my
house, and flourishing in my palace:

5 I saw a dream which made me afraid, ^g and

^a Chapter iii. 4; vi. 25.—¹ Chaldee, *It was seemly before me.*
^b Chap. iii. 26.

^c Chap. vi. 27.—^d Verse 34; Chap. ii. 44; vi. 26.—^e Chap.
ii. 28, 29.

NOTES ON CHAPTER IV.

Verses 1-3. *Nebuchadnezzar the king, unto all
people, &c.*—He addresses the proclamation, not
only to his own subjects, but to all to whom the
writing should come. *Peace be multiplied unto
you*—May all things prosperous happen unto you.
The Chaldee is, *Your peace be multiplied*: a usual
form of addressing the subjects of this vast empire.
*I thought it good to show the signs, &c., that the
high God hath wrought toward me*—Namely, by
signifying to him future things of so extraordinary

a kind, as could not naturally have been supposed to
happen; and in bringing to pass some of them upon
himself in a most wonderful manner. *How great
are his signs, &c.*—"The king's repeated experience
had extorted from him the sublime confession con-
tained in this verse; the latter part of which is a
fine display of the infinite power and dominion of
the true God."—Wintle.

Verses 4, 5. *I Nebuchadnezzar was at rest, &c.*—
Nebuchadnezzar, "for the extent of his dominion,
and the great revenues it supplied; for his unrivalled

A. M. 3434. the thoughts upon my bed and the
B. C. 570. visions of my head ^ftroubled me.

6 Therefore made I a decree to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 ^gThen came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they did not make known unto me the interpretation thereof.

8 ¶ But at the last Daniel came in before me, ^hwhose name *was* Belteshazzar, according to the name of my god, ⁱand in whom *is* the spirit of the holy gods: and before him I told the dream, *saying*,

^f Chap. ii. 1.—^g Chap. ii. 2.—^h Chap. i. 7.—ⁱ Isa. lxiii. 11; Verse 18; Chap. ii. 11; v. 11, 14.—^k Chap. ii. 48; v. 11.

success in war; for the magnificence and splendour of his court; and for his stupendous works and improvements at Babylon, was the greatest monarch, not only of his own times, but incomparably the greatest the world had ever seen. At a time when *he was at rest in his house, and flourishing in his palace;* having lately subjected to his empire Syria, Phœnicia, Judea, Egypt, and Arabia, and returned to Babylon inflated with his success and victories, and being in the meridian of his glory, and thinking of nothing but enjoying in peace the fruit of his conquests, he was unexpectedly alarmed, and thrown into trouble and distress, by a prophetic dream which he here records. Thus God's particular judgments often resemble the general one in their coming suddenly and unexpectedly, when men indulge themselves in carnal security.

Verses 6, 7. *Therefore made I a decree to bring in the wise men*—As he did before, on a like occasion; but they did not make known unto me the interpretation—Though they had promised with great confidence, when consulted before, respecting his former dream, that if it were told them they would, without fail, interpret it. But the key of this dream was in a sacred prophecy, with which they were not acquainted, namely, Ezek. xxxi. 3, &c., where the Assyrian monarch is compared, as Nebuchadnezzar is here, to a tree cut down for his pride. Had they read and considered that divine record, they might perhaps have discovered the mystery of this dream. But Providence ordered it so, that they should be first puzzled with it, that Daniel's interpreting of it afterward might redound to the glory of Daniel's God.

Verses 8, 9. *But at the last Daniel came in before me*—Whether sent for by the king, or brought by another, appears not, but he was last, that it might appear that he only, or rather, his God, who revealed them to him, had the true understanding of these secrets: for if he had come first, or before the rest

9 O Belteshazzar; ^kmaster of the A. M. 3434.
magicians, because I know that the B. C. 570.

spirit of the holy gods *is* in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of my head in my bed; ^lI saw, and behold ^la tree in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: ^mthe beasts of the field had shadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

² Chald. *I was seeing*.—¹ Ezek. xxxi. 3; Verse 20; Isa. x. 34; Zech. xi. 2; Psa. xxxvii. 35.—^m Ezek. xvii. 23; Lam. iv. 20.

had tried all their skill in vain, they would have been ready to affirm they understood the interpretation of the dream as well as he, and so God would not have had the glory of it; but now it was evident that the interpretation was from the Spirit of God enlightening the prophet. *In whom is the spirit of the holy gods*—Who is enlightened by the gods, or heavenly powers, with a supernatural degree of knowledge, such as none of the wise men of Babylon can attain to. The original words, however, may be rendered, *the holy God*, as they are in the Greek and Arabic: and it is probable that this king had now the one true God in his mind. *O Belteshazzar, master*—Or, *chief, of the magicians*, as Wintle translates the words. That he was superior to, or placed as a governor over, all the magicians, or wise men, see on chap. i. 20, and ii. 48. *Because I know that the spirit of the holy gods*—Or rather, *of the holy God, is in thee, and that no secret troubleth thee*—Or, *is difficult to thee*. The LXX. read, *αδυνατει σε, is not impossible to thee*. Thou art not at a loss to find out any secret thing whatsoever. *Tell me the visions of my dream, and the interpretation thereof*—Nebuchadnezzar tells the dream himself in the following words; so that the meaning of this sentence must be, Tell me the interpretation of the dream. The LXX. translate it thus: *Hear the vision of my dream, which I saw, and tell me the interpretation thereof*.

Verses 10–16. *I saw, &c.*—The substance of what the king relates is, that he saw in a dream “a tree, strong and flourishing; [in the midst of the earth, or of his empire;] its summit pierced the clouds, and its branches overshadowed the whole extent of his vast dominions: it was laden with fruit, and luxuriant in its foliage: the cattle reposed in its shade, and the fowls of the air lodged in its branches, and multitudes partook of its delicious fruit. But the king saw a celestial being, a watcher, and a holy one, come down from heaven; and heard him give orders,

A. M. 3434. 13 I saw in the visions of my head
B. C. 570. upon my bed, and behold, ^a a watcher

and ^o a holy one came down from heaven;

14 He cried ³ aloud, and said thus, ^p Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: ⁴ let the

beasts get away from under it,* and A. M. 3434.
the fowls from his branches. B. C. 570.

15 Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and let

^a Psalm ciii. 20; Verses 17, 23.—^o Deut. xxxiii. 2; Chapter viii. 13; Zech. xiv. 5; Jude 14.

³ Chaldee, with might.—^p Matthew iii. 10.—⁴ Ezekiel xxxi. 12.

with a loud voice, that the tree should be hewn down, its branches lopped off, and its fruit scattered, and nothing left of it but the *stump of its roots in the earth*, which was to be secured, however, with a *band of iron and brass, in the tender grass of the field*. Words of menace follow, which are applicable only to a man, and plainly show, that the whole vision was typical of some dreadful calamity, to fall for a time, but for a time only, on some one of the sons of men.”—Bishop Horsley. The whole of this allegorical dream is explained in the subsequent part of the chapter; and therefore it will only be necessary to notice here two or three of the singular expressions and particulars found in it.

1st, By the terms *watcher* and *holy one*, or, as the expression is, verse 17, *watchers* and *holy ones*, has generally been understood some principal angel, or angels, the angelical orders being described as always attending upon God’s throne to receive and execute his commands: see Psa. ciii. 20; Matt. xviii. 10; and notes on Ezek. i. 11, 24. For which reason they are called the eyes of the Lord, Zech. iv. 10. But Bishop Horsley, in his sermon on the 17th verse, strongly combats, and seems to have fully confuted this opinion. His train of reasoning is too long to be inserted here, and indeed it is not necessary to insert it, the following short extract being quite sufficient to clear up the point. “Those who understand the titles of *watchers* and *holy ones* of angelic beings, agree, that they must be principal angels—angels of the highest orders; which, if they are angels at all, must certainly be supposed: for it is to be observed, that it is not the mere execution of the judgment upon Nebuchadnezzar, but the decree itself, which is ascribed to them. The whole matter originated in their decree; and at their command the decree was executed. *The holy ones* are not said to hew down the tree, but to give command for the hewing of it down. Of how high order, indeed, must these *watchers* and *holy ones* have been, on whose decrees the judgments of God himself are founded, and by whom the warrant for the execution is finally issued? It is surprising, that such men as Calvin among the Protestants of the continent—such as Wells and the elder Lowth in our own church—and such as Calmet in the Church of Rome, should not have their eyes open to the error, and impiety indeed, of such an exposition as this which makes them angels, especially when the learned Grotius, in the extraordinary manner in which he recommends it, had set forth its merits, as it should seem, in a true light, when he says, that it represents God as acting like a great monarch ‘upon a decree of his senate:’ and when

another of the most learned of its advocates imagines something might pass in the celestial senate, bearing some analogy to the forms of legislation used in the assemblies of the people at Rome, in the times of the republic. It might have been expected that the exposition would have needed no other confirmation, in the judgment of men of piety and sober minds, than this fair statement of its principles by its ablest advocates.

“The plain truth is, that these appellations, *Watchers* and *Holy Ones*, denote the persons in the Godhead; the first describing them by the vigilance of their universal providence, the second by the transcendent sanctity of their nature. The word rendered *Holy Ones* is so applied in other texts of Scripture, which make the sense of the other word, coupled with it here, indisputable. In perfect consistency with this exposition, and with no other, we find, in the 24th verse, that this decree of the *Watchers* and the *Holy Ones* is the decree of the *Most High God*; and in verse 13, God, who in regard to the plurality of the persons, is afterward described by these two plural nouns, *Watchers* and *Holy Ones*, is, in regard to the unity of the essence, described by the same nouns in the singular number, *Watcher* and *Holy One*. And this is a fuller confirmation of the truth of this exposition: for God is the only being to whom the same name in the singular and in the plural may be indiscriminately applied: and this change from the one number to another, without any thing in the principles of the language to account for it, is frequent in speaking of God in the Hebrew tongue, but unexampled in the case of any other being. The assertion, therefore, is, that God had decreed to execute a signal judgment upon Nebuchadnezzar for his pride and impiety, in order to prove, by the example of that mighty monarch, that ‘the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.’ To make the declaration the more solemn and striking, the terms in which it is conceived distinctly express that consent and concurrence of all the persons in the Trinity, in the design and execution of this judgment, which must be understood indeed in every act of the Godhead.”

2d, The command given by these *watchers* and *holy ones* may be considered as addressed to any of those creatures, animate or inanimate, that are to fulfil the Creator’s will; or the expression may be understood as being merely a prediction that the tree should be cut down, and its leaves shaken off, &c.: and the hewing down of the tree signified only the removal of it for a time, not its entire destruc-

A. M. 3434. his portion *be* with the beasts in the
B. C. 570. grass of the earth.

16 Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven ² times pass over him.

17 This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent ³ that the living may know ⁴ that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.

18 This dream I King Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the

^{*} Chap. xi. 13; xii. 7.—² Psa. ix. 16.—³ Chap. ii. 21; v. 21; Verses 25, 32.

tion, because while the root remained in the ground new shoots might break forth, and so the tree grow up again. When it is added, *let the beasts get away from under it*, the meaning evidently is, let not his subjects rely upon him for protection, for he shall not be in a condition to afford them any, or to be the author of any good to them. *Nevertheless* (it is further commanded) *leave the stump of his roots in the earth*—By which is signified, that Nebuchadnezzar's kingdom should be preserved to him, and that no one should seize upon it during his exile, or affliction. The words, *with a band of iron and brass*, were meant to give still further assurance that his kingdom should remain unshaken and sure to him, like things held firm and immoveable by iron or brass. The next expression, *in the tender grass of the field*, either alludes to the circumstance of the stump of a tree lying buried and neglected in the field, till it is overgrown with grass and herbs, and so is not noticed; or it is a transition from the sign to the thing signified, from the tree to Nebuchadnezzar, represented by it, the tree with its stump being lost sight of, and a person coming in its stead, to whom only what follows is applicable. *Let his heart be changed from man's*—"It is hard to say what the real nature of this transformation was. The Syriac seems to incline to a change of the mind, and probably it means no more than that his heart, or the nature of his constitution, was made savage and brutish, either by a real madness, or by such a slovenly neglect of himself, or deprivation of the proper use of his speech and limbs, as might reduce him to a state like the beasts. There is a kind of madness called lycanthropy, wherein men have the fury of wolves."—Wintle. See *Univ. Hist.*, p. 964. Scaliger thinks this madness of Nebuchadnezzar is obscurely hinted at in a document of Abydenus, produced by Eusebius; wherein, having represented the king, from the Chaldean writers, to have fallen into an ecstasy, and to have foretold the destruction of that empire by the Medes and Persians, the author adds, that immediately after uttering this prophecy he disappeared; which Scaliger expounds of the king's being driven from his kingly state, and the

interpretation thereof, ⁵ forasmuch as A. M. 3434.
B. C. 570. all the wise men of my kingdom are not able to make known unto me the interpretation: but thou *art* able: ⁶ for the spirit of the holy gods *is* in thee.

19 ¶ Then Daniel, ⁷ whose name *was* Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered, and said, My lord, ⁸ the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

⁵ Gen. xli. 8, 15; Chapter v. 8, 15.—⁶ Verse 8.—⁷ Verse 8.
⁸ 2 Sam. xviii. 32; Jer. xxix. 7.

society of men: see Scaliger's notes upon the *Ancient Fragments* in the appendix to his work *de Emendatione Temporum*. See also Houbigant and Calmet on the metamorphosis of Nebuchadnezzar. *And let seven times pass over him*—Literally, *Till seven times be changed upon him*, that is, seven years, for so the expression evidently signifies in several parts of this book, as we shall see hereafter.

Verses 17, 18. *This matter is by the decree of the watchers, &c., to the intent that the living may know, &c.*—The intent of the matter was to give mankind a proof, in the fall and restoration of this mighty monarch, that the fortunes of kings and empires are in the hand of God; that his providence perpetually interposes in the affairs of men, and that he distributes crowns and sceptres according to his will, but always for the good of the faithful primarily, and ultimately of his whole creation. *And setteth over it the basest of men*—If this be applied to Nebuchadnezzar, it must be understood, either with respect to his present condition, whose pride and cruelty rendered him as despicable in the sight of God as his high estate made him appear honourable in the eyes of men; and, therefore, was justly doomed to so low a degree of abasement: or else it may be interpreted of his wonderful restoration and advancement after he had been degraded from his dignity.

Verse 19. *Then Daniel was astonished for one hour*—"Stood in silent astonishment for nearly an hour," both at the surprising circumstances of the judgment denounced against the king, and likewise out of a tender regard and respect for his person, who had bestowed so many favours upon him. The Vulgate renders it, *capit intra seipsum tacitus cogitare, he began to consider in silence within himself*, or silently reflected on the particulars of the dream just related. But the LXX. read ἀννέωδν, *obstupescens fuit, he was amazed, or confounded*. *The king said, Let not the dream trouble thee*—Whatever it be that thou understandest from the dream, tell it freely without fear. Daniel answered, *The dream be to them that hate thee*—May the ill it portends happen to thy enemies. The words are spoken by the figure called *euphemismus*, according to

A. M. 3434. 20 ^a The tree that thou sawest, which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth;

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

22 ^b It is thou, O king, that art grown and become strong: for thy greatness is grown, and reacheth unto heaven, ^c and thy dominion to the end of the earth.

23 ^d And whereas the king saw a watcher and a holy one coming down from heaven, and saying, Hew the tree down, and destroy it; yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with

the dew of heaven, ^e and let his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* the decree of the Most High, which is come upon my lord the king:

25 That they shall ^f drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee ^g to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, ^h till thou know that the Most High ruleth in the kingdom of men, and ⁱ giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the ^k heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and ^l break off thy sins by

^a Verses 10, 11, 12.—^b Chapter ii. 38.—^c Jer. xxvii. 6, 7, 8.
^d Verse 13.—^e Chap. v. 21.—^f Verse 32; Chap. v. 21, &c.

^g Psalm cvi. 20.—^h Verses 17, 32; Ps. lxxxiii. 18.—ⁱ Jer. xxvii. 5.—^k Matt. xxi. 25; Luke xv. 18, 21.—^l 1 Pet. iv. 8.

which any displeasing or ungrateful thing is signified by a more soft and agreeable mode of expression: see a like instance, 1 Sam. xxv. 22. "Such rhetorical embellishments are pointed at no individuals, have nothing in them of malice or ill-will, and may be presumed to be free from any imputation of a want of charity."—Wintle. Daniel thus expresses his dutiful concern for the safety of the king's person and government. For though Nebuchadnezzar was an idolater, a persecutor, and oppressor of the people of God, yet he was Daniel's prince, and therefore, though he foresees, and is now going to foretell, ill concerning him, he dares not wish ill to him. Thus Jeremiah had before exhorted the Jewish captives at Babylon to wish and pray for the prosperity of the government under which they lived.

Verses 20–22. *The tree that thou sawest is thou, O king, that art grown and become strong*—Princes and great men are frequently represented in Scripture by fair and flourishing trees. So the king of Assyria is described, Ezekiel xxxi. 3–8; compare Isa. x. 34; Zech. xi. 2. *Thy greatness is grown and reacheth unto heaven*—As near as human greatness can do. He shows the king his present prosperous state in the glass of his own dream: see verse 11. *And thy dominion to the end of the earth*—To the Caspian sea, to the Euxine sea, and to the Atlantic ocean.—Grotius. See note on chap. ii. 38.

Verses 24–26. *This is the interpretation, O king, &c.*—We may observe that Daniel informs the king with the greatest tenderness, and most respectful terms, of the sad reverse of condition that was to happen to him. *They shall drive thee from men*—In the Chaldee and Hebrew the plural active, *they shall do*, signifies no more than, *thus it shall be*, be the cause what it may. The meaning seems to be, that Nebuchadnezzar should be punished with in-

sanity, which should so deprave his imagination, while he yet retained his memory, and, perhaps, his reason in some intervals, as that he should fancy himself to be a beast, and should live as such, till his heart, that is, his apprehension, appetite, or likings, should be changed from those of a man to those of a beast. *To eat grass as oxen* signifies to live upon the herbs of the field; for the original word signifies any kind of field-herb as well as grass. *Till thou know that the most high God ruleth, &c.*—It appears from what is here said, that this judgment was inflicted on Nebuchadnezzar on account of his pride or haughtiness, and his making no acknowledgment of a Divine Providence ordering and governing the affairs of the world; but attributing the acquisition of all his great power and vast dominion to his own prudence and valour, instead of acknowledging it as the gift of the most high God. *And whereas they commanded to leave the stump, &c., thy kingdom shall be sure unto thee*—There shall be no other king chosen during thy affliction, but thou shalt again receive thy kingly power, and reign as before. *After that thou shalt have known that the heavens do rule*—The heavens are here put for the God of the heavens.

Verse 27. *Wherefore, O king, let my counsel be acceptable unto thee*—These words Daniel adds out of love to the king, if perhaps his complying with the advice given might turn away this dreadful stroke from him, or at least might give the king some hopes of a mitigation of the calamity. *And break off thy sins by righteousness*—Cease to do evil, and learn to do well. Change thy principles and practices; do justly and love mercy; and instead of oppressing the poor, have compassion upon them, and be kind and bountiful to them. Give this evidence of thy true repentance and reformation.

A. M. 3434. righteousness, and thine iniquities by B. C. 570. showing mercy to the poor; ^m if it may be ^a a lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked ^s in the palace of the kingdom of Babylon.

30 The king ^o spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?

31 ^p While the word *was* in the king's mouth, there fell ^q a voice from heaven, *saying*, O King Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee:

32 And ^r they shall drive thee from men, and thy dwelling *shall be* with the beasts of the

field: they shall make thee to eat A. M. 3434. grass as oxen, and seven times shall B. C. 570. pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.

34 And ^a at the end of the days I B. C. 587. Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him ^t that liveth for ever, whose dominion is ^u an everlasting dominion,

^m Psalm xli. 1, &c.—^q Or, *a healing of thine error*.
ⁿ 1 Kings xxi. 29.—^s Or, *upon*.—^o Prov. xvi. 18; Chap. v. 20.—^p Chap. v. 5; Luke xii. 20.

^r Verse 24.—^s Verse 25.—^t Verse 26.—^u Chap. xii. 7; Rev. iv. 10.—^v Psa. x. 16; Chap. ii. 44; vii. 14; Mic. iv. 7; Luke i. 33.

Though the word פָּרַק, here used, properly signifies to break off, as it is here translated, yet many of the versions render it, to redeem, and read the clause, *Redeem thy sins by righteousness*, that is, as they explain it, by *almsgiving*; and thus the passage is alleged as favouring the doctrine of expiatory merit, and purchase of absolutions and pardons: but, it must be observed, *sins* are not said to be redeemed in Scripture, but *persons*; and the plain sense of the words is as it is given in our translation. *If it may be a lengthening of thy tranquillity*—Daniel was not certain of pardon for him, nor did he altogether despair of it. With what wisdom and tenderness does he speak, and yet with what plainness!

Verses 28–33. *All this came upon the king Nebuchadnezzar*—With what admirable propriety is the person changed here! the six following verses being delivered in the third person. But in the 34th, Nebuchadnezzar, having recovered his reason, speaks in the first person again. *At the end of twelve months*—God deferred the execution of his threats against this impious prince for a whole year, giving him that time wherein to repent and return to him; but seeing that he persevered in his crimes, the measure of his iniquities being full, he put his menaces in execution.—Calmet. “Strange as it may seem,” says Bishop Horsley, “notwithstanding Daniel’s weight and credit with the king,—notwithstanding the consternation of mind into which the dream had thrown him, the warning had no permanent effect. He was not cured of his overweening pride and vanity till he was overtaken by the threatened judgment. *At the end of twelve months, he was walking in the palace of the kingdom of Babylon*—Probably on the flat roof of the building, or perhaps on one of the highest terraces of the hanging gardens, where the whole city would be in prospect before him; and he said, in the exultation of his heart, *Is not this*

great Babylon, which I have built for the seat of empire, by the might of my power, and for the honour of my majesty?—The words had scarcely passed his lips, when the *might of his power and the honour of his majesty* departed from him. The same voice, which in the dream had predicted the judgment, now denounced the impending execution; and the voice had no sooner ceased to speak than it was done.”

Of the extent, glory, and splendour of Babylon, see note on Isa. xiii. 19. Although Babylon was one of the oldest cities in the world, being built by Nimrod a little after the erection of the famous tower of Babel, and considerably augmented by Semiramis, yet Nebuchadnezzar had very much improved it, and made it one of the wonders of the world, on account of the largeness and height of the walls which he built round it, the temple of Belus, his own palace, and the famous hanging gardens belonging to it, all of which were the works of this king. Bochart thinks that Babylon was as much indebted to Nebuchadnezzar as Rome was to Augustus Cesar, who used to boast, that he received the city of brick, and left it of marble. But Herodotus says, it was built gradually by several other Assyrian kings; and he relates, that the wealth of the Babylonian state was so great, that it was equal to one-third part of all Asia; and that, besides the tribute, if the other supplies for the great king were divided into twelve parts, according to the twelve months of the year, Babylon would supply four, and all Asia the other eight.

Verses 34, 35. *At the end of the days, I Nebuchadnezzar lifted up mine eyes, &c.*—The first indication of his recovery is noted by a reverse of the cause of his fall. At the expiration of the term, or at the end of seven years, he lifted up his eyes unto heaven, and his understanding returned; that is, he

A. M. 3434. and his kingdom is from generation to generation :
B. C. 570.

35 And ^aall the inhabitants of the earth are reputed as nothing : and ^vhe doeth according to his will in the army of heaven, and among the inhabitants of the earth : and ^anone can stay his hand, or say unto him, ^aWhat doest thou ?

36 At the same time my reason returned unto me : ^band for the glory of my kingdom, mine

^a Isa. xl. 15, 17.—^v Psa. cxv. 3 ; cxxxv. 6.—^a Job xxxiv. 29.
^a Job ix. 12 ; Isa. xlv. 9 ; Rom. ix. 20.—^b Verse 26.

recovered the use of his reason, and became sensible of his dependance upon God ; he acknowledged against whom he had transgressed by his pride ; he humbled himself before him ; acknowledged the greatness of his power, and the justice of his wrath ; applied to him in prayer, and obtained mercy. *And I blessed the Most High, &c.*—I rendered praise to that supreme, infinite, and eternal God, the Maker of heaven and earth, and the upholder, preserver, and sovereign Lord of the universe, on whom all creatures are dependant, and to whom all intelligent creatures are accountable for their conduct ; the highest angels not being above his command, nor the meanest of the children of men beneath his cognizance. *And all the inhabitants of the world are reputed as nothing*—The greatest monarchs, as well as persons of an inferior rank, are as nothing in his sight ; and he disposes all things in heaven and earth by an irresistible power and authority. Observe, reader, a due consideration of God's infinite greatness makes the creature appear as nothing ; creatures are nothing to help, nothing to hurt, nothing in duration, nothing solid and substantial, nothing without dependance upon, and influence and support from God. God is I AM, and *there is none else ; verily, every man in his best estate is altogether vanity*, Psa. xxxix. 5 ; *yea, less than vanity, and nothing*, Psa. lxii. 9 ; Isa. xl. 17. *And he doth according to his will*—Being the Lord of hosts, and the only absolute and universal monarch of the

honour and brightness returned unto me ; and my counsellors and my lords sought unto me ; and I was established in my kingdom, and excellent majesty was ^cadded unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, ^dall whose works are truth, and his ways judgment : ^eand those that walk in pride he is able to abase.

^e Job xlii. 12 ; Prov. xxii. 4 ; Matt. vi. 33.—^d Psa. xxxiii. 4 ; Rev. xv. 3 ; xvi. 7.—^e Exod. xviii. 11 ; Chap. v. 20.

world ; *none can stay his hand, or say unto him, What doest thou ?*—He is irresistible and uncontrollable.

Ver. 36, 37. *And for the glory*—Or rather, *And the glory of my kingdom, and mine honour and brightness*—Or *countenance*, (as the word *יָד*, here used, is translated, chap. v. 6, and vii. 28,) *returned to me*—I recovered my former looks, was possessed of the same outward glory and majesty, and was honoured with the same attendance and retinue, as I was before. *Now I, Nebuchadnezzar, praise, and extol, and honour, &c.*—The number and variety of the words here used are meant to express the vehemence of the king's zeal and affectionate devotion. *All whose works are truth, and his ways judgment*—Who governs the world with equity and justice. *And those who walk in pride he is able to abase*—Of which Nebuchadnezzar himself was a remarkable instance. This doxology seems evidently to have proceeded from his heart ; and it is very probable, from the confession that he makes, and the glory and praise which he gives to God, that his conversion was real, and that he was a true proselyte to the Jewish religion. This great king, it appears, lived only one year after his recovery ; and it may be hoped that, during that term, he continued in the faith and worship of the true God. His death happened in the thirty-seventh year of Jehoiachin's captivity, after he had reigned sole monarch forty-three years.

CHAPTER V.

In this chapter we have an account, (1.) Of Belshazzar's profane feast, and of his polluting the sacred vessels taken from the temple of God, 1-4. (2.) Of the handwriting on the wall, denouncing his consequent punishment, 5-9. (3.) The interpretation of that handwriting by Daniel, 10-29. (4.) The accomplishment of it in the death of the king, and the transferring of the kingdom to another people, 30, 31.

A. M. 3466. BELSHAZZAR the king ^amade
B. C. 538. a great feast to a thousand of

his lords, and drank wine before the
thousand. A. M. 3466.
B. C. 538.

^a Esther i. 3.

NOTES ON CHAPTER V.

Verse 1. *Belshazzar*—The son of Evil-merodach, and grandson of Nebuchadnezzar ; *made a great*

feast to a thousand of his lords—To the principal officers and great men of his court, and was himself present at it. This feast was made at a time of pub-

A. M. 3466. 2 Belshazzar, while he tasted the
B. C. 538. wine, commanded to bring the golden
and silver vessels ^b which his ¹ father Nebuchadnezzar had ² taken out of the temple which
was in Jerusalem; that the king, and his
princes, his wives, and his concubines, might
drink therein.

3 Then they brought the golden vessels that
were taken out of the temple of the house of
God which *was* at Jerusalem; and the king,
and his princes, his wives, and his concubines,
drank in them.

4 They drank wine, ^c and praised the gods of
gold, and of silver, of brass, of iron, of wood, and
of stone.

5 ¶ ^d In the same hour came forth fingers of

^b Chapter i. 2; Jeremiah lii. 19.—¹ Or, *grand-father*, as
Jeremiah xxvii. 7; 2 Sam. ix. 7; 2 Chronicles xv. 16; Verses
11, 13.—² Chald. *brought forth*.—^c Rev. ix. 20.—^d Chap.
iv. 31.—^e Chald. *brightnesses*, Verse 9.

lic rejoicing, being an annual festival, when the
whole night was spent in revelling; of which sea-
son Cyrus took the advantage to make himself mas-
ter of the city, as Herodotus and Xenophon relate,
and as was foretold by Jeremiah, chap. i. 24, and li.
39, 57, where see the notes.

Verses 2-4. *Belshazzar, while he tasted the wine*
—*When he grew warm with wine*, Houb. *Com-*
manded to bring the golden and silver vessels, &c.
Triumphing thereby over God and his people.
They drank wine—Made themselves merry with
wine. *And praised the gods of gold, &c.*—Praised,
as gods, senseless images of gold, silver, brass, iron,
&c.; thus insulting the great God of heaven and
earth, as if these images were more powerful than
he, and had enabled them to prevail against him and
his people. This their conduct was the more sin-
ful, because Nebuchadnezzar had, not long before,
prohibited, by a solemn decree, that any one should
speak lightly of the God of the Jews. The Alex-
andrine and Coptic versions, after mentioning their
praising their false gods, add, “But the everlasting
God they praised not.” Such a wanton and sacrile-
gious insult deserved and called for exemplary
punishment.

Verses 5, 6. *In the same hour*—At the very time;
came forth fingers of a man's hand—The like-
ness of a man's hand; *and wrote over against the*
candlestick—The angel Gabriel, say the rabbins,
directing this hand, and writing by it. Belshazzar
seems to have filled up the measure of his iniquity,
by this act of gross impiety and dishonour done to
the true God. *And the king saw*—It seems, first
saw; *the part of the hand that wrote*—It is probable
this candlestick was a hanging sconce, near the
king, and that the light it cast made him see the
hand while it was writing, as well as the writing
which remained on the wall. His seeing the hand,
but not the person whose hand it was, made the

A. M. 3466. a man's hand, and wrote over against
B. C. 538. the candlestick upon the plaster of
the wall of the king's palace: and the king
saw the part of the hand that wrote.

6 Then the king's ³ countenance ⁴ was changed,
and his thoughts troubled him, so that the
⁵ joints ⁶ of his loins were loosed, and his ^e knees
smote one against another.

7 ¶ The king cried ⁷ aloud to bring in ⁸ the
astrologers, the Chaldeans, and the soothsayers.
And the king spake and said to the wise men
of Babylon, Whosoever shall read this writing,
and show me the interpretation thereof, shall
be clothed with ⁸ scarlet, and *have* a chain of
gold about his neck, ^h and shall be the third
ruler in the kingdom.

⁴ Chald. *changed it*.—⁵ Or, *girdles*, Isaiah v. 27.—⁶ Chald.
bindings, or, *knots*.—^c Nahum ii. 10.—^f Chapter ii. 2; iv.
6.—⁷ Chald. *with might*.—^g Isaiah xlvii. 13.—^h Or, *purple*.
^b Chap. vi. 2.

thing more frightful. *Then the king's countenance*
was changed, &c.—His face became pale with ter-
ror: for although he could not read the writing, and
therefore did not know what was its purport, yet a
sense of guilt made him forebode that the words had
some dreadful meaning; *and his thoughts troubled*
him—His remorse of conscience respecting the past,
and his fearful apprehensions with regard to the fu-
ture; *so that the joints of his loins were loosed*—
He discovered the disorder of his mind by the trem-
bling which seized his whole body. *And his knees*
smote one against another—So soon can the terrors
of God shake the loftiest cedars, and terrify the ty-
rants of the earth! Thus can the Lord spoil the mad
mirth of drunken atheists in a moment! “The ex-
pressions in this verse, in a collected view, contain
such a description of terror as is rarely to be met
with; the dead change of the countenance, the per-
turbation of the thoughts, the joints of the loins be-
coming relaxed, and the knees smiting against each
other, are very strong indications of horror. Ho-
race has, ‘Et corde et genibus tremit;’ and Virgil,
‘Tarda trementi genua labant;’ but these are far in-
ferior to the picturesque description of Daniel.”—
Wintle.

Verse 7. *The king cried aloud*—Manifesting at
once great fear and great impatience; *to bring in*
the astrologers, &c.—In this he imitated Nebuchad-
nezzar his grandfather: it seems indeed to have been
the general practice of these heathen kings, in all
unexpected emergencies, to apply to these their wise
men for help. But the ill success of Nebuchadnezzar,
in such applications, might have taught Belshaz-
zar a better lesson. *The king said, Whosoever*
shall read this writing, &c.—To engage these wise
men to exert the utmost of their skill in this matter,
he promises that whosoever would give him a satis-
factory account of this writing should be dignified
with the highest honours of the court; *and be the*

A. M. 3466. 8 Then came in all the king's wise
B. C. 538.

men: ¹ but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was King Belshazzar greatly ^ktroubled, and his ^ocountenance was changed in him, and his lords were astonished.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house: *and* the queen spake and said, ¹O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed:

11 ^mThere is a man in thy kingdom, in

¹ Chapter ii. 27; iv. 7.—^k Chap. ii. 1.—^o Chald. *bright-nesses*, Verse 6.—¹ Chapter ii. 4; iii. 9.—^m Chapter ii. 48; iv. 8, 9, 18.—¹⁰ Or, *grandfather*, Verse 2.

third ruler in the kingdom—"Grotius considers the king as the first, the king's son as the second, and the interpreter of the vision to be the third. Or it may mean, that there should be a triumvirate appointed to govern the kingdom, as was the case in the beginning of the reign of Darius, and the interpreter should be one of these. Mr. Bruce (vol. iv. p. 32) speaks of a person who was suddenly advanced to a command, the third in the kingdom of Abyssinia for rank, power, and riches; and that, at his public investiture, he had a circle of gold put upon his head, was clothed with a white and blue mantle, and made the king's lieutenant-general in the provinces allotted to him."—Wintle.

Verses 8, 9. *Then came in all the king's wise men*—Ambitious of the honour, and desirous to gratify the king. *But they could not read the writing*—Because, says Houbigant, it was written in the ancient Samaritan characters, which were very unlike the Chaldean letters. Or perhaps only the initial letters, M. T. P. were written. But God, for his own glory, reserved the honour of reading and interpreting it for his servant Daniel. Mr. Wintle renders the clause, "They were unable to read the writing, so as to make known the interpretation to the king." *Then was King Belshazzar greatly troubled*—His consternation and distress were renewed and increased, his last hope having failed him; *and his lords were astonished*—His associates in sin shared in the consternation; and notwithstanding their number, mirth, and wine, were dismayed and terrified exceedingly.

Verses 10-12. *Now the queen, &c.*—The king's wives and concubines sat with him at the feast, verse 2; therefore the person here called the queen, and said to come into the banqueting-house on this solemn occasion, must have been the queen-mother, the widow of Evil-merodach, named Nitocris, a lady, according to Herodotus, eminent for her wisdom, and who had the chief direction of public affairs. *The queen said, Let not thy thoughts trouble thee—*

whom is the spirit of the holy gods; A. M. 3466.
and in the days of thy ¹⁰father light B. C. 538.

and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy ¹¹father, the king, *I say*, thy father, made ⁿmaster of the magicians, astrologers, Chaldeans, *and* soothsayers:

12 ^oForasmuch as an excellent spirit, and knowledge, and understanding, ¹²interpreting of dreams, and showing of hard sentences, and ¹³dissolving of ¹⁴doubts, were found in the same Daniel, ^pwhom the king named Belshazzar: now let Daniel be called, and he will show the interpretation.

¹¹ Or, *grandfather*, Verse 2.—ⁿ Chapter iv. 9.—^o Chapter vi. 3.—¹² Or, *of an interpreter*, &c.—¹³ Or, *of a dissolver*.
¹⁴ Chald. *knots*.—^p Chap. i. 7.

Be not so distressed, nor yield to terror and despondency. *There is a man in thy kingdom*—Some persons are apt to wonder that Daniel was unknown to Belshazzar, which others have accounted for from the abandoned and indolent character of this prince; but there is a further reason, which Mr. Harmer, vol. i. p. 166, has hinted, from Sir John Chardin, namely, that he had been *mazouled*, as they express it in the East, that is, displaced at the death of a prior king; since, in the East, when the king dies, the physicians and astrologers are removed: the former for not having driven away death, and the latter for not having predicted it. It is probable, however, that Daniel was not totally unknown to the king; but being perhaps in no esteem, or not employed in any considerable department of the state, in the early part of his reign, he was not readily recollected. *In whom was the spirit of the holy gods*—See note on chap. iv. 8. *And in the days of thy father*—That is, *of thy grandfather*, Nebuchadnezzar, *light and understanding, &c.*—That is, an enlightened understanding, or supernatural illumination, as the next words show. Such an insight he had into things secret, and such a foresight of things to come, that it was evident he was divinely inspired, and possessed of extraordinary wisdom, given him from above. *Forasmuch as an excellent spirit and knowledge, &c., were found in the same Daniel*—His excellent disposition, his humble, holy, heavenly spirit, was both a great ornament to his wisdom, and fitted him for the reception and increase of that extraordinary gift of God. *Now let Daniel be called, and he will show the interpretation*—She speaks with confidence; for, being aged, and Nebuchadnezzar having been dead not above twenty-four years, she no doubt well remembered the extraordinary events which had occurred in the latter part of his life, and the supernatural inspiration, and extraordinary wisdom, which Daniel had manifested on these occasions. And she speaks as if she knew where to find Daniel, though Belshazzar probably did not.

A. M. 3466.
B. C. 538.

13 Then was Daniel brought in before the king. And the king spake and said unto Daniel, *Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my ¹⁵ father brought out of Jewry?*

14 I have even heard of thee, that ^a the spirit of the gods *is* in thee, and *that* light and understanding and excellent wisdom is found in thee.

15 And now ^r the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not show the interpretation of the thing:

¹⁵ Or, *grandfather*.—^a Verses 11, 12.—^r Verses 7, 8.
¹⁶ Chald. *interpret*.

Verses 13-17. *Then was Daniel brought in before the king*—Daniel was now near ninety years of age; so that his years and honours, and former preferences, might have entitled him to a free admission into the king's presence; yet he was willing to be introduced, as a stranger, by the king's servants. *The king said unto Daniel, Art thou that Daniel*—This question of the king shows, that if he was at all acquainted with Daniel, it was very imperfectly; and that in however high esteem that extraordinary man had been held in the days of Nebuchadnezzar, and whatever offices of trust and honour he had then filled, he was now sunk into neglect, Belshazzar being a weak and vicious prince, according to the character historians give of him, and one who interested himself very little in public affairs, leaving the care of them to his mother, and himself minding nothing but his pleasures. *Now if thou canst read the writing, &c., thou shalt be clothed with scarlet*—He promises him the same rewards if he could read and interpret the writing as he had promised his wise men on condition of their doing it. *Then Daniel answered, Let thy gifts be to thyself*—As Daniel was now in years, and Belshazzar young, he therefore seems to take a greater liberty, and to deal more plainly with him, than he had done upon the like occasions with Nebuchadnezzar. He addresses him as a very aged and eminent person would address one much younger than himself. When he was consulted by Nebuchadnezzar, and was allowed the liberty of conversing with him and giving him counsel, he foresaw that the Chaldean monarchy would continue for some time, and that his being preferred would give him an opportunity of being useful to his brethren; but he now knew that that empire was about to terminate, and Belshazzar's reign and life to come to a period. Nebuchadnezzar, though an idolater and a tyrant, yet had great abilities, attended to the affairs of his kingdom, and was, in many respects, very eminent as a monarch; but Belshazzar was every way base, odious, and contemptible. *"Above all, he had that night been insulting the God*

A. M. 3466.
B. C. 538.

16 And I have heard of thee, that ^a thou canst ¹⁶ make interpretations, and dissolve doubts: ^a now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy ¹⁷ rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, ^t the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

^a Verse 7.—¹⁷ Or, *fee*, as Chap. ii. 6.—^t Chap. ii. 37, 39; iv. 17, 22, 25.

of heaven in the most daring manner, by profaning the sacred vessels in his revels, and extolling his own idols. Daniel therefore knew that his doom was irreversible, and immediately to be put in execution; and he did not speak to him as a subject to his prince, but as the delegate of heaven he denounced sentence against him as a condemned criminal."—Scott. Some commentators have been puzzled to account for Daniel's rejecting the king's presents here, and afterward accepting them, as is mentioned verse 29; but his intention in what he now says is only modestly to decline the honours, and to intimate that they could have no influence on his mind, which yet, at the king's command, afterward he could not but accept. In other words, he means to say, that he was ready to do whatever the king enjoined, without any respect to a recompense: see Calmet. *Yet will I read the writing unto the king*—Daniel seems to have made this declaration in consequence of a persuasion wherewith he was inspired of God, before he even cast his eye upon the writing.

Verses 18, 19. *O thou king*—Before Daniel reads the writing, he judges it proper to remind the king of God's dealings with Nebuchadnezzar, his progenitor, and of those remarkable instances of divine providence, both in mercy and in judgment, which were intended to be an instructive lesson, as to all princes that should hear of them, so especially to all the descendants of that great monarch. He also, with great fidelity and seriousness, sets Belshazzar's profane conduct before him, that he might be humbled and brought to repentance. *The most high God gave Nebuchadnezzar thy father a kingdom, &c.*—His great power, and vast extent of empire, were the gifts of God to him, and were not acquired by his own policy or bravery, or those of his generals and armies. Grotius explains the different terms of this verse thus: *A kingdom*, that is, a widely-extended empire; *majesty*, or magnificence among his subjects; *glory* from his victories; and *honour* from the enlargement of the city, the building of its walls, temple, and palace. *And for the majesty that he*

A. M. 3466. 19 And for the majesty that he gave
B. C. 538, him, "all people, nations, and lan-
guages, trembled and feared before him: whom
he would he slew; and whom he would he kept
alive; and whom he would he set up; and
whom he would he put down.

20 * But when his heart was lifted up, and
his mind hardened ¹⁸ in pride, he was ¹⁹ deposed
from his kingly throne, and they took his
glory from him:

21 And he was [†] driven from the sons of
men; and ²⁰ his heart was made like the
beasts, and his dwelling *was* with the wild
asses: they fed him with grass like oxen, and
his body was wet with the dew of heaven;
* till he knew that the most high God ruled
in the kingdom of men, and *that* he appointeth
over it whomsoever he will.

22 And thou his son, O Belshazzar, ^a hast
not humbled thy heart, though thou knewest
all this;

^a Jeremiah xxvii. 7; Chapter iii. 4.—^{*} Chapter iv. 30, 37.
¹⁸ Or, to deal proudly, Exodus xviii. 11.—¹⁹ Chaldee, made to
come down.—[†] Chap. iv. 32.—²⁰ Or, he made his heart equal.
^{*} Chap. iv. 17, 25.

gave him—For the vast power, riches, and victorious
hand which he gave him; *all people, nations, &c.*,
trembled and feared before him, &c.—We have here
a strong picture of the absolute and independent
power of these princes; they regarded their subjects
only as slaves. Xerxes, having assembled the great
men of his kingdom, when he had determined to un-
dertake the war against Greece, said to them, "I have
assembled you that I might not seem to act solely by
my own counsel; but remember that I expect obe-
dience, not advice from you."—Calmet.

Verses 20-23. *But when his heart was lifted up*—
The expressions here have a peculiar force, in mark-
ing the haughty insolence of King Nebuchadnezzar.
His authority, as mentioned in the last verse, had
been raised to the highest pitch; and on that account
we find here that his mind was elated, and his spirit
grown obdurate in pride and arrogance; instead of
his ascribing all his honours and advantages to the
real giver of them, the true God, whom he had been
brought to acknowledge, and to the neglect of whom,
and of improving by his grandfather's sufferings, the
prophet justly and judiciously attributes Belshaz-
zar's fate. *Thou his son, &c., hast not humbled thy
heart*—Thou hast not been made sensible of thy own
utter weakness, and thy absolute dependance on Je-
hovah, the true God, who thus abased thy father in
the midst of his power and pride. *But hast lifted
up thyself against the Lord of heaven*—As if thou
hadst been equal, or even superior to him in wisdom
and power. He instances in four particulars: 1st,
They have brought the vessels of his house before

23 ^b But hast lifted up thyself against ^{A. M. 3466.}
the Lord of heaven; and they have ^{B. C. 538.}
brought the vessels of his house before thee,
and thou, and thy lords, thy wives, and thy
concubines, have drunk wine in them; and
thou hast praised the gods of silver, and gold,
of brass, iron, wood, and stone, ^c which see not,
nor hear, nor know: and the God in whose
hand thy breath is, ^d and whose *are* all thy
ways, hast thou not glorified.

24 Then was the part of the hand sent from
him; and this writing was written.

25 ¶ And this *is* the writing that was written,
MENE, MENE, TEKEL, UPHARSIN.

26 This *is* the interpretation of the thing:
MENE; God hath numbered thy kingdom,
and finished it.

27 TEKEL; ^e Thou art weighed in the
balances, and art found wanting.

28 PERES; Thy kingdom is divided, and
given to the ^f Medes and ^g Persians.

^a 2 Chron. xxxiii. 23; xxxvi. 12.—^b Verses 3, 4.—^c Psa.
cxv. 5, 6.—^d Jeremiah x. 23.—^e Job xxxi. 6; Psalm lxii. 9;
Jer. vi. 30.—^f Foretold, Isaiah xxi. 2; Verse 31; Chap. ix. 1.
^g Chap. vi. 28.

thee—To profane them in your idolatrous feasts: 2d,
*Thou hast praised the gods of silver and gold, &c.,
which see not, &c.* 3d, Thou hast not glorified
the true God, in whose hands thy breath is, and all thy
ways: yea, 4th, Thou hast highly dishonoured, af-
fronted, and reproached him.

Verses 24-28. *Then was part of the hand sent from
him*—The LXX. read, *Δια τούτο εκ προσώπου αυτού απε-
σταλη αστραγαλός χειρός, και την γραφήν ταυτην ενεταξε.* "On
this account hath the joint, or part of a hand, been sent
from his presence, and hath formed this writing." The
reading in the Vulgate is to the same purpose. Houbi-
gant translates the verse, "Therefore is the
hand sent from him, the fingers whereof have form-
ed this writing." *And this is the writing, MENE, &c.*
—In the Arabic the three words are considered as
participles, *Mensuratum, Appensum, Divisum*, "Mea-
sured, Weighed, Divided." The words are fully
explained by Daniel in the following verses. MENE;
God hath numbered thy kingdom, &c.—God hath
numbered the days of thy reign, and put an end to it.
The word MENE is doubled in the foregoing verse, to
show that the thing was certain, and established by
God, as Joseph tells Pharaoh in a like case, Gen. xli.
32. TEKEL; *Thou art weighed in the balances, &c.*
—The reason that an end is put to thy reign so soon
is, that thou art found light in the scales of divine
equity. Wicked men are often compared to silver
adulterated, and alloyed with baser metals, which
makes it too light when weighed in the balances:
such was Belshazzar when weighed in the scales of
divine justice. The same comparison is used by

A. M. 3466. 29 Then commanded Belshazzar,
B. C. 538. and they clothed Daniel with scarlet,
and put a chain of gold about his neck, and
made a proclamation concerning him, ^h that he
should be the third ruler in the kingdom.

^h Verse 7.—ⁱ Jer. li. 31, 39, 57.—^k Chap. ix. 1.

Homer, when Hector's fatal day approaches, *Iliad*,
xxii., and by Virgil, at the death of Turnus, *Æn.* xii.
And so Milton, in the war of the angels,

"————— Long time in even scale "

The battle hung." *Par. Lost*, b. vi. l. 245.

PERES; *Thy kingdom is divided*—Or broken from
thee. The word PERES signifies *broken*; and it also
signifies the nation of the Persians, for they were
called *Paros*, by the Chaldeans: so that this word
not only signified that the Babylonish kingdom
should be broken, but also by whom it should be
broken. UPHARSIN, the other word in the writing,
is a participle of the same verb from whence PERES
is derived, and literally signifies, *And they divide it*.
Concerning Belshazzar's destruction, see notes on
Isa. xiv.

Verse 29. *Then commanded Belshazzar, and they
clothed Daniel*—The king was so struck with his
superior wisdom, and conceived himself so bound
by the promise he had made before his nobles, that
he ordered the prophet to be rewarded immediately
with the hogours he had promised him, which he
was forced to accept, and which probably prepared
him for a more easy reception by the succeeding
monarch. "Nor let it be matter of wonder that
Daniel is said to be clothed as it were immediately,
for these habits were always at hand for the eastern
monarchs to reward their friends or favourites with;
and Mr. Harmer tells us, from Sir John Chardin,
that the kings of Persia have great wardrobes, where
there are always many hundreds of habits ready,
designed for presents, and sorted.—*Obs.*, vol. ii. p. 87.
It seems likewise that, on some occasions, the great
men of the East were accustomed to carry with
them, on their journeys, a variety of habits and vest-
ments, in order to distribute them as presents to
those whom they wished to honour and reward.
And this will account for the changes of garments,
which Naaman the Syrian had with him, when he
returned from the Prophet Elisha, some of which
were given to his perfidious servant, 2 Kings v."—
Wintle.

Verses 30, 31. *In that night was Belshazzar the
king of the Chaldeans slain*—He and all his nobles
were slain together, in the midst of their feasting

30 ¶ ⁱ In that night was Belshazzar A. M. 3466.
the king of the Chaldeans slain. B. C. 538.

31 ^k And Darius the Median took the king-
dom, ²¹ being ²² about threescore and two years
old.

²¹ Chald. he as the son of.—²² Or, now.

and revelling, as Herodotus, lib. i., and Xenophon,
inform us. The latter relates the story thus, *Cyropæd.*,
lib. vii.—"That two deserters, Gadatas and
Gobryas, having assisted some of the Persian army
to kill the guards, and seize upon the palace, they
entered into the room where the king was, whom
they found standing up in a posture of defence; but
they soon despatched him, and those that were with
him." It seems not improbable, likewise, that they
burned the houses of the city, or at least the ad-
vanced buildings, in their progress, and forced the
citizens to quit them in the greatest consternation;
for they came upon them with such surprise, that,
according to Herodotus, "they had passed through
the gates, which were left open in this riotous night,
and had taken the extreme parts of the city, before
those who inhabited the middle parts knew of the
capture," lib. i. p. 77. Thus the prophecy of Jere-
miah was accomplished, that Babylon should be
taken at the time of a public feast, while *her princes
and great men, &c., should be drunken, and should
sleep a perpetual sleep, and not awake*: see notes
on Jer. li. 32, 39, 57. Respecting the method prac-
tised by Cyrus to surprise the city, by draining that
part of the Euphrates which ran through it, together
with many other curious particulars relating to
Babylon, see notes on Isa. xiii. *And Darius the
Median took the kingdom*—This Darius is said to be
one of the *seed of the Medes*, chap. ix. 1, and is sup-
posed, by the most judicious chronologers, to be the
same with Cyaxares, the son of Astyages; him Cyrus
made king of the Chaldeans, as being his uncle by
the mother's side, and his partner in carrying on the
war against the Babylonians; and left him the palace
of the king of Babylon, to live there whenever he
pleased, as Xenophon relates, *Cyropæd.*, lib. viii. As
Darius succeeded to the empire through Cyrus's
permission, or appointment, and was dependant upon
him for it, Ptolemy's canon supposes Cyrus to be
the immediate successor of Nabonnedus, or Bel-
shazzar, and allots nine years to his reign; whereas
Xenophon reckons two of these years to Darius,
and seven to Cyrus. The Chaldee phrase, rendered
here *took, the kingdom*, is translated, *possessed the
kingdom*, chap. vii. 18, and means the same with suc-
ceeding in the kingdom.—Lowth.

CHAPTER VI.

This chapter contains the history, (1.) Of Daniel's preferment under Darius, 1-3. (2.) Of the envy which it excited in the principal officers of the state 4, 5. (3.) Of their conspiracy against him on that account, and the decree they obtained from the king against prayer, 6-9. (4.) Daniel's continuance and constancy in prayer, notwithstanding that decree, 10

(5.) *He is informed against and cast into the den of lions*, 11–17. (6.) *His miraculous preservation in the lions' den, and deliverance out of it*, 18–23. (7.) *The punishment is retorted upon his accusers, who are torn to pieces*, 24. (8.) *The king is brought to the acknowledgment and praise of the true God, and publishes a decree in honour of him*, 25–27. (9.) *Daniel's subsequent prosperity*, 28.

A. M. 3466.
B. C. 538. **I**T pleased Darius to set ^a over the kingdom a hundred and twenty princes, which should be over the whole kingdom;

2 And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel was preferred above the presidents and princes, ^b because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

^a Esth. i. 1.—^b Chap. v. 12.—^c Ecces. iv. 4.

NOTES ON CHAPTER VI.

Verse 1. *It pleased Darius*—That this Darius was the Cyaxares of Xenophon, as has been observed in note on chap. v. 31, St. Jerome not only asserts, but proves by the testimony of Josephus, Trogus Pompeius, and other historians; so that it appears to have been the generally received opinion in his time, as it probably was also in the time of Josephus, which was not more than five or six hundred years after Cyrus. He was the son of Astyages, or Ahasuerus, or Assuerus, as he is called Dan. ix. 1, and Tobit xiv. 15; namely, that king of Media who concurred with the Assyrian monarch in the destruction of Nineveh. *To set over the kingdom a hundred and twenty princes*—According to the number of the provinces, which were subject to the Medo-Persian empire. These were afterward enlarged to a hundred and twenty-seven, by the victories of Cambyzes and Darius Hystaspis: see Est. i. 1. Darius acts here as the absolute master of the Babylonish state. He distributes the employments; he divides the kingdom, and orders that an account of the whole should be rendered to three principal officers, to whom he gives the superintendence over the rest. Several writers have thought, that after Darius had conquered Babylon, he returned to Media, and took Daniel with him, and that it was there that the establishments here spoken of were made. But if this was not done at Babylon, it is much more likely to have been done at Shushan than in Media: see chap. viii. 2. See Lowth and Calmet.

Verses 2, 3. *And over these three presidents; of whom Daniel was first*—He had been appointed one of the principal officers of state by Belshazzar, chap. v. 29. The office to which he was now advanced seems to have been of the same sort with that conferred on Joseph by Pharaoh, Gen. xli. 41. Grotius thinks these eparchs were like the præfecti prætorio in the latter part of the Roman empire. *That the princes might give accounts unto them*—Night lay before them the state of the public accounts.

4 ¶ Then the presidents and A. M. 3467.
B. C. 537. princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, We shall not find any occasion against this Daniel, except we find *it* against him concerning the law of his God.

6 Then these presidents and princes ¹ assembled together to the king, and said thus unto him, ^d King Darius, live for ever.

¹ Or, *came tumultuously*.—^d Neh. ii. 3; Verse 21; Chap. ii. 4.

They doubtless also received appeals from the princes, or complaints against them, in case of maleadministration. *And the king should have no damage*—That he might not sustain any loss in his revenue, and that the power he delegated to the princes might not be abused to the oppression of the subjects; for by that a king, whether he thinks so or not, receives real damage; both as it alienates the affections of his people from him, and provokes the displeasure of God against him. *Daniel was preferred, because an excellent spirit was in him*—Besides that spirit of uncommon wisdom and sagacity which was in Daniel, he had great experience in public affairs, it being now sixty-five years since he was first advanced by Nebuchadnezzar, chap. ii. 48. It is no wonder, therefore, that Darius should have thoughts of putting the chief management of the whole empire into his hands.

Verses 4–6. *Then the presidents and princes sought to find occasion against Daniel*—We may judge, from what is here said, how blameless Daniel was in his conduct, and of how great advantage it is to act with virtue and integrity. All the spite and malice of his enemies could not so much as find out a pretence for accusing him, because he conducted himself in all affairs with uprightness, and established his credit by his virtuous behaviour. *Then said these men, We shall not find, &c.*—They concluded, at length, that they should not find any occasion against him, except *concerning the law of his God*—By this it appears that Daniel kept up the profession of his religion, and held it fast in that idolatrous country, without wavering or shrinking; and yet that was no bar to his preferment. There was no law requiring him to be of the king's religion, or incapacitating him to bear office in the state unless he were. It was all one to the king what God he prayed to, so long as he did the business of the state faithfully and well. In this matter, therefore, his enemies hoped to insnare him. It is observable, that when they found no occasion against him con-

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7 All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm ²decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions.

8 Now, O king, establish the decree, and sign the writing, that it be not changed, according

² Or, *interdict.*—^c Esther i. 11; viii. 8; Verses 12, 15.

³ Chald. *passeth not.*

cerning the kingdom, they had so much sense of justice left, that they did not suborn witnesses against him to accuse him of crimes he was innocent of, and to swear treason against him; wherein they shame many that were called Jews, and many now called Christians.

Verses 7-9. *All the presidents, &c., have consulted to make a firm decree.*—As Daniel's adversaries could have no advantage against him by any law now in being, they therefore contrive a new law, by which they hope to ensnare him, and in such a matter as they knew they would be sure of doing it. They pretended that this law, which they wished to have enacted, was the result of mature deliberation; that all the presidents of the kingdom, the governors, princes, &c., had consulted together about it, and that they not only agreed to it, but advised it, for divers good causes and considerations; nay, they intimate to the king that it was carried *nemine contradicente*. *All the presidents, say they, are of this mind, and yet we are sure that Daniel, the chief of the three presidents, did not agree to it; and we have reason to think that many more excepted against it, as absurd and unreasonable.* Observe, reader, it is no new thing for that to be represented, and with great assurance too, as the sense of the nation, which is far from being so; and that which few approve of, is sometimes confidently said to be that which all agree to! These designing men, under colour of doing honour to the king, but really intending the ruin of his favourite, urge him to make one of the most absurd decrees that can well be imagined; a decree which would not only suspend by law all the exercise of every kind of religion through that vast empire, for the space of a month, (except any chose to worship the king, who thus inconsiderately, or impiously, suffered himself to be regarded as the only deity of his subjects,) but would prohibit under pain of death, to be inflicted in the most barbarous manner, any request being made from one man to another: "nay, the edict was so framed, that a child might have been condemned for asking bread of his father, or a starving beggar for craving relief."—Scott. *And now, O king, say they, establish the decree, &c., according to the law of the Medes and Persians.*—There was a law in this monarchy, that no ordinance or edict, made with the necessary formalities, and with the consent of the king's counsellors, could be revoked: the king himself had no

to the ^alaw of the Medes and Persians, which ³altereth not.

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9 Wherefore King Darius signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber ^ftoward Jerusalem, he kneeled upon his knees ^gthree times a day, and prayed, and gave thanks before his God, as he did aforetime.

^f 1 Kings viii. 44, 48; Psa. v. 7; Jonah ii. 4.—^g Psa. lv. 17; Acts ii. 1, 2, 15; iii. 1; x. 9.

power in this case. Diodorus Siculus tells us, lib. iv., that Darius, the last king of Persia, would have pardoned Charidemus after he was condemned to death, but could not reverse the law that had passed against him. We may observe the difference of style between this text and that of Est. i. 19. Here the words are, *the law of the Medes and Persians*, out of regard to the king, who was a Mede; there it is styled, *the law of the Persians and Medes*, the king being a Persian at that time: see Calmet and Lowth. Chardin says, that in Persia, when the king has condemned a person, it is no longer lawful to mention his name, or to intercede in his favour. Though the king were drunk, or beside himself, yet the decree must be executed; otherwise he would contradict himself, and the law admits of no contradiction. *Wherefore King Darius signed the writing*—It is not much to be wondered at that Darius, who seems to have been a weak man, should sign the decree, as it appeared to be proposed in order to do him the highest honour, and to set him, as it were, upon an equality with the gods.

Verse 10. *Now when Daniel knew that the writing was signed, he went into his house, &c.*—He did not retire to the country, or abscond for some time, though he knew that the law was levelled against him; but because he knew it was so, therefore he stood his ground, knowing that he had now a fair opportunity of honouring God before men, and showing that he preferred his favour, and his own duty to him, before life itself. *And his windows being open in his chamber*—The LXX. read, *ἐν τοῖς ὑπερωίοις αὐτοῦ*, in his upper rooms. It seems to have been a custom among the devout Jews to set apart some upper room, or rooms, in their houses, for their oratories, as places the farthest from any noise or disturbance. So we read, Tobit iii. 17, that *Sarah came down from her upper chamber*: and, the apostles assembled in an upper room, Acts i. 13. *Toward Jerusalem*—According to the ancient custom of the Jews; for those who were in the country, or in foreign lands, turned themselves toward Jerusalem; and those who were in Jerusalem turned themselves toward the temple to pray, conformably to Solomon's consecration-prayer, 1 Kings viii. 48, 49. He prayed, it seems, with his windows quite open to view, the shutters being removed, since he chose to make his testimony to the exclusive worship of God, neglected by

A. M. 3467. 11 Then these men assembled, and
B. C. 537. found Daniel praying and making
supplication before his God.

12 ^h Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask a *petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing *is* true, ⁱ according to the

^h Chap. iii. 8.—ⁱ Verse 8.—^k Chap. i. 6; v. 13.

others, as public as might be, that he might show he was neither ashamed of worshipping Jehovah, the God of his fathers, nor afraid of any thing he might suffer on that account; and he had them open toward Jerusalem, to signify his affection for the holy city, though now in ruins, and the remembrance he had of its concerns daily in his prayers. *He kneeled upon his knees*—The most proper posture in prayer, most expressive of humility before God, of reverence for him, and submission to him; *three times a day*—Morning, noon, and evening, the hours of prayer observed by devout men of former times, *Psa. lv. 17*; which religious custom was continued by the apostles, with whom the third, the sixth, and the ninth hours were times of prayer; *and prayed, and gave thanks before his God*—He joined prayer and thanksgiving together in all his devotions, in which he is an example for our imitation. Thanksgiving ought to make a part of every one of our prayers; for when we pray to God for the mercies we want, we ought to praise him for those we have received. Observe, reader, though Daniel was a great man, he did not think it below him to be thrice a day upon his knees before his Maker; though he was an old man, and it had been his practice from his youth up, he was not weary of this kind of well-doing; and though he was a man of business, of great and important business, and that for the service of the public, he did not think this would excuse him from the daily exercises of prayer and praise. How inexcusable then are they who have but little to do in the world, and yet will not do thus much for God and their souls! *As he did aforetime*—He did not abate his prayers because of the king's command, and through fear of death by the lions; nor did he break the law purposely: for he did no more than he had been wont to do aforetime, he only persevered in his former long-continued course.

Verses 11, 12. *Then these men assembled and found Daniel praying*—Their design being laid, they watched narrowly, and found, as they expected, Daniel upon his knees, making supplication, not to Darius, but to Jehovah, in flat opposition to the law signed by the king, and not to be violated without suffering its penalty. *Then they came near, and spake before the king*—Having now got what they wanted, an unanswerable plea against Daniel, they came with open mouth, and urged that the king's law was broken, a law which he had solemnly signed

law of the Medes and Persians, which A. M. 3467.
altereth not. B. C. 537.

13 Then answered they and said before the king, That Daniel, ^k which *is* of the children of the captivity of Judah, ^l regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, ^m was sore displeased with himself, and set *his* heart on Daniel to deliver him: and

^l Chap. iii. 12.—^m So Mark vi. 26.

and ratified, and so rendered unalterable; pleading that the king's authority, and the honour of the nation, lay at stake. *The king answered, The thing is true, &c.*—He owned such a law had been made, and signed by him, and that therefore it must be put in force.

Verse 13. *Then answered they, That Daniel*—Thus they expressed themselves by way of contempt; *which is of the children of the captivity of Judah*—This was added to aggravate his fault; that one who was a foreigner, and brought thither a captive, should offer a public affront to the laws of the king, whose favour and protection he enjoyed. One cannot easily find a more striking instance than this relation affords of the power of inveterate malice and bitter envy. *He regardeth not thee, O king, say they, nor the decree that thou hast signed*—Thus it often happens, that what is done faithfully, and out of conscience toward God, is misrepresented as done obstinately, and in contempt of the civil powers. In other words, the best saints are frequently reproached as the worst men. Daniel regarded God, and therefore prayed, and doubtless prayed for the king and government; and yet this is construed as not regarding the king. And the excellent spirit with which Daniel was endued, and that established reputation which he had gained, could not protect him from these poisonous darts. They do not say, He makes his petition to *his* God, lest Darius should interpret that to his praise, but only, *He makes his petition*; which was the thing forbidden by the law.

Verses 14, 15. *Then the king, when he heard these things, was sore displeased with himself*—Having too late discovered that the princes, in procuring him to sign this decree, had no other end or aim, but to take advantage of it to the prejudice of Daniel. The word דאס, here rendered *displeased*, which in Hebrew signifies to be rotten, is used in Chaldee for such great distress as preys upon the mind, and occasions rottenness in the bones. The meaning is, that the king was very much troubled, and exceedingly vexed with himself. *And set his heart on Daniel to deliver him*—The LXX. render it, και περι τον Δανιηλ αγωνισατο το εξελθαι αυτον, a very strong expression, implying that his anxiety to save him was so great as to throw him into an agony. *And he laboured till the going down of the sun*—Endeavouring to find out some exception for him from the law, and being in a great strait through the necessity

A. M. 3467. he laboured till the going down of the
B. C. 537. sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, Know, O king, that ^athe law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed.

16 Then the king commanded, and they brought Daniel, and cast *him* into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17 ^o And a stone was brought, and laid upon

^a Verse 8.—^o Lam. iii. 53.

he was under to have the law executed, and the regard he had for Daniel. *Then these men assembled unto the king*—These were bold men, and resolved to pursue their point and have their will, rather than the king should have his, in this case. The king wished to retrieve an evil act, and to retract, or at least to mitigate, a rigid and rash decree, which was acting an honourable and princely part; but they insist that the law must have its course, and its sentence be fully executed on him, who, they urged, had violated it, because it was a fundamental maxim in the constitution of the government of the Medes and Persians, that *no decree or statute which the king established should be changed*.

Verse 16. *Then the king commanded, and they brought Daniel, &c.*—The king at last, though with great reluctance, and against his conscience, yields to the violence of Daniel's enemies, and signs the warrant for his execution: and that venerable, grave man, who carried such a mixture of majesty and sweetness in his countenance, who had so often shewn himself great upon the bench, and at the council-board, but was greater upon his knees; that had power with God and man, and had prevailed, is, purely for worshipping his God, brought, as if he had been one of the vilest malefactors, and thrown into the den of lions to be devoured by them. Thus the best man in the kingdom is made a sacrifice to the vilest! Who can think of it without the utmost compassion for the sufferer, and the utmost indignation against the malicious persecutors? *Now the king spake unto Daniel*—Partly, perhaps, to encourage him, but chiefly, it seems, to excuse himself for giving his consent to so palpable an act of injustice and cruelty, which he ought to have resisted, whatever had been the consequence; *Thy God, whom thou servest continually*—Here the king bears testimony to Daniel's integrity and fidelity to his God, notwithstanding that it had influenced him to disobey the new law; *he will deliver thee*—So the Chaldee, the Greek, and Vulgate; but the Syriac and Arabic render the words optatively, *May he deliver thee*, which seems best, as it is not likely the king, after consenting to so wicked an act, should be inspired with a persuasion from God (and he could

the mouth of the den; ^p and the king ^{A. M. 3467.}
sealed it with his own signet, and ^{B. C. 537.}
with the signet of his lords; that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were ^qinstruments of music brought before him: ^aand his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and the*

^p So Matt. xxvii. 66.—^a Or, table.—^q Chap. ii. 1.

have it no other way) of Daniel's deliverance. He might, indeed, have heard of the miraculous preservation of Daniel's three friends in the fiery furnace, by the power of their God, in the days of Nebuchadnezzar; but he could have no assurance that a similar miracle would now be wrought by the same God. All, therefore, that his words were intended to express, seems to be only a wishful hope, but no certain persuasion.

Verse 17. *And a stone was brought, and laid upon the mouth of the den*—Because, perhaps, it was seen that the lions did not seize on him immediately; and therefore, that they might have full opportunity to satisfy their rage and hunger, Daniel's enemies were determined he should be confined all night among them. *And the king sealed it with his own signet, and with the signet of his lords*—That neither the one nor the other of the parties might separately do any thing for or against Daniel. We may observe here, with Mr. Wintle, that the design of the king and of the nobles was probably different; the latter feared the king, lest he should release Daniel; the former was apprehensive that some other injury might be done to him, beyond the power of the wild beasts. Hence the Vulgate renders the conclusion of the verse, *Ne quid fieret contra Danielelem, That nothing might be done against Daniel*; indicating the king's desire, that the lions' den might be closed with a sealed stone, lest the lords should put Daniel to death when they found him not slain by the lions. The king's sealing the stone, "must naturally remind us of the like circumstances which happened at the interment of our Saviour, of whom Daniel, in this case at least, has by many been considered as a type:" see Matt. xxvii. 60, 66.

Verses 18-20. *Then the king went to his palace*—Vexed at himself for what he had done, and calling himself unwise and unjust for not adhering to the laws of God and nature, notwithstanding the law of the Medes and Persians; *and passed the night fasting*—His heart was so full of grief and fear, that he could eat no supper, nor take any kind of refreshment. *Neither were instruments of music brought before him*—In which, amidst his present distress and trouble, he could take no pleasure. "No doubt

A. M. 3467. king spake and said to Daniel, O
B. C. 537.

Daniel, servant of the living God, ^r is thy God, whom thou servest continually, able to deliver thee from the lions?

21 Then said Daniel unto the king, ^s O king, live for ever.

22 ^t My God hath sent his angel, and hath ^u shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency

^r Chap. iii. 15.—^s Chap. ii. 4.—^t Chap. iii. 28.

Daniel spent a far more pleasant night among the lions, while employed in fervent prayer, and admiring, grateful praise, than either his malicious persecutors, or the king himself," whose solicitude about Daniel made him very unhappy, and effectually prevented him from closing his eyes in sleep. *The king arose very early in the morning*—Full of anxiety about Daniel; and *went in haste unto the lions' den*—Concerned to know whether the faint hope he entertained of his preservation had been realized. *And when he came to the den*—The LXX. render it, *εν τω εγγειν αυτον τω λακκω*, in his approaching the den, or, when he came near to the den, as Wintle renders it; he cried with a lamentable, or doleful, voice unto Daniel—Longing to know whether he was yet alive, and yet trembling to ask the question, lest he should be answered by the roaring of the lions after more prey; *O Daniel, servant of the living God*—Here Darius makes an acknowledgment, that the God whom Daniel served was the true and living God, not an imaginary and fictitious deity. Nebuchadnezzar made the same confession more than once; but neither of these kings had courage to renounce the worship of the false and fictitious deities of their country. *Is thy God, whom thou servest continually, able to deliver thee, &c.*—That is, has he been able to deliver thee, or has he thought fit in this case to exert his power? What he doubted of, we are sure of, that the servants of the living God have a master who is well able to deliver and protect them; and who will assuredly do both the one and the other, as far as he sees will be for their good and for his glory.

Verses 21-23. *Then said Daniel*—Daniel knew the king's voice, though it was now a doleful voice, and spake to him with all the deference and respect that was due to him. *O king, live for ever*—He does not reproach him for his unkindness to him, and his easiness in yielding to the malice of his persecutors; but, to show that he has heartily forgiven him, he meets him with his good wishes. Observe, reader, we must not upbraid those with the unkindnesses they have done us, who, we know, did them with reluctance, for they are very ready to upbraid themselves with them. *My God hath sent his angel*—The same bright and glorious being that was seen with Shadrach and his companions in the fiery furnace, (see note on chap. iii. 25,) had visited Daniel; and, it is likely, in a visible appearance, had enlightened the dark den, kept Daniel company all night,

was found in me; and also before ^{A. M. 3467.}
^{B. C. 537.} thee, O king, have I done no hurt.

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, ^z because he believed in his God.

24 ¶ And the king commanded, ^y and they

^u Heb. xi. 33.—^x Heb. xi. 33.—^y Deut. xix. 19.

and had shut the lions' mouths that they had not in the least hurt him. This heavenly being made even the lions' den Daniel's strong hold, his palace, his paradise; he never had a better night in his life. See the power of God over the fiercest creatures, and confide in his power to restrain the roaring lion, that goes about continually seeking to devour, from hurting those that are his! See the care God takes of his faithful worshippers, especially when he calls them out to suffer for him. If he keep their souls from sin, comfort their souls with his peace, and receive their souls to himself, he doth, in effect, stop the lions' mouths that they cannot hurt them. *Forasmuch as before him innocency was found in me*—Daniel, in what he had done, had not offended either against God or the king. Before him, to whom he had prayed, he had been continually upright and conscientious in the discharge of his duty, endeavouring to walk unblameably before him. *And also before thee, O king, have I done no hurt*—He was represented to the king as disaffected to him and his government, because he had not obeyed the new law; but he could appeal to the Searcher of hearts, that he had not disobeyed it out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience: see Rom. xiii. 5. On this subject, as far as we find, Daniel had said nothing before in his own vindication, but had left it to God to clear up his integrity as the light, and God had now done it effectually, by working a miracle for his preservation. *Then was the king exceeding glad*—To find him alive and well; and *commanded that they should take Daniel up out of the den*—As Jeremiah was taken out of the dungeon: for as the decree had now been complied with, and its penalty suffered, even Daniel's persecutors could not but own that the law was satisfied, though they were not; or, if it were altered, it was by a power superior to that of the Medes and Persians. *And no manner of hurt was found upon him*—He was nowhere crushed, or torn, or scared, or hurt in any way whatever; *because he believed in his God*—In God's power, and love, and faithfulness; because he confided in him for protection, while he lived in obedience to his commandments.

Verse 24. *And the king commanded, and they brought those men, &c.*—Darius, being animated by this miracle wrought for Daniel, now begins to take courage and act like himself: those that would not suffer him to show mercy to Daniel, now God has

A. M. 3467. brought those men which had accused Daniel, and they cast *them* into the den of lions, *them*, ² their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ ^a Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.

26 ^b I make a decree, That in every dominion of my kingdom men ^c tremble and fear before

the God of Daniel: ^d for he is the living God, and steadfast for ever, and his kingdom *that* which shall not be ^e destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, ^f and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the ^g power of the lions.

28 So this Daniel prospered in the reign of Darius, ^h and in the reign of ⁱ Cyrus the Persian.

^a Esth. ix. 10; Deut. xxiv. 16; 2 Kings xiv. 6.—^b Chap. iv. 1.
^c Chap. iii. 29.—^d Psa. xcix. 1.—^e Chap. iv. 34.

^f Chap. ii. 44; iv. 3, 34; vii. 14, 27; Luke i. 33.—^g Chapter iv. 3.—^h Heb. *hand*.—ⁱ Chap. i. 21.—^j Ezra i. 1, 2.

done it for him, shall be made to feel his resentments, and he will do justice for God, who hath showed mercy for him. Daniel's accusers, now his innocence is cleared, and Heaven itself is become his compurgator, have the same punishment inflicted on them which they designed against him, according to the law of retaliation made against false accusers, Deut. xix. 11, 19. Such they were now reckoned, Daniel being proved innocent; for though the fact of his praying was true, yet it was not a fault. They were cast into the den of lions, which perhaps was a punishment newly invented by themselves; it was, however, that which they maliciously designed for Daniel. And now Solomon's observation was verified, *The righteous is delivered out of trouble, and the wicked cometh in his stead. Them, their children, and their wives*—According to the cruel laws and customs which prevailed in those countries, of involving whole families in the punishment due to particular persons; in opposition to which that equitable law was ordained by Moses, that *the fathers should not be put to death for their children, nor the children for the fathers*, Deut. xxiv. 16. *And the lions had the mastery of them*—This verified and magnified the miracle of their sparing Daniel; for hereby it appeared, that it was not because they were not fierce, or had not appetite, but because they were not permitted to touch him. The Lord is known by those judgments which he executeth.

Verses 25–27. *Then King Darius wrote to all people*—He wrote to all the several nations in his extensive empire. Darius here studies to make some amends for the dishonour he had done both to God and Daniel, by now doing honour to both. *I make a decree, that men tremble and fear before the God of Daniel*—This decree goes further than Nebuchadnezzar's upon the like occasion, for that only restrained people from *speaking amiss* of this God; but this requires them to *fear before him*, to maintain and express awful and reverent thoughts of him. And well might this decree be prefaced, as it is, with *Peace be multiplied unto you*; for the only foundation of true peace and happiness is laid in the fear of God. But though this decree goes far, it does not go far enough: had he done right, and acted according to his present convictions, he would have com-

manded all men, not only to *tremble and fear* before this God, but to trust in, love, and obey him, to forsake the service of their idols, and to call upon and worship him only, as Daniel did. But idolatry had been so long and so deeply rooted, that it was not to be extirpated by the edicts of princes, nor by any power less than that which accompanied the glorious gospel of Christ. *For he is the living God, &c.*—Darius here mentions the considerations which moved him to make this decree; and, in doing this, he presents us with a very just and sublime character of the true God,—a character suited to his nature, and probably such as the king had learned of Daniel. Some think he was a convert to the true religion; if so, this, together with the favours shown to the prophet, may in some measure account for the notice taken of his reign. Certainly the reasons on which he here grounds his decree, were sufficient to have justified one for the total suppression of idolatry. *He delivereth and rescueth, &c.*—He has an ability sufficient to support his authority and dominion, delivering his faithful servants from trouble, and rescuing them out of the hands of their enemies. *He worketh signs and wonders*, quite above the power of nature to effect, both *in heaven and earth*—By which it appears that he is sovereign Lord of both: *who hath delivered Daniel from the lions*—This miracle, and that of delivering Shadrach and his companions, were wrought in the eye of the world; were seen, published, and attested, by two of the greatest monarchs that ever existed: and were illustrious confirmations of the first principles of religion, abstracted from the narrow scheme of Judaism, effectual confutations of all the errors of heathenism, and very proper preparations for pure catholic Christianity.

Verse 28. *So this Daniel prospered*—Observe, reader, how God brought good to him out of evil! The bold stroke which his enemies made at his life became the occasion of taking them off, and their children also, who otherwise would have stood in the way of his preferment, and have been, upon all occasions, vexatious to him; and now he prospered more than ever, was more in the favour of his prince, and in reputation with the people, which gave him a great opportunity of doing good to his brethren.

CHAPTER VII.

The historical part of the book of Daniel was finished with the last chapter; the remaining part of it acquaints us with the visions which at different times were communicated to the prophet himself. The interval of time, from the first to the last of these visions, is about one or two and twenty years; that is, from the first year of Belshazzar, mentioned at the beginning of this chapter, to the third year of Cyrus, at the beginning of chap. x. The first vision, or dream, is contained in this chapter, and is the only one that is written in the Chaldee language; and perhaps the similarity of it to the dream of Nebuchadnezzar, which the prophet had related and expounded in chap. ii., might have been one reason why this same language was here adopted, and the benefit designed by it for the impious king, in whose reign it was delivered, another. What was there prefigured by a large statue, composed of various metals, is here pointed at by a very different sort of emblems, each suited to the disposition or character of the persons to whom the communications were made. The chapter contains, (1.) Daniel's vision of the four ravenous beasts successively rising out of a tempestuous sea, 1-8. (2.) His vision of God's throne or government and judgment, 9-14. (3.) The interpretation of these visions given by an angel that stood by, 18-28.

A. M. 3449. **I**N the first year of Belshazzar king
B. C. 555. of Babylon, ^a Daniel ¹ had a dream
and ^b visions of his head upon his bed: then
he wrote the dream, and told the sum of the
² matters.

2 Daniel spake and said, I saw in my vision
by night, and behold, the four winds of the
heaven strove upon the great sea.

^a Num. xii. 6; Amos iii. 7.—¹ Chald. saw.—^b Chap. ii. 28.
² Or, words.—^c Rev. xiii. 1.

NOTES ON CHAPTER VII.

Verse 1. *In the first year of Belshazzar, &c.*—The prophet, having related some remarkable passages concerning himself and his brethren in captivity, and having given proof of his supernatural illumination in interpreting other men's dreams, proceeds to give an account of his own visions; and thereupon goes back to the first year of Belshazzar's reign, which was seventeen years before the history contained in the last chapter. This vision concerns the same events with those referred to in Nebuchadnezzar's dream, chap. ii., with some enlargements and additions, and different images.

Verses 2, 3. *Behold, the four winds strove upon the great sea*—This denotes those commotions in the world, and that troublesome state of affairs, out of which empires and kingdoms commonly take their rise. *And four great beasts came up from the sea*—Signifying the four great monarchies, or kingdoms, that should successively arise in the world, and have their origin from wars and commotions, which generally end in setting up the conqueror to be a great monarch over those whom he hath subdued: compare Rev. xiii. 1. The reason why these monarchies, which were represented to Nebuchadnezzar in the form of a great image, formed of gold and silver, brass and iron, are here exhibited by fierce and savage beasts, has been observed in the note on chap. ii. 31.

Verse 4. *The first was like a lion*—The Chaldean or Babylonian empire, compared to the head of gold, the chief of metals, in the image represented to Nebuchadnezzar in his dream, chap. ii. 32, 37, 38, is here represented as a lion, the king of beasts. Instead of a lion, the Vulgate, Greek, and Arabic read, a lioness, signifying, says Jerome, the cruelty of that

3 And four great beasts ^c came up from the sea, diverse one from another. A. M. 3449. B. C. 555.

4 The first was ^d like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, ³ and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.

5 ^e And behold another beast, a second, like

^d Deut. xxviii. 49; 2 Sam. i. 23; Jer. iv. 7, 13; xlviii. 40; Ezek. xvii. 3; Hab. i. 8.—³ Or, wherewith.—^e Chap. ii. 39.

empire, lionesses, according to naturalists, being fiercer than lions. It is represented as having eagles' wings, to denote the extent and rapidity of its conquests, that empire being advanced to its height within a few years, by the conduct and arms of one single person, namely, Nebuchadnezzar. *I beheld till the wings thereof were plucked*—Or, *torn out*, as מריטו may be rendered: that is, it was checked in its progress by frequent defeats, and rendered unable to make further conquests. Its wings were beginning to be plucked at the time of the delivery of this prophecy; for at this time the Medes and Persians were encroaching upon it. Belshazzar, the king now reigning, was the last of his race; and in the seventeenth year of his reign Babylon was taken, and the kingdom transferred to the Medes and Persians. *And it was lifted up from the earth*—Removed from its foundation, and lost its stability: or, as some render the clause, *the wings thereof were plucked, wherewith it had been lifted up from the earth*, that is, had been enabled to fly swiftly, in extending its conquests; *and made stand upon the feet as a man, and a man's heart was given to it*—When it was thus curtailed and humbled, it became more peaceable and humane, agreeably to the idea of the psalmist, Ps. ix. 20, *Put them in fear, O Lord, that the nations may know themselves to be but men*. The minds of the people were humbled by their misfortunes, and by the calamities coming more and more upon the empire; and they who vaunted as if they had been gods, now felt themselves to be but men.

Verse 5. *And behold another beast like a bear*—This is the kingdom of the Medes and Persians, who, for their cruelty and greediness after blood, are compared to a bear, which is a most voracious and cruel

A. M. 3449. to a bear, and ⁴ it raised up itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also ^f four heads; and dominion was given to it.

^a Or, it raised up *one* dominion.—^f Chap. viii. 8, 22.

animal. Bochart recounts several particulars wherein the Persians resembled bears; but the chief likeness consisted in what has been just mentioned, and this likeness was principally intended by the prophet, as may be inferred from the words of the text, *Arise, devour much flesh*. A bear, saith Aristotle, is an all-devouring animal; and so the Medo-Persians were great robbers and spoilers, according to Jeremiah, chap. li. 48, 56: see Bishop Newton and the note on Isaiah xiii. 18. *And it raised up itself on one side*—Some think the allusion is to the eastern quarter of the world, from whence the Persians came; others, to the elevation of the Persians above the Medes and Babylonians, which three powers are conceived to be meant by the *three ribs* in the mouth of the bear: but Sir Isaac Newton and Bishop Chandler, with great propriety, explain them as signifying the kingdoms of Babylon, Lydia, and Egypt, which were conquered by it, but were not properly parts and members of its body. They might be called *ribs*, as the conquest of them much strengthened the Persian empire; and they might be said to be *between the teeth of the bear*, as they were much grinded and oppressed by the Persians.

Verse 6. *After this I beheld, and lo, another like a leopard*—“This third kingdom is that of the Macedonians, or Grecians, who, under the command of Alexander the Great, overcame the Persians, and reigned next after them: and it is fitly compared to a *leopard* upon several accounts. The leopard is remarkable for swiftness, and Alexander and the Macedonians were amazingly swift and rapid in their conquests. The leopard is a spotted animal, and so was a proper emblem, according to Bochart, of the different manners of the nations which Alexander commanded; or, according to Grotius, of the various manners of Alexander himself, who was sometimes merciful, and sometimes cruel; sometimes temperate, and sometimes drunken; sometimes abstemious, and sometimes incontinent. The leopard, as Bochart observes, is of small stature, but of great courage, so as not to be afraid to engage with the lion and the larger beasts; and so Alexander, a little king, in comparison, of small stature too, and with a small army, dared to attack the king of kings, that is, Darius, whose kingdom was extended from the Ægean sea to the Indies. *Which had upon the back of it four wings of a fowl*—The Babylonian empire was represented with *two* wings, but this is described with *four*. For, as Jerome says, nothing was swifter than the victories of Alexander, who ran through all

7 After this I saw in the night A. M. 3449. visions, and behold ^a a fourth beast, B. C. 555. dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; ^b and it had ten horns.

^a Chap. ii. 40; Verses 19, 23.—^b Chap. ii. 41; Rev. xiii. 1.

the countries from Illyricum and the Adriatic sea to the Indian ocean and the river Ganges, not so much fighting as conquering; and in *six* years (he should have said in *twelve*) subjugated part of Europe and all Asia to himself. *The beast had also four heads*—To denote the four kingdoms into which this same third kingdom should be divided, as it was after the death of Alexander, among his four captains; Cassander reigning over Macedon and Greece, Lysimachus over Thrace and Bithynia, Ptolemy over Egypt, and Seleucus over Syria. *And dominion was given to it*—Which shows, as Jerome observes, that it was not owing to the fortitude of Alexander, but proceeded from the will of the Lord. And, indeed, unless he had been directed, preserved, and assisted by the mighty power of God, how could Alexander, with thirty thousand men, have overcome Darius with six hundred thousand, and in so short a time have brought all the countries, from Greece as far as to India, into subjection.”—Bishop Newton.

Verse 7. *Behold a fourth beast*—This *fourth kingdom* can be no other than the Roman empire, which answers this emphatical description better than any of the former kingdoms. *Dreadful, and terrible, and strong exceedingly*—And therefore compared to iron, chap. ii. 40. *It devoured and brake in pieces*—It spread its arms and its terrors to a much greater extent than any of the preceding powers, and entirely subdued all the remains of the former kingdoms, and all the nations that had been subject to them. It reduced Macedon into a Roman province about one hundred and sixty-eight years, the kingdom of Pergamus about one hundred and thirty-three years, Syria about sixty-five years, and Egypt about thirty years, before Christ. And besides the remains of the Macedonian empire, it subdued many other provinces and kingdoms; so that it might, by a very usual figure, be said to *devour the whole earth, to tread it down and break it in pieces*; and become, in a manner, what the Roman writers delighted to call it, “The empire of the whole world.” The words of Dionysius Halicarnassus are very apposite to this subject. “The city of Rome,” says he, “ruleth over all the earth as far as it is inhabited, and commands all the sea, not only that within the Pillars of Hercules, but also the ocean, as far as it is navigable; having first and alone, of all the celebrated kingdoms, made the east and west the bounds of its empire, and its dominion hath continued longer than that of any other city or kingdom.” *And it*

A. M. 3449. 8 I considered the horns, and be-
B. C. 555. hold, ⁱ there came up among them
another little horn, before whom there were
three of the first horns plucked up by the roots:
and behold, in this horn *were* eyes like the
eyes ^k of man, ^l and a mouth speaking great
things.

9 ¶ ^m I beheld till the thrones were cast down,
and ⁿ the Ancient of days did sit, ^o whose gar-

ⁱ Verses 20, 21, 24; Chap. viii. 9.—^k Rev. ix. 7.—^l Psa.
xii. 3; Verse 25; Rev. xiii. 5.—^m Rev. xx. 4.—ⁿ Psa. xc. 2;
Verses 13, 22.—^o Psa. civ. 2; Rev. i. 14.

was diverse from all the beasts that were before it—This is intimated by its having no name, being more cruel and horrid than any sort of beast whatever; and the Roman power was so multiform, that it could not be pointed out by any one species of resemblance. And it was different from all kingdoms in its republican form of government, its greatness, length of duration, and extent of dominion. But its chief distinction consisted in its having ten horns, which we find at verse 24 are ten kings or kingdoms: see also Rev. xvii. 12. And these answer to the ten toes of the image, chap. ii. 42. The empire continued in its greatness till the reign of Theodosius the Great, and soon afterward the partition happened, and the broken form remained, for the ten kingdoms were to be no more united, till the Ancient of days should come.

Verse 8. *I considered the horns*—Viewed and observed them exactly, otherwise he could not have observed the little horn, whose rise was scarce discernible at first; *and behold there came up among them*—Much about the same time, Rev. xvii. 12; *another little horn*—Distinct from the ten horns, and of a different constitution. Some have understood by this the Turkish empire, and consider Egypt, Asia, and Greece as being the three horns torn up or reduced thereby; but the more generally received and probable opinion refers it to antichrist, or the Papal hierarchy, which rose to the height here described from very small beginnings: see on verse 24. The eyes, like human eyes, indicate the perspicacity, foresight, and cunning of this power; and the mouth speaking great, or presumptuous things, is not unlike the *man of sin*, described by St. Paul, “whose coming should be after the working of Satan with all deceivableness of unrighteousness,” 2 Thess. ii. 9, 10: see also Rev. xiii. 5, 6.

Ver. 9, 10. *I beheld till the thrones were cast down*—Till all these earthly kingdoms were brought to an end, and all enemies and opposite powers were destroyed. But the word רָמַי, here used, may be rendered, *were pitched*, or placed, namely, for the reception of God, and his assessors in judgment, the saints and angels. Thus the LXX., εως οτις οι θρονουι ερεθησαν, *till the thrones were placed, or set, or fixed*; and so the Vulgate. And the verb in the text is used in the same sense in the Chaldee paraphrase on Jeremiah i. 15; where our translation

ment *was* white as snow, and the A. M. 3449.
hair of his head like the pure wool: B. C. 555.
his throne *was like* the fiery flame, ^p and his
wheels *as* burning fire.

10 ¶ ^q A fiery stream issued and came forth
from before him: ^r thousand thousands ministered
unto him, and ten thousand times ten
thousand stood before him: ^s the judgment was
set, and the books were opened.

^p Ezek. i. 15, 16.—^q Psa. l. 3; xcvi. 3; Isa. xxx. 33; lxvi.
15.—^r 1 Kings xxii. 19; Psa. lxxviii. 17; Heb. xii. 22; Rev. v.
11.—^s Rev. xx. 4, 12.

reads, *They shall set every one his throne, &c.* The following words justify this translation: *And the Ancient of days did sit*—That is, the eternal Judge of the world, who has been from everlasting, who is at present, and who shall always be: and whom the prophet thus describes, to adapt himself to human apprehensions, and to make the following part of his description more intelligible; but no similitude is pointed out, nor ought we from hence to attempt to represent the invisible God by any figure. The metaphors here used, says Bishop Newton, “are borrowed from the solemnities of earthly judicatories, and particularly of the great sanhedrim of the Jews, where the father of the consistory sat, with his assessors seated on each side of him, in the form of a semicircle, with the people standing before him: and from this description again was borrowed the description of the day of judgment in the New Testament.” *Whose garment was white as snow*—Signifying the unspotted righteousness of his proceedings. He is elsewhere described as covering himself with light as with a garment, Psa. civ. 2: see also 1 John i. 5. Kings and princes used anciently to wear white garments, as an emblem of perfect justice. *And the hair of his head like the pure wool*—To denote the eternity and maturity of his counsels, and that his decisions are all perfectly right and true, without the least mixture of any partial affections. *His throne was like the fiery flame*—Denoting his awful majesty, and the severity of his judgments on the ungodly; *and his wheels of burning fire*—Emblematical of the revolutions and dispensations of his providence, Ezek. i. 15, being dreadfully severe and destructive to the wicked. The reader will observe, God’s throne is here described in the nature of a triumphal chariot, supported by angels as so many fiery wheels. Grotius remarks, that the ancient thrones and *sellæ curules* had wheels. *A fiery stream issued and came forth from before him*—Signifying his justice and wrath in giving forth and executing sentence against the ungodly. *Thousand thousands ministered unto him*—His retinue was an innumerable company of angels; *and ten thousand times ten thousand stood before him*—To receive their sentence from his lips. *The judgment was set*—That is, the court, namely, God the supreme judge, and the saints as his assessors, made their public appearance. *And the books were opened*

A. M. 3449. 11 I beheld then because of the voice
B. C. 555. of the great words which the horn
spake: 'I beheld *even* till the beast was slain,
and his body destroyed, and given to the burn-
ing flame.

12 As concerning the rest of the beasts, they
had their dominion taken away: yet ⁵ their
lives were prolonged for a season and time.

13 I saw in the night visions, and behold,
^a one like the Son of man came with the clouds

¹ Rev. xix. 20.—⁵ Chald. *a prolonging in life was given them.*
^a Ezek. i. 26; Matt. xxiv. 30; xxvi. 64; Rev. i. 7, 13; xiv. 14.
² Verse 9.—⁷ Psa. ii. 6, 7, 8; viii. 6; ex. i. 2; Matt. xi. 27;

That is, "those evidences which contained the laws and will of God, whether natural or revealed; those in which the actions of men, with all their circumstances of aggravation or extenuation were recorded; those from which the clearest and completest conviction might be adduced, in order to render the judgment such as that all should be obliged to acknowledge it to be the result of the most perfect truth and consummate justice: see Rev. xx. 12."—Wintle.

Verses 11, 12. *I beheld then*—Chaldee, *וזה הייתי*, *I was attentive, spectabam attentus, I beheld attentively*, as Grotius renders it; *because of the voice of the great words which the horn spake*—See on verse 25. I was desirous of knowing, and looked carefully to see what would be the end of this matter, more particularly on account of the arrogant and boasting words which the horn spake. *I beheld even till the beast was slain, and his body destroyed*—This signified, that no other earthly kingdom should succeed to this, but that when an entire end should be put to it, and the ten kingdoms included in it, then the kingdom of Christ should succeed, as is more fully set forth toward the end of this chapter. We may observe, that it is not only said of this fourth beast, that he was slain, but that *his body was destroyed and given to the burning flame*; that is, made entirely extinct, as every thing is that is burned in the fire; whereas it is said, concerning the rest of the beasts, that though *they had their dominion taken away, their lives were prolonged for a season and time*. Their bodies were not destroyed, as that of the fourth beast, but they were suffered to continue still in being; that is, other kingdoms of the same nature, though different in some particulars, succeeded to them. The destruction of the beast, it must be observed, will be the destruction of the horn also, and consequently the horn is a part of the fourth beast, or of the Roman empire.

Verse 13. *I saw in the night visions, &c.*—Here is described by what means these changes were to be brought about; *behold, one like the Son of man came with the clouds of heaven*—One in the shape and likeness of a man, but clothed with such ensigns of majesty and honour, (signified here by *the clouds of heaven*), as showed him to be an extraordinary person, (compare Rev. i. 13, and xiv. 14,) indeed no

of heaven, and came to ^a the Ancient A. M. 3449
of days, and they brought him near B. C. 555.
before him.

14 ^v And there was given him dominion, and
glory, and a kingdom, that all ² people, nations,
and languages, should serve him: his dominion
is ^a an everlasting dominion, which shall not
pass away, and his kingdom, *that* which shall
not be destroyed.

15 ¶ I Daniel ^b was grieved in my spirit in

xxviii. 18; John iii. 35; 1 Cor. xv. 27; Eph. i. 22.—² Chap.
iii. 4.—^a Psa. cxlv. 13; Chap. ii. 44; Verse 27; Mic. iv. 7;
Luke i. 33; John xii. 34; Heb. xii. 28.—^b Verse 28.

less than the Messiah, as the following description of him declares. As the two foregoing verses declare why the fourth beast was destroyed, this part of the vision shows by whom it was done; setting Christ forth in his judicial capacity, and describing him by that title, which, in allusion to this place, he often gave himself, namely, *the Son of man*. He particularly alludes to this text, Matt. xxvi. 64, where he speaks of his *coming in the clouds of heaven*; by which expression he acknowledged himself to be the true Messiah here described, and gave a direct answer to the question there proposed to him, *Art thou the Christ, the Son of the blessed?* Compare Mark xiv. 61, 62; Rev. i. 7. Whereupon they condemned him as guilty of blasphemy. A learned prelate, in his *Defence of Christianity from the ancient Prophecies*, p. 131, observes, that *אנני, anani*, the clouds, was a known name of the Messiah among the Jewish writers, which shows that they understood this text as spoken of him.

Verse 14. *There was given him dominion, &c.*—*"All these kingdoms shall in their turns be destroyed, but the kingdom of the Messiah shall stand for ever. It was in allusion to this prophecy that the angel said of Jesus, before he was conceived in the womb, Luke i. 33, He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. After what manner these great changes will be effected, we cannot pretend to say, as God hath not been pleased to reveal it. We see the remains of the ten horns which arose out of the Roman empire. We see the little horn still subsisting, though not in full strength and vigour, but as we hope upon the decline, and tending toward a dissolution. And having seen so many of these particulars accomplished, we can have no reason to doubt that the rest also will be fulfilled in due season; though we cannot frame any conception how Christ will be manifested in glory; how the little horn, with the body of the fourth beast, will be given to the burning flame; or how the saints will take the kingdom, and possess it for ever and ever. It is the nature of such prophecies, not to be perfectly understood till they are fulfilled. The best comment upon them will be their completion."*—Bishop Newton.

Verses 15–18. *I Daniel was grieved in my spirit*—Upon account of the extraordinary changes which

A. M. 3449. the midst of *my* ^ebody, and the vi-
B. C. 555. sions of my head troubled me.

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 ^e These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But ^d the saints of the ⁷ Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of ^e the fourth beast, which was diverse ^e from all the others, exceeding dreadful, whose teeth *were* of iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before

^e Chald. *sheath*.—^c Verse 3.—^d Isa. lx. 12, 13, 14; Verses 22, 27; 2 Tim. ii. 11, 12; Revelation ii. 26, 27; iii. 21; xx. 4.
⁷ Chaldee, *high ones*, that is, *things*, or, *places*.—^e Verse 7.
^e Chald. *from all those*.

seemed to be signified by the vision, the particulars of which troubled me, though I had not a perfect apprehension of their meaning. *I came near unto one of them that stood by*—Namely, to one of the angels who were attending as ministering spirits. *And asked him the truth, &c.*—Desired him to give me a clear understanding of all this. *So he told me, &c.*—Explained to me the true and plain meaning of these things. *These great beasts are four kings*—Four kingdoms, or monarchies. So the word *king* is used Isa. xxiii. 15. *Which shall arise out of the earth*—Which shall raise themselves merely upon carnal, worldly grounds and considerations, and that by wars and troubles, and which shall think of and concern themselves with only earthly things; whereas the kingdom of Christ is described, in the next verse, as a heavenly, spiritual kingdom, fitting men for heaven. *But the saints of the Most High shall take the kingdom*—When the earthly kingdom shall be destroyed, the heavenly, or spiritual kingdom of the saints shall commence; they shall enter upon it on earth, but shall retain it in heaven for ever. The Chaldee word מְלִיכֵי, rendered *Most High*, is literally *high ones*, as it is translated in the margin: and these saints are indeed *high ones*, being children and heirs of God, and joint-heirs with Christ. Sometimes, however, the one true God is spoken of in the plural number by way of eminence, as Josh. xxiv. 19, where it is in the Hebrew, *He is the holy Gods*. The expression may therefore mean as we have it rendered.

Verses 19–22. *Then I would know the truth of the fourth beast*—Namely, what was intended to be signified by it. *And of the ten horns that were in his head*—Of what they were emblems; and *of the*

whom three fell; even *of* that horn A. M. 3449.
that had eyes, and a mouth that B. C. 555.
spake very great things, whose look *was* more stout than his fellows.

21 I beheld, ^f and the same horn made war with the saints, and prevailed against them;

22 ^g Until the Ancient of days came, ^h and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be ⁱ the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 ^k And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.

^f Chapter viii. 12, 24; xi. 31.; Revelation xi. 7; xiii. 7, xvii. 14; xix. 19.—^g Verse 9.—^h Verse 18; 1 Corinthians vi. 2; Rev. i. 6; v. 10; xx. 4.—ⁱ Chapter ii. 40.—^k Verses 7, 8, 20; Rev. xvii. 12.

other which came up, &c.—See verse 8; *whose look was more stout than his fellows*—Or more great and magnificent; or, who was more arrogant, and claimed a superiority over the rest: for though this horn, or power, was small at first, it at length exceeded all other powers in pomp and pre-eminence, exalting itself not only above all temporal authorities, but above all that is called *God*, or that is worshipped, 2 Thess. ii. 4. *I beheld*—Chaldee, *I was seeing*, or considering attentively; and *the same horn made war with the saints*—By the saints here is to be understood the servants of Christ. So antichrist is described as making war with the saints, and overcoming them for a time: see the margin. *Until the Ancient of days came*—To vindicate their cause, to crush the idolaters, and to extirpate the dominion of antichrist: or until the final judgment, when the saints shall sit as assessors with Christ, shall be seated on thrones, and reign as kings and priests with God and Christ, and possess the kingdom for ever. *And judgment was given to the saints, &c.*—Power to judge and rule over their enemies. *And the time came that the saints possessed the kingdom*—See on verse 14.

Verses 23, 24. *The fourth beast shall be diverse from all kingdoms*—As being managed under different forms of government; having a form of commonwealth at the beginning of its greatness, and afterward governed by kings and emperors; and in process of time being divided into ten kingdoms, or principalities; and all of them under the direction of one spiritual head. *And the ten horns are ten kings*—Or, *kingdoms*. A horn is an emblem of strength, so it comes to signify power and authority; and from thence it is applied to denote sovereignty,

A. M. 3449. 25 ¹ And he shall speak *great words*
B. C. 555. against the Most High, and shall
^m wear out the saints of the Most High, and

ⁿ think to change times and laws: and A. M. 3449.
^o they shall be given into his hand B. C. 555.
^p until a time and times and the dividing of time.

¹ Isaiah xxxvii. 23; Chap. viii. 24, 25; xi. 28, 30, 31, 36; Rev. xiii. 5, 6.—^m Rev. xvii. 6; xviii. 24.

ⁿ Chapter ii. 21.—^o Revelation xiii. 7.—^p Chapter xii. 7; Revelation xii. 14.

or dominion. The ten horns, or kingdoms, were to arise out of the dissolution of the Roman empire, which came to pass accordingly. There are various enumerations of these ten kingdoms in the division of the Roman empire, none of which are reckoned to commence earlier than the latter end of the fourth, or the beginning of the fifth century. Bishop Newton, in his fourteenth Dissertation, has given several lists, by Machiavel, by Mr. Mede, by Bishop Lloyd, and by Sir Isaac Newton; and at last has added one which he has selected from the others, and which he has placed in the eighth century. His words are, "The principal states and governments then were, 1. The senate of Rome, who revolted from the Greek emperors, and claimed and exerted the privilege of choosing a new western emperor; 2. The Greeks in Ravenna; 3. The Lombards in Lombardy; 4. The Huns in Hungary; 5. The Alemannes in Germany; 6. The Franks in France; 7. The Burgundians in Burgundy; 8. The Goths in Spain; 9. The Britons; 10. The Saxons in Britain. Not that there were constantly ten kingdoms, they were sometimes more and sometimes fewer; but, as Sir Isaac Newton says, 'whatever was their number afterward, they are still called the *ten* kingdoms, from their first number.'"

And another shall arise after them—Greek, *ομιω αυτω, behind them*, as the words may be rendered; that is, either unperceived by them, or whose height, or dominion, should not acquire its summit till long after their establishment. This is generally agreed, by all Protestant interpreters, to be the kingdom of the pope, which was certainly of a very different nature from any of the former, being first ecclesiastical, or spiritual, and afterward claiming a temporal or civil jurisdiction. The LXX. add, that it should be distinguished from the former, *κακους, in evils, or malignancies*. And the kings, or kingdoms, which it should *pluck up by the roots, or humble*, as *καταρρινωσκει*, the word used by the LXX., signifies, (which is also the reading of the Vulgate,) are pointed out by the same prelate to be the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome. These states were reduced in the eighth century; and the epistles and bulls issued by the pope are, after that time, dated from the years of the commencement of the pope's temporal jurisdiction, or advancement to the papal chair; and the pope, by wearing his triple crown, hath in a manner pointed himself out for the person here intended: see Bishop Newton and Mr. Wintle.

And what still more fully characterizes this power, and proves it to be intended of the Papacy, is, that it is said, in verse 8, *in this horn were eyes like the eyes of a man*; which denotes cunning and foresight, exercised in looking out and watching all opportunities of promoting one's interest. "And the policy

of the Roman hierarchy hath almost passed into a proverb. The pope is properly called an *overlooker*, or *overseer*; an *επισκοπος*, or *bishop*, in the literal sense of the word. In verses 8, 20, it is said, *He had a mouth speaking great things*: and who hath been more noisy and blustering than the pope, especially in former ages; boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance? *His look was more stout than his fellows*, verse 20. And the pope assumes a superiority, not only over his fellow-bishops, but even over crowned heads: and requires his foot to be kissed, and greater honours to be paid to him than to kings and emperors themselves."

Verse 25. *He shall speak great words against the Most High*—Symmachus reads, *He shall speak great words, as the Most High*; "setting himself above all laws, divine and human: arrogating to himself godlike attributes, and titles of *holiness* and *infallibility*; exacting obedience to his ordinances and decrees, in preference to, and in open violation of, reason and Scripture; insulting men and blaspheming God. In Gratian's *Decretals*, the pope has the title of *God* given to him. *And shall wear out the saints*—By wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus, and the true worshippers of God; who protest against his innovations, and refuse to comply with the idolatry practised in the Church of Rome. *He shall think to change times and laws*—Appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws of God and man."—Bishop Newton.

And they shall be given, &c.—"A time, all agree, signifies a year; and a time, and times, and the dividing of time, or half a time, are three years and a half; and the ancient Jewish year, consisting of twelve months, and each month of thirty days, a time, and times, and half a time, or three years and a half, are reckoned in the Revelation, chap. xi. 2, 3, and xii. 6, 14, as equivalent to forty-two months, or twelve hundred and sixty days; and a day, in the style of the prophets, is a year; (see Ezek. iv. 4;) and it is confessed that the seventy weeks, in Dan. ix. are weeks of years, and consequently twelve hundred and sixty days are twelve hundred and sixty years. So long antichrist, or the *little horn*, will continue: but from what point of time the commencement of these twelve hundred and sixty years is to be dated, is not easy to determine. It should seem that they are to be computed from the full establishment of the power of the pope, and no less is implied in the expression, *given into his hand*. Now the power of the pope, as a horn, or tempora!

A. M. 3449. 26 ^a But the judgment shall sit, and they shall take away his dominion to consume and to destroy *it* unto the end.

27 And the ^r kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints

^a Verses 10, 22.—^r Verses 14, 18, 22.—^a Chap. ii. 44; Luke i. 33; John xii. 34; Rev. xi. 15.

prince, it hath been shown, was established in the eighth century; and twelve hundred and sixty years from that time, will lead us down to about the year of Christ 2000, or the year of the world 6000; and there is an old tradition, both among Jews and Christians, that at the end of 6000 years the Messiah shall come, and the world shall be renewed; the reign of the wicked one shall cease, and the reign of the saints upon earth shall begin. But, as Irenæus says in a like case, it is surer and safer to wait for the completion of the prophecy than to conjecture and divine about it. When the end shall come, then we shall know better whence to date the beginning.”—Bishop Newton.

Verses 26, 27. *But the judgment shall sit, &c.*—God, in the course of his providence, will sit (speaking after the manner of men) in judgment on this usurping, tyrannical, and persecuting power, which shall be judged, condemned, degraded, consumed, and destroyed, and his authority never more revived, to the end of the world: see note on verses 10, 11. *And the kingdom and dominion, &c., shall be given to the saints of the Most High*—True religion shall universally prevail under the countenance and protection of Christian princes; and the kingdom of Christ shall be erected in power and glory in all parts of the earth. In other words, *The stone cut out of the mountain without hands shall become itself a mountain, and fill the whole earth*: see

of the Most High, ^a whose kingdom ^a is an everlasting kingdom, ^t and all ^a dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. ^a As for me Daniel, ^a my cogitations much troubled me, and my countenance changed in me: but I ^x kept the matter in my heart.

^t Isaiah lx. 12.—^a Or, *rulers*.—^a Verse 15; Chap. viii. 27; x. 8, 16.—^x Luke ii. 19, 51.

note on chap. ii. 44, 45, and on verse 14 of this chapter. If the reader will be at the pains to compare this vision of Daniel, concerning the four great wild beasts, and the exposition of it by the angel, with Nebuchadnezzar's dream of the great image, as explained by Daniel, he will be struck with their perfect agreement with each other, and find the one illustrative of the other.

Verse 28. *Hitherto is the end of the matter*—Here the angel that spoke to me concerning these matters finished his discourse. *As for me, my cogitations much troubled me*—The extraordinary circumstances of the vision made a great impression upon my mind; and it was matter of great trouble to me, to foresee the profanation of God's laws and worship, and the persecutions and calamities which should come upon his church and people. *And my countenance changed in me*—The impression which this vision made upon me, weakened my spirits, and altered my complexion, as if I had had a fit of sickness. *But I kept the matter in my heart*—I laid the matter up in my memory and heart, and meditated frequently upon it, and by that means was enabled to give an exact account of the vision, and its interpretation, in writing, for the use and benefit of others as well as myself; and that after ages might have this great proof of the Almighty's governing all the affairs of the world, and of his foreknowledge of future events.

CHAPTER VIII.

Hitherto the prophecies of Daniel, that is, from verse 4 of the second chapter to the 8th, are written in Chaldee. As they greatly concerned the Chaldeans, so they were published in that language. But the remaining prophecies are written in Hebrew, because they treat altogether of affairs subsequent to the times of the Chaldeans, and no ways relate to them, but principally to the church and people of God. In this chapter we have, (1.) Daniel's vision of the ram and he-goat, and of the little horn of the latter, which should become very mischievous to the people of God for a time, 1-14. (2.) The interpretation of this vision by an angel, showing that the ram signified the Medo-Persian empire; the he-goat, the Grecian monarchy; and the little horn, a king of that monarchy, who should terribly persecute the Jews and their religion, profane the temple, and take away the daily sacrifice there offered, 15-25: which events he attests as certain, and charges Daniel, who was much affected thereby, to conceal them, 26, 27.

A. M. 3451. **I**N the third year of the reign of King Belshazzar a vision appeared unto

^a Chap.

me, even unto me Daniel, after that which appeared unto me ^a at the first.

vii. 1.

NOTES ON CHAPTER VIII.

Verse 1. *In the third year of King Belshazzar*—Daniel's former vision of the four great beasts, repre-

senting the four great empires of the world, took place in the first year of Belshazzar; now, in the third year of that king's reign, he had another vision,

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2 And I saw in a vision; and it came to pass, when I saw, that I was at ^bShushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and

^b Esther i. 2.

which chiefly respected two of those empires. Thus God showed the same things to Daniel at different times, and under different symbols; doubtless in order that they might be more deeply impressed on his mind, and that he might more distinctly understand them in all their circumstances. We find God acting in the same manner with some of the other prophets, particularly Ezekiel, to whom he showed the destruction of Jerusalem by a great many different types, or symbols. This vision was communicated to Daniel about the year before Christ 553, according to Usher, Prideaux, and other chronologers.

Verse 2. *I saw in a vision*—When I was awake, and had my bodily senses: see verse 3, and compare chap. x. 4, 5. This was accounted a more perfect degree of revelation than the having a representation of things imprinted on the imagination during sleep. *When I saw, I was at Shushan in the palace*—This circumstance shows that Daniel continued in some post of honour, at least during the former part of the reign of Belshazzar. *Which is in the province of Elam*—The province of Elam, or Persia, properly so called, was taken from Astyages, king of Media, by Nebuchadnezzar, according to the prophecy of Jeremiah against Elam, chap. xlix. 34. And it was subject to the king of Babylon when Daniel saw this vision; though afterward the viceroy of that country revolted to Cyrus, and joined with him in taking Babylon. *And I was by the river Ulai*—Or, *Eluæus*, as it was called by the Greeks and Romans. This river divided Susiana from the province of Elam, properly so called: see *Plin.*, lib. vi. cap. 27. Elam, however, is often taken in a larger sense, so as to comprehend Susiana under it. It was usual for the prophets to see visions by river sides, of which Daniel gives us another instance, chap. x. 4; and Ezekiel likewise saw visions by the river Chebar, Ezek. i. 3; as if the Holy Spirit delighted to manifest himself in such retired scenes. And the gifts and graces of the Spirit are often, in Scripture language, described by the metaphors of springs and streams of water, than which nothing is more agreeable and refreshing in hot and dry countries.

Verse 3. *I saw, and behold, a ram with two horns*—In the former vision there appeared *four* beasts, because there *four* empires were represented; but in this *two* only, because here we have a representation of what was transacted chiefly within *two* empires. The *first* of the four empires, that is, the Babylonian, is wholly omitted here; for its fate was sufficiently known, and it was now drawing very near to a conclusion. The second empire in the

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behold, there stood before the river a ram which had *two* horns: and the *two* horns were high; but one was higher than ¹ the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might

¹ Heb. the second.

former vision is the first in this; and what is there compared to a *bear*, is here prefigured by a *ram*. This *ram* had *two* horns; and, according to the explication of the angel Gabriel, verse 20, it was the empire of the Medes and Persians. The source of this figure of *horns* for *kingdoms*, must be derived from the hieroglyphics of Egypt, from which most of the metaphors and figures in the oriental languages were originally derived; and in these languages the same word signifies a *horn*, a *crown*, *power*, and *splendour*, whence a *horn* was an ensign of royalty among the Phenicians; and the Hebrew word קֶרֶן, *keren*, signifying a *horn*, is several times by the Chaldeans rendered כַּלְחֻתָּא, *malchutha*, or a *kingdom*; and horns are frequently used for *kings* and *kingdoms* in the Old Testament. This empire, therefore, which was formed by the conjunction of the Medes and Persians, was not unfitly represented by a *ram* with *two* horns. Cyrus, the founder of this empire, was the son of Cambyses, king of Persia, and, by his mother Mandane, was grandson of Astyages, king of Media; and afterward marrying the daughter and only child of his uncle Cyaxares, king of Media, he succeeded to both crowns, and united the kingdoms of Media and Persia. It was a coalition of two very formidable powers, and therefore it is said that *the two horns were high; but one, it is added, was higher than the other, and the higher came up last*. The kingdom of Media was the more ancient of the two, and more famous in history. Persia was of little note or account till the time of Cyrus; but under him the Persians gained and maintained the ascendant. But a question remains, why that empire, which was before likened to a *bear* for its cruelty, should now be represented by a *ram*? Now the Hebrew word for a *ram*, which is אֵיל, *ail*, and עֵילָא, *eelam*, which is the Hebrew word for *Persia*, both sprang from the same root; and both implying something of strength, the one is not improperly made the type of the other. The propriety of it appears further from hence, that it was usual for the king of Persia to wear a *ram's head* made of gold, and set with precious stones, instead of a diadem. We may add, that a *ram's head* with *horns*, one *higher* and the other *lower*, was the royal ensign of the Persians, and is still to be seen on the pillars of Persepolis: see Bishop Newton.

Verse 4. *I saw the ram pushing westward, &c.*—Under Cyrus himself the Persians pushed their conquests *westward*, as far as the Ægean sea, subduing Babylonia, Syria, and Asia Minor; and extended them to part of Greece under his successors, Darius the son of Hystaspes, and Xerxes: *northward* they subdued the Lydians, Iberians, Albanians, Armenians

A. M. 3451. stand before him, neither *was there*
B. C. 553. *any* that could deliver out of his
hand; ° but he did according to his will, and
became great.

5 And as I was considering, behold, a he-
goat came from the west on the face of the
whole earth, and ² touched not the ground: and
the goat *had* ³a ⁴notable horn between his eyes.

• Chap. v. 19; xi. 3, 16.—² Or, *none touched him in the earth.*

Cappadocians, and the adjacent countries: *southward*
they conquered Arabia, Egypt, and Ethiopia, if not
under Cyrus, as Xenophon affirms, yet most certainly
under Cambyzes, the son and successor of Cyrus.
Under Darius they subdued India; but in the proph-
ecy no mention is made of their conquests in the
East, because those countries lay very remote from
the Jews, and were of little concern or consequence
to them.

Verse 5. *As I was considering, behold, a he-goat,*
&c.—This is interpreted, verse 21, to be the *king, or*
kingdom, of Grecia. “A goat is very properly
made the type of the Grecian or Macedonian em-
pire; because the Macedonians at first, about two
hundred years before Daniel, were denominated
Ægeadæ, or the goats’ people; and upon this occa-
sion, as heathen authors report: Caranus, their first
king, going with a great multitude of Greeks to seek
new habitations in Macedonia, was commanded by
the oracle to take the goats for his guides to empire:
and afterward, seeing a herd of goats flying from a
violent storm, he followed them to Edessa, and there
fixed the seat of his empire, made the goats his
ensigns, or standards, and called the city *Ægeæ, or,*
The Goats’ Town, and the people *Ægeadæ, or,*
The goats’ people. And to this may be added, that
the city *Ægeæ, or Ægæ,* was the usual burying-place
of the Macedonian kings. It is also very remarkable,
that Alexander’s son, by Roxana, was named *Alex-*
ander Ægus, or the son of the goat; and some of
Alexander’s successors are represented on their coins
with *goats’ horns.* This he-goat came from the
west; and who is ignorant that Europe lies westward
of Asia? He came *on the face of the whole earth,*
carrying every thing before him in all the three parts
of the world then known; *and he touched not the*
ground—His marches were so swift, and his con-
quests so rapid, that he might be said, in a manner,
to fly over the ground without touching it. For the
same reason, the same empire, in the former vision,
was likened to a *leopard*, which is a swift, nimble
animal; and, to denote the greater quickness and
impetuosity, to a *leopard with four wings.* “He
flew,” says Dean Prideaux, “with victory, swifter
than others can travel; often with his horse pursuing
his enemies upon the spur whole days and nights;
and sometimes making long marches for several
days one after the other, as once he did in pursuit of
Darius, of near forty miles a day, for eleven days
together. So that, by the speed of his marches, he
came upon his enemies before they were aware of

6 And he came to the ram that had *two*
horns, which I had seen standing *before*
the river, and ran unto him in the fury
of his power.

7 And I saw him come close unto the ram,
and he was moved with choler against him,
and smote the ram, and brake his two horns:
and there was no power in the ram to stand

³ Heb. *a horn of sight.*—⁴ Verse 21.

him, and conquered them before they could be in a
posture to resist him.” *The goat had a notable*
horn between his eyes—“This horn, says the angel,
is the first king, or kingdom, of the Greeks in Asia,
which was erected by Alexander the Great, and
continued for some years in his brother, Philip Ari-
dæus, and his two young sons, Alexander Ægus and
Hercules.”—Bishop Newton.

Verses 6, 7. *And he came to the ram that had two*
horns, &c.—“The ram had before *pushed westward,*
and the Persians, in the reign of Darius Hystaspes
and Xerxes, had poured down with great armies
into Greece; but now the Grecians, in return, car-
ried their arms into Asia, and the *he-goat* invaded the
ram that had invaded him. *And he came to the*
ram &c., which I had seen standing before the river,
and ran unto him in the fury of his power. One
can hardly read these words without having some
image of Darius’s army standing and guarding the
river Granicus, and of Alexander on the other side,
with his forces plunging in, swimming across the
stream, and rushing on the enemy with all the fire
and fury that can be imagined. *And I saw him*
come close unto the ram—He had several close en-
gagements, or set battles, with the king of Persia,
and particularly at Granicus in Phrygia, at the straits
of Issus in Cilicia, and in the plains of Arbela, in
Assyria. *And he was moved with choler against*
him—For the cruelties which the Persians had ex-
ercised toward the Grecians; and for Darius’s at-
tempting to corrupt sometimes his soldiers to betray
him, and sometimes his friends to destroy him: so
that he would not listen to the most advantageous
offers of peace, but determined to pursue the Persian
king, not as a generous and noble enemy, but as a
poisoner and a murderer, to the death which he de-
served. *And smote the ram, and brake his two*
horns—He subdued Persia and Media, with other
provinces and kingdoms of the Persian empire; and
it is remarkable, that in Persia he barbarously sacked
and burned the royal city of Persepolis, the capital
of the empire; and in Media Darius was seized and
made prisoner by some of his own treacherous sub-
jects, who not long afterward basely murdered him.
And there was no power in the ram to stand before
him, &c.—He conquered wherever he came; routed
all the forces, took all the cities and castles, and en-
tirely subverted and ruined the Persian empire.
And there was none that could deliver the ram out
of his hand—Not even his numerous armies could
defend the king of Persia, though his forces in the

A. M. 3451. before him, but he cast him down to
B. C. 553. the ground, and stamped upon him:

and there was none that could deliver the ram out of his hand.

8 Therefore, the he-goat waxed very great: and when he was strong, the great horn was broken; and for it came up ^e four notable ones toward the four winds of heaven.

9 ^f And out of one of them came forth a little horn which waxed exceeding great, ^g toward

^e Chapter vii. 6; xi. 4; Verse 22.—^f Chap. vii. 8; xi. 21. ^g Chap. xi. 25.—^h Psa. xlviii. 2; Ezek. xx. 6, 15; Chap. xi. 16, 41, 45.—ⁱ Chap. xi. 28.—^k Or, against the host.—^k So Isaiah xiv. 13.

battle of Issus amounted to 600,000 men, and in that of Arbela, to 10 or 1100,000, whereas the whole number of Alexander's was not more than 47,000 in either engagement."—Bishop Newton.

Verse 8. *Therefore the he-goat waxed very great*—See note on chap. ii. 39. The empire of the goat was in its full strength when Alexander died. He was succeeded by his natural brother Philip Aridaeus, and by his own two sons before mentioned; but in the space of about fifteen years they were all murdered, and the *firstborn*, or kingdom, was *entirely broken*.

And for it came up four notable ones—The royal family being thus extinct, the governors of provinces, who had usurped the power, assumed the title of kings, and by the defeat and death of Antigonus in the battle of Ipsus they were reduced to *four*, Cassander, Lysimachus, Ptolemy, and Seleucus; who parted Alexander's dominions between them, and divided and settled them into *four* kingdoms, which are the *four notable* horns that came up in the room of the first great horn, and are the same as the *four heads of the leopard*, chap. vii. *Toward the four winds of heaven*—In the partition of the empire Cassander held Macedonia and Greece, and the *western parts*; Lysimachus had Thrace, Bithynia, and the *northern* regions; Ptolemy possessed Egypt and the *southern* countries; and Seleucus obtained Syria and the *eastern* provinces. Thus were they divided toward the four winds of heaven.

Verse 9. *And out of one of them*—Namely, out of one of the four notable horns, mentioned in the preceding verse, *came forth a little horn*—The reader will be pleased particularly to observe this, as being a key to the right interpretation of the subsequent prophecy. The *little horn* proceeded from one of the four kingdoms just mentioned, into which Alexander's empire was divided after his death: therefore to look for it elsewhere, or to interpret it of any power, king, or kingdom, which had not its origin in one of them, must be a misinterpretation of the prophecy. From one of the four successors of Alexander, namely, from *Antiochus the Great*, came forth Antiochus, afterward called *Epiphanes*, or *Illustrious*, by his flatterers; but by Polybius termed more properly *Epimanes*, or the madman. He was

the south, and toward the east, and A. M. 3451.
toward the ^h pleasant land. B. C. 553.

10 ⁱ And it waxed great, *even* ^k to ^k the host of heaven; and ^l it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, ^m he magnified *himself* *even* ⁿ to ⁿ the prince of the host, ^o and ^o by him ^p the daily *sacrifice* was taken away, and the place of his sanctuary was cast down.

ⁱ Rev. xii. 4.—^m Jer. xlviii. 26, 42; Chapter xi. 36; Verse 25.—ⁿ Or, against.—ⁿ Josh. v. 14.—^o Chapter xi. 31; xii. 11.—^o Or, from him.—^p Exodus xxix. 38; Num. xxviii. 3; Ezek. xlv. 13.

indeed a *vile person*, as the angel characterizes him, chap. xi. 21, *to whom the honour of the kingdom did not belong*, Demetrius, his eldest brother's son, being the rightful heir. He is here called a *little horn*, as he was originally of no great fortune or dignity, a younger brother, a contemptible person, and a sort of captive at Rome. Some have objected, that the *word horn*, in these visions, never signifies a single king, but always a kingdom or empire; but this is evidently a mistake, as the *notable horn*, mentioned verse 5, which the goat had between his eyes, manifestly means Alexander the Great. This *little horn* belonging to the *third*, or Macedonian monarchy, must not be confounded with the *little horn* belonging to the *fourth*, mentioned chap. vii. 8–20, although this here spoken of may be allowed to be a type or figure of the latter. *Which waxed exceeding great toward the south*—He extended his dominion toward the south, when, taking advantage of the youth of Ptolemy Philometer, (see 1 Mac. i. 16–19,) he made himself master of Egypt, called the *south*, in several places of chap. xi. of this prophecy. *And toward the east*—Where he conquered Armenia, and penetrated into Persia. *And toward the pleasant land*—Or, the *land of Judea*, called the pleasant land, by the holy writers, as being chosen by God for the place of his people's habitation, and of his house or temple; where also the Messiah was to appear, called elsewhere the glory of all lands, Ezek. xx. 6, 15. The cruelties which Antiochus Epiphanes exercised in Judea seem to be the primary subject of the following verses. In which, however, he may be considered as a type of antichrist, exercising still greater cruelties on the Christian Church.

Verses 10, 11. *And it waxed great, even to the host of heaven*—By the *host of heaven*, seems to be here meant the Jewish priesthood, so called from their continual attendance on God's service in the temple, as the angels do in heaven. The word *צבא*, here rendered *host*, is applied to the attendants in the sanctuary, Exod. xxxviii. 8; Num. iv. 23. *And it cast down some of the host and of the stars to the ground*—Persons of principal dignity and high offices are often called stars in the Scriptures. In Isa. xxiv. 21, *The host of the high ones that are on high*, is explained by Vitringa of the Jewish rulers and peo-

A. M. 3451. 12 And ^a a ⁷ host was given him
B. C. 553. against the daily sacrifice by reason
of transgression, and it cast down ^s the truth to
the ground; and it ^t practised, and prospered.

13 ¶ Then I heard ^u one saint speaking, and
another saint said unto ^s that ⁹ certain saint
which spake, How long shall be the vision

^a Ch. xi. 31.—⁷ Or, the host was given over for the transgression
against the daily sacrifice.—^s Psa. cxix. 43, 142; Isa. lviii. 14.
^t Verse 4; Chap. xi. 28, 36.—^u Ch. iv. 13; xii. 6; 1 Pet. i. 12.

ple: see chap. xii. 3, and Rev. i. 20, where the angels, or governors of the church, are called stars. The words here seem to import, either that Antiochus should put an end to the services of the temple, by taking away the daily sacrifice, verse 12; or else that he should seduce some of the priests and rulers, by threats and flatteries, to turn apostates. And stamped upon them—Utterly subdued and destroyed them: see chap. vii. 7. Yea, he magnified himself even to [or against] the prince of the host—This may be understood of the high-priest Onias, (compare chap. xi. 22,) whom Antiochus deprived of his office, putting Jason in his place, an ungodly wretch, who set up heathen rites in God's temple, 2 Mac. iv. 13-17. But Jerome and Theodoret understand it of God himself, as do many others; or of Christ, the High-Priest over the house of God, whose sanctuary the temple is called in the following words. Antiochus erected in the temple a statue to Jupiter Olympus, deservedly esteemed the abomination of desolation, and thus magnified himself against God, to whom the sanctuary and its services were appropriated. And by him the daily sacrifice was taken away—The sacrifice which was offered, in the name of the whole nation, every morning and evening: see Num. xxviii. 3. This was taken away by Antiochus, together with the whole customary worship, and both altar and temple profaned: see 1 Mac. i. 44-64. And the place of his sanctuary was cast down—Or cast out, or rendered profane: comp. Rev. xi. 2. It was deprived of the honour and privileges that belonged to a holy place, as if the enclosures had been thrown down which separated it from common ground. It may include also the profanation of the high-priesthood, which Antiochus set up to sale, and let men of the most profligate lives have it; so that both the sanctuary itself, and the priesthood, might truly be said to be rendered profane.

Verse 12. And a host was given him against the daily sacrifice by reason of transgression—Antiochus prospered so far in his attempts against the Jews and their religion, that he built a citadel in the city of David, and placed a garrison of soldiers there, to disturb those that should come to worship God at the temple: see 1 Mac. i. 33-36. This God permitted, as a just punishment for the sins of the people, and particularly of those who professed a willingness to forsake the worship of God, and to join with the heathen in their idolatry, 1 Mac. i. 11; 2 Mac. iv. 13-17. Some translate the words, And a set time was appointed against the daily sacrifice;

concerning the daily sacrifice, and A. M. 3451.
the transgression of ¹⁰ desolation, to B. C. 553.
give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred ¹¹ days; then shall the sanctuary be ¹² cleansed.

⁸ Or, the numberer of secrets, or, the wonderful numberer.
⁹ Heb. Palmoni.—¹⁰ Or, making desolate, Chap. xi. 31; xii. 11.
¹¹ Heb. evening morning.—¹² Heb. justified.

for the word נֶצַח, rendered host, signifies likewise a set time: see chap. x. 1. And it cast down the truth to the ground, and prospered—The book of the law, or the divine ordinances delivered to the Jews by Moses, is here called the truth. He prospered so far in his attempts against the true religion, as to suppress it for a time, and hinder the open profession of it: see verse 24, and chap. xi. 28-32. We read, 1 Mac. i. 56, that Antiochus ordered the copies of the law to be cut in pieces and burned.

Verses 13, 14. Then I heard one saint speaking—The word saint here is equivalent to angel: see ch. iv. 13. What this saint or angel said, is not expressed; no more than the words spoken by that illustrious person who appeared to Daniel, chap. x. 5, are recorded. And another saint said to that certain saint which spake—Several angels are introduced in Daniel's visions, and so in Zechariah's. This appears to be spoken of one of a higher rank, as being able to unfold those secrets which were hid from the other angels; and is therefore justly supposed to mean the Son of God, called the Wonderful Counsellor, Isa. ix. 6, as being acquainted with all God's purposes and designs. How long shall be the vision concerning the daily sacrifice? &c.—The words, says Lowth, may be translated more agreeably to the Hebrew thus: For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue? Since, however, there are no words in the Hebrew for taken away and continue, Mr. Wintle rather thinks the inquiry respects only the duration of the vision, and that the other words are by way of explaining what the vision is, namely, "of the daily sacrifice, and of the transgression of desolation, and of the sanctuary and host," or its attendant ministers, "being suppressed and trampled on." He therefore translates the clause thus: How long will be the term of the vision of the daily sacrifice, and the transgression that maketh desolate, exposing both the sanctuary and the host to be trampled on? The plain meaning of the verse is, that one of the angels asked the superior personage, distinguished here by the title of that certain saint, How long the evils signified in this vision, and particularly the taking away, or interruption, of the daily sacrifice, &c., should last. By the transgression of desolation seems to be meant the harassing and ravaging of the city by the garrison of Antiochus, setting up an idol to be worshipped in God's temple, and, by that and other heathenish superstitions, profaning it, and also the host,

A. M. 3451. 15 ¶ And it came to pass, when I, B. C. 553. even I Daniel, had seen the vision, and sought for the meaning, then behold, there stood before me ^a as the appearance of a man.

16 And I heard a man's voice ^a between the banks of Ulai, which called, and said, ^b Gabriel,

^y Ch. xii. 8; 1 Pet. i. 10, 11. — ^z Ezek. i. 26. — ^a Ch. xii. 6, 7.

or the Levites; persuading them, either by threats or enticements, to quit the worship of Jehovah, the true God, or to mix it with the worship of idols, contrary to the divine law. *And he said, Unto two thousand and three hundred days*—Hebrew, *Until the evening* [and] *morning two thousand and three hundred*. This signifies a space of about six years, and is to be taken from the first invasion of Judea by Antiochus, when he profaned the priesthood, and includes his second coming into that country, when he forbade the worship of God in the temple, and set up an idol there. After this time of two thousand three hundred days, or about six years from the first coming of Antiochus, it is here declared that the temple should be purged, or cleansed from the polluted or unclean things which Antiochus had brought into it, or from those things in it which he had defiled, by using them for idolatrous rites: see 1 Mac. iv. It must, however, be remembered, that many interpreters understand these days in the same sense in which days are generally understood by this prophet, namely, for years; and thus refer the prophecy to antichrist, of whom Antiochus was a type. This will carry us on to a still distant time in the church of God, to the completion of that opposition to the church of Christ which has been wished for long since, when the sanctuary will be perfectly cleansed, and to which the twelve hundred ninety and thirteen hundred thirty-five years of chap. xii. must have a reference. Sir Isaac Newton, *Obs.*, chap. ix., not only reckons the days to be years, but will have the horn to be Rome, and does not refer it at all to Antiochus; and in this he is followed, in a great measure, by Bishop Newton, who makes the years commence from the time of Alexander's invading Asia, three hundred thirty-four years before Christ, and thus to end with near the sixth millennium of the world. With this interpretation of Bishop Newton, Mr. Faber (a late writer) finds great fault, and endeavours to prove that the Mohammedan delusion, and not that of the Papacy, is intended here by the little horn. His reasonings, calculations, and quotations on this subject, cannot possibly be inserted here, nor even an abstract of them. The reader that wishes to be acquainted with his scheme, must necessarily be referred to the book itself. There seems, however, to be one insuperable objection, both to Bishop Newton's and this interpretation, and that is, that they are utterly irreconcilable with verse 9, where it is expressly said, that this little horn came forth from one of the four notable horns, or kingdoms, into which Alexander's empire was

make this man to understand the A. M. 3451 vision. B. C. 553.

17 So he came near where I stood: and when he came, I was afraid, and ^c fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

^b Chap. ix. 21; Luke i. 19, 26. — ^c Ezek. i. 28; Rev. i. 17.

divided. Now it cannot be said that either the Papacy, which arose in the west of Europe, or Mohammedanism, which had its rise and first prevailed in Arabia, sprang from any of the four branches of the Macedonian empire.

Verses 15, 16. *When I had seen the vision, and sought for the meaning*—Here we are informed of Daniel's earnest desire to have the vision explained to him. For those that rightly know the things of God, cannot but desire to be led still further into the mystery of them. And those who desire to know the meaning of what they have seen or heard from God, must seek it, and that diligently, namely, by earnest prayer and close meditation. *Then there stood before me as the appearance of a man*—The Scriptures frequently represent the angels as appearing in human forms, which it is likely they do, because, perhaps, there is nothing visible to us that so much resembles what they really are, as the human form does. *And I heard a man's voice between the banks of Ulai*—That is, between me and the river Ulai. *Which said, Gabriel, make this man understand the vision*—Explain it more clearly to him, if there be any thing in it which he does not perfectly understand. He who spake this seems to be the same angel who is spoken of verse 13, and called there *that certain saint*, by way of distinction; for he here speaks as one that had authority over the angel Gabriel.

Verse 17. *So he came near where I stood*—That he might speak more familiarly with him. *And when he came, I was afraid*—This fear was probably occasioned by the effulgent brightness of the heavenly messenger, which quite amazed Daniel upon his drawing near to him. *And I fell upon my face*—Not to worship the angel, but because he could not bear the lustre of his glory. *But he said unto me, Understand, O son of man*—We find this is a title given to none of the prophets but Ezekiel and Daniel, who had more frequent converse with angels than any of the rest; and it is given to the prophet here, either to put him in mind that he was but flesh and blood, that he might not be exalted for having these heavenly visions imparted to him; or else it was used as a mark of honour, implying that he was something more than an ordinary man, even one highly favoured and beloved of God. *For at the time, or, to the time, of the end shall be the vision*—That is, there is a precise time determined for the accomplishment of the vision, when it shall certainly be fulfilled. Or the meaning may be, that the fulfilling of the vision should not come to pass for a con-

A. M. 3451. 18 ^d Now as he was speaking with
B. C. 553. me, I was in a deep sleep on my face
toward the ground: ^e but he touched me, and
¹³ set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: ^f for at the time appointed the end shall be.

20 ^g The ram which thou sawest having two horns are the kings of Media and Persia.

^d Chap. x. 9, 10; Luke ix. 32.—^e Ezekiel ii. 2.—¹³ Heb. made me stand upon my standing.—^f Chap. ix. 27; xi. 27, 35, 36; xii. 7; Hab. ii. 3.

siderable space of time; that it was concerning matters at a distance, namely, at the distance of almost four hundred years.

Verses 18, 19. *Now as he was speaking, I was in a deep sleep*—I was as one that faints away, and falls into a swoon through fear and astonishment. *But he touched me, and set me upright*—By only a touch of him my strength revived, and I came to myself. *And he said, Behold, I will make thee know*—I will inform thee, and give thee to understand, *what shall be in the last end*, or, *to the last end, of the indignation*—I will acquaint thee with the whole series of God's judgments upon his people, to the end and conclusion of them. "The prophet had doubtless a regard to the captivity in the first place; and therefore, beginning from this, the angel hints at a sort of epitome of the evils which would fall upon the posterity of God's chosen people, till their iniquity was taken away, and their sin purged, when the indignation would be overpast, Isa. xxvi. 20."—Wintle.

Verses 20–22. *The ram, &c., having two horns, are the kings, or kingdoms rather, of Media and Persia. And the rough goat is the king, or kingdom, of Grecia. And the great horn, &c., is the first king*—Namely, Alexander the Great, the first Grecian king that reigned over Asia. *Now that being broken*—That is, this first king being deceased; *four kingdoms shall stand up, &c.*—Shall arise from it, under the rule of the same nation that the first king was of, namely, the Grecian. *But not in his power*—They were to be kingdoms of Greeks, not of Alexander's own family, but only of his nation; neither were they to be equal to him in power and dominion, as an empire united is certainly more powerful than the same empire divided, and the whole is greater than any of its parts.

Verse 23. *And in the latter end of their kingdom*—When their power was diminishing, and the Roman empire beginning to be established in Greece, from whence the Grecian kingdoms in Asia had their origin: for the bringing of Greece into subjection to the Roman power was a manifest indication of the declension of the Macedonian, or third monarchy, with its four heads, and the advancement of the fourth monarchy. Now this was remarkably brought to pass when Æmilium, the Roman consul, vanquished Perseus, king of Macedonia, and thereby brought all

21 ^h And the rough goat is the king A. M. 3451.
of Grecia: and the great horn that B. C. 553.
is between his eyes ⁱ is the first king.

22 ^k Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors ¹⁴ are come to the full, a king ^m of fierce countenance, and understanding dark sentences, ⁿ shall stand up.

^g Verse 3.—^h Verse 5.—ⁱ Chapter xi. 3.—^k Verse 8; Chapter xi. 4.—¹⁴ Hebrew, are accomplished.—^m Deuter. xxviii. 50.—ⁿ Verse 6.

Greece under the power of the Romans, which happened one hundred and sixty-six years before Christ, and about the time when Antiochus profaned the temple, and set up therein the abomination of desolation. It must be observed likewise, that, before that time, the four horns, or kingdoms, had been reduced to two principal ones, Syria and Egypt. Antiochus had attempted to gain the latter, and had marched toward Alexandria to besiege that city, the conquest of which would have made him absolute master of the whole kingdom; but in order to prevent his success, Ptolemy Euergetes and his sister Cleopatra had sent ambassadors to the Romans, to beg their relief; and when Popilius was deputed by the senate to go into Egypt, he proposed terms to Antiochus which he was obliged to accept, and obey the commands of the senate. Thus both Syria and Egypt became, in some sort, vassals to Rome. *When the transgressors are come to the full*—Here the reason is assigned why God permitted these calamities to fall on his people, namely, their wickedness had risen to a very great height: of which Bishop Newton gives the following account. "The high-priesthood was exposed to sale. Good Onias was ejected for a sum of money, to make room for wicked Jason; and Jason again was supplanted for a greater sum of money, by a worse man, if possible, than himself, his brother Menelaus; and the golden vessels of the temple were sold, to pay for the sacrilegious purchase. At the same time, the customs of the heathen nations were introduced among the Jews; the youth were trained up and exercised after the manner of the Greeks; the people, apostatized from the true religion, and even the priests, (2 Mac. iv. 14,) despising the temple, and neglecting the sacrifices, hastened to be partakers of unlawful diversions. Nay, the temple was profaned under the conduct of the high-priest Menelaus, was defiled with swine's blood, and plundered of every thing valuable; and in the same year that Paulus Æmilium vanquished Perseus, the last king of Macedonia, and thereby put an end to that kingdom, the Jewish religion was put down, and the heathen worship was set up in the cities of Judea, and in Jerusalem; and the temple itself was consecrated to Jupiter Olympus, and his image was erected upon the very altar." So evident it is that the transgressors were come to the

A. M. 3451. 24 And his power shall be mighty,
B. C. 553. ° but not by his own power: and
he shall destroy wonderfully, ° and shall prosper,
and practise, ° and shall destroy the mighty
and the ° holy people.

25 And ° through his policy also he shall
cause craft to prosper in his hand; ° and he

° Rev. xvii. 13, 17.—° Verse 12; Chap. xi. 36.—° Verse
10; Chap. vii. 25.—° Heb. *people of the holy ones*.—° Chap.
xi. 21, 23, 24.—° Verse 11; Chap. xi. 36.

full, and that it was in the latter time of the Macedonian empire, when what follows took place. A king of fierce countenance shall stand up—This is a very just character of Antiochus, according to Diodorus, Polybius, and all the historians. And such a character may be presumed to belong to antichrist, who would be acquainted with all the depths of Satan, Rev. ii. 24. "I must confess," says Mr. Wintle, "that this part of the interpretation appears to me to agree better with Antiochus than with the Romans: when interpreted of the latter, it is understood to mean a warlike and politic state." *Understanding dark sentences*—One practised in craft and policy, particularly in the arts of seducing men from their religion. In this Antiochus was too successful with the Jews. Michaelis renders the clause, *rex omnis doli peritus*, a king skilled in every kind of deceit. Mr. Wintle reads, *penetrating in mysterious craft*.

Verse 24. *And his power shall be mighty*—His power shall increase more and more, namely, in Judea; *but not by his own power*—This shall not be owing so much to himself, as to the wickedness and factions among the Jews. "Antiochus," says Mr. Wintle, "was certainly much favoured in his designs by a factious party of the Jews themselves, by the treachery of the Jewish people, according to Josephus, and, according to Appion, the perfidy of others. Eumenes, king of Pergamus, and his brother Attalus, being jealous of the Romans, desired to make the king of Syria their friend, and supported Antiochus in his kingdom. The divine displeasure also against the Jews operated to the furtherance of his designs, who was herein an agent of the vindictive justice of God." *And he shall destroy wonderfully*—He shall cause a very great and scarcely credible desolation in Judea. Wintle renders it, *He shall make astonishing havoc, and shall be successful*: which prediction was accomplished when Jerusalem was taken by Antiochus, 40,000 Jews were slain, and as many were sold into slavery. *And shall destroy the mighty and the holy people*—Or, *the people of the holy God*, as עַם קְדוֹשׁ may be rendered, the noun plural being sometimes applied to the Deity. Or the expressions may mean, that he should destroy many of the principal and chief men, and many of the common sort, termed the *holy people*, as being good men, and sincere worshippers of God. With regard to the former, Grotius observes, from Josephus, that men of the greatest reputation, and of the most generous spirit, among the Jews, paid no regard to Antiochus,

shall magnify *himself* in his heart, A. M. 3451.
and by ° peace shall destroy many: B. C. 553.

° he shall also stand up against the Prince of princes; but he shall be ° broken without hand.

26 ° And the vision of the evening and the morning which was told is true: ° wherefore

° Or, *prosperity*.—° Verse 11; Chap. xi. 36.—° Job xxxiv. 20; Lam. iv. 6; Chap. ii. 34, 45.—° Chap. x. 1.—° Ezek. xii. 27; Chap. x. 14; xii. 4, 9; Rev. xxii. 10.

and therefore were harassed daily, and died under the most bitter torments. Antiochus, in his first invasion of Judea, slew and led captive 80,000 Jews; and two years afterward sent Apollonius, with an army of 22,000 men, to destroy those that assembled in their synagogues on the sabbath, 2 Mac. v. 14, 24; and 1 Mac. i. 29.

Verse 25. *Through his policy also he shall cause craft to prosper*—His craft and cunning shall succeed. *And he shall magnify himself in his heart*—Elated by his successes, he will always be aiming at more and more, and making further attempts; *and by peace shall destroy many*—Without making war, and without being a declared enemy, or receiving injuries from them, he shall destroy many. Under pretence of peace and friendship, he invaded and spoiled both Egypt and Judea. The character which Grotius gives of Antiochus may serve to throw light on these clauses of the verse. "He had no regard to piety or integrity, to any true or false God, but measured all things by the rule of his own convenience. He certainly deceived many nations, and by his flatteries and frauds obtained, as well as enlarged his dominion; and under the colour of peace, or pretended tranquillity, he oppressed the unwary, and destroyed multitudes;" see 1 Mac. i. 30. *He shall also stand up against the Prince of princes*—He shall exalt himself against the true God, the Lord of heaven and earth, abolishing his worship, and setting up idolatry in its stead. *But he shall be broken without hand*—By an immediate judgment of God. God struck him with a noisome disease, attended with horrible torments both of body and mind: see 1 Mac. vi. 8–13; 2 Mac. ix. 5–29. It is observable, that Polybius and Josephus both confirm the account which the authors of the books of Maccabees give of his death, in a state of madness, from the apparitions and reproaches of spectres and evil spirits.

Verse 26. *And the vision of the evening and the morning, &c., is true*—The vision of the 2300 evenings and mornings, mentioned verse 13, is certain. The angel here tells him, that these calamities would certainly last during the time expressed by that number of days, and then would have an end. *Wherefore shut thou up the vision, for it shall be for many days*—Some consider these words as expressing the same thing that is meant by *shutting up the words, and sealing the book*, chap. xii. 4. The sense in both places, they think, is, that the full meaning of the prophecy should be concealed from people in

A. M. 3451. shut thou up the vision ; for it shall
B. C. 553. be for many days.

27 ^a And I Daniel fainted, and was sick cer-

^a Chap. vii. 28 ; x. 8, 16.

tain days ; afterward I rose up, ^b and A. M. 3451.
did the king's business ; and I was as- B. C. 553.
tonished at the vision, ^c but none understood it.

^b Chap. vi. 2, 3.—^c Verse 16.

general, till the accomplishment of the events foretold. Thus we find that *shutting* and *opening*, *sealing* and *unfolding*, are opposed in the prophetic language, and import the same as concealing and revealing. Thus taken the words imply, that prophecies are never fully understood till they are accomplished: and the nearer the time approaches of their accomplishment, the more light shall diligent inquirers have for the explaining them. But the words may also imply a command to Daniel to commit this vision to writing, and then to take such care of the copy as would ensure its preservation, even till the things spoken of in it should be fulfilled; that so the prophecies might be compared with the events accomplishing them, and it might be seen how exactly they had been foretold. And in order that Daniel might take proper measures for preserving the account of these visions, and that posterity might take the same care, the angel concludes with observing, that the vision should be for *many days*; that is, that the accomplishment of it would not take place till after a long space of time; it being a term of near four hundred years from the first intimation of the vision, in the third of Belshazzar, to the cleansing of the sanctuary by Judas, in the time of Antiochus. It is of importance to observe here, that in remembrance of this great mercy which God had showed to his people, in delivering them from the tyranny and idolatry of Antiochus, a solemn feast was instituted, called *Εγκαίνια*, or the feast of dedication, which was annually observed, in consequence of cleansing the sanctuary, and the consecration of the altar, by Judas Maccabeus, for the space of eight days, from the 25th day of the month Casleu, 1 Mac. iv. 59. And to this St. John alludes, chap. x. 22, where he speaks of *the feast of dedication*.

Verse 27. *And I Daniel fainted*—Rather, *languished*, or *pined*, being overwhelmed with grief at the calamities which I learned by the vision were to come upon my countrymen, and also for the profanation of the temple in those days. *And I was astonished at the vision, but none understood it*—The meaning of this clause seems to be, that though Daniel was greatly troubled at this vision, even after he rose and went about the king's business, yet he took care to conceal it, so that none might take notice of it.

In the explication of this vision, the usurpations of Antiochus have been referred to, for the primary sense of the ravages committed by the little horn; yet, at the same time, it has been hinted, that there are some strong features in the vision, which favour the opinion of those who refer it to later times, particularly to the rule and dominion of antichrist. "I am of opinion," says Mr. Wintle, "that, in the spirit of prophecy, both applications were meant to be comprehended; and I see no reason for not extending the prophetic visions, or revelations, to events, to which, by the rules of *fair* and just interpretation, they shall be found applicable. The only sure way of knowing the meaning of a prophecy is, by comparing it with the accomplishment; and if successions of events shall, in more than one instance, be found to agree, and square exactly with a single series of predicted circumstances, I should be inclined to make the improvement as extensive as may be, consistently with truth and justice; and to acknowledge the wisdom and prescience of the Divine Contriver, who is acquainted with all his works from the foundation of the world, and who could adapt human language, in one form, to such an admirable variety of purposes, thus making his own strength perfect in weakness."

CHAPTER IX.

This chapter contains, (1.) A most affecting and ardent prayer of Daniel for the restoration of Israel, on a near view of the expiration of the seventy years allotted for Judah's captivity, 1-19. (2.) The answer sent him by an angel, implying the restoration of the Jews to their own land, and containing one of the clearest prophecies of the Messiah to be found in all the Old Testament; of the time and design of his appearing, and of the dreadful and lasting ruin, dispersion, and miseries of the Jewish nation, for their obstinate rejection of him, 20-27.

A. M. 3466. IN the first year ^a of Darius the son
B. C. 538. of Ahasuerus, of the seed of the

^a Chap. i. 21 ; v. 31 ; vi. 28.

NOTES ON CHAPTER IX.

Verses 1, 2. *In the first year of Darius*—That is, immediately after the overthrow of the kingdom of

Medes, ¹ which was made king over A. M. 3466.
the realm of the Chaldeans; B. C. 538.

¹ Or, in which he, &c.

Babylon, which was the year of the Jews' deliverance from captivity. This Darius was not Darius the Persian, under whom the temple was built, as

A. M. 3466. 2 In the first year of his reign I
B. C. 538.

Daniel understood by books the number of the years, whereof the word of the LORD came to ^b Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and made my confession, and said, O ^d Lord, the

^b 2 Chron. xxxvi. 21; Jer. xxv. 11, 12; xx. 10.—^c Neh. i. 4; Chap. vi. 10; Jeremiah xxix. 12, 13; James iv. 8, 9, 10.
^d Exod. xx. 6; Deut. vii. 9; Neh. i. 5; ix. 32.

some have asserted, to invalidate the credibility of this book; but Darius the Mede, who lived in the time of Daniel, and is called Cyaxares, the son of Astyages, by the heathen historians: see note on chap. vi. 1. *In the first year of his reign, I Daniel understood by books, &c.*—Namely, by the several prophecies of Jeremiah, chap. xxv. 11, 12, and xxix. 10, which are called so many books: see Jer. xxv. 13, and xxx. 2. We may learn from hence, that the later prophets studied the writings of those prophets who were before them, especially for the more perfect understanding of the times when their prophecies were to be fulfilled. The same they did by several of their own prophecies. *That he would accomplish seventy years, &c.*—Concerning the time from whence these seventy years are to be dated, see note on Jer. xxv. 11, 12. Daniel saw a part of Jeremiah's prediction fulfilled, by the vengeance which the Lord had taken upon the house of Nebuchadnezzar; but he saw no appearance of that deliverance of the Jews which the prophet foretold. This was the cause of his uneasiness, and the motive of his prayers.

Verse 3. *I set my face unto the Lord God*—This expression does not merely mean, that he directed his face to the place where the temple had stood: it signifies also his resolution to apply to God with the utmost seriousness, fervency, importunity, and perseverance, for the accomplishment of his promises respecting the restoration of his people. It denotes, says Henry, "the intenseness of his mind in this prayer, the fixedness of his thoughts, the firmness of his faith, and the fervour of his devout affections in the duty." *To seek by prayer and supplication, &c.*—God's promises, in general, are conditional, and intended, not to supersede, but to excite and encourage our prayers: this was especially the case with regard to God's promise of restoring the Jews from captivity after seventy years, and this condition was particularly expressed when the promise was made by Jeremiah, chap. xxix. 10–14, where God says, *Ye shall call upon me, and I will hearken unto you, &c., and will turn away your captivity, &c.* Here we see Daniel complied with the condition; he sought unto the Lord with all his heart, (and un-

great and dreadful God, keeping the A. M. 3466.
covenant and mercy to them that love B. C. 538.

him, and to them that keep his commandments;

5 ° We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments:

6 ^f Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

^e 1 Kings viii. 47, 48; Nehemiah i. 6, 7; ix. 33, 34; Psalm cvi. 6; Isaiah lxiv. 5, 6, 7; Jer. xiv. 7; Verse 15.—^f 2 Chron. xxxvi. 15, 16; Verse 10.

doubtedly excited others to do the same,) and the Lord was found of him. *With fasting, and sackcloth, and ashes*—In token of humiliation, sorrow for their sins, and grief for the duration of their captivity.

Verse 4. *I prayed unto the Lord my God*—Daniel could approach God with confidence, knowing him to be his God in covenant, his reconciled God and Father. Observe, reader, we must know God to be our God, if we would pray in faith, and with success, when we apply to him for any blessing. *And made my confession*—Both acknowledging his justice and holiness, and my own and my people's iniquity. The more pious men are, and the better they are acquainted with themselves and God, the greater is the sense they have of their past guilt and present unworthiness, and the deeper is their humiliation: see Job xlii. 6; and 1 Tim. i. 15. Observe, reader, in every prayer we must make confession, not only of the sins we have committed, (which is what we commonly call confession,) but of our faith in God, and dependance upon him; our sorrow for sin, and our resolutions against it. It must be *our* confession, the language of our own convictions, and what we ourselves do heartily subscribe to. *And said, O Lord, the great and dreadful God*—A God of whom it is our duty always to stand in awe, and who art well able to deal with the greatest and most terrible of thy church's enemies; *keeping covenant and mercy to them that love him*—Fulfilling his promises to his people, and showing them mercy and loving-kindness, even beyond what he hath promised.

Verse 5. *We have sinned, and have committed iniquity*—Daniel uses the same confession here that is prescribed, in Solomon's consecration prayer, to be used by the Jews in the land of their captivity; with a promise subjoined, of a favourable answer that God would make to their supplications presented to him on such an occasion: see the margin. And being one of the Jewish nation, he speaks of their sins as his own; and, though certainly a most holy man, puts himself among the greatest sinners. There seems to be a kind of gradation in the prophet's confessions here, beginning with sins in general, and rising to rebellion and apostacy.

A. M. 3466. 7 O Lord, ^g righteousness ² belong-
B. C. 538. *eth* unto thee, but unto us confusion
of faces, as at this day; to the men of Judah,
and to the inhabitants of Jerusalem, and unto
all Israel, *that are near*, and *that are far off*,
through all the countries whither thou hast
driven them, because of their trespass that they
have trespassed against thee.

8 O Lord, to us *belongeth* ^h confusion of face,
to our kings, to our princes, and to our fathers,
because we have sinned against thee.

9 ⁱ To the Lord our God *belong* mercies and
forgivenesses, though we have rebelled against
him;

10 ^k Neither have we obeyed the voice of the
LORD our God, to walk in his laws, which
he set before us by his servants the prophets.

^g Neh. ix. 33.—² Or, *thou hast*, &c.—^h Verse 7.—ⁱ Neh.
ix. 17; Psalm cxxx. 4, 7.—^k Verse 6.—^l Isaiah i. 4, 5, 6;
Jeremiah viii. 5, 10.—^m Lev. xxvi. 14; Deut. xxvii. 15, &c.;
xxviii. 15, &c.; xxix. 20, &c.; xxx. 17, 18; xxxi. 17, &c.;
xxxii. 19, &c.; Lam. ii. 17.

Verses 7-10. *O Lord, righteousness belongeth unto thee*—Thou hast done us no wrong in any of the calamities which thou hast brought upon us; but hast shown thyself to be just and holy, nay, merciful and gracious, punishing us far less than our iniquities deserved. *But unto us confusion of faces*—But ignominy and shame belong to us; and the contempt and ill treatment we have met with has been no more than we justly deserved. *To the men of Judah, and unto all Israel that are near, &c.*—To the two tribes of Judah and Benjamin, that *are near*, by the rivers of Babylon; and to the ten tribes, that *are afar off*, in the land of Assyria. Confusion belongs not only to the common people of our land, but to *our kings, our princes, and to our fathers*, who ought to have set a better example, and to have used their authority and influence for the checking of the threatening torrent of vice and profaneness. *Neither have we obeyed the voice of the Lord*—Though we were under infinite obligations to obey him; *to walk in his laws*—Which were all *holy, just, and good*; which he set before us by his servants the prophets—By Moses, and the succession of prophets that followed him; who re-enforced the law of Moses, and gave the people new instructions from God upon emergent occasions.

Verses 11-14. *Yea, all Israel have transgressed thy law*—Not here and there one, but the generality of them; the body of the people have transgressed, *by departing*, and taking themselves out of the way, *that they might not hear*, and so might not obey thy voice; *therefore the curse is poured upon us, and the oath, &c.*—That is, the curse that was ratified by an oath in the law of Moses. This further justified God in their troubles, that he only inflicted the penalty of the law, of which he had given them fair notice. It was necessary for preserving the honour

11 Yea, ¹ all Israel have transgressed ^{A. M. 3466.}
thy law, even by departing, that they ^{B. C. 538.}
might not obey thy voice; therefore the curse
is poured upon us, and the oath that *is* written
in the ^m law of Moses the servant of God, be-
cause we have sinned against him.

12 And he hath ⁿ confirmed his words, which
he spake against us, and against our judges
that judged us, by bringing upon us a great
evil: ^o for under the whole heaven hath not
been done as hath been done upon Jerusalem.

13 ^p As *it is* written in the law of Moses, all
this evil *is* come upon us: ^q yet ³ made we not
our prayer before the LORD our God, that we
might turn from our iniquities, and understand
thy truth.

14 Therefore hath the LORD ^r watched upon

ⁿ Zechariah i. 6.—^o Lamentations i. 12; ii. 13; Ezekiel
v. 9; Amos iii. 2.—^p Leviticus xxvi. 14; Deut. xxviii. 15;
Lam. ii. 17.—^q Isaiah ix. 13; Jeremiah ii. 30; v. 3; Hosea
vii. 7, 10.—³ Hebrew, *entreated we not the face of the*, &c.
^r Jeremiah xxxi. 28; xlv. 27.

of God's veracity, and saving his government from contempt, that the threatenings of his word should be executed; otherwise they would have looked but as bugbears, nay, they would have had no terror in them. *And he hath confirmed his words against us*—Because we broke his laws. *And against our judges that judged us*—Because they did not, according to the duty of their places, punish the breach of God's laws. He informed them frequently, that if they did not execute justice, as terrors to evil-doers, he must and would take the work into his own hands; and now, says Daniel, he has confirmed what he said, *by bringing upon us a great evil*—In which the princes and judges themselves have deeply shared. *For under the whole heaven hath not been done, &c.*—See note on Lam. i. 12, and ii. 13; Ezek. v. 9. *As it is written, &c., all this is come upon us*—This is a devout acknowledgment, that, from the very beginning of their state, they had been forewarned that such evils as they now suffered would come upon them, when they forsook the Lord their God, and turned aside from the observation of his law. And it is an humble confession of God's justice and providence, in making his judgments exactly fulfil the threatenings denounced many ages before by Moses. *Yet we made not our prayer before the Lord our God*—Not in a right manner, as we should have made it, with a lowly, penitent, and obedient heart; we have been smitten, but have not returned to him that smote us; literally, *we have not entreated the face*, or, as Wintle translates it, *have not deprecated the wrath, of the Lord our God*. We have taken no care to make our peace with God, and reconcile ourselves to him. Daniel set his brethren a good example of praying continually, but he was sorry to see how few there were that followed his example; in their affliction it was expected they

A. M. 3466. the evil, and brought it upon us : for B. C. 538. ^a the LORD our God is righteous in all his works which he doth : ^t for we obeyed not his voice.

15 And now, O Lord our God, ^a that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast ^t gotten thee ^x renown, as at this day ; ^y we have sinned, we have done wickedly.

16 ¶ O Lord, ^z according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, ^a thy holy mountain : because for our sins, ^b and for the iniquities of our fathers, ^c Jerusalem and

thy people ^d are become a reproach A. M. 3466. to all *that are* about us. B. C. 538.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, ^e and cause thy face to shine upon thy sanctuary ^f that is desolate, ^g for the Lord's sake.

18 ^h O my God, incline thine ear, and hear ; open thine eyes, ⁱ and behold our desolations, and the city ^k which ^l is called by thy name : for we do not ^m present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear ; O Lord, forgive ; O Lord, hearken and do ; defer not, ¹ for thine own

^a Neh. ix. 33 ; Ver. 7. — ^t Ver. 10. — ^u Exod. vi. 1, 6 ; xxxii. 11 ; 1 Kings viii. 51 ; Neh. i. 10 ; Jer. xxxii. 21. — ^v Heb. *made thee a name.* — ^x Exodus xiv. 18 ; Neh. ix. 10 ; Jer. xxxii. 20. ^y Verse 5. — ^z 1 Sam. xii. 7 ; Psalm xxxi. 1 ; lxxi. 2 ; Micah vi. 4, 5. — ^a Verse 20 ; Zechariah viii. 3. — ^b Exodus xx. 5. — ^c Lam. ii. 15, 16.

^d Psalm xlv. 13, 14 ; lxxix. 4. — ^e Numbers vi. 25 ; Psalm lxvii. 1 ; lxxx. 3, 7, 19. — ^f Lam. v. 18. — ^g Verse 19 ; John xvi. 24. — ^h Isaiah xxxvii. 17. — ⁱ Exodus iii. 7 ; Psalm lxxx. 14, &c. — ^k Jeremiah xxv. 29. — ^l Heb. *whereupon thy name is called.* — ^m Heb. *cause to fall,* Jeremiah xxxvi. 7. — ¹ Psalm lxxix. 9, 10 ; cii. 15, 16.

would seek God early, but they sought him not, so as to *turn from their iniquities and understand his truth.* Therefore hath the Lord watched upon the evil—Hebrew, *watched over the evil* ; namely, hath taken care that his threatenings should be fulfilled, as a just judge takes care that execution be done, according to the sentence pronounced ; because we have not been melted, he hath kept us still in the furnace, and watched over it to make the heat yet more intense ; for when God judges he will overcome, and will be justified in all his proceedings.

Verse 15. *And now, O Lord, who hast brought thy people forth, &c.*—A form of supplication used in several places of Scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies toward them. *And hast gotten thee renown,* or, *made thee a name, as at this day*—That is, even to this day, namely, by bringing Israel out of Egypt ; and wilt thou lose the credit of that, by letting them perish in Babylon ? Didst thou get renown by that deliverance which we have so often commemorated, and wilt thou not now also get thee renown by this which we have so often prayed for, and so long waited for ? *We have sinned, we have done wickedly*—Here Daniel confesses again God's being just and good in all his ways ; and that it was owing to themselves only that all these evils were come upon them.

Verses 16, 17. *According to all thy righteousness let thine anger be turned away*—The word *righteousness* here, as in many other places of Scripture, is equivalent to *mercy* ; (see the margin ;) *from thy holy mountain*—The place whereon thy temple stood. *Jerusalem and thy people are become a reproach*—Our conquerors and others, who know into what a miserable condition we are brought, mock at us, and say, See to what a state the people are reduced, who boasted themselves to be the chosen people of the Lord of heaven and earth ! *Now, therefore, cause thy face to shine upon thy*

sanctuary—Return in mercy to us, and show that thou art reconciled to us, by repairing the desolations of thy sanctuary. *For the Lord's sake*—That is, as some interpret the expression, *for thine own sake* ; that is, do this that thou mayest do honour to thyself. Or rather, as most Christian interpreters understand the words, *for the Lord Christ's sake* ; for the sake of the Messiah promised, who is Lord. The Hebrew word, here rendered *Lord*, is אדני, *Adonai*, the word used for the Messiah Psa. cx. 1, where David calls him his *Lord*. It is for Christ's sake, and because of the atonement he has made for sin, that God causes his face to shine upon sinners, when they repent and turn to him. In all our prayers, therefore, that must be our plea ; we must make mention of his righteousness, even his only. He himself has directed us to pray in his name.

Verses 18, 19. *O my God, incline thine ear and hear*—The prophet's importunity, in these verses, is very remarkable and affecting, and shows how exceedingly he had it at heart to have his request granted. *Open thine eyes, and behold our desolations*—Especially the desolations of thy city and temple : or, look with pity upon a most distressing and piteous case. *For we do not present our supplications before thee for our righteousness*—That is, our righteous acts. We do not hope to have success for the sake of any thing we have done, do, or ever can do as if we were worthy to receive thy favour, as if we could merit it by any good in us, or could demand any thing as a debt ; *but for thy great mercies*—The only sources of all our blessings. Grant what we ask, to make it appear thou art a merciful God. Observe, reader, the good things we request of God we call *mercies*, because we expect them purely from God's mercy. And because misery is the proper object of mercy, therefore the prophet here spreads the deplorable condition of God's church and people before him, as it were, to move his compassion. *O Lord, hear ; O Lord, forgive ; defer*

A. M. 3466. sake, O my God: for thy city and
B. C. 538. thy people are called by thy name.

20 ¶ ^m And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God;

21 Yea, while I *was* speaking in prayer, even the man ⁿ Gabriel, whom I had seen in the vision at the beginning, being caused to fly

^m Psa. xxxii. 5; Isa. lxx. 24.—ⁿ Chap. viii. 16.—⁷ Heb. with weariness, or, flight.—⁸ Chapter viii. 18; x. 10, 16. ^p 1 Kings xviii. 36.

not—Forgive our sins, and then hasten our deliverance. That the mercy which we ask may be granted, let the sin, that stands in the way of our receiving it, be removed; *O Lord, hearken and do*—Not hearken and *speak* only, but hearken and *do*: do that for us which none else can do, and that speedily. As he now sees the appointed day approaching, he could pray in faith that God would make haste to them, and not defer the expected blessing.

Verses 20, 21. *And while I was speaking and praying, &c.*—We have here the answer that was immediately sent to Daniel's prayer, and it is a very remarkable one; as it contains the most illustrious prediction of Christ, and gospel grace, that is extant in any part of the Old Testament. Daniel here observes, and lays a great emphasis on, the time when this answer was given; *While I was speaking*, says he, verse 20, *yea, while I was speaking in prayer*, verse 21. Before he rose from his knees, and while there was yet more which he intended to say if the answer was not given. He mentions the two heads which he chiefly insisted on in prayer, and which, perhaps, he designed yet further to enlarge upon. 1st, He was confessing sin, his own sin, and the sin of his people Israel. 2d, He was making supplication before the Lord his God, and presenting petitions to him as an intercessor for Israel. Now while Daniel was thus employed, he had both a grant made him of the mercy he prayed for, and had a discovery communicated of a far greater and more glorious redemption, which God could work out for his church in the latter days. He further observes, that as this answer was given him at the very moment when he was requesting it, and before he had concluded his petitions, so it was *about the time of the evening oblation*—The altar was in ruins, and there was no oblation offered upon it; but, it seems, the pious Jews, in their captivity, daily thought of the times when it should have been offered, and at those hours endeavoured to set forth before God their prayers *as incense*, and the lifting up of their hands *as a morning or evening sacrifice*, Psa. cxli. 2. The evening oblation was a type of the great sacrifice which Christ was to offer in the evening of the world; and it was in virtue of that sacrifice that Daniel's prayer was accepted, and this glorious discovery of redeeming love was made to him: the

⁷ swiftly, ^o touched me ^p about the A. M. 3466.
time of the evening oblation. B. C. 538.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth ^s to give thee skill and understanding.

23 At the beginning of thy supplications the ⁹ commandment came forth, and ^q I am come to show *thee*; ^r for thou *art* ¹⁰ greatly beloved: therefore ^s understand the matter, and consider the vision.

⁹ Heb. to make thee skilful of understanding.—⁹ Heb. word.
^q Chap. x. 12.—^r Chap. x. 11, 19.—¹⁰ Heb. a man of desires.
^s Matt. xxiv. 15.

Lamb opened the seals of prophecy in the virtue of his own blood, Rev. v. 5.

Daniel informs us here also by whom this answer was sent. It was not communicated to him in a dream, or by a voice from heaven; but, for the greater certainty and solemnity of it, an angel was sent from heaven to bring it to him. *The man Gabriel*—That is, the angel Gabriel, appearing in a human shape, *whom I had seen in the beginning*—Or, *before*, see chap. viii. 16; *being caused to fly swiftly*—An expression used to signify the haste he made to bring Daniel an answer to his prayer. Angels are winged messengers, quick in their motions, and delay not a moment to execute the orders they receive. But, it would seem; that at some times they are directed to use more expedition, and make a quicker despatch than at others, as, it appears, was the case with Gabriel now; *touched me*—Probably to infuse additional strength and courage into him, that he might be perfectly recollected, have the proper use and exercise of all his faculties at this important season, and might at once understand and retain a perfect remembrance of the whole message which the angel was commissioned to bring him from God.

Verses 22, 23. *And he informed me*—Namely, on what errand he came; *and talked with me*—That is, familiarly, as one friend talks with another. *And said, O Daniel, I am come to give thee skill and understanding*—To reveal to thee things of infinite importance, and to make thee understand them. Mr. Wintle reads this verse in connection with the preceding, as follows: "Even as I was yet speaking—the man Gabriel—reached me, about the time of the evening oblation; when he brought information, and talked with me, and said, O Daniel, I am now come forth to improve thee in understanding." *At the beginning of thy supplication the commandment came forth*—God's command to me, to instruct thee further in what should hereafter befall the city and temple of Jerusalem, in the behalf of which thou didst pour forth thy supplications. Here was a remarkable completion of that promise, Isa. lxx. 24, *While they are yet speaking I will hear. For thou art greatly beloved*—Learned men have observed a near affinity between the prophecy of Daniel and the Revelation of St. John; and we may take notice

A. M. 3466. 24 ¹¹ Seventy weeks are determined
B. C. 538. upon thy people and upon thy holy

city, ¹² to finish the transgression, and A. M. 3466.
¹³ to make an end of sins, ¹ and to B. C. 538.

¹¹ They begin from the seventh of Artaxerxes; Num. xiv. 34; Ezekiel iv. 6.

¹² Or, to restrain.—¹³ Or, to seal up, Lamentations iv. 22. ¹ Isaiah liii. 10.

that much the same title is given to both. Daniel is styled here, and chap. x. 11, 19, *a man greatly beloved*; and the character given to St. John is, *that of the disciple whom Jesus loved*, John xxi. 20, 24. *Therefore, understand the matter, and consider the vision*—Apply thy mind carefully to what is said, for this prophecy contains in it truths of the greatest importance. Our Saviour plainly refers to these words, which are repeated verse 25, when, explaining the latter part of this prophecy of the final destruction of Jerusalem, he adds, *Let him that readeth understand*, Matt. xxiv.

Verse 24. *Seventy weeks, &c.*—Weeks not of days, but of years, or, seventy times seven years, that is, four hundred and ninety years, each day being accounted a year according to the prophetic way of reckoning, (see note on chap. vii. 25.) a way often used in Scripture, especially in reckoning the years of jubilee, which correspond with these numbers in Daniel: see Lev. xxv. 8. See also Gen. xxix. 27, where, to fulfil her week, is explained by performing another seven years' service for Rachel; and Num. xiv. 34, where we read, that according to the number of the days which the spies employed in searching out the land of Canaan, even forty days, the Israelites were condemned to bear their iniquities, even forty years. Thus God says likewise to Ezekiel, cotemporary with Daniel, *I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days. I have appointed thee each day for a year*. Nor was this mode of expression in use only among the Jews; for Varro, speaking of himself, says, he was entered into the twelfth week of his age, at the close of which he would have been eighty-four years old. In these instances, the days evidently denote solar years, which were in use throughout the Jewish history; so that there is no probability that the angel should here intend any such singularity, as counting by lunar years. *Are determined upon, or concerning, thy people*—Hebrew נחנך, *are decided*. The great event specified was not to be protracted beyond this period, fixed and determined in the counsels of God.

To finish the transgression—The reader will observe, the expression is not, to finish transgressions, but *הפשע, the transgression*; a word which is derived from a theme which signifies, "to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe." To finish such transgression, is expressed by a word (לכלא) which denotes universality, to cancel, or annihilate. Dr. Apthorp, in his *Discourses on Prophecy*, vol. i. p. 262, justly observes, that the diversity of expression respecting the several benefits here promised to the world by the Messiah, may be well supposed to intend so many distinct and determinate ideas. "In a pro-

phesy of such moment," says he, "we cannot suppose a mere coacervation of synonymous terms, but each word is emphatic, and proper to its subject. The appropriate sense of each may be investigated, from their use and significance in other passages of Holy Scripture." Accordingly, by the word *transgression*, he here understands man's first disobedience, with its direful effects, the depravation and mortality of human nature. And by finishing this transgression he understands, "cancelling the primeval guilt of Adam's apostacy, and reversing the sentence of mortality then passed on all the human race." In other words we may properly understand by the expression, the abolishing the guilt and fatal effects of that disobedience, in such a manner that no man shall perish eternally merely on account of the sin of our first parents, or the depravity entailed upon us thereby; to counteract the influence of which, sufficient grace is procured for us, and offered to us in the gospel of Christ. Concerning this first benefit of our redemption, the apostle treats explicitly Rom. v. 12–21, a passage which the reader is particularly requested carefully to consider, as containing a full justification of the exposition here given of the first clause of this verse; man's first disobedience, termed by the apostle *the one offence*, and *the offence of one*, being represented by him as introducing death into the world, and all our misery; and the obedience, or righteousness of one, and the free gift, procured for all mankind, and actually conferred on all penitent believers, as the one meritorious cause and source of our salvation. "No words can express, or thought conceive, the greatness of this redemption. Imagination faints under the idea of a Divine Benefactor effacing sin, annihilating death, and restoring eternal life."

And to make an end of sins—"As, in the appropriate sense of the words, *the transgression* denotes one original act of apostacy and rebellion against a positive command of God; *sins*, in the plural, emphatically express all the vices [offences] against conscience, all the crimes against civil society, and all sins against God, which have ever reigned among men. The redemption by Christ hath abolished all the fatal effects of moral evil, with respect to such as believe and obey the gospel;" not only cancelling their actual guilt by a gracious remission, but even renewing their fallen nature, stamping them with the divine image, and thus both entitling them to, and preparing them for, the immortality lost by the fall.

And to make reconciliation for iniquity—In these words is expressed the manner in which our redemption from death and sin hath been effected. "The word כפר, rendered *reconciliation* here, is the etymon of our English word, *to cover*. Its primary meaning is, to hide, or conceal, the surface of any substance, by inducing another substance over it.

A. M. 3466. make reconciliation for iniquity, ^a and
B. C. 538. to bring in everlasting righteousness,

and to seal up the vision and ¹⁴ pro- A. M. 3466
phesy, ^a and to anoint the Most Holy. B. C. 538.

^a Isaiah liii. 11; Jeremiah xxiii. 5, 6; Heb. ix. 12; Revelation xiv. 6.

¹⁴ Heb. prophet.—^x Psalm xlv. 7; Luke i. 35; John i. 41; Heb. ix. 11.

Thus the ark is commanded to be *pitched*, or *covered*, within and without, to secure it from the waters of the deluge. Sin, when grievous, and ripe for punishment, is said to be *before God*, or *in his sight*: a propitiation is the *covering* of sin, [procuring] God's hiding his face from our sins, and blotting out our iniquities: see Rom. iii. 23, 25. The word *redemption* implies a price paid for those who are set at liberty: the price is the blood of Christ; that blood a sacrifice; and the sacrifice an expiation for sinners, that is, for all mankind. This is the first and leading notion of the divine expedient for saving sinners, the sacrifice and blood of Christ. The second principal idea under which this redemption is represented, is that of *substitution*, and satisfaction, by another's suffering for our guilt; and in this way of stating the doctrine, still the principal and leading idea is that of a sacrifice, and the blood of a victim; namely, Christ's *dying for the ungodly*: see Rom. v. 6-9. Inasmuch as Christ, by dying in our stead, "hath prevented either the extinction or [eternal] misery of a whole species, and hath obtained for us a positive happiness, greater than we lost in Adam; every considerate man must think it fit, that to effect such a redemption, some great expedient should be proposed by God himself, to vindicate his wisdom and moral government, in suffering so much vice and confusion to end so happily." Add to this, that "so congenial to the most generous sentiments of the human mind is the idea of one devoting himself for another, for many, and for all, that all antiquity abounds with such examples and opinions. Not that the Scripture doctrine of Christ's satisfaction, in itself so luminous, needs any support from foreign testimony; but it is certain that a general consent, founded in nature, or divine institution, or both, hath led men to seek expiation of conscious guilt, in the way of voluntary substitution, and vicarious devotion. The chief reason of that prejudice, which is by some entertained against a doctrine so essential to peace of conscience, is founded on inattention to ancient religious customs. By the sacrifice of Christ, victims and sacrifices are abolished; but all the ancient religions abounded with them to a degree which we should think astonishing, and scarcely credible. Oceans of blood flowed round their altars; and the Levitical rites were instituted on purpose to adumbrate Christ's expiation, and to introduce all that admirable spirituality and [pious] devotion, which is now the distinguishing excellence of Christianity."—Dr. Apthorp.

To bring in everlasting righteousness—The three former particulars already considered import the removing the greatest evils; this, and the two following, imply the conferring of the greatest benefits, and all by Jesus Christ. This clause, says Dr. Apthorp, "may admit of two interpretations, which both concur in Christ, and are consistent with each

other: our justification by faith in him, and our subsequent study [practice] of personal virtue. The first is a gratuitous act of Christ; the second is characteristic of his true disciples. In the former sense, Jeremiah styles him by his divine title, JEHOVAH OUR RIGHTEOUSNESS. And in both senses Christ Jesus is made unto us *wisdom and righteousness, sanctification and redemption*." To speak a little more distinctly: to *bring in everlasting righteousness*, according to the gospel, evidently includes three things: 1st, To bring in Christ's righteousness, or his obedience unto death, as the ground of our justification and title to eternal life, he being the *end of the law for righteousness to every one that believeth*. 2d, To bring holiness, the divine nature, or the Spirit of God, with his various graces, into our souls, making us conformable to his image, as our meetness for that future felicity. And, 3d, For our direction in the way that leads to it; to lay before us, for our observation, a complete rule of life and manners. Of this last particular, which Dr. Apthorp includes in the everlasting righteousness here spoken of, as being immutable in its obligations, and eternal in its sanctions, he speaks as follows: "When we consider the Christian morality in its ground of obligation, [namely, the will of God,] its principle of charity, and in its detail of special duties, we are struck with admiration at the simplicity and perfection of a rule of life, which, without any artificial system, extended the Jewish law, and combined all the excellences of Gentile philosophy; the elevation of Plato, without his mysticism; the reasonableness of Aristotle, without his contracted selfishness, and worldly views; tempering the rigour of Zeno with the moderation of Epicurus; while, by the greatness of its end, it reforms, refines, and elevates human nature from sense to spirit, from earth to heaven."

And seal up the vision and prophecy—Hebrew, וְלִחְתָּם חֹזֶן וְנָבִיא, *to seal vision and prophet*; prophet being put for *prophecy*. The words are a Hebraism, and when expressed in modern language signify, 1st, The accomplishing, and thereby confirming, all the ancient predictions relating to the most holy person here intended. God had spoken of the Messiah, by the mouths of his holy prophets, from the foundation of the world; had foretold his coming, pointed out the place of his birth, and specified the extraordinary circumstances of it; described the manner of his life, the nature of his doctrine, and the variety and splendour of his miracles, with the treatment he should receive from his countrymen; had foretold repeatedly, and set forth at large, his humiliation, sufferings, and death, his resurrection, ascension, and the glory that should follow. Now by making the events exactly to answer the predictions, he confirmed them, as the setting of a seal to any writing confirms its authenticity. 2d, To seal implies, to *finish, conclude, and put an end to* any

A. M. 3466. 25 ^v Know therefore and understand,
B. C. 538. *that* ^z from the going forth of the

commandment ¹⁶ to restore and to A. M. 3466
build Jerusalem unto ^a the Messiah B. C. 538.

^v Verse 23; Matt. xxiv. 15.—^z Ezra iv. 24; vi. 1, 15; vii. 1;
Neh. ii. 1, 3, 5, 6, 8.

¹⁶ Or, to build again Jerusalem, as 2 Sam. xv. 25; Psa. lxxi. 20
^a John i. 41; iv. 25.

thing. Thus also were the vision and prophecy sealed among the Jews. They were shut up and finished. The privilege and use of them were no longer to be continued in their church. And this also happened accordingly; for, by their own confession, from that day to this they have not enjoyed either vision or prophet. But, 3d, To seal, is to consummate and perfect; and to seal the vision and prophecy here, may include the adding the New Testament revelations and predictions to those of the Old, and thereby supplying what was wanting to perfect the book of God, and render it a complete system of divine revelation. It is only necessary to add, 4th, That as things are frequently sealed in order to their security, the preservation of the divine records and oracles included in both Testaments may be also here intended by the expression.

And to anoint the Most Holy—Hebrew, קֹדֶשׁ קֳדָשִׁים, literally, the holy of holies; an expression often used of holy places, or things, especially of the most holy place of the Jewish tabernacle and temple. It is here very properly applied to the Messiah, whose sacred body was the temple of the Deity; agreeable to his own declaration, *Destroy this temple*, pointing to himself by some expressive action, and in three days I will raise it up; and who was greater than the temple. Now this most holy person, in whom dwelt the fulness of the Godhead bodily, and who, even as man, had the Holy Spirit without measure, was by that divine unction (which is here principally intended) at once designated and qualified for the sundry offices he was to sustain, especially the prophetic, sacerdotal, and kingly offices, for the various characters he was to bear, and the work he was to do on earth, and is now doing in heaven, and hence is properly termed the Messiah, or the Anointed One. To this may be added, that, as the Jewish temple was evidently a type of the church of God, especially the Christian Church, termed in the Psalms and Prophets the city of God, and the holy place of the tabernacle of the Most High; by anointing the holy of holies here, may be also intended the effusion of the Holy Spirit, in his rich variety of gifts and graces, upon the Christian Church, foretold in innumerable passages of the Prophets, and eminently fulfilled, as the Acts of the Apostles, the epistles contained in the New Testament, and the writings of the ancient fathers abundantly prove.

Verse 25. Know therefore and understand—Learn therefore and retain; from the going forth of the commandment—From the publication of the edict by the Persian king; to restore and to build Jerusalem—Or, to build again Jerusalem: so the verb שָׁב is translated in the latter part of the verse. Daniel had besought God to behold their desolations, and the ruins of the city which was called by his name, verse 18. In answer to this his supplication

the angel acquaints him, that an order should be issued from the Persian king to rebuild both the city and its wall. Now when, after this, the commandment did actually go forth, the faith of God's people would be greatly confirmed, respecting the accomplishment of this wonderful prophecy of the coming of the Messiah, the prescience of the end being confirmed by that of all the intermediate events.

Four edicts of the kings of Persia, in favour of the Jews, mentioned in Scripture, are, 1st, That of Cyrus, Ezra i. 1. 2d, That of Darius Hystaspes, Ezra iv. 6; Hag. i. 1, 2. 3d, That of Artaxerxes Longimanus, in the seventh year of his reign, Ezra vii.; Esdras viii.; and, 4th, That in the twentieth year of Artaxerxes, Neh. ii. 1. The first of these edicts cannot be applied to this prophecy, inasmuch as from the first of Cyrus, before Christ 536, to the death of Christ, A. D. 34, are 570 years. It was, however, the basis of liberty to the Jews, for all the indulgences granted them afterward, by the following kings of Persia, were founded on the precedent of this great monarch. So that he might well be considered as fulfilling the prophecy of Isaiah: *He shall build my city, he shall let go my captives*, Isa. xlv. 13. In consequence of this decree 50,000 Jews returned under Zerubbabel, and partly dispersed themselves in their several tribes, and partly settled at Jerusalem, and began to build both the city and temple. But this was in a very rude and tumultuous manner, and they met with so many hindrances from the Samaritans and others, that the decree was not carried into effect. This therefore is not the period we are to reckon from. The second, namely, that of Darius Hystaspes, was made about fourteen years after, preceding the death of Christ 550 years. But neither was this efficacious. Besides, it related to the temple only, as appears from the letter of the Samaritan colony to Cambyes, Ezra iv. 11-16; neither therefore is this the period. The third decree, which was that of Artaxerxes Longimanus, recorded at large Ezra vii. 12-26, "was of great solemnity and efficacy, importing no less than the restoration of the Jewish constitution, both civil and ecclesiastical, providing in the first place for the re-establishment of divine worship with becoming order and magnificence, exempting the priesthood from all taxes; then, for the civil government of the people, the institution of tribunals, and the administration of justice, according to the law of Moses. This decree answers to all the characters of the prophecy, the restoring of the constitution, the rebuilding of the city, and the chronological periods distinctly specified," and is, no doubt, here chiefly intended.

"It is not unpleasing to conjecture the cause that moved the Persian monarch thus to emulate and transcend the magnanimity of Cyrus. Josephus

A. M. 3466. ^b the Prince shall be seven weeks,
B. C. 538. and threescore and two weeks: the

street ¹⁶ shall be built again, and the ¹⁷ wall, ^c even ¹⁸ in troublous times. A. M. 3466.
B. C. 538.

^b Isaiah lv. 4.—¹⁶ Heb. *shall return and be builded.*—¹⁷ Or, breach, or, ditch.

^c Nehemiah iv. 8, 16, 17, 19.—¹⁸ Hebrew, *in strait of times*, Nehemiah vi. 15.

with great probability, supposes the famous Esther to have been the queen of Artaxerxes. By her influence both the edicts of the seventh and twentieth of his reign were obtained: which is almost demonstrable from Nehemiah's prayer, chap. i. 5–11; and relation, chap. ii. 1–11. Thus the providence of God raised a Jewish heroine to the throne of Persia, first to preserve his people from massacre and extermination, and afterward to facilitate and complete their resettlement. Under these auspices, Ezra, like another Moses, became a second founder of the Jewish state: and his return with the captives to restore Jerusalem is the glorious epoch, from which the seventy weeks begin. God was pleased to reward the heroic virtue of Esther with a long and uninterrupted prosperity, being in full favour with the king from the seventh to the twentieth year of his reign, and perhaps earlier and later: and she had the felicity, than which none on earth can be greater, of having restored her nation to the full possession of their religion, laws, and liberties."

"The fourth and last edict was that which the same Artaxerxes granted to Nehemiah, in the twentieth year of his reign, to repair and rebuild the walls of Jerusalem. Between the two edicts of the seventh and the twentieth, the rebuilding had met with so much opposition and hostility, that Nehemiah had much of the fortifications to begin again: the temple, which is the essential part of the completion, being finished, in consequence of the former edict. It is easy to solve the seeming difficulty respecting the thirteen years between the two edicts; for the archangel commences the seventy weeks, not from the actual rebuilding the walls and streets, but from the *going forth of the commandment to restore and rebuild them*. So that the date of the first edict, not the work itself, is the epoch from whence begins the period of four hundred and ninety years. The work itself, though interrupted and resumed, properly began with the permission to execute it. Ezra began the foundation of the temple; Nehemiah completed the walls on the old foundations, and celebrated the encania, *keeping the dedication with gladness and with thanksgivings*, Neh. xii. 27. Thus, of the four edicts, the first two are excluded because they were not efficacious, and prolong the term to near six hundred years: and the fourth was only a confirmation of the third. No other commencement of the four hundred and ninety years agrees with the event, than that of the seventh of Artaxerxes: and this system is perspicuous, and free from all difficulties."—Apthorp.

In order to manifest the perspicuity of this exposition, and give it the greater evidence, it may be well to examine the distinct characters of each of the three intervals into which the seventy weeks are divided; namely, *seven weeks, threescore and two weeks, and one week*. The reason of this distri-

bution into three intervals, flowing in uninterrupted succession, is not so obscure as to elude discovery. The first and third of these intervals are marked by great events; the restoration of the Jewish polity, the expiation of Christ's passion, and his covenant with the Jews and Gentiles. The long interval which connects the two extremes, necessarily contains sixty-two weeks. "In our English version, the sense of the twenty-fifth verse is somewhat obscured by the punctuation. It is easily rectified thus: *From the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks*—The angel then specifies the great events of each of these intervals. In the first, of seven weeks, *the street shall be built again, and the wall, even in troublous times*. And thus it was; the city and the walls were rebuilt in forty-nine years, not without much opposition and various impediments. Nothing can be more exact than this period of the completion, both for the interval of forty-nine years, ending with the sixteenth of Darius; and for the troublous times in which the Jewish patriots restored and rebuilt their city."—Dr. Apthorp. It must be observed here, 1st, That the *restoring and rebuilding Jerusalem*, here spoken of, though it may chiefly respect the laws and constitution, is not so merely figurative as to exclude the literal sense: for though the city itself was in some degree rebuilt before this period, yet it was done so imperfectly, by reason of their poverty, and the opposition and envy of their neighbours, that the work was to be resumed in the seventh of Longimanus, whose long reign, and his favour to the nation of his queen, providentially effected its complete restoration. 2d, The *troublous times* mentioned, refer both to the *seven weeks* and the *sixty-two weeks*. "The peculiarity in the application of these times to the *seven weeks*, consists in the almost continual obstructions which the restored Jews met with, chiefly from the Samaritans, and also from their idolatrous neighbours the Moabites, Ammonites, and others, in the difficult work of rebuilding the temple and walls of the new city; inasmuch that the artificers were obliged to carry on their work with arms in their hands to repulse their assailants. But the *troublous times* here predicted have also an aspect on the long period of sixty-two weeks, in which the Jewish history abundantly verified this sad circumstance. Not to mention their general calamities and subjection to their potent neighbours of Syria and Egypt, their city was taken and their temple profaned by Ptolemy I., by Antiochus, by Crassus, by Pompey, by Herod: and their state was often so critical, that a particular providence was manifested in their preservation, especially in raising them up those illustrious patriots, who so nobly resisted the tyranny and persecution of Antiochus. Few periods of history are more savage

A. M. 3466. 26 And after threescore and two
B. C. 538. weeks^d shall Messiah be cut off,^e but¹⁹
not for himself:¹⁰ and^f the people of the
prince that shall come^g shall destroy the city^h
and the sanctuary;ⁱ and the end thereof

^d Isaiah liii. 8; Mark ix. 12; Luke xxiv. 26, 46.—^e 1 Peter ii. 21; iii. 18.—¹⁹ Or, and shall have nothing, John xiv. 30.
²⁰ Or, and [the Jews] they shall be no more his people, Chapter xi. 17, or, and the Prince's [Messiah's, verse 25] future people.
^f Matt. xxii. 7.

and inglorious, more profligate and flagitious, than that of the successors of Alexander: and the Jewish government is not to be calumniated for their portion in the general calamities of those ages; while they are deserving of the highest admiration for their constancy, in being the only people on earth who adhered to the exclusive worship of the ONLY God.”—Apthorp.

Verse 26. *After threescore and two weeks (counting from the expiration of the first interval) shall Messiah be cut off*—“This long interval extends from the 93d Olympiad to the 202d Olympiad, or four hundred and thirty-four years; ending with the sixty-ninth [prophetic] week, and with the commencing of our Lord’s ministry. No prophetic characters are here given of the long interval; but they are supplied from other predictions of this great prophet, which respect the Roman people and empire, the Persian monarchy, Alexander and his successors; particularly by that circumstantial prophecy in the eleventh chapter, respecting the Lagidæ and Seleucidæ, and extending to the antichristian persecutions and idolatries typified by those of Antiochus Epiphanes. These four centuries include the most interesting periods of profane history, and their chronology is so well ascertained as to make the computation of Daniel’s weeks mathematically exact. For sixty-two weeks, or four hundred and thirty-four years, added to seven weeks, or forty-nine years, are equal to four hundred and eighty-three years. After which period, or in the last one week, containing seven years, the Messiah should be cut off. The title of MESSIAH is, by way of eminence, peculiar to Christ. It was first used in this prophecy in that appropriate sense. No other application of this title ever obtained among the ancient Jews. Nor can it, without absurdity, be applied to any civil or ecclesiastical prince, much less to a succession in the high-priesthood. It is here used personally, proper to some one anointed; and to whom it is proper is decided by that emphatic circumstance, *Messiah shall be cut off*, an expression used in Scripture to denote a judicial sentence and a violent death; BUT NOT FOR HIMSELF—Isaiah gives an exact comment on both these expressions, chap. liii. 8. HE WAS CUT OFF, out of the land of the living; FOR THE TRANSGRESSION OF MY PEOPLE WAS HE STRICKEN.”—Dr. Apthorp.

And the people of the prince that shall come shall destroy the city, &c.—Thus to the death of Christ the angel immediately subjoins the excision of Jerusalem. The people here spoken of are the Romans,

shall be^k with a flood, and unto^l A. M. 3466.
the end of the war²¹ desolations are B. C. 538.
determined.

27 And he shall confirm²² the¹ covenant with^m many for one week: and in the midst

^g Luke xix. 44.—^h Matthew xxiv. 2.—ⁱ Matt. xxiv. 6, 14.
^k Isa. viii. 7, 8; Chap. xi. 10, 22; Nah. i. 8.—²¹ Or, it shall be cut off by desolations.—²² Or, a.—¹ Isaiah xlii. 6; lv. 3; Jer. xxxi. 31; Ezek. xvi. 60, 61, 62.—^m Isa. liii. 11; Matt. xxvi. 28; Rom. v. 15, 19; Heb. ix. 28.

and the prince that should come, may mean, as some think, the Messiah; the Romans being called his people, both on account of their present suberviency to his will, and their future conversion to his faith; *He sent forth his armies, and destroyed those murderers, and burned up their city*, Matt. xxii. 7. Or, the prince that should come may be understood of Titus Vespasian, of whom the Roman writers speak as if his military glory chiefly resulted from the taking of Jerusalem. “The actions of this prince, in the conduct of this memorable siege, are related in the fifth and sixth books of Josephus; the most tragical event in history was effected by a prince whose clemency made him ‘the delight of human-kind,’ and who saw, with generous reluctance, the horrors of his own victory.—*Jos.*, vii. 5. 2. It is thus Divine Providence distinguishes its counsels and instruments; and the victor himself acknowledged that ‘God was his assistant, that none but God could have ejected the Jews from so strong fortifications,’ vi. 9. 1. *They shall destroy the city and the sanctuary*—The specification is remarkable; as Jerusalem, in effect, sustained two separate sieges; one, of the lower city; the other, of the temple, or *sanctuary of strength*, as our prophet elsewhere styles it, chap. xi. 31, as being not only a magnificent temple newly rebuilt, but a strong fortress, which was consumed by their own fires, against the intention and efforts of their conqueror.—*Jos.*, vi. 4, 7.” *The end thereof shall be with a flood*—The symbol of invading armies:

—Aggeribus ruptis cum spumeus amnis
Exit, oppositasque evicit gurgite moles,
Fertur in arva furens cumulo, camposque per omnes,
Cum stabulis armenta trahit. VIRG. *ÆN.* ii. 496.

Not with so fierce a rage the foaming flood
Roars, when he finds his rapid course withstood;
Bears down the dams with unresisted sway,
And sweeps the cattle and the cots away. DRYDEN.

And unto the end of the war desolations are determined—“Which marks the irrevocable decree of Heaven, and the completeness of the devastation, after a continued war of more than seven years.”—Dr. Apthorp.

Verse 27. *And he shall confirm the covenant with many*—“The covenant to be confirmed by the Messiah is not a civil, but a religious compact, as such, styled by Daniel himself, *the holy covenant*, chap. xi. 28, 30, 32, the covenant of grace; which, after the infraction of the first divine law of strict obedience, was, of mere clemency, granted to all man-

A. M. 3466. of the week he shall cause the sa-
B. C. 538. crifice and the oblation to cease,²³ and
for the overspreading of "abominations, he shall

make it desolate, ° even until the con-
summation, and that determined shall
be poured²⁴ upon the desolate.

A. M. 3466.
B. C. 538.

²³ Or, and upon the battlements shall be the idols of the desolator.
²⁴ Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20.

²⁵ Isa. x. 22, 23; xxviii. 22; Chap. xi. 36; Luke xxi. 24; Rom. xi. 26.—²⁴ Or, upon the desolator.

kind by the mediation of Christ. He not only expiated the sins of the world by his death, which was the chief article of the federal system; but in person, by the energy of his miracles, by the efficacy of his doctrine, and, soon after his resurrection, by the gift of the Holy Spirit, he induced many myriads of the Jews to accede to this covenant, which the Prophet Jeremiah so admirably describes, chap. xxxi. 33, 34: compare Heb. viii. 6-13. He shall confirm this covenant with MANY, not with ALL, which marks the exclusion of the obstinate and impious Jews, whose fate is predicted in the preceding and following clause. By an obvious analogy, the Christian covenant, though offered to all, is still confirmed with many; namely, those only who, by a rational faith and moral subjection, having his law written in their hearts, attain to that exalted privilege."

For one week—"Christ's personal ministry continued to its fourth year. St. John (chap. ii. 13; v. 1; vi. 4; xi. 15;) distinctly reckons four passovers; the first, A. D. 30, Feb. 15, and the first year of his ministry; the second, A. D. 31; the third, A. D. 32; the fourth, A. D. 33. The half year precedes the first passover from his baptism. The first half week of Daniel is from the beginning of Christ's first preaching, Mark i. 15, *Repent ye, and believe the gospel*, A. 30, to his death, April 3, A. 33; or rather, to the pentecost following, when all the Christian mysteries were completed. The duration of Christ's ministry is so ascertained by St. John; and is so suitable to the great events of his life as well as to this prophecy, that, as it needs not to be protracted, so it cannot be shortened with any degree of probability. The second half week is from the feast of pentecost, (when St. Peter with so much energy converted three thousand of the Jews,) to the conversion of Cornelius, and the first-fruits of the Gentiles, by the same apostle. The best chronologers place the vision of St. Peter, and the conversion of Cornelius, in the fourth year after the passion; and in the same year we may place the foundation of the church of Antioch, where the *disciples were first called CHRISTIANS*, Acts x.; xi. 26. Thus a prediction, which began with the happy event of rebuilding the earthly Jerusalem, sublimely terminates with the structure of the heavenly, *built upon the foundation of the apostles and prophets, JESUS CHRIST himself being the chief corner-stone*, Eph. ii. 20-22. The confirmation of the Christian covenant in one week, or seven years, includes its full effect, both in the conversion of many myriads of the Jews, and in the first-fruits of the Gentile Church."

And in the midst of the week he shall cause the sacrifice and the oblation to cease—"The sacrifice here specified, with its attendant bread-offering, was

eucharistical, as well as propitiatory, being a slain victim, on which the offerers feasted in token of amity and reconciliation with God. When Christ, in the midst of the week, offered his own body, that great sacrifice for the expiation of sin, to reconcile sinners to God; by that most holy and acceptable victim, he completed and abolished all the typical sacrifices of the law. The legal sacrifices, indeed, continued to be offered at the temple, for thirty-six years after Christ's death; but, in effect, they ceased, at that instant their efficacy was no more, after that Christ had given himself for us an offering and a sacrifice to God for a sweet-smelling savour, Eph. v. 2. Hence forward the Christian religion abrogated the Levitical sacrifices, as was accurately foretold by the psalmist, Ps. xl. 6, as commented by the inspired writer to the Hebrews, chap. x. 5-10."

And for the overspreading of abominations he shall make it desolate—Or, more literally, And he shall be a desolator by the wing of abominations. Or, And being a desolator, he shall command over a wing of abominations. The desolator is the Roman army of sixty thousand men: *Jos.*, B. J. iii. 4. 2. The wing, as well as the flood, is the Hebrew metaphor for great armies. Abominations, in the Jewish style, are idols. The word is so used by Daniel, chap. xi. 31, for the idol of the Olympian Jupiter, which Antiochus placed on God's altar, 1 Mac. i. 57. In this prophecy, it denotes the standards of the Roman legions. To every legion was a golden eagle with expanded wings, grasping a thunder-bolt. The eagles, with the standards of the cohorts, ten in each legion, adorned with the image of the reigning Cesar, were deified, adored, and sworn by; each eagle was placed in a little temple, or shrine; and there was a chapel in the camp where all the eagles were adored. At Rome they were deposited in the temple of Mars. Such deified ensigns were an abomination to the Jews: see *Jos.* xvii. 7, 2; xviii. 8. The prediction was minutely verified when the Romans, upon the flight of the seditious into the city, and upon the burning of the temple and adjacent buildings, brought the ensigns to the holy place, fixed them against the eastern gate, offered sacrifices to them, and hailed Titus Imperator, *Jos.* vi. 6. 1. The allusion to the Roman standards is observable in that prediction of Moses; *The Lord shall bring a nation against thee from far, from the end of the earth, as the eagle flieth, a nation whose tongue thou shalt not understand*, Deut. xxviii. 49: see also Matt. xxiv. 15, 16. The eagles, and the language, and the distance from Rome, discriminate the Romans from the Chaldeans, whose tongue was only a dialect of the Hebrew."

"The concluding clause, *Even until the consummation, and that determined, shall be poured upon the desolate*, is elliptical. It may be thus literally

translated, and the ellipses supplied; *Even until the consummation and excision, the divine wrath shall be poured on the desolate city, temple and people; which expresses so complete a devastation, as cannot be described but in the emphatic words of Christ, when his disciples beheld with admiration the recent magnificence of Herod's temple. See ye not all these things? Verily, I say unto you, there shall not be left one stone upon another, that shall not be thrown down. And, verse 21, Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.* Christ's own prediction was memorably verified against the attempt of the apostate emperor, Julian, expressly to defeat it: an attempt which confirms the principle of prophecy, that the designs and counsels of God are independent of the projects of men, either to frustrate or fulfil them." The war of Adrian, A. D. 133, may be also intended in this last clause of the prophecy; and the reduplication of images and expressions, rising one above another, may relate to the two completions. "It is worthy of attention, that the ancient prophecies, prior to this of Daniel, have no

such exact specification of the time of their completion. Chronology was not reducible to historic certainty prior to the Olympiads. When that era became the authentic measure of time, God was pleased to give this singular credential to the Christian religion; whose author and original could not be more precisely ascertained than by a measure of time, adapted to the ideas of the Jewish law, including ten jubilees, or seventy sabbatic years, nearly commencing with the war of Peloponnesus [between the Athenians and Lacedemonians;] in the recital of which, the unexampled accuracy of Thucydides led the example of the most exact notation of time to other historians. If chronology for six hundred years *after* Cyrus had been as perplexed as it was for six hundred years *before*, it would not have been possible to ascertain the completion of a prophecy, specifying so many particular dates."—Dr. Aphthorp. The reader will observe, that several false and evasive systems have been advanced on the subject of this prophecy; but it has not been judged proper to embarrass this exposition of the passage with a refutation of them.

CHAPTER X.

This chapter contains the preparatory circumstances to the final revelation that was made to Daniel in the last two chapters of the book. The vision was to be of great extent, and is therefore ushered in with a preface of considerable length; in which are shown, (1.) The solemn humiliation and fasting of the prophet, before he received the vision, 1-3. (2.) A glorious appearing of a divine messenger to him, and the deep impression it made upon him, 4-9. (3.) The encouragement that was given him to expect a satisfactory and useful revelation of future events; and that he should be enabled both to understand the meaning of this discovery, though difficult, and to sustain the lustre of it, though dazzling and dreadful, 10-21.

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B. C. 534.

IN the third year of Cyrus king of Persia a thing was revealed unto

Daniel, ^a whose name was called Belteshazzar; ^b and the thing was true,

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B. C. 534.

^a Chap. i. 7.

^b Chap. viii. 26; Rev. xix. 9.

NOTES ON CHAPTER X.

Verse 1. *In the third year of Cyrus king of Persia*—That is, the third after the death of Darius. Daniel must now have been above ninety years of age. It is reasonable to suppose that, being a youth when he was carried captive, he must have been at least twenty years of age; and that was seventy-three years before the date of this vision, which was the last Daniel saw, and it is not likely he himself survived it long. *A thing was revealed unto Daniel*—A revelation of future things (namely, those contained in the two following chapters, to which this is as it were a preface) was made to Daniel. *And the thing was true*—Or plain, as the word *truth*, or *true*, is sometimes taken in the Hebrew. The meaning seems to be, that the things were not revealed to him enigmatically, or symbolically, under the types of a statue, or wild beasts, as they were before; but as it were by an historical recital, and with more particular circumstances than before. It is the usual method of the Holy Spirit, to make the latter proph-

cies explanatory of the former; and revelation is as the shining light, that shineth more and more unto the perfect day. The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events which were revealed to Daniel, in the vision of the ram and the he-goat, are here again more clearly and explicitly revealed, in this last vision, by an angel; so that this latter prophecy may not improperly be said to be a comment upon, and explanation of, the former. *But the time appointed was long*—That is, the time when the things revealed were to come to pass, was at a great distance; "and consequently," says Bishop Newton, "the prophecy must extend further than from the third year of Cyrus to the death of Antiochus Epiphanes, which was not above three hundred and seventy years. In reality," adds he, "it comprehends many signal events after that time to the end of the world." *And he under*

A. M. 3470. ^c but the time appointed *was* ¹ long :
B. C. 534. and ^d he understood the thing, and
had understanding of the vision.

2 In those days I Daniel was mourning three
² full weeks.

3 I ate no ³ pleasant bread, neither came flesh
nor wine in my mouth, ^e neither did I anoint
myself at all, till three whole weeks were
fulfilled.

4 And in the four and twentieth day of the
first month, as I was by the side of the great
river which *is* ^f Hiddekel ;

^c Verse 14.—¹ Hebrew, *great*.—^d Chapter i. 17; viii. 16.
^e Heb. *weeks of days*.—³ Heb. *bread of desires*.—^e Matthew
vi. 17.—^f Gen. ii. 14.—^g Joshua v. 13.—^h Chap. xii. 6, 7.
^g Heb. *one man*.

stood the thing, &c.—He had a clear view of the
succession of the Persian and Grecian monarchies,
and of the series of the kings of Syria and Egypt
under the latter of them; although the remaining
parts of the vision were obscure, especially with re-
spect to their final event: see chap. xii. 8.

Verses 2, 3. *I Daniel was mourning*—The reason
of Daniel's fasting and mourning might be, either be-
cause many of the Jews, through slothfulness and
indifference, still remained in the land of their cap-
tivity, though they had liberty to return to their own
land, not knowing how to value the privileges offer-
ed them; or, as Usher thinks, because he had heard
that the adversaries of the Jews had begun to ob-
struct the building of the temple. Calmet, however,
is of opinion, that his sorrow arose principally from
the obscurity which the prophet found in the pro-
phesies revealed to him; which, indeed, may be
partly collected from the angel's touching upon no
other cause of mourning. In consequence of Daniel's
fasting, &c., the angel appears, and explains to him,
in a clearer manner, what had been more obscurely
revealed in the preceding visions. *Three full weeks*
—Hebrew, *three weeks of days*. So we read of a
month of days, Gen. xxix. 4; Num. xi. 20, where the
English reads, *a whole month*. But the phrase may
be used here to distinguish them from the *weeks of*
years prophesied of in chap. ix. *I ate no pleasant*
bread—"There seems to have been two sorts of
fasting among the Jews; either a total abstinence
from food of all sorts for at least a whole day, which
David observed at the funeral of Abner, 2 Sam. iii.
35; or a partial abstinence from the better kinds of
food, which lasted for a considerable time, as in the
case before us. The prophet made likewise an al-
teration in his dress, and did not anoint himself as
usual after the eastern manner, 2 Sam. xii. 20; Matt.
vi. 17; for the Jews never anointed themselves in
times of mourning and humiliation."

Verse 4. *In the four and twentieth day of the first*
month—"Nisan, if the Jewish computation be ad-
mitted; that is, the month in which was the paschal
solemnity. Hence commentators have observed,
from this fact of the prophet, that the Jews did not

5 Then ^e I lifted up mine eyes, and A. M. 3470.
looked, and ^h behold ^a a certain man B. C. 534.
clothed in linen, whose loins *were* ⁱ girded with
^k fine gold of Uphaz :

6 His body also *was* ¹ like the beryl, and his
face ^m as the appearance of lightning, ⁿ and his
eyes as lamps of fire, and his arms ^o and his
feet like in colour to polished brass, ^p and the
voice of his words like the voice of a mul-
titude.

7 And I Daniel ^q alone saw the vision : for
the men that were with me saw not the vision ;

ⁱ Rev. i. 13, 14, 15; xv. 6.—^k Jeremiah x. 9.—¹ Ezekiel
i. 16.—^m Ezek. i. 14.—ⁿ Rev. i. 14; xix. 12.—^o Ezekiel
i. 7; Rev. i. 15.—^p Ezek. i. 24; Rev. i. 15.—^q 2 Kings vi.
17; Acts ix. 7.

observe their festivals except in their own country,
and in the place which God had appointed; but if
the Persian computation should be followed, which
seems not improbable, as the prophet dates his vision
from the third year of Cyrus *the Persian*, then the
month will be different." *I was by the side*—Or, *on the*
bank, of the great river Hiddekel—"Syriac, *the*
Euphrates; but the Vulgate reads, *the Tigris*; the
Greek and Arabic, *Tigris-eddekel*. It was proba-
bly near the junction of the two rivers, which was
about Seleucia and Ctesiphon, in some part of Susi-
ana, that the prophet was placed."—Wintle.

Verses 5, 6. *I lifted up mine eyes*—Being by the
river-side, in deep contemplation, I looked up, and
saw a person appear before me, *clothed in linen*,
&c.—"Who this certain person was we may be at
no loss to determine, if we consider him as described
in the attire of the high-priest, and compare the
passage with Exod. xxviii. and xxix., and the descrip-
tion of the Son of man by St. John in the Revelation,
chap. i. 13. If, however, he were not the Son of
God himself, he was probably an angel of the high-
est order."—Wintle. Concerning the *fine gold of*
Uphaz, see note on Jer. x. 9. *His body was like the*
beryl—That is, cerulean, or of a bluish-green colour;
his face as the appearance of lightning—See Matt.
xxviii. 3. By this was symbolically expressed his
perspicacity, or quickness in discerning and know-
ing every thing; and *his eyes as lamps of fire*—To
signify the comprehensiveness and piercing terrible-
ness of his knowledge; *his arms and feet like pol-
ished brass*—Of a bright flaming colour: see Rev.
i. 15. As the *arms and feet* in men are the instru-
ments of action, by them we are here to understand
his actions, the purity of which is meant to be ex-
pressed by the shining brass; and *the voice of his*
words like the voice of a multitude—By which
greatness or terribleness of his voice was signified
his denouncing terrible judgments on kings and
kingdoms.

Verses 7-9. *The men that were with me saw not*
the vision—This was just as it happened to the com-
pany who were with St. Paul, when he had a vision,
going to Damascus, Acts ix. 7. God can cast a

A. M. 3470. but a great quaking fell upon them, B. C. 534. so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, ^r and there remained no strength in me: for my ^s comeliness ^s was turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: ^t and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground.

10 ¶ ^u And behold, a hand touched me, which ^v set me upon my knees and upon the palms of my hands,

11 And he said unto me, O Daniel, ^x a ^y man greatly beloved, understand the words that I speak unto thee, and ^z stand upright: for unto

^r Chap. viii. 27. — ^s Or, vigour. — ^t Chap. vii. 28. — ^u Chap. viii. 18. — ^v Jer. i. 9; Chapter ix. 21; Rev. i. 17. — ^w Heb. moved. — ^x Chap. ix. 23. — ^y Heb. a man of desires. — ^z Heb. stand upon thy standing.

cloud before the eyes of any one when he pleases, so that the organs may not be able to perform their usual functions; thus it is said, Luke xxiv. 16, of the two disciples going to Emmaus, that *their eyes were hidden that they should not know him*. But a great quaking fell upon them—Occasioned perhaps by their hearing some unusual and terrible sound. Thus the men with St. Paul heard a voice which struck them speechless, though they saw nothing. So that they fled to hide themselves—Through the terror and astonishment wherewith they were seized, they fled from the place, as from a place in which they were exposed to instant destruction. And there remained no strength in me—I fell into a swoon, or fainting-fit. My comeliness, or vigour, was turned in me into corruption—Houbigant reads it, *The flower of my strength withered, and all my powers failed me*. When I heard the voice of his words—The very sound of his words deprived me of all sense and power of motion. Then was I in a deep sleep—Then I lay lifeless, with my face prone upon the ground.—Houb.

Verses 10–12. And behold, a hand touched me—This was not the same angel, or personage, who is described verse 5, but some other of not so great brightness, probably the angel Gabriel in a human form, who had before been sent to Daniel on the like occasions. Whoever it was, his touch revived Daniel; and enabled him to stand upright. And when he had spoken, I stood trembling—Though Daniel was not so greatly disturbed and terrified as at the appearance described verse 5, yet he could not forbear trembling at the appearance of this angel, though of an inferior order, and probably in a human form. Then said he, Fear not, Daniel—And his word was with power: see Matt. xxviii. 5–10; Luke ii. 10. From the first day thou didst set thy heart to understand—As soon as thou didst set thy mind to consider concerning the state of thy people, and how, and in what degree, or time, their restora-

thee am I now sent. And when he ^{A. M. 3470} had spoken this word unto me, I stood ^{B. C. 534} trembling.

12 Then said he unto me, ^y Fear not, Daniel: for from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, ^z thy words were heard, and I am come for thy words.

13 ^a But the prince of the kingdom of Persia withstood me one and twenty days: but lo, ^b Michael, ^c one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people ^d in the latter days: ^d for yet the vision is for many days.

^y Rev. i. 17. — ^z Chap. ix. 3, 4, 22, 23; Acts x. 4. — ^a Verse 20. — ^b Verse 21; Chap. xii. 1; Jude 9; Rev. xii. 7. — ^c Or, the first. — ^d Gen. xlix. 1; Chap. ii. 28. — ^e Chapter viii. 26; Verse 1; Hab. ii. 3.

tion would be; and to chasten thyself before thy God—When thou didst begin to testify the concern thou wast in upon that account, by fasting and mourning, and didst humble thyself before God; thy words were heard—As God graciously answered those prayers which thou didst address to him in thy former humiliation, (see chap. ix. 2–22,) so now God is pleased, in answer to thy repeated humiliation, and solicitous concern for thy people, to send me, to inform thee what shall be their state and condition in after times. What an encouragement is this to us, to spread our wants before God, and present to him our lawful requests; for we find twice in this book an angel assuring Daniel, that as soon as he began to pray, God began to grant his petitions.

Verses 13, 14. But the prince of the kingdom of Persia opposed me—Hebrew, עמר לנגר, stood before me.—Purver. And so Jun. and Tremel., referring it to an earthly prince. This is thought by some to be Cambyses, the son of Cyrus, intrusted with the management of affairs in the court of Persia when his father was absent on some expedition, and set against the Jews by their enemies, and now endeavouring to embarrass their affairs: over his designs the angel had been watching, in order to defeat them. Others have thought there is an allusion in this verse, and at verse 20, to the guardian, or tutelary angels, of different countries; which doctrine seems to be countenanced by some passages in Scripture, and especially by Zechariah, chap. vi. 5. Grotius is of this opinion; and Bishop Newcome, on the last-mentioned place, refers to the passage before us. "That there were such tutelar angels," says Lowth, "not only over private persons, Acts xii. 15, but likewise over provinces and kingdoms, was an opinion generally received. The four spirits, mentioned Zech. vi. 5, seem to be the guardian angels of the four great empires." This opinion supposes the presiding angels, here mentioned, to be good angels

A. M. 3470. } 15 And when he had spoken such
B. C. 534. } words unto me, ° I set my face toward
the ground, and I became dumb.

16 And behold, [†]one like the similitude of the sons of men [‡] touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision ^h my sorrows are turned upon me, and I have retained no strength.

17 For how can ¹⁰ the servant of this my lord talk with this my lord? for as for me, straight-

• Verse 9; Chapter viii. 18.—[†] Chap. viii. 15.—[‡] Verse 10; Jeremiah i. 9.

but it is surely absurd to think that the holy angels are ever engaged in contending with each other; or that "one holy angel is set to oppose another holy angel."—Scott. Others suppose the contest to be between a good and an evil angel, as in Zech. iii. 1, and Jude, verse 9, "which latter opinion," says Wintle, "is perhaps the most just, as there should seem to be no dispute, or contest, between the ministering spirits of heaven, who are always obedient to the pleasure of their Lord. And when the Almighty sent a superior angel, Michael, whose name is sometimes given to Christ himself, Rev. xii. 7, his office probably was to assist Gabriel in subduing the *prince of the power of the air*, the powers of this darksome world, or the *spirits that rule over the children of disobedience*, Eph. ii. 2. The opposition was made twenty-one days; and as this was exactly the number of days that Daniel fasted, the contest may possibly have some allusion to this struggle. Daniel was certainly highly favoured, and the Almighty, who delights in hearing and answering the prayers of his servants, directs the angel to apologize (if I may so speak) for his delay in attending to the patient solicitations of the prophet: the angel also is represented as pleading the difficulty of his task, and another higher power, or chief, in the regal court of heaven, favours his business, and comes in to his assistance. In whatever light this is to be understood, it is a strong and affecting, though less gross, instance of the anthropopathia, or of the Deity's accommodating himself and his measures to the manners of men." See *De Sacra Poes. Heb.*, Præl. 6. Houbigant is of opinion, that this *prince of the kingdom of Persia* was an evil angel, and in agreement with it renders the last clause of the verse, and I have now left him on the side of the kings of Persia. But it seems most proper to understand Cambyzes as meant. Now I am come to make thee understand, &c.—I am now come to inform thee of what shall befall thy people hereafter; for yet the vision is for many days—For it will be a long course of time before the things I shall inform thee of shall come to pass. Daniel, we find, was informed by this vision, that the empire should be translated from the Persians to the Greeks, chap. xi. 3; and then what should be the condition of the

way there remained no strength in A. M. 3470.
me, neither is there breath left in me. B. C. 534.

18 Then there came again and touched me one like the appearance of a man, and he strengthened me,

19 [†] And said, O man greatly beloved, [‡] fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I

^h Verse 8.—¹⁰ Or, *this servant of my lord*.—[†] Verse 11.
[‡] Judges vi. 23.

Jews under Alexander's successors, the kings of Syria and Egypt.

Verses 15–17. *I set my face toward the ground*—The fear with which Daniel had been struck at the sight of the angel Michael still continued in some degree, so that he was afraid to look up at this angel, or to speak to him. *And behold, one like the similitude of the sons of men*—Daniel, gathering courage to look up, perceived that the angel Gabriel had not that angelic form, or brightness, which Michael appeared in, verse 5, but that he was in a human form. Gabriel, then advancing, and touching Daniel's lips, gave him the power of utterance, as he had before (verse 11) of standing on his feet. *Then I opened my mouth, and said unto him that stood before me*—This angel stood upon the earth near Daniel, not above the waters of the river, as the person did whose appearance was so glorious, verse 5. *By the vision my sorrows are turned upon me*—By beholding thee, although in a human form, I am greatly affected, or terrified. *For how can the servant of this my lord talk, &c.*—How can thy servant, a poor mortal man, maintain a discourse with a person of such rank and dignity? see Noldius, p. 353. The words may be translated thus: *How can the servant of this my lord talk with that my lord?* that is, with the other person that first appeared to me with so majestic a presence, at whose sight I was perfectly confounded, verses 5–9. *Straightway there remained no strength in me*—As soon as ever I saw him, all my strength went from me, and I could not support myself. *Neither is there*—Or rather, *was there, breath left in me*—I fell breathless in a swoon.

Verses 18, 19. *Then there came again, &c.*—This seems to be spoken of the same angel, namely, the angel Gabriel, touching him again, whereby he was rendered more composed, and had his strength revived. *And said, O man, &c., fear not*—Thou needest not be under such terrible apprehensions, as if this vision did portend to thee some mischief; for it is a peculiar token of God's favour to thee.

Verse 20. *Knowest thou wherefore I come unto thee?—Or, Thou knowest for what cause I am come, &c.* "The angel, having strengthened the prophet, presumes that he also understood the

A. M. 3470. come unto thee? and now will I re-
B. C. 534. turn to fight ¹ with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come.

¹ Verse 13.—¹¹ Heb. *strengtheneth himself*.

general design of his errand. The Greek is, *Εὐ οἶδας*, *Surely thou knowest*, according to a usual Hebrew idiom. *And now will I return to fight with the prince of Persia*—With the evil angel, who, under “the god of this world,” presides over Persia; or rather, with the present ruling prince of Persia, whether Cambyses or any other person then intrusted with the chief power, whose designs against the Jews this angel was employed in counteracting, and would continue to counteract, as also those of every future prince of that kingdom, till it should be overturned by the Greeks. *And when I am gone forth*—Hebrew, *וְאֵתְּנִי*, and *I going forth*, namely, to execute my commission; or, *when I am gone forth*, having executed it, and their monarchy is brought down for their unkindness to the Jews, *lo, the prince of Grecia shall come*—The Macedonian empire, under Alexander the Great and his successors, shall be established in Asia; and though favourable to the Jews at first, as the Persian was, yet will afterward become vexatious to them. “Such is the state of the church militant; when it has got clear of one enemy, it has another to encounter; and such a hydra’s head is that of the old serpent; when one storm is blown over, it is not long before another rises.”—Henry.

Verse 21. *But I will show thee that which is noted in the Scripture, or writing, of truth*—Namely, that which is certainly determined by God. God’s decrees are spoken of as if they were committed to writing, and registered in a book. *And there is none that holdeth with me in these things, but Michael your prince*—This may mean that the Jews had no

21 But I will show thee that which A. M. 3470
is noted in the Scripture of truth: and B. C. 534.
there is none that ¹¹ *holdeth with me in these things,* ^m *but Michael your prince.*

^m Verse 13; Jude 9; Rev. xii. 7.

friend in the court of Persia, who would co-operate with the angel, “to forward the prophet’s designs in behalf of his people, but Michael, their prince; and that Daniel must depend on him alone to disappoint the devices which were forming against them.”—Scott. As this chapter is intended as an introduction to the prophecies in the next two chapters, it may be observed that the sum of it is this: that the prayer of Daniel, in behalf of the Jews, had been heard; but that the Jews would be crossed in their design of building the temple; that nevertheless God would protect them; that the prince of *Javan*, or of the Greeks, that is, Alexander the Great, would come against the Persians; and that the principal angels, such as he was who talked with Daniel, and Michael the archangel, would be employed by God to defend and assist the Jews, and to strengthen the kings who were for the Jews, as, at the beginning of the following chapter, the angel who here speaks is said to have strengthened King Darius. The affliction and fasting of Daniel, who mourned for three weeks, should be considered as the effect of his zeal for the glory of God, to be manifested in the restoration of the Jews; it being the character of pious and zealous persons to afflict themselves when the glory of God is obstructed, and to offer up fervent prayers for the peace and prosperity of their country. With respect to what the angel said to Daniel, of his labouring and striving for the Jews against those who sought their ruin, it is a proof that God makes use of the ministry of angels to execute his designs, and for the protection and benefit of those whom he is pleased to bless.

CHAPTER XI.

This and the following chapter contain the substance of Daniel’s last vision, or a series of prophetic history, from the third year of Cyrus to the fall of Antiochus Epiphanes, if not also, as many suppose, to the final destruction of antichrist, and all the enemies of God’s church. To be more particular; here is, (1.) A brief prediction of the setting up of the Grecian monarchy, upon the ruins of that of the Persians, which had been but lately established, 1-4. (2.) A prediction of the affairs of the two Grecian kingdoms of Egypt and Syria, with reference to each other, 5-20. (3.) Of the rise of Antiochus Epiphanes, and his actions and successes, 21-29. (4.) Of the great mischief that he should do the Jewish nation and religion, typical of the mischief that antichrist should do to the Christian Church, 30-39. (5.) Of his fall and ruin at last, when in the heat of his pursuits, an emblem of the fall and ruin of antichrist, 40-45.

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B. C. 534.

ALSO I, ^a in the first year of
^b Darius the Mede, even I,

stood to confirm and to strengthen A. M. 3470.
him. B. C. 534.

^a Chap. ix. 1.

^b Chap. v. 31.

NOTES ON CHAPTER XI.

Verse 1. *Also I, in the first year of Darius, &c.*—This verse should have been joined to the last chap-

ter. The meaning of what the angel here says is, that from the time that Daniel addressed those ardent prayers to God about the affairs of his people, men

A. M. 3470. 2 And now will I show thee the
B. C. 531. truth. Behold, there shall stand up
yet three kings in Persia; and the fourth shall
be far richer than *they* all; and by his strength
through his riches he shall stir up all against
the realm of Grecia.

^c Chap. vii. 6; viii. 5.

tioned chap. ix., which was in the *first year of Darius*, from that very time $\pi\epsilon$ (namely, the angel Gabriel) had strenuously co-operated with Michael, in working the deliverance of the Jewish nation. See here again the vast efficacy and power of prayer; it engages God and angels to our assistance.

Verse 2. *And now I will show thee the truth*—Now I will show thee future things plainly, not enigmatically, or under symbolical representations. Here this chapter should begin: what goes before should be added to the former chapter. *Behold, there shall stand up yet three kings in Persia*—"According to the Canon, there were nine kings of the Persian empire from Cyrus to Codomanus, besides others, who, falling within a year, are not therein mentioned. Interpreters have differed, therefore, in pointing out the kings that are here meant, or in fixing the commencement of the *Scripture*, or *writing*, of *truth*, mentioned chap. x. 21. But as the vision was revealed to Daniel in the third year of Cyrus, it is most natural to trace its beginning from that time; and then the three kings *yet* to stand up, or after the then reigning monarch, will be Cambyzes, or the Ahasuerus, and Smerdis, or the Artaxerxes, of Ezra, chap. iv. 6, 7, and Darius Hystaspes; the second of whom, being a magian usurper, that reigned scarce eight months, according to Herodotus, is not in the Canon."—Wintle. *And the fourth shall be far richer than they all*—That is, Xerxes, the son and successor of Hystaspes, who had inherited great riches from his father, according to Æschylus, and had amassed much more. Of him Justin truly remarks, "If you consider this king, you may praise his riches, not the general; of which there was so great abundance in his kingdom, that when rivers were dried up by his army, yet his wealth remained unexhausted." Pythius, the Lydian, (according to Herodotus, book vii. sec. 27,) was at that time the richest subject in the world. He generously entertained Xerxes and all his army, and proffered him two thousand talents of silver, and three millions nine hundred and ninety-three thousand pieces of gold, with the stamp of Darius, toward defraying the charges of the war. But Xerxes was so far from wanting supplies, that he rewarded Pythius for his liberality, and presented him with seven thousand *darics*, to make up his number a complete round sum of four millions. Each of these *darics* was worth better than a guinea of our money. Many great and rich provinces, as India, Thrace, Macedonia, and the islands of the Ionian sea, were added by Darius to the Persian empire. *And by his strength he shall stir up all*—Both subjects and allies; *against the realm of Grecia*—"Xerxes's

3 And ^e a mighty king shall stand up, that shall rule with great domi-
nion, and ^d do according to his will. A. M. 3470.
B. C. 534.

4 And when he shall stand up, ^e his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity,

^d Chap. viii. 4; Verses 16, 36.—^e Chap. viii. 8.

expedition into Greece is one of the most memorable adventures in ancient history. Herodotus (book vii. sec. 20, 21) affirms, that Xerxes, in raising his army, searched every place of the continent, and it was the greatest army that ever was brought into the field; for what nation was there, says he, that Xerxes led not out of Asia into Greece? Herodotus lived in that age; and he, in the fore-mentioned place, recounts with great exactness the various nations of which Xerxes's army was composed, and computes that the whole number of horse and foot, by land and sea, out of Asia and Europe, soldiers and followers of the camp, amounted to five millions two hundred and eighty-three thousand two hundred and twenty men. Nor was Xerxes content with stirring up the East, but was for stirring up the West likewise, (see *Diod. Sic.*, book xi.,) and engaged the Carthaginians in his alliance, that, while he and his army overwhelmed Greece, they might fall upon the Greek colonies in Sicily and Italy: and the Carthaginians, for this purpose, not only raised all the forces they could in Africa, but also hired a great number of mercenaries in Spain, and Gaul, and Italy; so that their army consisted of three hundred thousand men, and their fleet of two hundred ships. Thus did Xerxes *stir up all against the realm of Grecia*: and after him no mention is here made of any other king of Persia. 'It is to be noted,' says Jerome, 'that the prophet, having enumerated four kings of the Persians after Cyrus, slips over nine, and passes to Alexander; for the prophetic spirit did not care to follow the order of history, but only to touch upon the most famous events.' Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians; and as he was the last king of Persia who invaded Greece, he is mentioned last. The Grecians then, in their turn, invaded Asia; and Xerxes's expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together."—Bishop Newton.

Verses 3, 4. *And a mighty king shall stand up, &c.*—Namely, from among the Grecians; *that shall rule with great dominion*—This is evidently descriptive of Alexander the Great; of the rapidity and success of whose conquests, see on chap. vii. 6, and viii. 5, 6. His success was indeed universal, none being able to put a stop to the progress of his victories. So great was his dominion, that he ruled not only over Greece and the whole Persian empire, but likewise added India to his conquests. And that he did *according to his will*, is a fact too well known to require any particular proof; for none, not even his

A. M. 3470. ^f nor according to his dominion which
B. C. 534.

he ruled: for his kingdom shall be plucked up, even for others besides those.

5 ¶ And the king of the south shall be strong,

^f Chap. viii. 22.

friends, dared to contradict or oppose him, or if they did, like Clytus and Calisthenes, they paid for it with their lives. *And when he shall stand up*—When he shall be in the height of his prosperity. Wintle renders it, *when he shall be established; his kingdom shall be broken*—Alexander died in Babylon, having lived only thirty-two years and eight months, of which he reigned twelve years and eight months. In so short a time did this sun of glory rise and set! *And shall be divided toward the four winds of heaven*—This is very significantly expressive of the vast empire which Alexander had brought under subjection to himself, being divided at his death among his four chief captains: see note on chap. vii. 6, and viii. 8. *And not to his posterity*—For these, with all his family, were cut off in a few years after his death. “His wife Statira, the daughter of Darius, was murdered out of jealousy by his other wife Roxana; and her body was thrown into a well, and earth cast upon it. His natural brother Aridaeus, who succeeded him in the throne by the name of Philip, was, together with his wife Eurydice, killed by the command of Olympias, the mother of Alexander, after he had borne the title of king six years and some months: and not long after Olympias herself was slain in revenge by the soldiers of Cassander. Alexander Ægus, his son by Roxana, in the fourteenth year of his age was privately murdered, together with his mother, in the castle of Amphipolis, by order of Cassander. In the second year after this, Hercules, the other son of Alexander, by Barcine, the widow of Memnon, was also, with his mother, privately murdered by Polysperchon. Such was the miserable end of Alexander’s family! After which the governors assumed, each in his province, the title of *king*, from which they had abstained as long as any just heir of Alexander was surviving. Thus was Alexander’s kingdom broken and divided, not to his posterity, but it was plucked up even for others.”—Bishop Newton.

Verse 5. *And the king of the south, &c.*—“Though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place in this prophecy, Egypt and Syria. These two were by far the greatest and most considerable, and at one time were, in a manner, the only remaining kingdoms of the four; the kingdom of Macedon having been conquered by Lysimachus, and annexed to Thrace, and Lysimachus again having been conquered by Seleucus, and the kingdoms of Macedon and Thrace annexed to Syria. These two, likewise, continued distinct kingdoms after the others were swallowed up by the power of the Romans. But there is a more proper and peculiar reason for enlarging on these two particularly; because Judea, lying between them, was sometimes in the posses-

and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

6 And in the end of years they ¹shall join

¹ Heb. shall associate themselves.

sion of the kings of Egypt, and sometimes of the kings of Syria; and it is the purpose of Holy Scripture to interweave only so much of foreign affairs as hath some relation to the Jews; and it is in respect of their situation to Judea, that the kings of Egypt and Syria are called the kings of the south and the north.”—Bishop Newton.

The king of the south shall be strong, and one of his princes—That is, of Alexander’s princes. “There is manifestly either some redundancy,” says Bishop Newton, “or some defect in the Hebrew copy, which should be rendered, as it is by the LXX., *And the king of the south shall be strong, and one of his princes shall be strong above him.*” The king of the south, Ptolemy, son of Lagus, called Soter, that is, *saviour*, the first king of Egypt, and the first founder of the famous library at Alexandria, was indeed very strong: for his dominion extended over Libya, Cyrene, Palestine, Cyprus, some Grecian islands, and Asiatic provinces. His wealth and strength are celebrated by Theocritus in one of his idyls, and by Appian the historian. But still the king of the north, or Seleucus Nicator, that is, *the conqueror*, was strong above him: for having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he had become master of three parts out of four of Alexander’s dominions. All historians agree in representing him, not only as the longest liver, but likewise as the most powerful of all Alexander’s successors. Appian in particular, enumerating the nations which he subdued, affirms that, after Alexander, he possessed the largest part of Asia; for that all was subject to him from Phrygia to the river Indus, and beyond it. He built Seleucia on the Tigris, and many other very considerable cities in India, Scythia, Armenia, and various parts of his wide empire; so that *his dominion was indeed a great dominion*. He was also, according to Appian, a person of such great strength, that, laying hold on a bull by the horn, he could stop him in his full career: the statuaries, for this reason, made his statue with two bulls’ horns on his head. This prince, “having reigned seven months after the death of Lysimachus, over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded, in the throne of Syria, Antiochus Soter; and to him his son, Antiochus Theus. At the same time, Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy. There were frequent wars between the kings of Egypt and Syria, and particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria.” See Bishop Newton and Wintle.

Verse 6. *And in the end of years*—That is, after several years, for these wars lasted long. *They*

A. M. 3470. themselves together; for the king's
B. C. 534 daughter of the south shall come to
the king of the north to make ²an agreement:
but she shall not retain the power of the arm;
neither shall he stand, nor his arm: but she
shall be given up, and they that brought her,
and ³he that begat her, and he that strength-
ened her in *these* times.

7 But out of a branch of her roots shall *one*
stand up ⁴in his estate, which shall come with
an army, and shall enter into the fortress of the
king of the north, and shall deal against them,
and shall prevail:

² Heb. rights.—³ Or, whom she brought forth.—⁴ Or, in his place, or, office, Verse 20.—⁵ Heb. vessels of their desire.

shall join themselves together—Shall enter into a league or confederacy with each other. *For the king's daughter of the south, &c.*—They agreed to make peace, upon condition that Antiochus Theus should put away his former wife, Laodice, and her two sons, and marry Berenice, the daughter of Ptolemy Philadelphus. Thus she came to the king of the north to make an agreement—For Ptolemy her father brought her to Antiochus Theus, and with her an immense treasure, so that he received the appellation of the dowry-giver. But she shall not retain the power of the arm—That is, her interest and power with Antiochus; for after some time, in a fit of love, he brought back his former wife, Laodice, with her children, to court again. Neither shall he stand, nor his arm—Or seed, for Laodice, fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom; but Laodice contrived to fix her eldest son, Seleucus Callinicus, on the throne of his ancestors. But she shall be given up—For Laodice, not content with poisoning her husband, caused also Berenice to be murdered. And they that brought her—Or, her Egyptian women and attendants, endeavouring to defend her, were many of them slain with her. And he that begat her—Or rather, as it is in the margin, he whom she brought forth; for the son was murdered as well as the mother, by order of Laodice. And he that strengthened her, &c.—Her husband Antiochus, as Jerome conceives; or rather, her father, who died a little before, and was so very fond of her that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than any other river, as Polybius relates. See Bishop Newton.

Verses 7, 8. But out of a branch of her roots shall one stand up—One of the same stock, or original, with Berenice, namely, her brother, Ptolemy Evergetes, shall succeed his father in the government of Egypt, and shall revenge his sister's quarrel, by invading the territories of Seleucus Callinicus, then

8 And shall also carry captives into A. M. 3470
Egypt their gods, with their princes, B. C. 534
and with ⁵their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

10 But his sons ⁶shall be stirred up, and shall assemble a multitude of great forces: and one shall certainly come, ⁷and overflow, and pass through: ⁷ then shall he return, and be stirred up, ^heven to his fortress.

⁶ Or, shall war.—⁷ Isaiah viii. 8; Chap. ix. 26.—⁷ Or, then shall he be stirred up again.—^h Verse 7.

reigning in Syria with his mother Laodice; and shall deal, or act, against them, and shall prevail—According to Justin and other authors, he prevailed so far, that he made himself master of Syria and Cilicia, and the upper parts beyond Euphrates, and almost all Asia. And shall carry captive, &c.—Jerome relates, out of authors extant in his time, that Ptolemy carried back with him into Egypt vast plunder from all the conquered provinces, upon the whole not less than forty thousand talents of silver, with “precious vessels,” and two thousand five hundred “images of the gods:” among which were also those which Cambyzes, after he had taken Egypt, had carried into Persia. And for thus restoring their gods, after many years, the Egyptians complimented him with the title of *Evergetes*, or *benefactor*. “Polybius, lib. v., observes, that he took the city Seleucia, which was kept for some years after by the garrisons of the kings of Egypt; and Justin gives us to understand, that all the fortified cities that had revolted surrendered to him. Archbishop Usher observes, from Josephus against Appian, that after Ptolemy had gained all Syria he came to Jerusalem, and there offered many eucharistic sacrifices to God, and dedicated some presents suitable to his victory. And from hence we may collect a sufficient reason why he obtains a part in the angel's narrative, as it may in general be observed, that the history of the Jews is interwoven throughout the whole of it.”—Wintle. And he shall continue more years than the king of the north—He outlived Seleucus four or five years, the latter dying in exile of a fall from his horse.

Verse 10. But his sons shall be stirred up—“The sons of Seleucus Callinicus were Seleucus and Antiochus, the elder of whom, Seleucus, succeeded him in the throne, and, to distinguish him from others of the same name, was denominated *Ceraunus*, or the thunderer. He was indeed stirred up, and assembled a multitude of great forces, in order to recover his father's dominions: but, being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals,

A. M. 3470. 11 And the king of the south shall
B. C. 534. be moved with choler, and shall
come forth and fight with him, *even* with
the king of the north: and he shall set
forth a great multitude; but the multitude

shall be given into his hand. A. M. 3470.
12 And when he hath taken away B. C. 534.
the multitude, his heart shall be lifted up; and
he shall cast down *many* ten thousands: but
he shall not be strengthened *by it*.

after an inglorious reign of two or three years. Upon his decease, his brother, Antiochus the Great, was proclaimed king. The angel's expression is very remarkable, that his sons should be *stirred up*, &c.; but then the number is changed, and only one (he says) *shall certainly come and overflow*, &c.—Accordingly Antiochus came with a great army, retook Seleucia, and, by the means of Theodotus the Ætolian, recovered Syria. Then, after a truce, wherein both sides treated of peace, but prepared for war, Antiochus returned, and overcame in battle Nicolaus the Egyptian general, and had thought of invading Egypt itself." He was *stirred up even to his fortress*—He made an attack on Raphia, a strong fortified town near the borders of Egypt.

Verse 11. *And the king of the south shall be moved with choler*—The LXX. render it ἀγριανθησεται, *shall be made wild, or frantic*; namely, at the successes of Antiochus, and the revolt of his friends. This is spoken of Ptolemy Philopater, who was king of Egypt at that time, being advanced to the crown upon the death of his father Euergetes, not long after Antiochus the Great succeeded his brother on the throne of Syria. This Ptolemy was a most luxurious and vicious prince, but was nevertheless thus roused at length by the near approach of danger. *And shall come forth and fight with him*—He marched out of Egypt with a numerous army to oppose the enemy, and encamped not far from Raphia, which is the nearest town to Egypt from Rhinocorura. Thither likewise came Antiochus with his army, and a memorable battle was fought there between the two kings. *And he*—Namely, Antiochus; *set forth a great multitude*—Polybius hath recited the various nations of which his army was composed, and altogether it amounted to sixty-two thousand foot, six thousand horse, and a hundred and two elephants. But yet this *multitude was given into his hand*—That is, into the hand of Ptolemy, who obtained a complete victory. His forces, however, were still greater than those of Antiochus, namely, seventy thousand foot, five thousand horse, and seventy-three elephants. Of Antiochus's army there were slain not much fewer than ten thousand foot, more than three hundred horse, and above four thousand men were taken prisoners; whereas of Ptolemy's there were killed only one thousand five hundred foot and seven hundred horse. The author of the third book of the Maccabees ascribes this victory to the passionate importunity of Arsinoe, Ptolemy's sister, who ran about the army with her hair about her shoulders, and, by promises and entreaties, engaged the soldiers to fight with more than ordinary resolution. Upon this defeat, Raphia and the neighbouring towns contended who should be the most forward to submit to

the conqueror; and Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace.

Verse 12. *When he hath taken away the multitude, his heart shall be lifted up*—This is a description of the effect which this victory would have on Ptolemy, namely, to puff him up with pride and insolence: and so we are informed it did; for being freed by it from his fears, he now more freely indulged his lusts; and, after a few menaces and complaints, he granted peace to Antiochus, that he might be more at liberty to gratify his appetites and passions. He had before murdered his father, his mother, and his brother; and now he killed his wife, who was also his sister, and gave himself up entirely to the management of Agathoclea his harlot, and her brother, Agathocles, who was his catamite, and their equally vicious mother Oenanthé: and so, forgetful of the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness; and became not only the spectator, but the master and leader of all wickedness. Alas! what availed it to have conquered his enemies, when he was thus overcome by his vices; he was so far from being *strengthened by it*, that even his own subjects, offended at his inglorious peace, and more inglorious life, rebelled against him.

After the retreat of Antiochus, Ptolemy visited the cities of Cœlosyria and Palestine, which had submitted to him; and, among others, in his progress, he came to Jerusalem, "where he took a view of the temple, and even offered sacrifices, &c., to the God of Israel. But, not being satisfied with viewing it only from the outer court, beyond which no Gentile was allowed to pass, he showed a great inclination to enter the sanctuary, and even the holy of holies itself. This occasioned a great uproar all over the city; the high-priest informed him of the holiness of the place, and the express law of God, by which he was forbid to enter it. But every sort of opposition only served to inflame his curiosity; he forced in as far as the second court, where, while he was preparing to enter the temple itself, he was struck by God with such terror, that he was carried off half dead. On this he left the city, highly exasperated against the whole Jewish nation, and loudly threatening future vengeance." At his return, therefore, to Alexandria, he began a cruel persecution against the Jewish inhabitants of that city, *and cast down many ten thousands*; for it appears from Eusebius, that, about this time, forty thousand Jews, or, according to Jerome, sixty thousand, were slain. The loss of so many of his Jewish subjects, and the rebellion of the Egyptians, added to the maleadministration of the state, must certainly have very much weakened, and almost totally ruined his kingdom:

A. M. 3470. 13 For the king of the north shall
B. C. 534.

return, and shall set forth a multitude greater than the former, and shall certainly come ⁸ after certain years with a great army and with much riches.

14 And in those times there shall many stand up against the king of the south: also ⁹ the robbers of thy people shall exalt them-

⁸ Hebrew, at the end of times, even years, Chapter iv. 16; xii. 7.

⁹ Heb. the children of robbers.

see Bishop Newton, Wintle, and the *Univ. Hist.*, vol. ix. p. 220.

Verse 13. *For the king of the north shall return*—It is here foretold that the war should be renewed between the two kings of the north and south, and that it should be begun by the former, who should attempt another invasion of Egypt. This came to pass accordingly, about fourteen years after. For Antiochus, having taken and slain the rebel Achæus, and put an end to the Asiatic war in which he had been engaged, and during which, by his martial exploits against the Medes, Parthians, and others, he had acquired a distinguished reputation throughout Asia and Europe; and having also reduced and settled the eastern parts in their obedience, he found himself at leisure to prosecute any enterprise he might think proper to undertake. And Ptolemy Philopater having died of intemperance and debauchery, and being succeeded by his son Ptolemy Epiphanes, now a child of only four or five years old, he judged it a favourable opportunity for recovering his lost provinces. Taking advantage, therefore, of the infancy of Ptolemy, he returned to invade Egypt, and set forth a multitude greater than the former, engaging Philip, king of Macedon, in his interest, and bringing with him powerful forces from the east; with much riches—With abundant supplies of all necessary provisions for his army; and especially with beasts of burden for removing their baggage, for that is the proper sense of the word רכוש, here rendered *riches*. Polybius informs us, that from the king of Bactria, and from the king of India, he received so many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome affirms, from ancient authors, that he gathered together an incredible army out of the countries beyond Babylon; and, contrary to the league, he marched with his army, Ptolemy Philopater being dead, against his son, who was then a child.

Verse 14. *There shall many stand up against the king of the south*—Antiochus was not the only one who rose up against young Ptolemy: others also confederated with him. Agathocles was in possession of the young king's person; and he was so dissolute and proud in the exercise of his power, that the provinces which before were subject to Egypt rebelled, and Egypt itself was disturbed by seditions; and the people of Alexandria rose up in a body against Agathocles, and caused him, his sister and

selves to establish the vision; but A. M. 3470.
they shall fall. B. C. 534.

15 So the king of the north shall come, and cast up a mount, and take ¹⁰ the most fenced cities: and the arms of the south shall not withstand, neither ¹¹ his chosen people, neither shall there be any strength to withstand.

16 But he that cometh against him ¹ shall do

¹⁰ Heb. the city of munitions.—¹¹ Heb. the people of his choices.

¹ Chap. viii. 4, 7; Verses 3, 36.

mother, and their associates, to be put to death. Phillip too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to him.² Also the robbers of thy people—Hebrew, רבני פריצי ענך, literally, the sons of the breakers, or, of the revolters, the factious and refractory ones, of thy people. The LXX. read it, οι υιοι των λοιμων του λαου σου, the sons of the pestilent ones of thy people. In the Vulgate it is translated, the sons also of the prevaricators of thy people shall exalt themselves to establish the vision.—The Jews were at that time broken into factions, part adhering to the king of Egypt, and part to the king of Syria; but the majority were for breaking away from their allegiance to Ptolemy, and thereby contributed greatly, without their knowing it, toward the accomplishment of this prophecy concerning the calamities which should be brought upon the Jewish nation, by the succeeding kings of Syria. But they shall fall—For Scopas came with a powerful army from Ptolemy, and, Antiochus being engaged in other parts, soon reduced the cities of Cœlosyria and Palestine to their former obedience. He subdued the Jews in the winter season, placed a garrison in the castle of Jerusalem, and returned with great spoils to Alexandria.—Bishop Newton.

Verses 15, 16. *So the king of the north shall come and take the most fenced cities*—It was in the absence of Antiochus that these advantages were obtained by the arms of Egypt; but his presence soon turned the scale, and changed the whole face of affairs: for being concerned to recover Judea, and the cities of Cœlosyria and Palestine, which Scopas had taken, he came again into those parts. Scopas was sent again to oppose him, but was defeated near the sources of Jordan, lost a great part of his army, and was pursued to Sidon, where he was shut up with ten thousand men, and closely besieged. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender, upon the hard conditions of having life only granted to him and his men; they were obliged to lay down their arms, and were sent away stripped and naked. Antiochus took also Gaza, and then all the other cities of that district, namely, Abila, Samaria, and Gadara; and afterward became master of the whole country. The arms of the south could not withstand him, neither his chosen people, neither Scopas nor the

A. M. 3470. according to his own will, and ^k none
B. C. 534. shall stand before him: and he shall
stand in the ¹² glorious ¹³ land, which by his
hand shall be consumed.

17 He shall also ¹ set his face to enter with
the strength of his whole kingdom, and ¹⁴ up-

^k Josh. i. 5.—¹² Or, *goodly land*, Chap. viii. 9; Verses 41, 45.
¹³ Heb. *the land of ornament*.—¹ 2 Chron. xx. 3.

other great generals, nor the choicest troops who were sent against him; *but he did according to his own will*, and *none* was able to *stand before him*—Among others the Jews also readily submitted to him, went forth in solemn procession to meet him, received him splendidly into their city, supplied him with plenty of provisions for all his army and elephants, and assisted him in besieging the garrison which Scopas had left in the citadel. Thus he stood in the glorious land—And his power was established in Judea. Which by his hand shall be consumed—This clause, thus rendered, may be considered as referring to Antiochus's maintaining his army with the provisions he drew from Judea, and thereby exhausting it; and to the distresses the country suffered, by the marching and counter-marching of hostile armies through it. Thus Josephus: "While Antiochus the Great was reigning in Asia, both the Jews and the inhabitants of Cœlosyria, by the laying waste of their countries, suffered many things. For when he carried on war against Ptolemy Philopater, and against his son, surnamed Epiphanes, it happened, that whether he was conqueror or conquered, they suffered alike: so that they were like a ship at sea in a storm, tossed by the waves on both sides; for whether Antiochus prospered, or met with a reverse, their sufferings were the same." But then they could not be said to be *consumed by the hand of Antiochus* particularly; they were consumed as much, or more, by Scopas: and the Hebrew, כלל בידו, is capable of another interpretation; it may be translated, *Which shall be perfected*, or prosper, or flourish, *in his hand*; a sense which agrees as well with the truth of the text, and better with the truth of history. For Antiochus, to reward and encourage the Jews in their fidelity and obedience to him, gave orders that their city should be repaired, and the dispersed Jews should return and inhabit it; that they should be supplied with cattle and other provisions for sacrifices; that they should be furnished with timber and other materials for finishing and adorning the temple; that they should live all according to the laws of their country; that the priests and elders, the scribes and Levites, should be exempted from the capitation and other taxes; that those who then inhabited the city, or should return to it within a limited time, should be free from all tribute for three years, and that the third part of their tribute should be remitted to them for ever after; and also, that as many as had been taken and forced into servitude should be released, and their substance and goods be restored to them: see Bishop Newton.

right ones with him; thus shall he ^{A. M. 3470}
do: and he shall give him the daugh- ^{B. C. 534.}
ter of women, ¹⁵ corrupting her: but she shall
not stand *on his side*, ^m neither be for him.

18 After this shall he turn his face unto the
isles, and shall take many: but a prince ¹⁶ for

¹⁴ Or, *much uprightness*, or, *equal conditions*.—¹⁵ Hebrew, *to corrupt*.—^m Chap. ix. 26.—¹⁶ Heb. *for him*.

Verse 17. *He shall also set his face to enter with the strength of his whole kingdom*—Or rather, *He shall also set his face to enter, by force, the whole kingdom: and upright ones with him; thus shall he do*—If this translation be right, the *upright ones* here intended are the Jews who marched under his banners, and are so denominated to distinguish them from the other idolatrous soldiers. But the LXX. read, *καὶ εὐθεία πάντα μετ' αὐτοῦ ποιήσει*, *he shall make all things right, or straight, or make agreement with him*, that is, with Ptolemy. So also the Vulgate. Antiochus would have seized upon the kingdom of Egypt by force; but fearing, according to Appian, if he did so, he should bring the Romans upon him, he judged it better to proceed by stratagem, and to carry on his designs by treaty rather than by arms. He therefore proposed a marriage between his own daughter Cleopatra and King Ptolemy, now sixteen years old, to be consummated when they should come of age; which offer, made by Eucles of Rhodes, was accepted, and a contract fully agreed between them. Thus the text, *And he shall give him the daughter of women*—His daughter, so called, as being one of the most eminent and beautiful of women. He himself afterward conducted her to Raphia, where they were married; and gave in dowry with her the provinces of Cœlosyria and Palestine, upon condition of the revenues being equally divided between the two kings. All this he transacted with a fraudulent intention, *corrupting*, or *to corrupt, her*, and induce her to betray her husband's interests to her father. But his designs did not take effect: for it is here said, *she shall not stand on his part, neither be for him*—Ptolemy and his generals were aware of Antiochus's artifices, and therefore stood upon their guard; and Cleopatra herself affected more the cause of her husband than of her father, insomuch that, as Livy relates, (lib. xxxvii. cap. 3.) she joined with her husband in an embassy to the Romans, to congratulate them upon their victories over her father, and to exhort them, after they had expelled him out of Greece, to prosecute the war in Asia, assuring them, at the same time, that the king and queen of Egypt would readily obey the commands of the senate.

Verse 18. *After this shall he turn his face unto the isles, and shall take many*—After entering into this alliance, Antiochus fitted out a formidable fleet of one hundred large ships of war, and two hundred other lesser vessels, with a view to reduce under his power the maritime places of Asia, Thrace, and Greece; and he took Samos, Eubœa, and many other islands, which was a great indignity and reproach

A. M. 3470. his own behalf shall cause ¹⁷ the re-
B. C. 534. proach offered by him to cease; with-
out his own reproach he shall cause *it* to turn
upon him.

19 Then he shall turn his face toward the

¹⁷ Heb. *his reproach*.—^a Job xx. 8; Psalm xxxvii. 36; Ezek. xxvi. 21.

offered to the Romans, when their confederates were thus oppressed; and the cities which they had lately restored to liberty were enslaved. *But a prince, &c., shall cause the reproach to cease*—This prince was Lucius Scipio, the Roman consul, who made the reproach, which Antiochus had offered to the Romans by invading their allies, to return upon his own head, by overthrowing him in battle at mount Sipylus, and forcing him to quit all the conquests he had made in the lesser Asia. In this battle Antiochus lost fifty thousand foot and four thousand horse; one thousand four hundred were taken prisoners, and he himself escaped with difficulty. From this great victory, whereby Asia was delivered out of the hands of Antiochus, Scipio obtained the surname of *Asiaticus*: see Livy, lib. xxxvii. cap 44. Antiochus, in consequence of this defeat, was obliged to sue for peace, and, to obtain it, was under the necessity of submitting to very dishonourable conditions; namely, not to set foot in Europe, and to give up all he possessed in Asia on this side mount Taurus; to defray the whole expenses of the war, &c., and to give twenty hostages for the performance of these articles, one of whom was his youngest son Antiochus, afterward called Epiphanes. By these means he and his successors became tributary to the Romans. So that nothing could be more fully accomplished than what is here said about the reproach he had brought upon others being turned upon himself.

Verse 19. *Then he shall turn his face toward the fort of his own land*—The word rendered *fort*, *בִּצְרֹן*, is plural, and would be more properly rendered, the *fortresses*. It is intended to signify, that he should return after the battle to some of his fortified towns. And accordingly we find that he fled away that night, first to Sardes, and from thence to Apamea, and the next day came into Syria to Antioch, a fortress of his own land; from whence he sent ambassadors to sue for peace; and within a few days after peace was granted, he sent part of the money demanded, and the hostages, to the Roman consul at Ephesus. Being under great difficulties how to raise the money which he had stipulated to pay to the Romans, he marched into the eastern provinces, to collect there the arrears of tribute, and amass what treasure he could; and attempting to plunder the rich temple of Jupiter Belus in Elymais, he was assaulted by the inhabitants of the country, and slain, together with his attendants. Such is the account given of the circumstances of his death by Diodorus Siculus, Strabo, Justin, and Jerome. Aurelius Victor, however, reports it otherwise, affirming that he was slain by some of his companions, whom, in his liquor, he

fort of his own land: but he shall A. M. 3470.
stumble and fall, ^a and not be found. B. C. 534.

20 Then shall stand up ¹⁸ in his estate ¹⁹ a raiser of taxes in the glory of the kingdom: but within few days he shall be destroyed,

¹⁸ Or, in his place, Verse 7.—¹⁹ Hebrew, *one that causeth an exacter to pass over*.

had beaten at a banquet; but this account deserves not so much credit as the concurrent testimony of earlier historians. However it was, his death was inglorious; he *stumbled, and fell, and was no more found*.—Bishop Newton.

Verse 20. *Then shall stand up in his estate*—Hebrew, *על כנו*, on his base; Vulgate, in his place; or, shall succeed him; a raiser of taxes in the glory of his kingdom—Or, as in the margin, *one that causeth an exacter to pass over*, &c., that is, one who will send the tribute-gatherers through his kingdom. This was a very just description of Seleucus Philopater, the son and successor of Antiochus, who oppressed his people with most grievous taxes, that he might raise the tribute of one thousand talents, which he was obliged to pay annually to the Romans, as well as that he might support his own government. According to Jerome, he performed nothing worthy of the empire of Syria, and of his father, but reigned both idly and weakly, as Appian also testifies. He had an inclination, indeed, to shake off the Roman yoke, and therefore raised an army, with an intent to march over mount Taurus to the assistance of Pharnaces king of Pontus; but his dread of the Romans confined him at home within the bounds prescribed to him, and almost as soon as he had raised, he disbanded, his army. So that he was little more than a raiser of taxes all his days. He even sent his treasurer, Heliodorus, to seize the money deposited in the temple of Jerusalem. This was literally causing an exacter to pass over the glory of the kingdom, when he sent his treasurer to plunder that temple which even kings had honoured and magnified with their best gifts. *But within a few days*—Or rather, *years*, according to the prophetic style, he was to be destroyed—And accordingly his reign was of short duration in comparison of his father's, for he reigned only twelve years, and his father thirty-seven. Or perhaps the passage may mean, that within a few days, or years, after his attempting to plunder the temple at Jerusalem, he should be destroyed: and not long after that, as all chronologers agree, he was destroyed, *neither in anger, nor in battle*—Neither through rebellion at home, nor in war abroad; but by the treachery of his own treasurer Heliodorus; the same wicked hand that was the instrument of his sacrilege being also the instrument of his death. "For Seleucus having sent his only son Demetrius to be a hostage at Rome instead of his brother Antiochus, and Antiochus being not yet returned to the Syrian court, Heliodorus thought this a fit opportunity to despatch his master, and, in the absence of the next heir to the crown, to usurp it to himself. But he was disap

A. M. 3470. neither in ²⁰ anger, nor in battle.
B. C. 534.

21 ¶ And ²¹ in his estate ^o shall stand up a vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 ^p And with the arms of a flood shall they be overflown from before him, and shall be broken; ^a yea, also the prince of the covenant.

23 And after the league *made* with him ^r he

²⁰ Heb. *angers*.—²¹ Or, *in his place*.—^o Chap. vii. 8; viii. 9, 23, 25.—^p Verse 10.—^a Chap. viii. 10, 11, 25.

pointed in his ambitious projects, and only made way for another's usurped greatness instead of his own."—Bishop Newton.

Verse 21. *And in his estate shall stand up a vile person*—This is a description of Antiochus Epiphanes, the great persecutor of the Jewish nation and religion. He is here called a *vile person*, not for any want of wit or parts, but for the extravagance of his life and actions, which made many doubt whether he had more of the fool or the madman in him: see note on chap. viii. 9, 23–26. *To whom they shall not give the honour of the kingdom, &c.*—The right of succession belonged to Demetrius, the son of Seleucus Philopater, and nephew to Antiochus; but he being a hostage at Rome when his father died by the treachery of Heliodorus, Antiochus, who was now returned from thence, took advantage of his absence, and by courting Eumenes king of Pergamus, and Attalus his brother, with flattering speeches, and great promises of friendship and assistance against the Romans, prevailed with them to assist him against the usurper Heliodorus. He also flattered the Syrians, and with great show of clemency obtained their concurrence. He flattered the Romans likewise, and sent ambassadors to court their favour, to pay the arrears of tribute, to present them besides with golden vessels of five hundred pounds' weight, and to desire their friendship and alliance. Thus he *came in peaceably*—And as he flattered the Syrians, the Syrians flattered him again, and bestowed upon him the title of *Epiphanes*, or *Illustrious*; but the epithet of *vile*, or rather *despicable*, here given by the prophet, agrees better with his true character.

Verses 22–24. *And with the arms of a flood, &c.*—By *arms* here is signified force, or strength, and by an inundation, or *flood*, a great army. By which is here to be understood the forces of Attalus and Eumenes, who favoured Antiochus: by these they should be *overflown*, and broken, who were his competitors for the crown, namely, Heliodorus, the murderer of Seleucus, and his partisans, as well as those of the king of Egypt, Ptolemy Philometor, who had formed some designs upon Syria. *Yea, also the prince of the covenant*—That is, the high-priest of the Jews was broken. Thus Theodoret: "He speaks of the pious high-priest, Onias, the brother of Jason, and foretels that even he should be turned out of his

shall work deceitfully: * for he shall ^{A. M. 3470} come up, and shall become strong ^{B. C. 534.} with a small people.

24 He shall enter ²² peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall ²³ forecast his devices against the strong holds, even for a time.

* Chap. viii. 25.—* Fulfilled about B. C. 171.—²² Or, *into the peaceable and fat*.—²³ Heb. *think his thoughts*.

office." As soon as Antiochus was seated in his throne, he removed Onias from the high-priesthood, and preferred Jason, Onias's brother, to that dignity, not for any crime committed against him by the former, but for the great sums of money which were offered to him by the latter. For Jason offered to give no less than three hundred and sixty talents of silver for the high-priesthood, besides eighty more upon another account: and good Onias was not only displaced to make way for a wicked usurper, but after a few years, living at Antioch, he was, with as great treachery as cruelty, murdered by the king's deputy. But though Antiochus had *made a league* with Jason the new high-priest, yet he did not faithfully adhere to it, but acted *deceitfully*; and substituted his brother Menelaus in his room, by means of an armed force, because he offered him three hundred talents more than that which he had received from Jason. *For*—Or rather, *And he shall come up*, (for the words do not assign a reason for any thing that precedes,) *and shall become strong with a small people*—Antiochus had been many years a hostage at Rome; and, coming from thence with only a few attendants, he appeared in Syria little at first, but soon received a great increase. *He shall enter peaceably into the fattest places of the province*—By the friendship of Eumenes and Attalus he *entered peaceably* upon the upper provinces, and likewise upon the provinces of Cœlosyria and Palestine. And wherever he came he outdid *his fathers, and his fathers' fathers*, in liberality and profusion. *He scattered among them the prey, and spoil, and riches*—The *prey* of his enemies, the *spoil* of temples, and the *riches* of his friends, as well as his own revenues, were expended in public shows, and bestowed in largesses among the people. In the first book of Maccabees, chap. iii. 30, it is affirmed, that in the liberal giving of gifts he *abounded above the kings that were before him*. Polybius relates, that sometimes, meeting accidentally with people whom he had never seen before, he would enrich them with unexpected presents; and sometimes, standing in the public streets, he would throw about his money, and cry aloud, "Let him take it to whom fortune shall give it." His generosity was the more requisite, to fix the provinces of Cœlosyria and Palestine in his interest, because they were claimed as of right belonging to the king of Egypt. An

A. M. 3470. 25 * And he shall stir up his power
B. C. 534. and his courage against the king of
the south with a great army; and the king of
the south shall be stirred up to battle with a very
great and mighty army; but he shall not stand:
for they shall forecast devices against him.

26 Yea, they that feed of the portion of his
meat shall destroy him, and his army shall
overflow: and many shall fall down slain.

27 And both these kings' ²⁴ hearts shall be to

* Fulfilled about B. C. 170.—† Verses 10, 22.—²⁴ Heb. *their hearts*.

tiochus rejected this claim, and foreseeing that these demands would prove the occasion of a new war between the two crowns, came to Joppa to take a view of the frontiers, and to put them into a proper posture of defence. In his progress he came to Jerusalem, and, as it was evening, he was ushered into the city by torch-light with great rejoicing. From thence he went to Phenicia to fortify his own strong holds, and to forecast his devices against those of the enemy; the LXX. and Arabic read, *against Egypt*. Thus he acted even for a time, and employed some years in his hostile preparations.

Verses 25, 26. *For he shall stir up his power, &c., against the king of the south*—By the king of the south is meant the king of Egypt, namely, Ptolemy Philometor, who demanded the surrender of Cælo-syria to him, as by right belonging to him, through virtue of the marriage articles between Ptolemy Epiphanes and Cleopatra; but Antiochus, instead of complying with his demand, invaded Egypt with a vast force both by sea and land. *And the king of the south shall be stirred up, &c.*—That is, the generals of Ptolemy were stirred up to war with very many and exceeding strong forces; and yet could not resist the fraudulent counsels of Antiochus. The two armies engaged between Pelusium and mount Cassius, and Antiochus obtained the victory. The next campaign he had greater success, routed the Egyptians, took Pelusium, ascended as far as Memphis, and made himself master of all Egypt except Alexandria. These transactions are recorded Maccabees i. 16–19. The misfortunes of Ptolemy are, by the prophet, ascribed to the treachery and baseness of his own ministers and subjects, verse 26: and it is certain that Eulæus was a very wicked minister, and bred up the young king in luxury and effeminacy, contrary to his inclination. Ptolemy Macon, too, who was governor of Cyprus, revolted from him, and delivered up that important island to Antiochus. Nay, even the Alexandrians, seeing the distress of Philometor, renounced their allegiance; and taking his younger brother Euergetes, or Physcon, proclaimed him king instead of his elder brother.

Verse 27. *And both these kings' hearts shall be to do mischief, and they shall speak lies at one table*—Antiochus and Ptolemy Philometor often met to-

do mischief, and they shall speak lies A. M. 3470.
at one table; but it shall not prosper: B. C. 534.

for "yet the end shall be at the time appointed.
28 Then shall he return into his land with great riches; and ^γ his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

29 At the time appointed he shall return, and come toward the south; ^z but it shall not be as the former, ^a or as the latter.

^α Verses 29, 35, 40; Chap. viii. 19.—^γ Verse 22.—^z Verse 23.—^a Verse 25.

gether at Memphis, and frequently ate at the same table as friends, Antiochus pretending to take care of the interests of his nephew Philometor, especially after the Alexandrians had proclaimed his brother Euergetes king; and Philometor seemingly confiding in his uncle's protection. But herein they were both insincere, designing to impose upon each other; Antiochus's design being to seize the kingdom of Egypt to himself, and Philometor's to disappoint that design, by coming to an agreement with Euergetes and the Alexandrians. But still these artifices did not prosper on either side; for neither did Antiochus obtain the kingdom, nor did Philometor utterly exclude him; but at last the pretended friendship broke out into open wars, which were not to have an end till the time appointed, which was not yet come.

Verse 28. *Then shall he return into his land with great riches*—Namely, with the spoils taken in Egypt, which were of immense value. *And his heart shall be against the holy covenant*—"While he was absent in Egypt a false report was spread of his death; and Jason, thinking this a favourable opportunity for recovering the high-priesthood, marched to Jerusalem with a thousand men, assaulted and took the city, drove Menelaus into the castle, and exercised great cruelties upon the citizens. Antiochus, hearing of this, concluded that the whole nation had revolted; and being informed that the people had made great rejoicings at the report of his death, he determined to take a severe revenge, and went up with a great army, as well as with great indignation, against Jerusalem. He besieged and took the city by force of arms, slew 40,000 of the inhabitants, and sold as many more for slaves, polluted the temple and altar with swines' flesh, profaned the holy of holies by breaking into it, took away the golden vessels, and other sacred treasures, to the value of eighteen hundred talents, restored Menelaus to his office and authority, and constituted one Philip, by nature a Phrygian, in manners a barbarian, governor of Judea. When he had done these exploits he returned to his own land."—Bishop Newton.

Verses 29, 30. *At the time appointed*—Namely, by God. At the time determined by the divine providence, he shall return and come toward the south—He shall march into Egypt again. Antiochus per-

A. M. 3470. 30 ¶^b For the ships of Chittim shall
B. C. 534. come against him: * therefore he shall
be grieved, and return, and have indignation
* against the holy covenant: so shall he do; he

shall even return, and have intelli- A. M. 3470.
gence with them that forsake the B. C. 534.
holy covenant.

31 † And arms shall stand on his part, * and

* Ver. 28. —† Fulfilled about B. C. 168. —* Ch. viii. 11; xii. 11.

^b Num. xxiv. 24; Jer. ii. 10. —* Fulfilled about B. C. 169.

ceiving that his fine-woven policy was unravelled, and that the two brothers, Philometor and Euergetes, instead of wasting and ruining each other in war, had laid aside their mutual dissensions, and provided for their common safety and interest by making peace, and agreeing to reign jointly, was so offended, that he prepared war much more eagerly and maliciously against both than he had before against one of them. Early, therefore, in the spring he set forward with his army, and passing through Cœlosyria, came into Egypt; and the inhabitants of Memphis submitting to him, he came by easy marches down to Alexandria. *But it shall not be as the former*—That is, this expedition shall not be so successful as his former ones: *for the ships of Chittim shall come against him*—That is, the ships which brought the Roman ambassadors, namely, Popilius Lænas and his companions; who came from Italy, touched at Greece, and arrived in Egypt, at the supplication of the Ptolemies, to command a peace between the contending kings: see an account of this matter in the note on chap. viii. 23. The reason of the Romans acting in this imperious manner, and of Antiochus so readily obeying, was, as Polybius suggests, the total conquests that Æmilius the Roman consul had just made of the kingdom of Macedonia. *Therefore he shall be grieved and return*—It was a great mortification to Antiochus to be so humbled, and so disappointed of his expected prey. He led back his forces into Syria, says Polybius, grieved and groaning, but thinking it expedient to yield to the times for the present. *And have indignation against the holy covenant*—Or, the law of God. Antiochus being disappointed in his designs upon Egypt, vented all his fury upon the Jews; for he detached Apollonius with an army of twenty-two thousand men, who coming to Jerusalem slew great multitudes, plundered the city, set fire to it in several places, and pulled down the houses and walls round about it. Then they built, on an eminence in the city of David, a strong fortress, which might command the temple; and issuing from thence they fell upon those who came to worship, and shed innocent blood on every side of the sanctuary, and defiled it; so that the temple was deserted and the whole service omitted; the city was forsaken of its natives, and became a habitation of strangers. *So shall he do, he shall even return, &c.*—After his return to Antioch, he published a decree which obliged all persons, upon pain of death, to conform to the religion of the Greeks; and so the Jewish law was abrogated, the heathen worship was set up in its stead, and the temple itself was consecrated to Jupiter Olympus. In the transacting of these matters he had *intelligence with them that forsook the holy covenant*—Namely, Menelaus and the other apostate

Jews of his party, who were the king's chief instigators against their religion and country: see 1 Maccab. i. 41–64; 2 Maccab. vi. 1–9. “It may be proper to stop here, and reflect a little, how particular and circumstantial this prophecy is concerning the kingdoms of Egypt and Syria, from the death of Alexander to the time of Antiochus Epiphanes. There is not so complete and regular a series of their kings; there is not so concise and comprehensive an account of their affairs, to be found in any author of those times. The prophecy is really more perfect than any history. No one historian hath related so many circumstances, and in such exact order of time, as the prophet hath foretold them; so that it has been necessary to have recourse to several authors, Greek and Roman, Jewish and Christian; and to collect something from one, and something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy. The prophecy indeed is wonderfully exact, not only to the time of Antiochus Epiphanes, but beyond that time.” So that we may conclude in the words of the inspired writer; No one could thus declare the times and seasons but He who hath them in his own power: see Acts i. 7; and Bishop Newton.

Verse 31. *And arms shall stand on his part*—His arms shall so prevail as to make an entire conquest of the Jews, to profane the temple, and cause the daily service performed there to cease: see note chap. viii. 11; and compare 1 Maccab. i. 39; and 2 Maccab. v. 2–5. The temple is here called *the sanctuary of strength*, either because it was fortified after the manner of a castle, or else because it was a token of the divine protection, as being the place God had chosen to be worshipped in. We are informed by Josephus, by the author of the Maccabees, and others, that Antiochus's soldiers entered the temple and plundered it, and that afterward he ordered that the Jews should not be suffered to offer up the daily sacrifices, which, according to the law, they were accustomed to offer; that he compelled them also to omit their worship of the true God, and to pay divine honours to them whom he regarded as gods, and to make shrines in every city and village, and to build altars, and daily to sacrifice swine upon them: see Joseph. *Antiq.* lib. xii. cap. 5, sec. 4. *And they shall place the abomination that maketh desolate*—In the Scriptures, idols are commonly called abominations. This was a prediction of the great profanation Antiochus should cause to the temple, in placing an idol upon the altar of burnt-offerings: see 1 Maccab. vi. 54, 59. It is probable, that the idol was Jupiter, because we find that they dedicated the temple anew to Jupiter Olympus: see 2 Maccab. vi. 2. It is here called the *abomina-*

A. M. 3470. they shall pollute the sanctuary of
B. C. 534. strength, and shall take away the
daily *sacrifice*, and they shall place the abomi-
nation that ²⁵ maketh desolate.

32 And such as do wickedly against the cove-
nant shall he ²⁶ corrupt by flatteries: but the
people that do know their God shall be strong,
and do *exploits*.

33 ¹ And they that understand among the

²⁵ Or, *astonisheth*.—²⁶ Or, *cause to dissemble*.—¹ Mal. ii. 7.
^k Heb. xi. 35.

tion that maketh desolate, because it banished the
true worship of God, and his worshippers, from the
place.

Verse 32. *Such as do wickedly shall he corrupt by flatteries*—This is a declaration, that there would be many wicked persons who would be enticed to this idolatry by Antiochus's persuasions. Jason and Menelaus, who were made high-priests by Antiochus for a sum of money, afterward became his instruments, and consented to the setting up of this idol: see 1 Maccab. i. 52; 2 Maccab. iv. 13–15; and v. 15; and vi. 21. *But the people that do know their God*—That are savingly acquainted with him, and adhere to his true worship and service, *shall be strong and do exploits*—When others yield to the tyrant's demands, and surrender their consciences to his impositions, these shall bravely keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them. Good old Eleazar, one of the principal scribes, was one of these, rather choosing to suffer torments and death than defile himself by eating any thing unclean: see 2 Mac. vi. 19. The mother and her seven sons resolutely adhered to their religion, though they knew they must be put to death for so doing, 2 Maccab. vii. This might well be called doing exploits; for to choose to suffer rather than to sin is a great exploit. And it was by being strong in faith that they did those exploits; and bore to be *tortured, not accepting deliverance*, as the apostle speaks, Heb. xi. 25. "And many in Israel were fully resolved and confirmed in themselves not to eat any thing unclean, whereupon they chose rather to die, that they might not be defiled with meats, and that they might not profane the holy covenant," 1 Mac. i. 62, 63. Or, it may refer to the military courage and achievements of Judas Maccabeus and others, in opposition to Antiochus. Observe, reader, the right knowledge of God is and will be the strength of the soul, and through it gracious persons do exploits. *They that know his name will put their trust in him*, and by that trust will do great things.

Verse 33. *They that understand, &c., shall instruct many*—They that know their duty, and are zealous in doing it, that are holy in heart and life, shall instruct many in the righteous ways of God, and keep them from apostacy when others fall off. Such were Mattathias and his family, 1 Mac. ii. 1, &c., the good old scribe Eleazar, and the mother and her

people shall instruct many: ^k yet A. M. 3470.
they shall fall by the sword, and by B. C. 534.
flame, by captivity, and by spoil, *many days*.

34 Now when they shall fall, they shall be
holpen with a little help: but many shall cleave
to them with flatteries.

35 And *some* of them of understanding
shall fall, ⁿ to try ²⁷ them, and to purge, and
to make *them* white, ^o even to the time of

ⁿ Chap. xii. 10; 1 Pet. i. 7.—²⁷ Or, *by them*.—^o Chap. viii.
17, 19; Verse 40.

seven children mentioned above. *Yet they shall fall by the sword, &c.*—This is descriptive of the sufferings which those who adhered to the divine law should undergo, through the persecution of Antiochus, who ordered them, as Josephus relates, to be put to death with most horrid torments; for some of them, when they had had their bodies torn to pieces by cruel scourgings, were nailed to crosses, to expire there in the most intolerable agonies. Other cruelties of different kinds, but not less severe, were executed upon others; *many days*—This cruel persecution continued three years and a half, as the time is computed by Josephus, reckoning from the first beginning of it till the sanctuary was cleansed.

Verse 34. *Now when they shall fall*—When they shall lie quite overcome and oppressed with these great miseries; *they shall be holpen with a little help*—This was fulfilled by Mattathias and his five sons, who, in the height of their misery, stood up with most wonderful zeal and courage, to oppose these cruelties of Antiochus by force of arms; and several times overthrew, with great slaughter, Antiochus's parties who were employed in harassing Judea. *But many shall cleave to them with flatteries*—That is, shall be pretended friends only. Such were Joseph and Azarias, who engaged in the common cause out of ambition and a desire of fame, 1 Mac. v. 56, 62. Such were they who, after their death, were found with idols consecrated under their clothes, 2 Mac. xii. 40. Such was Rhodocus, who disclosed their secrets to the enemy, chap. xiii. 21.

Verse 35. *Some of them of understanding shall fall*—Some of the principal men for piety and knowledge shall fall under this persecution, and suffer grievous miseries and torments: see verse 33. *To try them, and to purge, &c.*—For the trial of their faith and patience, and to purge them from those corruptions which are the usual effects of prosperity: compare 1 Pet. i. 7: and to make it the more evident how sincere they were in their profession, and that no temptations or sufferings could induce them to violate God's law, and act contrary to their duty. The persecutions which were to befall the church under antichrist were and are designed for the same purpose, as appears by comparing chap. xii. 10 with the words here; Antiochus's persecution being a type and figure of that under antichrist. *Even to*

A. M. 3470. the end: ^pbecause *it is* yet for a
B. C. 534. time appointed.

36 ¶ And the king ^qshall do according to his will; and he shall ^rexalt himself, and magnify himself above every god, and shall speak marvellous things ^sagainst the God of gods, and shall prosper ^ttill the indignation be accomplished: for that that is determined shall be done.

^p Verse 29.—^q Verse 16.—^r Chapter vii. 8, 25; viii. 25; 2 Thess. ii. 4; Revelation xiii. 5, 6.—^s Chap. viii. 11, 24, 25.
^t Chapter ix. 27.—^u 1 Timothy iv. 3.—^x Isaiah xiv. 13; 2 Thess. ii. 4.

the time of the end—Namely, the time appointed by God for the ending of these calamities. *Because it is yet for a time appointed*—It will be still some time before a deliverance will be granted: or, these calamities are appointed to last for some time. Mr. Mede refers the latter part of this sentence to the following verse, and so connects the following prophecy with what went before, thus: "This persecution shall last to the time of the end; for as yet, for a time appointed, a king shall do according to his will."

Verse 36. *The king shall do according to his will*—He shall act arbitrarily; or, all things shall succeed for a time according to his wish; *and he shall exalt himself, and magnify himself above every god*—Antiochus, as heathen authors have recorded, plundered almost all the temples of the gods which he came near, to whomsoever dedicated. *And he shall speak marvellous things against the God of gods*—Shall speak boasting and reproachful words against the true God. Antiochus is called a blasphemer, 2 Mac. ix. 28; and frequent mention is made in these books of blasphemies committed in Judea and Jerusalem at that time. *Till the indignation be accomplished*—Till the anger of God, namely, for the sins of the people, is at an end, and he sees fit to put a stop to those punishments which his wisdom and justice induced him to inflict. *For that that is determined shall be done*—For the time that these evils shall last is fixed by the divine providence; and they shall not be prevented, nor put an end to till that time. Many of the things that follow may be applied, by way of accommodation, to antichrist, of whom Antiochus was an eminent type; but they seem principally to refer to Antiochus himself.

Verse 37. *Neither shall he regard the God of his fathers*—The god or gods worshipped in his own native country, namely, Syria. He made laws to abolish the religion of his country, and to bring in the idols of the Greeks. And though his predecessors had honoured the God of Israel, and given great gifts to the temple at Jerusalem, (2 Mac. iii. 2, 3,) he did the greatest indignities to God and his temple. *Nor the desire of women*—This, as some think, means, nor the god that is loved and adored by women; and, taking the clause in connection with the context, this

37 Neither shall he regard the God ^{A. M. 3470.}
of his fathers, ^{B. C. 534.} nor the desire of wo-
men, ^xnor regard any god: for he shall mag-
nify himself above all.

38 ²⁸ But ²⁹ in his estate shall he honour the god of ³⁰forces: ³¹and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and ³²pleasant things.

²⁸ Or, *But in his stead*.—²⁹ Heb. *as for the almighty God, in his seat he shall honour, yea, he shall honour a god, whom*.—³⁰ Or, *munitions*.—³¹ Heb. *Mauzzim*, or, *God's protectors*.—³² Heb. *things desired*, Isa. xlv. 9.

seems the most natural sense of it; for the whole verse speaks of the impiety, or irreligion, of Antiochus, that he had no regard to any god whatever. What god this was that was the *desire of women*, cannot be certainly said; it is probable it was the moon, (the queen of heaven, as they used to call her,) or some other of the heavenly luminaries; for the Syrian women are described in Scripture as particularly attached to these. Or the expression may refer to his barbarous cruelty, and be intended to signify that he should spare no age nor sex, and should have no regard to women, however lovely or amiable. In fact, the author of the Maccabees informs us, that by his command mothers were killed with their children; and that *there was killing of young and old, men, women, and children, slaying of virgins and infants*, 2 Mac. v. 13. *Nor regard any god: for he shall magnify himself above all*—He shall not regard the gods of any country whatsoever, but think himself above them, and treat them as if he were so. He was so proud, that he thought himself above the condition of a mortal man; that he could *command the waves of the sea, and reach the stars of heaven*, as his insolence and haughtiness are expressed 2 Mac. ix. 8, 10.

Verse 38. *But in his estate*—Or jurisdiction. The LXX. render it, *ἐν τῷ ὅρῳ αὐτοῦ*, in his place shall he honour the god of forces—Literally, the god *Mahuz-zim*. This seems to be either Jupiter Olympus, never introduced among the Syrians till Antiochus did it, or, as others rather suppose, Mars, the god of war, whom Antiochus ordered to be worshipped in his dominions: which latter opinion seems the more likely, as Antiochus was almost always engaged in some war or other, and appears to have depended most upon his sword for raising himself to power and dignity. The Greek version, the Vulgate, and several other translations, retain the original word, without interpreting it. The word imports *protection*, or a *protector*, and is often rendered by the LXX., *ὑπερασπιστής*, a *defender*, or *champion*. A god whom his fathers knew not—Nor worshipped; because he wished to be thought to excel his fathers in wisdom; *shall he honour with gold, and silver, and pleasant things*—The word *חמדות*, rendered *pleasant things*, is used by the Prophet Isaiah (chap. xlv. 9) to signify the costly ornaments with which

A. M. 3470. 39 Thus shall he do in the ³³ most
B. C. 534. strong holds with a strange god, whom
he shall acknowledge *and* increase with glory:
and he shall cause them to rule over many,
and shall divide the land for ³⁴ gain.

40 ¶ ³⁵ And at the time of the end shall the

³³ Hebrew, *fortresses of munitions*.—³⁴ Hebrew, *a price*.
³⁵ Verse 35.

the heathen decked their idols; and of such ornaments it is to be understood here. And the god spoken of here, as honoured and ornamented by Antiochus, seems to have been *Baal-Semon*, the chief god of the Phenicians, who is with propriety said to be a god whom Antiochus's father knew not; because there was no god of such name, nor supposed with the same power and attributes, among the Greeks, till (probably by Antiochus's means) they followed the example of the Phenicians in worshipping such a god.

Verse 39. *Thus shall he do in the most strong holds*—Or, *fortresses of Mahuzzim*; with a strange god, whom he shall acknowledge—The temple of Jerusalem, called the *sanctuary of strength*, (verse 31, where the same word *Mahuz* is used; see also Psa. xxvii. 5,) seems to be here intended by the *most strong holds*, or fortresses of Mahuzzim, that is, of *munitions, or protections*, as it is signified that he should set up the strange god there. Some read it, *He shall commit the munitions of strength*, that is, the city of Jerusalem, to a strange god: or, he shall put it under the protection of Jupiter Olympus. This god he shall not only *acknowledge*, but *shall increase with glory*—Setting his image even upon God's altar. *And he shall cause them*—That minister to this idol; *to rule over many*—Shall put them into places of power and trust; *and they shall divide the land for gain*—Shall be maintained richly out of the profits of the country. Thus we find Antiochus's officers promising Mattathias, that if he would do according to the king's commandment, he and his house should be in the number of the king's friends, and should be honoured with silver and gold, and many rewards, 1 Mac. ii. 18. The learned Mr. Mede, Bishop Newton, and many other interpreters, think that St. Paul refers to this prophecy, 2 Thess. ii. 3–12; and 1 Tim. iv. 1–3. And it must be acknowledged that much of what is here said is very applicable to antichrist, or the Papacy, termed by the apostle, *the man of sin, that exalteth himself above all that is called God, or that is worshipped, forbidding to marry*, pretending not to regard the desire of women, and honouring saints and angels, whom his followers take for their protectors, (as the heathen of old depended on their demons,) making them presidents of several countries. But however applicable this may be to the idolatry, superstition, and tyranny of the Church of Rome, and however Antiochus might be intended to be a type of that antichristian power, the prophecy does not appear to have been primarily designed to be understood of it, but to have been meant of Antiochus himself, that great enemy of God's

king of the south push at him: and A. M. 3470.
the king of the north shall come B. C. 534.
against him ³⁶ like a whirlwind, with chariots,
³⁷ and with horsemen, and with many ships;
and he shall enter into the countries, ³⁸ and
shall overflow and pass over.

³⁶ Isaiah xxi. 1; Zech. ix. 14.—³⁷ Ezek. xxxviii. 4, 15; Rev. ix. 16.—³⁸ Verses 10, 22.

ancient church. For it would be a vast transition, and not at all according to the regular series or order of time, for the prophecy to pass at once from Antiochus to antichrist. And as these prophecies, or visions, are expressly said by the angel who was sent to explain them, (verses 10, 14,) to relate to the Jewish people, or to be *concerning what should befall them*, and antichrist does not concern them in particular, therefore it seems most consistent with reason to interpret what is said here of Antiochus, as there is not the least appearance of the subject of the prophecy being changed. Every one, who reads this chapter without prepossession, must conclude, that the very same person is intended in this paragraph that is spoken of from verse 21; and that there is no intimation in any one of these verses that any other person is primarily intended.

Verse 40. *And at the time of the end*—At the determined time, or when the time shall approach that God will put an end to these miseries of the Jews; *shall the king of the south push at him*—The king of the south, through all this prophecy, appears evidently to signify the king of Egypt, and if it be so interpreted here, this must relate to some new contest between him and Antiochus. Historians, however, make no mention of this, nor of any third expedition of Antiochus into Egypt. But it is not improbable that the king of Egypt, between whom and Antiochus there was enmity in the heart, though there was outward friendship, might make some efforts, of one kind or other, to injure Antiochus, which might induce him to make a third expedition into Egypt. The want, however, of a certain knowledge of this transaction of Antiochus, has been considered by some as an additional reason for applying this, and the whole paragraph from the 36th verse, to antichrist, and the great apostacy of the middle ages of the Christian Church. Hence, by *the king of the south* here, Mr. Mede understands the Saracens, and by *the king of the north*, the Turks, who should both at different times afflict the western parts of the world, where he supposes the seat of antichrist to be. The Saracens he supposes to be called the king, or kingdom, *of the south*, because that people were inhabitants of Arabia Felix, which lay southward of Palestine, whereas the Turks were originally Tartars or Scythians. But the safest rule whereby to interpret the prophecies seems to be to apply them to events nearest to the times when they were uttered, unless they manifestly relate to more distant times; and there is nothing said here but what might very probably relate to Antiochus, though, through the scantiness of the history of those times,

A. M. 3470. 41 He shall enter also into the B. C. 534. ³⁵ glorious ³⁶ land, and many countries shall be overthrown: but these shall escape out of his hand, ° even Edom, and Moab, and the chief of the children of Ammon.

42 He shall ³⁷ stretch forth his hand also upon the countries: and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious

³⁵ Or, *goodly land*, Verse 16.—³⁶ Heb. *land of delight*, or, *ornament*.—³⁷ Isa. xi. 14.—³⁸ Heb. *send forth*.—^d Exod. xl. 8; Judg. iv. 10.

we have not a knowledge of the facts to which some particular passages or expressions in the prophecy refer. *And the king of the north*—The king of Syria, Antiochus; *shall come against him like a whirlwind*—In a sudden and impetuous manner. *And shall overflow and pass over*—Shall overspread the land, breaking in and opening himself a passage everywhere by the vast power of his forces.

Verse 41. *He shall enter into the glorious or pleasant land*—By this title it is beyond a doubt Judea is signified, chap. viii. 9, and therefore it is reasonable to conclude Judea is meant here; and this seems to be spoken of Antiochus's sending his captains Apollonius, Lysius, and Gorgias into the land of Judea, of which we have an account in the books of the Maccabees; for a king is said to enter a country when he sends his armies into it, though he be not there in person. *And many countries shall be overthrown*—Many of the neighbouring nations shall be cut off. *But these shall escape out of his hand*—These shall not be destroyed. *Edom and Moab, and the children of Ammon*—Grotius expounds the words to this sense, That Antiochus did not make war upon these people, because they readily complied with his commands, and joined with him against the Jews: for which cause Judas Maccabees made war upon them: see 1 Mac. v. 3, 4.

Verses 42, 43. *He shall stretch forth his hand also upon the countries*—Namely, upon the countries near to Egypt, as well as upon Egypt itself. Some think that the occasion of Antiochus's coming into Egypt this third time was a quarrel between Ptolemy Philometor and his brother Physcon, who set up against him; and that Antiochus sided with Physcon, and assisted him to expel Ptolemy. *He shall have power over the treasures, &c., of Egypt*—In intestine broils, those who are called in to the assistance of either party, generally make their market of it, and pay themselves with the riches of the country. This, from the character of Antiochus, we may well suppose he would do; and if Physcon stood in need of his assistance, he could not gainsay him. Polybius giving an account of the wealth of Antiochus in gold, silver, and precious stones, adds, "Part of this he took from Egypt, breaking the covenant which

things of Egypt: and the Libyans A. M. 3470. and the Ethiopians shall be ^d at his B. C. 534. steps.

44 But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas in ° the ³⁸ glorious ³⁹ holy mountain: ^f yet he shall come to his end, and none shall help him.

° Psalm xlviii. 2; Verses 16, 41; 2 Thess. ii. 4.—³⁸ Or, *goodly*.—³⁹ Heb. *mountain of delight of holiness*.—^f 2 Thess. ii. 8; Rev. xix. 20.

he had made with Ptolemy Philometor." This testimony seems strongly to confirm, that what is said here is spoken of Antiochus: for the historian relates exactly the same thing that Daniel here foretels. *And the Libyans and the Ethiopians shall be at his steps*—Or, follow him; that is, as captives, being overcome in war; for that seems to be the meaning of the expression, *be at his steps*. It is very probable that Antiochus, from Egypt, made an incursion against those people, and gained some victories over them.

Verses 44, 45. *But tidings out of the east and out of the north shall trouble him*—Historians relate, that the Parthians on the east, and the Armenians on the north, declared war against Antiochus about the same time; so that this may very reasonably be supposed to relate to this fact. *And he shall plant the tabernacles of his palace*—The word translated *palace* here, is a Syriac word, and therefore is very properly used when speaking of the Syrian king. The expression signifies, as we would speak now, his royal tent, or pavilion. By planting it *between the seas*, in the glorious holy mountain, is meant, his fixing it in Judea, called a mountain elsewhere, as well as here, because it is a mountainous country. The epithet *glorious* is the very same as Daniel generally uses in speaking of Judea as a peculiar mark of distinction. The epithet *holy* is also frequently applied to Judea, because the whole of it was dedicated to the true God, and was chosen by him for the residence of a nation which he intended to be a holy people. Judea is likewise situated between two seas, namely, the Mediterranean, and the sea of Sodom, or the Dead sea; which are its boundaries on each side. So the meaning of this sentence is, that Antiochus should place his royal pavilion in Judea, leaving there some of his principal generals, or officers, who should, by his command, keep up the pomp of majesty as if he himself were present. *Yet he shall come to his end, and none shall help him*—God shall cut him off in the midst of his days, and none shall be able to prevent his fall. This is the same with what is foretold chap. viii. 25, *He shall be broken without hand*; where see the note. Observe, reader, when God's time is come to bring proud oppressors to their end, none shall

be able, nor perhaps, inclined to help them, for those who, when they are in their grandeur, covet to be feared by all, will find, when they come to be in distress, that they are loved by none: none will lend them so much as a hand, or a prayer to help them: for if the Lord do not help, who shall? Of the kings that came after Antiochus nothing is here prophesied, for he was the most malicious, mischievous enemy to the church, and a type of the son of perdition, whom the Lord will consume with the breath of his mouth, and destroy with the brightness of his

coming, and none shall help him. As a confirmation of the explanation of this prophecy given above, it may be proper to observe here, that Calmet, in like manner, confines the latter part of it to the persecutions of Antiochus against the Jews. He observes, however, at the close of the chapter, it is necessary to acknowledge that Antiochus was one of the most manifest, and most expressive figures of antichrist, and that these things which the angel foretold of Antiochus will receive a further accomplishment before the end of the world.

CHAPTER XII.

After the prediction of the calamities which the Jews should suffer under Antiochus, prefiguring the troubles of the Christian Church, under the antichristian power, we have here, (1.) Consolatory promises for the support of God's people in those times of trouble and calamity: and they are such as might serve both for those former times of trouble under Antiochus, and those latter, which were prefigured by them, 1-4. (2.) A conference between Christ and an angel, concerning the time of the continuance of these events, 5-7. (3.) Daniel's inquiry for his own satisfaction, and the answer he received to that inquiry, 8-13.

A. M. 3470. **AND** at that time shall ^a Michael stand up, the great prince which standeth for the children of thy people: ^b and there shall be a time of trouble, such as never

was since there was a nation *even* to that same time: and at that time thy people ^c shall be delivered, every one that shall be found ^d written in the book.

^a Chapter x. 13, 21.—^b Isa. xxvi. 20, 21; Jer. xxx. 7; Matt. xxiv. 21; Rev. xvi. 18.—^c Rom. xi. 26.

^d Exodus xxxii. 32; Psa. lvi. 8; lxi. 28; Ezek. xiii. 9; Luke x. 20; Phil. iv. 3; Rev. iii. 5; xiii. 8.

NOTES ON CHAPTER XII.

Verse 1. *And at that time, &c.*—It is usual with the prophets, when they foretel the troubles of the church, to furnish it, at the same time, with proper supports and consolations; and none are so sovereign, of such general application, so easily accommodated to every case, and of such powerful efficacy, as those that are fetched from Christ, and a future state revealed in his gospel. *At that time*—When the troubles are the greatest; *shall Michael stand up*—The word *Michael* signifies, *Who is like God?* which name, with the title here given him, *The great prince which standeth for the children of thy people*, manifestly points out the Messiah, and cannot properly be understood of a created angel. The angel had told Daniel, chap. x. 21, what a friend Michael was to the church of God, and he now informs him that he should interpose in a singular way, and work out deliverance for her. If this have any reference at all to the respite from trouble, and the deliverance wrought out for the Jews, after the death of Antiochus; yet that cannot be the primary intention of the prediction. It evidently relates to the incarnation of the Son of God, which was to take place soon after the days of Antiochus; in order to the eternal salvation of God's people. As if the angel had said, As after the signal judgment of God upon Antiochus, that persecutor of his people, they shall have some deliverance from their calamities; so there will be a yet far greater salvation wrought out for them, when Michael your prince shall appear

for you. *And there shall be a time of trouble, such as never was since there was a nation, &c.*—This is not only applicable to, but evidently primarily intended of the calamities suffered by the Jews, before and during the siege of Jerusalem by the Romans; calamities brought upon them for their rejection and crucifixion of their own Messiah. Of this time of trouble Christ speaks in similar language, Matt. xxiv. 21, when he says, *Then shall be great tribulation, such as was not since the beginning of the world to that time, no, nor ever shall be.* Of which, see the notes on Deut. xxviii. 50-63. Of this the angel had spoken much, chap. ix. 26, 27; and it happened soon after the time in which Christ set up his gospel kingdom in the world. It may refer, however, also to the dreadful judgments which shall be executed on all antichristian powers, to make way for the universal spread of the gospel, and the final conversion and restoration of the Jews. Concerning which awful judgments, see Rev. xvi. 18-21, and xix. 17-21. The prediction may include likewise the judgments of the great and last day, *the day that shall burn as an oven, when all the proud, and all that do wickedly, shall be as stubble*, and shall be consumed; that will be such a day of trouble as never was, to all those against whom Michael our prince shall stand. *And at that time thy people shall be delivered, every one found written in the book*—By those found written in the book, or, as it is expressed, Isa. iv. 3, *written among the living in Jerusalem*, may be understood, 1st, The pious Jews who should be pre-

A. M. 3470. 2 And many of them that sleep in
B. C. 534. the dust of the earth shall awake,
* some to everlasting life, and some to shame
† and everlasting contempt.

3 And ‡ they that be ¹ wise, shall ^h shine as
the brightness of the firmament; ⁱ and they

^e Matt. xxv. 46; John v. 28, 29; Acts xxiv. 15.—^f Isaiah lxxvi. 24; Rom. ix. 21.—^g Chap. xi. 33, 35.—¹ Or, teachers.
^h Prov. iv. 18; Matt. xiii. 43.

that turn many to righteousness, ^k as A. M. 3470.
the stars for ever and ever. B. C. 534.

4 ¹ But thou, O Daniel, ^m shut up the words,
and seal the book, *even to* ⁿ the time of the end:
many shall run to and fro, and knowledge shall
be increased.

ⁱ James v. 20.—^k 1 Corinthians xv. 41, 42.—¹ Chapter viii. 26; Verse 9.—^m Revelation x. 4; xxii. 10.—ⁿ Chapter x. 1; Verse 9.

served from the mischief and ruin designed them by Antiochus; but more especially, 2d, Such as should believe in Christ when he appeared, embrace his gospel, and become his true disciples, who should escape both the temporal calamities coming on their countrymen, and obtain spiritual and eternal salvation through him. It includes, 3d, Those who should be converted in the latter days, and restored to their own land; and lastly, All that should be *found written in the book of life* at the day of final judgment, that is, all truly justified, regenerated, and pious persons. Of the *book of life*, see notes on Exod. xxxii. 32; Psa. lxix. 28; Isa. iv. 3.

Verse 2. *And many that sleep in the dust of the earth shall awake*—This may be understood, 1st, Of those saints who rose from the dead immediately upon the resurrection of Christ, spoken of Matt. xxvii. 52, 53, where we read *that the graves were opened; and many bodies of the saints which slept arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.* 2d, It may be interpreted figuratively of the mystical resurrection of Jews and Gentiles from spiritual death to spiritual life, by the preaching of the gospel, or of their conversion to true Christianity. Calmet thinks that this, without all question, is the primary sense of the verse, and that it is only in a secondary sense that it can be understood of the resurrection of men's bodies. Most commentators, however, are of a different opinion, and consider the words as being primarily intended of the general resurrection which will take place at the last day. And they think, that the next clause, *some to everlasting life, and some to shame and everlasting contempt*, requires this application of the words, and does not admit of any other interpretation. The Lord Jesus certainly seems to have referred to this passage, John v. 28, where he speaks of the *resurrection of life, and the resurrection of damnation*; and upon the ground of it chiefly the Jews are said by St. Paul, Acts xxiv. 15, to expect a resurrection of the dead, both *of the just and of the unjust*. And nothing could be brought in more seasonably than this doctrine is here; for under Antiochus's persecution some basely betrayed their religion, others bravely adhered to it. Now it would be a trouble to the upright and faithful among the Jews, that they could neither reward the one nor punish the other; this therefore would be a satisfaction to them, that they would both be recompensed at the general resurrection. And the apostle, speaking of the pious Jews that suffered martyrdom under Antiochus, tells

us, that though they were tortured, yet *they accepted not deliverance*, (namely, deliverance offered them on terms they could not conscientiously comply with,) because they hoped to *obtain a better resurrection*. In accordance with this sense of the words, which seems evidently to be that primarily intended, it must be observed, that the word *many* in the first clause of the verse must include *all* mankind, as it does in Rom. v. 19, where St. Paul says, *By one man's disobedience many were made sinners*.

Verse 3. *They that be wise*—Namely, that are wise unto salvation through faith in Christ, that are truly godly and righteous, *shall shine as the brightness of the firmament*—Shall be clothed with glory and immortality; shall have bodies conformed to Christ's glorious body; *shall shine forth*, says Jesus, *as the sun in the kingdom of their Father*, Matt. xiii. 43; and especially those shall be thus glorious who are *wise to win souls*; who, being well instructed themselves in divine things, shall lay themselves out to instruct, reclaim, and save others; such *shall shine as the stars*—That is, with a splendour like that of the luminaries of heaven, *for ever and ever*—To all eternity. This seems chiefly to refer to the teachers of divine truth, and especially to those who confirm their doctrine by their sufferings and example: such shall undoubtedly receive a distinguished reward, though not procured by their own merit. The Judge of all the earth will certainly do right; and when he cometh, *his reward is with him, to give to every man according as his work shall be*, Rev. xxii. 12. And as he hath given the fullest assurance that there is a reward for the righteous; so he hath assured us also that it will be augmented, in proportion as men have laboured to be more extensively useful, and to advance the real and best interests of their fellow-creatures, namely, their spiritual and eternal interests.

Verse 4. *But thou, shut up the words, and seal the book*—By this was intimated, 1st, That the *writing of truth* (see chap. x. 21) was finished, and therefore the book that contained it is ordered to be closed; 2d, That the time of its full and final accomplishment was distant; for the prophecies which were shortly to be fulfilled are forbidden to be sealed, Rev. xxii. 10; 3d, That it would in a great measure remain obscure, and as a sealed book, till the events predicted were about to take place; 4th, That care was to be taken to preserve this prophecy safe and secure, as a treasure of great value, laid up for future ages, to which it should be of great service. *Till the time of the end*—Or, the appointed time; till the

A. M. 3470. 5 ¶ Then I Daniel looked, and be-
B. C. 534. hold, there stood other two, the one
on this side of the ²bank of the river, and the
other on that side of the bank ^o of the river.

6 And one said to ^p the man clothed in linen,
which was ³ upon the waters of the river,
^a How long shall it be to the end of these
wonders?

² Heb. *lip*.—^o Chap. x. 4.—^p Chap. x. 5.—³ Or, *from above*.
^a Chap. viii. 13.—^r Deut. xxxii. 40; Rev. x. 5, 6.

things here foretold, begin to come to pass; that
then thy prophecies may be compared with the
events, and it may be seen how exactly they are
fulfilled; and men may be struck with astonishment
at the wisdom and knowledge of that God who
could, so long beforehand, reveal such a variety of
things to thee so fully and clearly. *Many shall
run to and fro*—Many shall diligently search into
these prophecies, and make use of all the means in
their power to arrive at a true knowledge of them;
shall improve all opportunities of getting their mis-
takes rectified, their doubts resolved, and their
acquaintance with divine things in general, and with
these and the other prophecies of God's word in
particular, improved and perfected. *And knowledge
shall be increased*—By these means great light shall
be thrown on every part of divine revelation, and
especially on the parts that are prophetic: the more
the predictions are accomplished, the better will
they be understood; and future ages will receive
more instruction and edification from them than we
do. The words have an especial reference to gospel
days; and the expression of *running to and fro*,
doubtless points to the journeys, voyages, and la-
bours of gospel ministers, whether apostles, evan-
gelists, pastors, or teachers, who should traverse sea
and land, and travel from place to place, from coun-
try to country, to spread the knowledge of divine
truth, and testify the gospel of the grace of God.

Verses 5, 6. *Then I, Daniel, looked*—Here begins
an account of a new vision that appeared to Daniel,
confirming and explaining the former; for Gabriel,
it seems, had finished his narrative, and what now
follows is added by way of illustration. Some will
have these other two angels to be the guardians of
Persia and Greece; and from thence contend, that
these two empires are the only ones concerned in
the preceding scripture, or writing, of truth. But
this is mere conjecture, unsupported by the relation
here given. *The one on this side of the bank of
the river, &c.*—Namely, the river *Hiddekel*, or
Tigris, of which mention is made chap. x. 4. *And
one said*—Hebrew, *And he said*, that is, one of the
angels. But the Syriac, Arabic, some of the Greek
copies, and the Vulgate, read, *And I said*, meaning
Daniel, to the man clothed in linen—Mentioned
chap. x. 5, (where see the note,) *which was upon,*
or rather, *above, the waters of the river*—Namely,
the Son of God, our High-Priest, who rules the
nations, of which standing upon, or above, the waters,

7 And I heard the man clothed in A. M. 3470.
linen, which was upon the waters of B. C. 534.
the river, when he ^rheld up his right hand and
his left hand unto heaven, and swore by him
^s that liveth for ever, ^tthat it shall be for a
time, times, and ⁴a half; ^vand when he shall
have accomplished to scatter the power of ^xthe
holy people, all these things shall be finished.

^s Chap. iv. 34.—^t Chap. vii. 25; xi. 13; Rev. xii. 14.—⁴ Or,
part.—^v Luke xxi. 24; Rev. x. 7.—^x Chap. viii. 24.

was an emblem: see Psa. xxix. 10. As a figure of
this, Christ, in the days of his flesh, walked upon
the waters, Matt. xiv. 25. *How long shall it be to
the end of these wonders*—What is the time fixed in
the divine counsels for the full accomplishment of
these wonderful predictions? When shall these ex-
traordinary events take place?

Verse 7. *And he held up his right hand and his
left unto heaven*—It was the general custom, in
swearing, to lift up one hand to heaven: see Gen.
xiv. 22; Deut. xxxii. 40; but here Christ is repre-
sented as holding up both his hands, as a greater
confirmation of the truth and importance of what he
was about to say; and *swore by him that liveth for
ever*—By the self-existent and everlasting God.
Thus the mighty angel, whom St. John saw, Rev.
x. 5, 6, is brought in, with a plain reference to this
vision here, standing with his right foot on the sea
and his left foot on the earth, and, with his hand
lifted up to heaven, swearing that there should be
no longer any delay of the execution of the divine
counsels. *That it should be for a time, times, and
a half*, or, *the dividing of time*, as it is expressed
in Chaldee, chap. vii. 25, where see the note, which
contains, understood literally, *three years and a
half*, during which time the public sacrifices and
worship were discontinued through the persecution
of Antiochus, the type of antichrist. But this line
of time is expressly applied to the antichristian per-
secution, Rev. xii. 14, and is further explained in
that chapter, verse 6, by one thousand two hundred
and sixty days, which is three years and a half,
reckoning three hundred and sixty days to a year:
see note on chap. ix. 24. And if we suppose each
day to signify a year, which is the prophetic
sense of the word *day*, this period of time denotes
one thousand two hundred and sixty years: see
note on chap. viii. 14. *And when he shall have
accomplished to disperse the power of the holy
people*—When the dispersions of the Jews shall be
ended, then the most remarkable events contained
in this prophecy shall be fulfilled. The restoration
of the Jewish nation is foretold by the prophets, as
one of those signal events to be brought to pass in the
latter days, or times, of the world. Mr. Mede makes
this parallel with those words of Christ, Luke xxi.
24; *Jerusalem shall be trodden down of the Gentiles
until the times of the Gentiles be fulfilled*; that is,
till the times of the fourth monarchy and the reign
of antichrist be expired. Many commentators un-

A. M. 3470. 8 And I heard, but I understood
B. C. 531. not: then said I, O my Lord, what
shall be the end of these things?

9 And he said, Go thy way, Daniel: for the words are closed up and sealed ^rtill the time of the end.

10 ^z Many shall be purified, and made white,

^r Verse 4.—^z Chap. xi. 35; Zech. xiii. 9.—^a Hosea xiv. 9;
Rev. ix. 20; xxii. 11.—^b Chap. xi. 33, 35; John vii. 17;

derstand this last clause, which speaks of *accomplishing to scatter the power of the holy people*, not of the termination of the time of their dispersions, but of the beginning of it; and suppose that it will be one thousand two hundred and sixty years, from the beginning to the end of that time. But then, by the *power of the holy people*, they do not understand the Jews, but the Christians. They do not, therefore, calculate this period from the destruction of Jerusalem by the Romans, and the subsequent dispersion of the Jews; but from the time when the antichristian usurpers began to scatter the power of true Christians, by false doctrines, persecutions, massacres, and religious wars; and they extend it to the period when these powers shall be subverted.

Verses 8, 9. *And I heard, but I understood not*—I did not understand what time was allotted for bringing to pass this event, namely, the restoration of the Jewish nation, or the complete overthrow of all antichristian powers. The prophets, it must be observed, did not always receive the interpretation of what was revealed to them, as appears from 1 Pet. i. 11, 12. "Study and particular application were required, and often an immediate revelation. The evidence which appears to us so clearly, in the greater part of the prophecies which respect Jesus Christ, and the establishment of the church, was under an impenetrable obscurity before the event. It was the same with respect to those which concerned the persecutions of Antiochus. All this was most inexplicable to the Jews, before they saw the completion; and it is pretty nearly the same at present with us respecting some future events foretold by the prophets, particularly in the book of Revelation, which are yet to be accomplished, and which consequently are dark, and difficult to be understood."—Calmet. *And he said, Go thy way, for the words are closed up, &c.*—Be content with what has been made known to thee; (see verse 13); for the full explication is deferred, till the time of its accomplishment draws near.

Verse 10. *Many shall be purified, and made white, and tried*—See chap. xi. 35, where the same words are found, but in different order. They are words of general and ordinary use, expressive of the purification intended to be produced in the minds of men by afflictions. If we would ascertain their import, the first word is borrowed from wheat, which is cleansed from the chaff; the second from cloth, which is whitened by the fuller; and the third from metal, tried and separated from its dross by gold-

and tried; ^a but the wicked shall do wickedly: and none of the wicked shall understand; but ^b the wise shall understand.

11 And from that time ^cthat the daily sacrifice shall be taken away, and ^dthe abomination that ^emaketh desolate set up, there shall be a thousand two hundred and ninety days.

viii. 47; xviii. 37.—^c Chap. viii. 11; xi. 31.—^d Heb. to set the abomination.—^e Or, astonisheth.

smiths. I would refer the whole, says Wintle, to the righteous, who, it is here foretold, should be cleansed by various tribulations and trials; but the like discipline would have no effect on the wicked: see Rev. xxii. 11. Their wickedness would blind their minds, so that they would not understand, nor attend to these predictions, which the wise, that is, the considerate and divinely enlightened, should understand; should be fully instructed in themselves, and so should be able to teach them to others: see Wintle.

Verses 11, 12. *And from the time that the daily sacrifice shall be taken away*—It is here declared, that the whole time that these calamities would last, should run somewhat beyond a *time, times, and half a time*, namely, thirty days beyond it; for a *time, times, and a half*, signify only twelve hundred and sixty days, whereas here twelve hundred and ninety is mentioned as the term of duration; for which space of time, but not longer, the daily sacrifice should be taken away, or prohibited, and an idol be placed in the temple. *Blessed is he that waiteth, or survives, and cometh to the thousand three hundred and five and thirty days*—This period is forty-five days longer than the term last mentioned, or the twelve hundred and ninety days; and, if taken literally, and interpreted of the time of Antiochus's persecution, is supposed to be spoken of the time of his death, when the Jewish nation was not only delivered from their calamities, but also from all fear of their being renewed.

Those who extend these predictions to the times of Popery and Mohammedanism, suppose that the expressions made use of to describe Antiochus's persecutions are here applied to the desolations made by antichrist, of which those made by Antiochus were a figure: see note on chap. viii. 14, and xi. 36. And indeed they are expressions evidently applicable to different events, and have been accomplished at different times. "The setting up of the abomination of desolation," says Bishop Newton, "appears to be a general phrase, and comprehensive of various events. It is applied by the writer of the first book of Maccabees, chap. i. 54, to the profanation of the temple by Antiochus, and his setting up the image of Jupiter Olympus upon the altar of God. It is applied by our Saviour, Matt. xxiv. 15, to the destruction of the city and temple by the Romans, under the conduct of Titus. It may, for the same reason, be applied to the Emperor Adrian's building a temple to Jupiter Capitolinus, in the same place

A. M. 3470. 12 Blessed is he that waiteth, and
B. C. 534. cometh to the thousand three hundred
and five and thirty days.

^d Verse 9.—⁷ Or, and thou.

13 But ^d go thou thy way till the A. M. 3470.
end ^{be}: ⁷ for ^e thou shalt rest, ^f and B. C. 534.
stand in thy lot at the end of the days.

^e Isa. lvii. 2; Rev. xiv. 13.—^f Psa. i. 5.

where the temple of God had stood; and to the misery of the Jews, and the desolation of Judea that followed. It may, with equal justice, be applied to the Mohammedans' invading and desolating Christendom, and converting the churches into mosques: and this latter event seems to have been particularly intended in this passage. If this interpretation be true, the religion of Mohammed will prevail in the East for the space of twelve hundred and sixty years, and then a great and glorious revolution will follow; perhaps the restoration of the Jews, perhaps the destruction of antichrist: but another still greater and more glorious will succeed; and what can this be so probably as the full conversion of the Gentiles to the church of Christ, and the beginning of the millennium, or the reign of the saints upon earth? For, verse 12, *Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days*. Here, then, are three different periods assigned, twelve hundred and sixty, twelve hundred and ninety, and thirteen hundred and thirty-five years; but what is the precise time of their beginning, and consequently of their ending, as well as what are the great and signal events which will take place at the end of each period, we can only conjecture, time alone can with certainty discover. It is, indeed, no wonder, that we cannot fully understand and explain these things: for, as the angel said to Daniel himself, though *many should run to and fro*, should inquire and examine into these things, and thereby *knowledge should be increased*; yet the full understanding of them is reserved for the *time of the end*, to which time the words are *closed up and sealed*. But, however, the great uncertainty of these events, which remain yet to be fulfilled, cannot shake the credit and certainty of those which have already been accomplished.

"Upon the whole, what an amazing prophecy is this! comprehending so many various events, and extending through so many successive ages, from the first establishment of the Persian empire, above five hundred and thirty years before Christ, to the general resurrection! And the farther it extends, and the more it comprehends, the more amazing and the more divine it must appear. What stronger and more convincing proofs can be given or required of a divine providence, and a divine revelation; that there is a God who directs and orders the transac-

tions of the world; and that Daniel was a prophet divinely inspired by him, *a man greatly beloved*, as he is often addressed by an angel! Our blessed Saviour hath bestowed upon him the appellation of *Daniel the prophet*, Matt. xxiv. 15, and that is authority sufficient for any Christian; but, in the course of these notes, such instances and attestations of his being a prophet have been produced as an infidel cannot deny, or if he denies cannot disprove. In short, we see how well Daniel deserves the character which his contemporary, Ezekiel, hath given of him, chap. xiv. 14–20, and xxviii. 3, for his *piety and wisdom*; and these usually go together: for, as the angel says above, verse 10, *None of the wicked shall understand, but the wise shall understand. Happy are they who both know the will of God and do it.*"

Verse 13. *But go thou thy way till the end be*—The prophet had been making inquiries respecting the end of these wonders; and the angel, having given him all the information that was needful either for himself or future times, now dismisses him, with an encouraging declaration concerning the happiness which awaited him in the heavenly world. *Thou shalt rest, and stand in thy lot at the end of thy days*—Daniel was now ninety years of age, at least, and so could not expect to live much longer: and the angel here tells him, that after his life was ended, he should rest in peace with the righteous, namely, with respect to his soul; (compare Isa. lvii. 2; Rev. xiv. 13;) and that at the resurrection, foretold verse 2, of this chapter, he should obtain a share of that inheritance which is reserved for the faithful servants of God, and which shall be actually conferred upon them at the conclusion of the times here specified, verse 12. Observe, reader, our time and days, yea, and all time and days, will soon have an end, and we must every one of us *stand in our lot at the end of the days*. In the judgment of the great day we must have our allotment according to what we were, and what we did, in the body, and we must stand for ever in that lot. It was a comfort to Daniel, and it is a comfort to all the saints, that whatever their lot is in the days of time, they shall have a happy lot in the *end of the days*. And it ought to be the great care and concern of every one of us, to secure a happy lot at that period; and then we may well be content with our present lot, whatever it may be, welcoming the will of God, in all things, and at all times.

THE
BOOK OF HOSEA.

ARGUMENT.

THE *Twelve Prophets*, whose prophecies must now come under our consideration, are called the *Minor*, or *Lesser Prophets*: not because their writings are of less authority or usefulness than those of the four preceding, but only because they are shorter. Their prophecies, Josephus tells us, were put into one volume, by "the men of the great synagogue," in Ezra's time: of which learned and pious body of men, the last three of these twelve are supposed to have been themselves members. St. Stephen is thought to have referred to this volume, when, quoting a passage from Amos, Acts vii. 42, he says, "As it is written in the book of the prophets." And it is certain that, in the early ages of the Christian Church, both Jews and Christians, in enumerating the canonical books of the Old Testament, reckoned the *twelve minor prophets* to be *one book*. They are not arranged, either in the Hebrew or Greek copies, exactly in the order of time in which they lived; for Jonah, who was the oldest of them, is placed the *sixth* in order in these copies. Archbishop Newcome's arrangement of them, according to the time in which they prophesied, is as follows: Jonah, Amos, Hosea, Micah, Nahum, Joel, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, Malachi.

Hosea, whose prophecy first claims our attention, began his public ministry in the latter part of the reign of Jeroboam II. king of Israel, about 785 years before Christ, twenty before the Olympiads, and more than forty before the foundation of Rome; and he continued to prophesy till the reign of Hezekiah king of Judah. And since he was of age to choose a wife for himself when he first entered upon his office, he must have lived to extreme old age. If, as many commentators have supposed, he witnessed the accomplishment of the judgment which he denounced upon Samaria and the ten tribes, he must have attained his hundredth year at least. But it is more "probable that he was removed before that event took place. For in all his prophecies the kingdom of Samaria is mentioned, as sentenced indeed to excision; but as yet subsisting, at the time when they were delivered."

"Inasmuch as he reckons the time of his ministry by the succession of the kings of Judah, the learned have been induced to believe that he himself belonged to that kingdom. However this may be, it appears that he took a particular interest in the fortunes of the sister kingdom. For he describes, with much more exactness than any other prophet, the distinct destinies of the two great branches of the chosen people, the different judgments impending on them, and the different manner of their final restoration; and he is particularly pathetic in the exhortations he addresses to the ten tribes. It is a great mistake, however, to suppose that *his prophecies are almost wholly against the kingdom of Israel*; or that the captivity of the ten tribes is the immediate and principal subject, the destiny of the two tribes being only occasionally introduced. Hosea's principal subject is that which is the principal subject indeed of all the prophets, the guilt of the Jewish nation in general, their disobedient, refractory spirit, the heavy judgments that awaited them, their final conversion to God, their re-establishment in the land of promise, and their restoration to God's favour, and to a condition of the greatest national prosperity, and of high pre-eminence among the nations of the earth, under the immediate protection of Messiah, in the latter ages of the world. He confines himself more closely to this single subject than any other prophet. Comparatively, he seems to care but little about other people. He wanders not, like Isaiah, Jeremiah, and Ezekiel, into the collateral history of the surrounding heathen nations. He meddles not, like Daniel, with the revolution of the great empires of the world. His own country seems to engross his whole attention; her privileges, her crimes, her punishment, her pardon. He predicts indeed, in the strongest and clearest terms, the ingrafting of the Gentiles into the church of God. But he mentions it only generally; he enters not, like Isaiah, into a minute detail of the business. He alludes to the calling of our Lord from Egypt; to the resurrection on the third day; he touches, but only in general terms, upon the final overthrow of the antichristian army in Palestine, by the immediate interposition of Jehovah; and he celebrates, in the loftiest strains of triumph and exultation, the Saviour's final victory over death and hell. But yet, of all the prophets, he certainly enters the least into the detail of the mysteries of redemption. His country, and his kindred, are the subject

next his heart. Their crimes excite his indignation, their sufferings interest his pity, and their future exaltation is the object on which he fixes with delight."—Bishop Horsley. Very similar is the character given of this prophecy by Archbishop Newcome, though in few words: "He chiefly addresses Israel, but introduces frequent mention of Judah. He not only inveighs against the vices of the people, but sharply arraigns the conduct of their kings, princes, and priests. Like many of the Hebrew prophets, he tempers denunciations of God's vengeance against an idolatrous and vicious people with promises of abundant mercies in store for them; and his transitions from one of these subjects to the other are rapid and unexpected."

As to the style of Hosea, it indicates antiquity; it is nervous, acute, concise, strongly marked with the graces of poetry, and retains the sententious brevity of the more ancient prophets whose writings are handed down to us. Though this, doubtless, was at first esteemed a peculiar elegance, yet, in the present devastations of the Hebrew language, it is productive of obscurity; and though the general subject of the prophet be plain enough, yet there is scarce any other so difficult and intricate: see Bishop Lowth's *Twenty-first Prelection*. "He delights," says another acknowledged critic, "in a style which always becomes obscure when the language of the writer ceases to be a living language. He is commatic, to use St. Jerome's word, that is, concise, more than any other of the prophets. He writes in short, detached, disjointed sentences, not wrought up into periods, in which the connection of one clause with another is made manifest to the reader by an artificial collocation, and by those connective particles which make one discourse of parts which otherwise appear as a string of independent propositions. His transitions from reproof to persuasion, from threatening to promise, from terror to hope, and the contrary, are rapid and unexpected. His similes are brief, accumulated, and often introduced without the particle of similitude. Yet these are not the vices, but the perfections, of the holy prophet's style; for to these circumstances it owes that eagerness and fiery animation which are the characteristic excellence of his writings, and are so peculiarly suited to his subject." The same learned author observes elsewhere, "The style of Hosea is poetical in the very highest degree. In maxim, solemn, sententious, brief; in persuasion, pathetic; in reproof, severe; in its allusions, always beautiful and striking, often sublime; rich in its images; bold in hyperbole; artificial, though perspicuous, in its allegory; possessing, in short, according to the variety of the matter, all the characters by which poetry, in any language, is distinguished from prose. And there cannot be a doubt that the composition was originally in the metrical form. But as the division of the hemistichs [verses] is not preserved in the MSS. nor in any of the versions, I consider the metrical form as lost."—Bishop Horsley. We shall only add to the above, that, with respect to the alleged obscurity of Hosea's style, this may easily be accounted for from the duration of his ministry, which, being prolonged during the reigns of four kings of Judah, must, of course, include a very considerable space of time and a great variety of events, or matters, to which they refer, and we have now only a small volume of his principal prophecies; and these transmitted to us in a continued series, with no marks of distinction as to the times in which they were published, or the subjects of which they treat. There is, therefore, no cause to wonder if, in perusing these prophecies, we sometimes find ourselves in a similar predicament with those who consulted the scattered leaves of the sibyl.

CHAPTER I.

In this chapter, after the title of the book, Hosea, (1.) At the command of God, marries a woman who had been, or afterward became, a harlot, to represent to the Israelites their base and idolatrous apostacy from God, who had espoused them, and taken them into covenant with himself as his people, 2, 3. (2.) By naming her children Jezreel, Lo-ruhamah, and Lo-ammi, he represents God's cutting off the family of Jehu, and his wrathfully punishing the ten tribes of Israel, and casting them out from the covenant relation in which they had stood to him, 4, 6, 8, 9. (3.) He foretells the miraculous deliverance of the Jews from the Assyrians, and the restoration of the Israelites after the captivity under Zerubbabel, and especially in the apostolic and millennial periods under Jesus Christ, 7, 10, 11.

A. M. 3219.
B. C. 785.

THE word of the LORD that came unto Hosea, the son of Beeri, in

the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and

A. M. 3219.
B. C. 785

NOTES ON CHAPTER I.

Verse 1. *The word of the Lord that came unto Hosea*—The name of the prophet is the same with the original name of *Joshua*, and signifies a *Saviour*. *The son of Beeri*—This was the prophet's surname; for in those days they had their surnames either from their parents, as we have, or from the

places of their abode. *Beeri* signifies a well. *In the days of Uzziah, &c.*—"If we suppose," says Archbishop Newcome, "that Hosea prophesied during the course of sixty-six years, and place him from the year 790 before Christ, to the year 724, he will have exercised his office eight years in the reign of Jeroboam the Second, thirty-three years in the

A. M. 3219. in the days of Jeroboam the son of B. C. 785. Joash king of Israel.

2 ¶ The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, ^a Go,

^a So Chap. iñ. 1.

reign of Uzziah, the entire reigns of Jotham and Ahaz, and three years in the reign of Hezekiah; but will not have survived the taking of Samaria." It is probable, however, that he begun his ministry as early as the year 785; and therefore that he prophesied at least seventy, if not more, years. The Jews, indeed, suppose him to have prophesied near ninety years, and that he uttered much more than he wrote. If he exercised his office such a number of years, many of the other prophets, as Isaiah, Joel, Amos, Obadiah, and Micah, must have lived and prophesied during his time.

Verse 2. *The beginning of the word of the Lord by Hosea*—Or, as some render it, *to Hosea*; phrases however of different import; for to speak to a person, expresses that the discourse was immediately addressed to him. To speak *by* him, that through him it was addressed to others. And that the speech so addressed to others was not the person's own, but God's; God using him as his organ of speech to the people. This latter is evidently the meaning of the Hebrew phrase here used, which is אל הוֹשֵׁעַ, but בְּהוֹשֵׁעַ, and has been judiciously attended to by our translators, as it was also by the LXX., the Vulgate, the Chaldee, Luther's Latin translation, Calvin's, and Archbishop Newcome's. *And the Lord said, Go, take unto thee a wife of whoredoms*—Commentators differ much with respect to the meaning of this command. Maimonides, a noted Jewish writer, supposes, that what was enjoined was only to be transacted in a vision; and many learned men, both ancient and modern, have been of his opinion. Archbishop Newcome supposes, that the command refers to the spiritual fornication, or idolatry, of the Israelites: and that its meaning is only, "Go, join thyself in marriage to one of those who have committed fornication against me; and raise up children, who, by the power of example, will themselves swerve to idolatry:" see chap. v. 7. Some others suppose, that God only enjoins the prophet to marry one, who, he foresaw, would afterward be unfaithful to him, and become a harlot. Others again, and persons of great eminence for learning and Biblical knowledge, suppose the command implied, that he was to marry one who actually was at the time, or had been, a harlot. These different opinions, Bishop Horsley, in a preface to his translation of this prophecy, examines at large; and seems to have clearly proved, that the last-mentioned sense of the words is the true one. His train of reasoning on the subject is too long to find a place in these notes; a very short extract is all that can be inserted. "Here two questions arise, upon which expositors have been much divided; 1st. What is the character intended of the woman? What are the fornications by which she is charac-

take unto thee a wife of whoredoms A. M. 3219. and children of whoredoms; for ^b the B. C. 785. land hath committed great whoredom, *departing from the LORD*.

^b Deut. xxxi. 16; Psa. lxxiii. 27; Jer. ii. 13; Ezek. xxiii. 3.

terized? Are they acts of incontinence, in the literal sense of the word, or something figuratively so called? And, 2d, This guilt of literal or figurative incontinence, was it previous to the woman's marriage with the prophet, or contracted after it? The Hebrew phrase, *a wife of fornications*, taken literally, certainly describes a prostitute; and *children of fornications* are the offspring of a promiscuous commerce. Some, however, have thought, that the expression may signify nothing worse 'than a wife taken from among the Israelites, who were remarkable for spiritual fornication, or idolatry.' And that *children of fornications* may signify children born of such a mother, in such a country, and likely to grow up in the habit of idolatry themselves, by the force of ill example. But the words thus interpreted contain a description only of public manners, without immediate application to the character of any individual; and the command to the prophet will be nothing more than to take a wife. It is evident, that *a wife of fornications* describes the sort of woman with whom the prophet is required to form the matrimonial connection. It expresses some quality in the woman, actually belonging to the prophet's wife in her individual character. And this quality was no other than gross incontinence, in the literal meaning of the word. The prophet's wife was, by the express declaration of the Spirit, to be the type, or emblem, of the Jewish nation, considered as the wife of God. The sin of the Jewish nation was idolatry, and the Scriptural type of idolatry is carnal fornication; the woman, therefore, to typify the nation, must be guilty of the typical crime; and the only question that remains is, whether the stain upon her character was previous to her connection with the prophet, or afterward? I should much incline to the opinion of Diodati, that the expression may be understood of a woman that was innocent at the time of her marriage, and proved false to the nuptial vow afterward, could I agree to what is alleged in favour of that interpretation by Dr. Wells and Mr. Lowth, that it makes the parallel more exact between God and his blacksliding people, than the contrary supposition of the woman's previous impurity; especially if we make the further supposition, that the prophet had previous warning of his wife's irregularities. But it seems to me, on the contrary, that the prophet's marriage would be a more accurate type of the peculiar connection which God vouchsafed to form between himself and the Israelites, upon the admission of the woman's previous incontinence. God's marriage with Israel was the institution of the Mosaic covenant, at the time of the exodus, Jer. ii. 2; but it is most certain that the Israelites were previously tainted, in a very great degree, with the idolatry of Egypt, Lev. xvii. 7, and xviii. 3; Josh

A. M. 3219. 3 So he went and took Gomer the
B. C. 785. daughter of Diblaim; which conceived, and bare him a son.

° 2 Kings x. 11.

xxiv. 14; and they are repeatedly taxed with this by the prophets, under the image of the incontinence of a young unmarried woman: see Ezek. xxiii. To make the parallel, therefore, exact in every circumstance between the prophet and his wife, God and Israel, the woman should have been addicted to vice before her marriage. The prophet, not ignorant of her numerous criminal intrigues, and of the general levity of her character, should nevertheless offer her marriage, upon condition that she should renounce her follies, and attach herself, with fidelity, to him as her husband; she should accept the unexpected offer, and make the fairest promises, Exod. xix. 8, and xxiv. 3-7; Josh. xxiv. 24. The prophet should complete the marriage contract, (Deut. vii. 6, and xxvi. 17-19,) and take the reformed harlot with a numerous bastard offspring to his own house. There she should bear children to the prophet; (as the ancient Jewish Church, amidst all her corruptions, bore many true sons of God;) but in a little time she should relapse to her former courses, and incur her husband's displeasure, who yet should neither put her to death according to the rigour of the law, nor finally and totally divorce her. Accordingly, I am persuaded, the phrases אִשְׁתִּי נֹנִיָּם, and לְרִי נֹנִיָּם, are to be taken literally, *a wife of prostitution, and children of promiscuous intercourse*; so taken, and only so taken, they produce the admirable parallel we have described.

"If any one imagines, that the marriage of a prophet with a harlot is something so contrary to moral purity as in no case whatever to be justified; let him recollect the case of Salmon the Just, as he is styled in the Targum upon Ruth, and Rahab the harlot. If that instance will not remove his scruples, he is at liberty to adopt the opinion, which I indeed reject, but many learned expositors have approved, that the whole was a transaction in vision only, or in trance. I reject it, conceiving that whatever was unfit to be really commanded, or really done, was not very fit to be presented, as commanded, or as done, to the imagination of a prophet in his holy trance. Since this, therefore, was fit to be imagined, which is the least that can be granted, it was fit, (in my judgment,) under all the circumstances of the case, to be done. The greatness of the occasion, the importance of the end, as I conceive, justified the command in this extraordinary instance. The command, if it was given, surely sanctified the action: and, upon these grounds, till I can meet with some other exposition, which may render this typical wedding equally significant of the thing to be typified by it in all its circumstances, I am content to take the fact plainly, as it is related, according to the natural import of the words of the narration; especially as this way of taking it will lead to the true meaning of the emblematical act, even if it was commanded

4 And the LORD said unto him, A. M. 3219.
Call his name Jezreel; for yet a little B. C. 785.
while, ° and I will ¹avenge the blood of Jezreel

¹ Heb. *visit*.

and done only in vision. In taking it as a reality, I have with me the authority, not certainly of the majority, but of some of the most learned and cautious expositors; which I mention, not so much to sustain the truth of the opinion, as to protect myself, in the avowal of it, from injurious imputations."

Verse 3. *So he went and took Gomer, &c.*—The word *Gomer* signifies *failing*, or *consuming*, (see Psa. xii. 1,) so that the very name of the harlot, whom Hosea took, was symbolical, signifying that the kingdom of Israel would experience a great *failing*, consumption, or decrease of its people; which indeed it did, through the Assyrian kings' carrying away vast numbers of them, from time to time, into captivity. *The daughter of Diblaim*—*Diblaim* signifies heaps of figs; this name, therefore, may be considered as expressing symbolically, that, as some figs are good, others bad, (see Jer. xxiv.,) so there were some good people, although the major part were bad, among the Israelites. *Which conceived, and bare him a son*—This, it seems, was a legitimate son born to the prophet.

Verse 4. *And the Lord said, Call his name Jezreel*—This name, compounded of the nouns זֶרַע, *seed*, and אֵל, *God*, signifies *the seed of God*. The names, it must be observed, imposed upon the woman's children by God's direction, sufficiently declare what particular parts of the Jewish nation were severally represented by them. The persons signified by this the prophet's proper son, says Bishop Horsley, "were all those true servants of God, scattered among all the twelve tribes of Israel, who, in the times of the nation's greatest depravity, worshipped the everlasting God in the hope of the Redeemer to come. These were a holy seed, the genuine sons of God, begotten of him to a lively hope, and the early seed of that church which shall at last embrace all the families of the earth. These are Jezreel, typified by the prophet's own son, and rightful heir, as the children of God, and heirs of the promises. *For yet a little while*—And yet this *little* was a *long while*, through God's gracious forbearance. As bad as this people were, they should not perish without warning. *Φίλει ο θεος προσημναιεν*, *God loves to premonish*, or forewarn, says the heathen historian, Herodotus. *I will avenge the blood*—Hebrew, *bloods of Jezreel*: that is, says Bishop Horsley, "the blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of the children shed in their horrible rites upon the altars of their idols." It must be observed further here, that this mystical name of the prophet's son, Jezreel, was the name of a city in the tribe of Issachar, and of a valley, or plain, in which the city stood: the city famous for its vineyard, which cost its rightful

A. M. 3219. upon the house of Jehu, ^d and will
B. C. 785. cause to cease the kingdom of the
house of Israel.

^d 2 Kings xv. 10, 12.

5 ° And it shall come to pass at that A. M. 3219.
day, that I will break the bow of B. C. 785.
Israel in the valley of Jezreel.

° 2 Kings xv. 29.

owner Naboth his life; and, by the righteous judgment of God, gave occasion to the downfall of the royal house of Ahab: the *plain*, one of the finest parts of the whole land of Canaan. As it was here that Jehu shed the blood of Ahab's family with unsparing hand, many modern expositors, "forgetting the prophet's son, have thought of nothing in this passage but the place, the city or the plain." And by the blood of Jezreel, which God here threatens to avenge upon the house of Jehu, they have understood the blood of Ahab's posterity; because though, in shedding that blood, Jehu executed the judgment which God had denounced by Elijah against the house of Ahab, for the cruel murder of Naboth; yet, in doing that, he acted from a principle of ambition and cruelty, without any regard to God's glory, whose worship he forsook, maintaining in the country the idolatry which Jeroboam had first set up. Upon this exposition, Bishop Horsley remarks as follows: "It is true, that when the purposes of God are accomplished by the hand of man, the very same act may be just and good as it proceeds from God, and makes a part of the scheme of providence, and criminal in the highest degree as it is performed by the man, who is the immediate agent. The man may act from sinful motives of his own, without any consideration, or knowledge, of the end to which God directs the action. In many cases the man may be incited, by enmity to God and the true religion, to the very act in which he accomplishes God's secret, or even revealed purpose. The man, therefore, may justly incur wrath and punishment for those very deeds in which, with much evil intention of his own, he is the instrument of God's good providence. But these distinctions will not apply to the case of Jehu, in such manner as to solve the difficulty arising from this interpretation of the text. Jehu was specially commissioned by a prophet to smite the house of Ahab his master, to avenge the blood of the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel, 2 Kings ix. 7. And however the general corruption of human nature, and the recorded imperfections of Jehu's character, might give room to suspect, that in the excision of Ahab's family, and of the whole faction of Baal's worshippers, he might be instigated by motives of private ambition, and by a cruel, sanguinary disposition, the fact appears from the history to have been otherwise; that he acted, through the whole business, with a conscientious regard to God's commands, and a zeal for his service, insomuch that, when the work was completed, he received the express approbation of God; and the continuance of the sceptre of Israel in his family, to the fourth generation, was promised as the reward of this good and accepted service: see 2 Kings x. 30. And it cannot be conceived, that the very same deed, which

was commanded, approved, and rewarded in Jehu, who performed it, should be punished as a crime in Jehu's posterity, who had no share in the transaction. For these reasons, I am persuaded that *Jezreel* is to be taken in this passage in its mystical meaning; and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters; and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the *Jezreel* unto death, whenever they have had the power of doing it. The blood of Jezreel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu. And so the expression was understood by St. Jerome and by Luther." This threatening, denounced against the house of Jehu, was executed in the days of his great-grandson, the son of Jeroboam II., during whose reign Hosea received this prophecy from the Lord. For Zechariah, as we find 2 Kings xv. 10, was killed by a conspiracy of Shallum, who made himself king in his stead; and, no doubt, many of his kindred, who were of the house of Jehu, were slain with him. And will cause to cease the kingdom of the house of Israel.—In the family of Jehu. Or rather, this is a prophecy of the destruction of the whole kingdom of Israel, which was in a declining condition from the death of Jeroboam, and the history of which, from the usurpation of Shallum, is little else than an account of conspiracies, murders, and usurpations, till it was entirely subverted by the Assyrians; and the people were carried captives into Assyria, and were dispersed through the various provinces of that empire.

Verse 5. And it shall come to pass at that day, that I will break, &c.—This entire abolition of the kingdom of the ten tribes shall take effect at the time when I break the bow, &c. Here the *breaking of the bow in the valley of Jezreel* is the event that marks the date; and to that date, so marked, the threatened excision of the kingdom of the ten tribes is referred. And it was of moment to give the people warning, that the advantages, which the enemy would gain over them in that part of the country, would end in the utter subversion of the kingdom. For had this timely warning produced repentance and reformation, the judgment, no doubt, would have been averted. St. Jerome says, the Israelites were overthrown by the Assyrians, in a pitched battle, in the plain of Jezreel. But of any such battle we have no mention in history, sacred or profane. But Tiglath-pileser took several of the principal

A. M. 3219. 6 ¶ And she conceived again and
B. C. 785. bare a daughter. And God said unto him, Call her name ²Lo-ruhamah: ¹for ³I will no more have mercy upon the house of Israel; ⁴but I will utterly take them away.
7 ¶ But I will have mercy upon the house

²That is, *Not having obtained mercy.*—¹2 Kings xvii. 6, 23.
³Heb. *I will not add any more to.*

cities in that plain, in the reign of Pekah. And afterward in the reign of Hoshea, Samaria was taken by Shalmaneser, after a siege of three years; and this put an end to the kingdom of the ten tribes. And the taking of these cities successively, and, at last, of the capital itself, was a *breaking of the bow of Israel*, a demolition of the whole military strength of the kingdom, in the valley of Jezreel, where all those cities were situated. For the breaking of a bow was a natural image for the overthrow of military strength in general, at a time when the bow was one of the principal weapons. "Although the valley of Jezreel is here to be understood literally of the tract of country so named, yet perhaps there is an indirect allusion to the mystical import of the name. This being the finest spot of the whole land of promise, the name, the *vale of Jezreel*, describes it as the property of the holy seed, by whom it is at last to be possessed. So that, in the very terms of the denunciation against the kingdom of Israel, an oblique promise is contained, of the restoration of the converted Israelites. The Israel which possessed it, in the time of this prophecy, were not the rightful owners of the soil. It is part of the domain of the Jezreel, the seed of God, for whom it is reserved."—Bishop Horsley.

Verse 6. *And she conceived again*—It has been observed, that the children which the prophet's wife bore represent certain distinct parts, or descriptions, of the Jewish nation, of the whole of which the mother was the emblem. Of her three children here mentioned, the eldest and the youngest were sons, the intermediate child was a daughter. "The eldest," says Bishop Horsley, "I think, was the prophet's son; but the last two were both bastards. In this I have the concurrence of Dr. Wells, acutely remarking, that whereas it is said, verse 3, that the prophet's wife conceived and bare a son to him, it is said of the other two children, only that she conceived and bare them; implying that the children she then bare, not being born, like the first, to the prophet, were not begotten by him." Now, as the name imposed, by God's direction, upon the eldest child, the prophet's own son, typified the true children of God, and heirs of the promises among the Israelites; so the two bastard children, the bishop thinks, typified those parts of the Jewish people that were not Jezreel, or the seed of God. The first of these, the daughter, whose sex was the emblem of weakness, was called *Lo-ruhamah*, which signifies, *unbeloved*, or *unpitied*, or, as it is in the margin, in conformity with all the ancient visions, *not having obtained mercy*. "This daughter typified the people

of Judah, and will save them by the LORD their God, and ^hwill not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

⁴Or, that I should altogether pardon them.—²2 Kings xix. 35.
^hZech. iv. 6; ix. 10.

of the ten tribes, in the enfeebled state of their declining monarchy, torn by their intestine commotions and perpetual revolutions, harassed by powerful invaders, empoverished by their tyrannical exactions, and condemned by the just sentence of God to utter excision as a distinct kingdom, without hope of restoration: for so the type is explained by God himself," declaring, *I will utterly take them away*—That is, I will cause them to be carried into captivity, never to return again in a body; and will utterly put an end to them, considered as a kingdom, or people distinct from Judah.

Verse 7. *But I will have mercy upon the house of Judah*—Including Benjamin, and such of the Levites as adhered to God's law and worship, and as many of the other tribes as renounced the calves, Baal, and all idolatrous worship, and worshipped God alone as he required. On Judah, including all these, God had mercy in various respects, in which he had not mercy on Israel, prolonging that kingdom 132 years after Israel ceased to be a kingdom, preserving them from the combined powers of the king of Syria and the king of Israel, who united to destroy them, raising them up to greatness and glory in the reign of Hezekiah, in whose days the house of Judah was saved, by a wonderful miracle, from the power of Sennacherib the Assyrian king. Add to this, that Judah's captivity was only for seventy years, whereas Israel's continues to this day; Judah was restored to their own land, but Israel was not. By this, as the prophet would debase the pride of Israel, so possibly he intended to direct the well-disposed among them whither to go to find mercy. *And will save them by the Lord their God, and not by bow, nor by sword, &c.*—"These expressions," Bishop Horsley thinks, "are too magnificent to be understood of any thing but the final rescue of the Jews from the power of antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming, (2 Thess. ii. 8,) of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but it was nothing more."

Verse 8. *Now when she had weaned Lo-ruhamah, she conceived, &c.*—The last child is a son, and the daughter was weaned before the woman conceived him. "A child, when it is weaned," says St. Jerome, "leaves the mother; is not nourished with the parent's milk; is sustained with extraneous aliments." "This aptly represents the condition of the ten tribes, expelled from their own country, dispersed in foreign lands, no longer nourished with the spiritual food of divine truth by the ministry of the prophets,

A. M. 3219. 9 Then said *God*, Call his name
B. C. 785. ⁵ Lo-ammi: for ye *are* not my people,
and I will not be your *God*.

10 ¶ Yet ¹ the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; ² and it shall come to pass, *that* ³ in the place where it was said unto them, ⁴ Ye *are* not my

⁵ That is, *Not my people*.—¹ Gen. xxxii. 12; Rom. ix. 27, 28.
² Rom. ix. 25, 26; 1 Pet. ii. 10.—³ Or, *instead of that*.

and destitute of any better guide than natural reason and heathen philosophy. The deportation of the ten tribes, by which they were reduced to this miserable condition, and deprived of what remained to them, in their worst state, of the spiritual privileges of the chosen race, was, in St. Jerome's notion of the prophecy, the *weaning* of Lo-ruhamah. The child, conceived after Lo-ruhamah was thus weaned, must typify the people of the kingdom of Judah, in the subsequent periods of their history. Or rather, his child typifies the whole nation of the children of Israel, reduced, in its external form, by the captivity of the ten tribes, to that single kingdom. The sex represents a considerable degree of national strength and vigour, remaining in this branch of the Jewish people, very different from the exhausted state of the other kingdom previous to its fall. Nor have the two tribes ever suffered so total an excision. The ten were absolutely lost in the world soon after their captivity. They have been nowhere to be found for many ages, and know not where to find themselves; though we are assured they will be found of God, in the day when he shall make up his jewels. But the people of Judah have never ceased totally to be. In captivity at Babylon they lived a separate race, respected by their conquerors. From that captivity they returned. They became an opulent and powerful state; formidable at times to the rival powers of Syria and Egypt; and held in no small consideration by the Roman people, and the first emperors of Rome. And even in their present state of ruin and degradation, without territory, and without a polity of their own, such is the masculine strength of suffering with which they are endued, they are still extant in the world as a separate race, but not as God's people, otherwise than as they are reserved for signal mercy. God grant it may be in no very distant period! But at present they are *Lo-ammi*, *not my people*. And so they have actually been more than seventeen centuries and a half; and to this condition they were condemned, when this prophecy was delivered. That these are typified by the child *Lo-ammi*, appears from the application of that name, in the tenth verse, to the children of Israel generally; whence it seems to follow, that the degenerate people of Judah were implicated in the threatenings contained in the former part of the chapter. But in those threatenings they cannot be implicated, unless they are typified in some one, or more, of the typical children. But

people, *there* it shall be said unto A. M. 3219
them, Ye *are* ^m the sons of the B. C. 785.
living God.

11 ⁿ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great *shall* be the day of Jezreel.

¹ Chapter ii. 23.—^m John i. 12; 1 John iii. 1.—ⁿ Isa. xi. 12, 13; Jer. iii. 18; Ezek. xxxiv. 23; xxxvii. 16-24.

they are not typified in *Jezreel*; for the *Jezreel* is no object of wrath or threatening: not in *Lo-ruhamah*; for *Lo-ruhamah* typifies the kingdom of the ten tribes exclusively: of necessity, therefore, in *Lo-ammi*.—Bishop Horsley.

Verse 10. *Yet the number of the children of Israel shall be as the sand of the sea*—Though God casts off the ten tribes, yet he will, in due time, supply their loss, by bringing in great numbers of true Israelites into the church, not only of the Jews, but also of the Gentiles, and making them, who before were *strangers to the covenants of promise*, fellow-heirs with the Jews, Rom. ix. 25, 26; 1 Pet. ii. 10. "I think," says Bishop Horsley, "this is to be understood of the mystical Israel; their numbers, consisting of myriads of converts, both of the natural Israel, and their adopted brethren of the Gentiles, shall be immeasurably great." *And in the place where it was said, Ye are not my people, &c.*—"That is, at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place: there, in that very place, they, to whom it was said, *Ye are no people of mine*, shall be called, *the sons of the living God*. This must relate, at least principally, to the natural Israel of the house of Judah; for to them it was said, *Ye are no people of mine*. And since they are to be acknowledged again as the children of the living God, in the same place where this sentence was pronounced and executed, the prophecy clearly promises their restoration to their own land."

Verse 11. *Then shall the children of Judah and the children of Israel be gathered together*—When the fulness of the Gentiles is come in, this will be a means of converting the Jews, and bringing them into the church. And when converts of the house of Judah shall have obtained a resettlement in the holy land, then a general conversion shall take place of the race of Judah, and the race of the ten tribes. They shall unite in one confession, and in one polity; and appoint themselves one head—The Lord Christ, called *David their king*, (chap. iii. 5,) shall become the chief and head of his church, composed of Judah and Israel, of Jews and Gentiles. This head is indeed appointed and set up over the church by God, Ps. ii. 6; Eph. i. 22. But the saints are said to appoint Christ their head, when they choose him and embrace him for their sovereign; when, with the highest estimation, most vigorous affections, and utmost endeavours of unfeigned obe-

dience, they set him up in their hearts, and serve him in their lives, giving him the pre-eminence in all things. *And they shall come up out of the land, &c.*—That is, from all parts of the earth, to Jerusalem, there to join in the same way of worship (as once the twelve tribes did, before the schism under Jeroboam) with the Christian Church, and so proceed on the way to the kingdom of heaven. Jerusalem being situated upon an eminence, and in the heart of a mountainous region, which rose greatly above the general level of the country to a great distance on all sides, the sacred writers always speak of persons going to Jerusalem, as *going up*. *For great shall be the day of Jezreel*—That is, of the seed of God: see note on verse 4. “Great and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God, united under one head, their King Messiah, and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth.”

It must be observed here, that although this is an express prophecy of the final conversion and restoration of the Jews, it contains also a manifest allusion to the call of the Gentiles. For, “the word *Jezreel*, though applied in this passage to the devout part of the natural Israel, by its etymology is capable of a larger meaning, comprehending all, of every race and nation, who, by the preaching of the gospel, are made members of Christ, and the children of God. All these are a *seed of God*, begotten of him by the Spirit to a holy life, and to the inheritance of immortality. The words *Ammi* and *Ruhamah*, (*my people* and *beloved*), and their opposites, *Lo-ammi* and *Lo-ruhamah*, (*not my people* and *not beloved*), are capable of the same extension; the two former to comprehend the converted, the two latter the unconverted, Gentiles. In this extent they seem to be used chap. ii. 23, which appears to be a prophecy of the call of the Gentiles, with manifest allusion to the restoration of the Jews.” Accordingly we find these prophecies of Hosea cited by St. Paul, to prove the indiscriminate call to salvation both of Gentiles and Jews. He affirms, that God has called us [that is, Christians] *vessels of mercy afore prepared unto glory*, *ἡ μὲν ἐξ Ἰουδαίων ἅλλα καὶ ἐξ ἐθνῶν, not of the Jews only, but moreover of*

the Gentiles too, Rom. ix. 24.” “The allusion which is made to these prophecies by St. Peter, in his first epistle, (chap. ii. 10,) is not properly a citation of any part of them, but merely an accommodation of the expressions, *not my people, my people, not having obtained mercy, having obtained mercy*, to the case of the Hebrews of the Asiatic dispersion, before and after their conversion.” Bishop Horsley, who adds, “it is surprising that the return of Judah from the Babylonian captivity should ever have been considered, by any Christian divine, as the principal object of this prophecy, and an event in which it has received its full accomplishment. The fact is, that this prophecy has no relation to the return from Babylon in a single circumstance. What was the number of the returned captives, that it should be compared to that of the sands upon the sea-shore? The number of the returned, in comparison of the whole captivity, was nothing. And how was Zorobabel (under whom the Jews returned from Babylon) one head of the rest of Israel, as well as of Judah? To interpret the prophecy in this manner is to make it little better than a paltry quibble; more worthy of the Delphic tripod, than of the Scripture of truth.” Very judicious, upon this subject, are the remarks of the learned Houbigant “The prophet, in the tenth verse, passes from threatenings to promises, which is the manner of the prophets, that the Jews might not think that, after the accomplishment of the threatenings, God would concern himself no more about their nation. Those promises seem to respect the final condition of the Jews, when they should collect under one head, the Messiah; that it might properly be said of them, *Ye are children of the living God*. It is difficult to accommodate the words of this passage to the return from the Babylonian captivity. Those Jews, who returned from Babylon, were not so much as one-hundredth part of the whole Jewish race; so little were they to be compared with the sands of the sea: nor did they appoint themselves one head. Zorobabel was indeed their leader, but not their single leader; and their form of government henceforward was not monarchical, but an aristocracy. Nor had they kings till the very last, when they were become unworthy to be called *children of the living God*.”

CHAPTER II.

In this chapter, (1.) God charges the Israelites with their idolatries, their forgetfulness of him, and their obligations to him, 1, 2, 5, 8. (2.) He threatens to take from them that abundance of outward mercies wherewith they had served their idols, and to abandon them to certain ruin, 3-7, 9-13. But, (3.) He promises, at last, to return to them in mercy, after they should be gathered from their dispersions, 14; to cure them of their wonted idolatry and wickedness, 7, 16, 17; and, for their complete safety, to render them his people, and make them share the blessings of his covenant, 18-20, 23; and bestow upon them all necessary benefits and comforts, temporal and spiritual, 15, 21, 22.

A. M. 3220.
B. C. 784.

SAY ye unto your brethren, ¹ *Ami* ;
and to your sisters, ² *Ruhamah*.

2 Plead with your mother, plead ; for ^a she
is not my wife, neither *am* I her husband : let
her therefore put away her ^b whoredoms out of
her sight, and her adulteries from between her
breasts ;

3 Lest ^c I strip her naked, and set her as in
the day that she was ^d born, and make her ^e as

a wilderness, and set her like a dry ^f land, and slay her with ^g thirst. A. M. 3220
B. C. 784.

4 And I will not have mercy upon her chil-
dren ; for they *be* the ^h children of whoredoms.

5 ⁱ For their mother hath played the harlot :
she that conceived them hath done shamefully :
for she said, I will go after my lovers, ^j that
give *me* my bread and my water, my wool and
my flax, mine oil and my ^k drink.

¹ That is, *My people*.—² That is, *having obtained mercy*.
^a Isa. i. 1.—^b Ezek. xvi. 25.—^c Jer. xlii. 22, 26 ; Ezek. xvi.
37, 39.—^d Ezek. xvi. 4.

^e Ezekiel xix. 13.—^f Amos viii. 11. 13.—^g John viii. 41.
^h Isa. i. 21 ; Jer. iii. 1, 6, 8, 9 ; Ezek. xvi. 15, 16.—ⁱ Verses
8, 12 ; Jer. xlii. 17.—^j Heb. *drinks*.

NOTES ON CHAPTER II.

Verses 1, 2. *Say to your brethren*—Many inter-
preters consider this verse as being connected with
the preceding chapter, thus: When that general
restoration of the Jewish nation shall take place,
you may change your language in speaking to those
of your brethren and sisters whom I had before dis-
owned, and you may call them *Ammi, my people*,
and *Ruhamah, she that hath obtained mercy*. The
prophet alludes to the 6th and 9th verses of the pre-
ceding chapter. Other expositors, however, with
more apparent reason, consider this verse as con-
nected with the following words, and translate it
thus: "Ye that are my people, and have obtained
mercy, speak to your brethren and sisters, and plead
with your mother," &c. "Although the Israelites,
in the days of Hosea, were in general corrupt, and
addicted to idolatry ; yet there were among them,
in the worst times, some who had *not bowed the knee*
to Baal. These were always *Ammi* and *Ruhamah* ;
God's own people, and a darling daughter. God
commissions these faithful few to admonish the inha-
bitants of the land in general, of the dreadful judg-
ments that would be brought upon them by the
gross idolatry of the Jewish Church and nation ;"
and to reprove, and use their best endeavours to
reform that general corruption which the nation had
contracted by its idolatry ; whereby the people had
broken the covenant God had made with them, and
had caused a separation, or divorce, between him
and them. *Let her therefore put away her whore-*
doms, &c.—Let her leave off her idolatries. These
are often expressed in the Scriptures by the fondness
and caresses which pass between unchaste lovers.

Verse 3. *Lest I strip her naked, &c.*—The pun-
ishment frequently inflicted upon harlots was, to strip
them naked and expose them to the world. The
punishment of adulteresses among the Germans is
thus described by Tacitus, "*Accisis crinibus nuda-*
tam coram propinguis expellit domo maritus." Or
the allusion may be to the ignominy which brutal
conquerors sometimes inflicted on the captives they
took in war, by stripping them of their clothing and
causing them to travel in that condition, exposed to
the inclemency of the weather, and, which was yet
worse, to the intolerable heat of the sun: see note
on Isaiah iii. 17. Thus God threatens to deal with
the Israelites: to deliver them into the hands of their

enemies, and carry them away naked into captivity,
(see verse 9,) in as forlorn and desolate a condition as
they were in during their bondage in Egypt. *And*
make her as a wilderness—A state of captivity is
fitly compared to being placed in a wilderness, in
want of common necessities: compare Ezek. xix.
13. "It may seem harsh," says Bishop Horsley,
"to say of a woman that she shall be laid waste like
a wilderness, and reduced to the condition of a
parched land. But it is to be observed that the alle-
gorical style makes an intercommunity of attributes
between the type and the thing typified. So that
when a woman is the image of a country or of a
church, that may be said of a woman, which, in
unfigured language, might be said of the country, or
the church, which she represents. The country
might literally be made a waste wilderness, by un-
fruitful seasons, by the devastations of war, or of
noxious vermin: a church is made a wilderness
and a parched land, when the living waters of the
Spirit are withheld."

Verses 4, 5. *And I will not have mercy on her*
children, &c.—As an injured husband has no regard
for the children which his wife has had by another
man ; so neither will I have pity on thy children
which are trained up to practise thy idolatries. *For*
they be the children of whoredoms—Spurious chil-
dren, not knowing their father: so those might fitly
be called who worshipped a plurality of gods ; for
by worshipping a multiplicity of them, they declared
plainly, that they did not know to whom their wor-
ship was due, or who was their Creator or original
Father. *For their mother hath played the harlot*—
This proves the truth of the above charge, and justi-
fies the severity of the punishment. *She that con-*
ceived them hath done shamefully—Hath acted like
an impudent and shameless harlot, sinning openly
and avowedly. *She said, I will go after my lovers*
—By *lovers* here, are meant, first, The idols, with
whom the Israelites committed spiritual adultery:
see Jer. iii. 1 ; and then the idolatrous nations, whose
alliance the Israelites courted, and, in order thereto,
practised their idolatries: the word may be under-
stood here in both senses ; for they ascribed all the
plenty they enjoyed chiefly to the favour of the
idol-gods which they worshipped, Jer. xlii. 17 ; and
then they placed their trust and confidence in the
confederacies they had made with their neighbour-

A. M. 3220. 6 Therefore, behold, ^k I will hedge
B. C. 784.

up thy way with thorns, and ^l make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, ¹ I will go and return to my ^m first husband; for then *was it* better with me than now.

8 For she did not ⁿ know that ^o I gave her corn, and ^p wine, and oil, and multiplied her silver and gold, ^q which they prepared for Baal.

^k Job iii. 23; xix. 8; Lam. iii. 7, 9.—^l Heb. wall a wall.
¹ Chap. v. 15; Luke xv. 18.—^m Ezek. xvi. 8.—ⁿ Isaiah i. 3.
^o Ezek. xvi. 17, 18, 19.—^p Heb. new wine.—^q Or, wherewith

ing idolaters; and thought the peace and plenty they possessed were very much owing to their alliance and protection.

Verses 6, 7. *Therefore I will hedge up thy way with thorns, &c.*—That is, with difficulties and distresses; and *make a wall*—Hebrew, גדרה, a stone fence. I will effectually block up her way, and surround her with great calamities. *That she shall not find her paths*—That she shall not know which way to turn to extricate herself from them. *And she shall follow after her lovers*—She shall seek for help of her idols, and her idolatrous allies, but shall receive none. Or, as Archbishop Newcome paraphrases the words, “For some time she shall remain addicted to her Egyptian and Syrian idols, and to all her former idolatrous and immoral practices: but without carrying her evil wishes into execution.” *She shall seek them, but not find them*—A proverbial expression denoting lost labour. She shall seek for favour and succour at her lovers’ hands, but all in vain, they shall all forsake her, and change their ancient love into mortal hatred. “It is the usual practice of the devil and his instruments,” says an old writer, “to bring men into the briars and thorns, and there to leave them to shift as they can. Thus the Pharisees dealt by Judas; *What is that to us*, say they, *see thou to that*: they left him when they had led him to his ruin.” God deals very differently with his people. *As in very faithfulness he afflicts them*, that he may be true to their best interests: so when they *follow hard after him*, and seek him as David did, they are sure to find him; if they *search for him with all their heart*, Jer. xxix. 13. When they meet with disappointments it is in mercy, and they are *chastened of the Lord*, that they may not be condemned with the world. *Then shall she say, I will return to my first husband, &c.*—Her afflictions will bring her to a sense of her duty, and of the happiness she enjoyed as long as she cleaved steadfastly unto Jehovah the true God.

Verses 8, 9. *For she did not know*—Or, as Bishop Horsley renders it, *But she would not know, that I gave her corn, &c.*—She did not, or would not consider that all the necessities she enjoyed, as well as her riches and ornaments, were my gifts, which yet she ungratefully employed in the service of her

9 Therefore will I return, and ^p take away my corn in the time thereof, and my wine in the season thereof, and will ^r recover my wool and my flax *given* to cover her nakedness.

10 And now ^a will I discover her ^b lewdness in the sight of her lovers, and none shall deliver her out of my hand.

11 ^c I will also cause all her mirth to cease, her ^d feast-days, her new-moons, and her sabbaths, and all her solemn feasts.

they made Baal, Chap. viii. 4.—^p Verse 3.—^r Or, take away.
^a Ezek. xvi. 37; xxiii. 29.—^b Heb. folly, or, villany.—^c Amos viii. 10.—^d 1 Kings xii. 32; Amos viii. 5.

idols, and in making images of false gods to worship instead of me. *Therefore*—Or, for the punishment of her ingratitude; *will I take away my corn in the time thereof*—I will change my manner of acting toward her, and deprive her of the good things she hopes infallibly to enjoy. At the time when she expects to reap the fruits of the earth, her enemies shall invade her and destroy them, or unfavourable seasons shall entirely blast them, or other causes prevent her enjoying them; and *will recover my wool and my flax*—Will take back again the proper materials I gave for clothing her. This verse, according to Bishop Horsley, speaks “of calamities already begun, and the next describes the progress and increase of them. It appears from all the prophets, and particularly from Amos and Joel, that the beginning of judgment upon this refractory, rebellious people, was in unfruitful seasons, and noxious vermin, producing a failure of the crops, dearth, murrain of the cattle, famine, and pestilential diseases.”

Verses 10, 11. *And now will I discover her lewdness, &c.*—The folly and wickedness of her idolatries shall appear by the punishments which I will inflict upon her, which shall be so remarkable that they shall be taken notice of by the idolatrous nations round about her, which have pretended a friendship for her, and promised her great assistance and prosperity if she would worship the same gods that they worshipped; but neither they nor any of their false gods shall save her from the calamities I will bring upon her. *And I will cause all her mirth to cease*—The mirth and jollity of Israel were greatly damped when Tiglath-pileser took Ijon and other cities, and subdued Gilead and Galilee, and all the land of Naphtali, and carried the people away captive to Assyria, which he did but a few years after this prophecy was uttered. And surely all their joy must have ceased about ten or twelve years after, when Samaria was taken, and Hosea and all Israel made captives. *Her feast-days, her new-moons, &c.*—Though apostate Israel was fallen to idolatry, and had renounced the true worship of God, yet by this verse it appears they retained many of the rites and ceremonies that were used in Judah, or else they set up others like them. But God here threatens,

A. M. 3220. 12 And I will ⁹destroy her vines, and her fig-trees, ¹⁰whereof she hath said, These *are* my rewards that my lovers have given me: and ¹¹I will make them a forest, and the beasts of the field shall eat them.

13 And I will visit upon her the days of Baalim, wherein she burned incense to them, and she ¹²decked herself with her ear-rings and

⁹ Heb. *make desolate*.—¹⁰ Verse 5.—¹¹ Psa. lxxx. 12, 13; Isa. v. 5.—¹² Ezek. xxiii. 40, 42.—¹³ Ezek. xx. 35.

her jewels, and she went after her lovers, and forgot me, saith the LORD. A. M. 3220. B. C. 784.

14 ¶ Therefore, behold, I will allure her, and ¹⁵bring her into the wilderness, and speak ¹⁶comfortably ¹⁷unto her.

15 And I will give her her vineyards from thence, and ¹⁸the valley of Achor for a door of hope: and she shall sing there, as in ¹⁹the days

¹⁰ Or, *friendly*.—¹¹ Heb. *to her heart*.—¹² Josh. vii. 26; Isa. lxx. 10.—¹³ Jer. ii. 2; Ezek. xvi. 8, 22, 60.

that in their captivity they should have no opportunity to celebrate them.

Verses 12, 13. *And I will destroy her vines*—Those blessings, or fruits of the earth, which she has attributed to her false gods, I will give to the beasts of the field to eat, making the whole land only a wilderness for beasts. Among other objects of their false worship, the Israelites worshipped the celestial luminaries, and, it is likely, attributed the fruits of the earth to them, as self-sufficient, or producing them by their own power, and not as mere instruments in the hands of Jehovah. *And I will visit upon her the days of Baalim*—I will punish her for all the idolatries she has committed from the days of Jeroboam, who first set up the worship of false gods: see chap. xiii. 1. The chief god of every country was called by the name of Baal, which means *lord*: so Baal-peor was the god of the Moabites, Baal-zebub was the god of Ekron, (2 Kings i. 2,) Baal-berith the god of the Phenicians, Judges viii. 33. These several deities are in the plural number called *Baalim*, *lords*; for they had *lords many*, 1 Cor. viii. 5. *And she decked herself with her ear-rings*—She put on the richest ornaments on their idolatrous festivals.

Verses 14, 15. *Therefore, behold, I will allure her*—As there is a plain alteration of the style here from threatenings to promises, so the first word of this verse should be translated *nevertheless*, or *notwithstanding*. *And bring her into the wilderness*—Or, *after I have brought her into the wilderness*. The state of the Jews in captivity is elsewhere expressed by a wilderness state: see note on Ezek. xx. 35. It probably means here the dispersion of the ten tribes, after their first captivity by Shalmaneser, 2 Kings xvii. 6. *And speak comfortably to her*—In these words, and the preceding, *I will allure her*, there is an allusion to the practice of fond husbands, who, forgetting past offences, use all the arts of endearment to persuade their wives, who have parted from them, to return to them again. So God will use the most powerful persuasions to bring the Israelites to the acknowledgment of the truth, notwithstanding all their former abuses of the means of grace. The Hebrew here, *דברתי על לבה*, is literally, *I will speak to her heart*, that is, speak what shall touch her heart, in her outcast state in the wilderness of the Gentile world, by the proffers of mercy in the gospel. “For the doctrine of the gospel,” says Luther on this place, “is the true soothing speech, with which the minds of men are taken. For

it terrifies not the soul, like the law, with severe denunciations of punishment; but although it reproves sin, it declares that God is ready to pardon sinners for the sake of his Son; and holds forth the sacrifice of the Son of God that the souls of sinners may be assured that satisfaction has been made by that to God.” *And I will give her her vineyards from thence*—Or, *from that time*, as the word *אשר* may be rendered: then I will restore her vineyards and fruitful fields which I had taken from her, verse 12: or, *from that place*; or, *in consequence of these things*; in which senses also the original word is used. God declares that from and through the wilderness lies the road to a rich, fruitful country; that is, that the calamities of the dispersion, together with the soothing intimations of the gospel, by bringing the Jewish race to a right mind, will be the means of reinstating them in that wealth and prosperity which God hath ordained for them in their own land. *And the valley of Achor*—Or, *of trouble*, or *tribulation*, as the Hebrew word *Achor* signifies; *for a door of hope*—The passage alludes to “the vale near Jericho, where the Israelites, first setting foot within the holy land, were thrown into trouble and consternation by the daring theft of Achan. In memory of which, and of the tragical scene exhibited in that spot, in the execution of the sacrilegious peculator and his whole family, the place was called the vale of Achor, Josh. vii. And this vale of Achor, though a scene of trouble and distress, was a door of hope to the Israelites under Joshua; for there, immediately after the execution of Achan, God said to Joshua, *Fear not, neither be thou dismayed*, (chap. viii. 1,) and promised to support him against Ai, her king, and her people. And from this time Joshua drove on his conquests with uninterrupted success. In like manner the tribulations of the Jews, in their present dispersion, shall open to them the door of hope.” *And there*—That is, in the wilderness, and in the vale of tribulation, under those circumstances of present difficulty, mixed with cheering hope; *she shall sing as in the days of her youth*—She shall express her joy in God, as her forefathers did after their deliverance at the Red sea; when God espoused them for his peculiar people, and entered into a covenant with them at mount Sinai, where they solemnly promised an entire obedience to him. *And*, or rather, *even*, *as in the day when she came up out of the land of Egypt*—“This perpetual allusion to the *exodus*,” or coming out of Egypt, “to the cir-

A. M. 3220. of her youth, and ^bas in the day
B. C. 784. when she came up out of the land
of Egypt.

16 And it shall be at that day, saith the LORD, that thou shalt call me ¹²Ishi; and shalt call me no more ¹³Baali.

17 For ^o I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.

18 And in that day will I make a ^dcovenant for them with the beasts of the field, and with

^b Exod. xv. 1.—¹² That is, *My husband*.—¹³ That is, *My lord*.—^c Exodus xxiii. 13; Joshua xxiii. 7; Psalm xvi. 4; Zechariah xiii. 2.

cumstances of the march through the wilderness, and the first entrance into the holy land, plainly points the prophecy to a similar deliverance, by the immediate power of God, under that leader, of whom Moses was a type.—Horsley.

Verses 16, 17. *And at that day thou shalt call me Ishi, &c.—Ishi, my husband*, is an appellation of love; *Baali, my lord*, of subjection and fear. *God hath not given his people, whom he justifies, accepts, and betroths to himself in righteousness, the spirit of fear, but of power, and of love, and of a sound mind*, 2 Tim. i. 7. As the words *ישׁי, ishi*, and *באלי, baali*, in this verse, (both applicable to a husband, although in different views, the former signifying a husband simply, the latter a husband under the idea of a *lord, or master*;) are manifestly appellatives, and not proper names, they certainly ought to have been translated as appellatives; that is, the clause should have been rendered, *Thou shalt call me my husband, thou shalt no more call me my lord, or master*. Thus Houbigant, who adds, by way of explication, “because thou shalt love me, and serve me through affection, and not through fear.” *For I will take away the names of Baalim*—That is, *Baals; out of her mouth*—The Jews were forbidden to mention the names of the heathen idols, Exod. xxiii. 13; Josh. xxiii. 7; and therefore the name *Baal*, though capable of a good sense, as it signifies *husband, or lord*, must be avoided by them, because it was also the name of false gods, lest by using it they should be led into idolatry. *And they shall be no more remembered*—Or *mentioned*, as the Hebrew may be translated; *by their name*—“It is in vain,” says Bishop Horsley, “to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days. It is said, indeed, that, after the return from Babylon, the Jews scrupulously avoided idolatry, and have continued untainted with it to this day. But, generally, as this is asserted by all commentators, one after another, it is not true. Among the restored Jews there was, indeed, no public idolatry, patronized by the government, as there had been in years before the captivity, particularly

the fowls of heaven, and *with* the ^{A. M. 3220.}
creeping things of the ground: and ^{B. C. 784.}

^o I will break the bow and the sword and the battle out of the earth, and I will make them to ^flie down safely.

19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.

20 I will even betroth thee unto me in faithfulness: and ^gthou shalt know the LORD.

^d Job v. 23; Isa. xi. 6-9; Ezek. xxxiv. 25.—^e Psa. xlv. 9; Isa. ii. 4; Ezek. xxxix. 9, 10; Zech. ix. 10.—^f Lev. xxvi. 5; Jer. xxiii. 6.—^g Jer. xxxi. 33, 34; John xvii. 3.

in the reign of Ahaz. But from the time of Antiochus Epiphanes to the last moments of the Jewish polity, there was a numerous and powerful faction, which in every thing affected the Greek manners; and this Hellenizing party were idolaters to a man. The Jews of the present times, as far as we are acquainted with them, seem indeed to be free from the charge of idolatry, properly so called. But of the present state of the ten tribes we have no certain knowledge; without which we cannot take upon us either to accuse or to acquit them.”

Verse 18. *And in that day will I make a covenant for them with the beasts of the field, &c.*—That is, a covenant of security from the evils which, in the days of my vengeance, arose from beasts, and birds of prey, and venomous creatures. Or the words may be understood figuratively, of the final conversion of the most ignorant and vicious of the heathen to the true faith; the effect of which will be, that they shall live in peace and friendship with the re-established nation of the Jews. In this sense the passage is understood by Bishop Horsley. *And I will break the bow, &c.*—I will cause that there shall be no more wars, either foreign or domestic. A universal peace, and freedom from all enemies, is mentioned by the prophets, as a concomitant of that flourishing state of the church which shall commence at the restoration of the Jews, and the coming in of the Gentiles: see Isa. xi. 6, 7. *And will make them to lie down safely*—Being gathered under the wings of my protection, they shall repose themselves upon my power and providence, committing themselves to my care *in well doing*. Observe, reader, all true and solid security, all real peace, whether inward or outward, flows from God's favour.

Verses 19, 20. *I will betroth thee unto me for ever*—I will treat thee, who hast been a harlot, like a wife, if hereafter thou become faithful to me. *Yea, I will betroth thee unto me in righteousness, &c.*—Bishop Horsley translates these verses thus: *To myself, I say, I will betroth thee with justice, and with righteousness, and with exuberant kindness and with tender love. With faithfulness to myself, I say, I will betroth thee, and thou shalt know the Jehovah*. The passage, it seems, may be paraphrased as follows: I will betroth, or take, thee unto me in a

A. M. 3220. 21 And it shall come to pass in that
B. C. 784. day, ^h I will hear, saith the LORD, I
will hear the heavens, and they shall hear the
earth;

22 And the earth shall hear the corn, and the
wine, and the oil; ⁱ and they shall hear Jezreel.

^h Zechariah viii. 12.—ⁱ Chapter i. 4.—^k Jeremiah xxxi. 27;
Zechariah x. 9.

way that shall display, or make manifest, my righteousness, or the regard I have to justice and holiness, my beneficence, or inclination to make my creatures happy, my mercy in forgiving offences committed against me, and my faithfulness in fulfilling my promises, and verifying my declarations. *And thou shalt know the Lord*—Experience the exuberant goodness of Jehovah; shalt find that he is and wilt be a gracious Lord to thee. One especial part of the new covenant consists in imparting to the faithful a more perfect knowledge of God as a sin-pardoning God, and of his will and their own duty: see Jer. xxxi. 31–34.

Verses 21, 22. *I will hear the heavens*—When they ask, as it were, to send their rain on the earth. *And they shall hear the earth*—When it supplicates, as it were, for rain. *The earth shall hear the corn and the wine, &c.*—When they wish, as it were, to supply the wants of man. *And they shall hear Jezreel*—All nature shall hear, and minister to, the people whom God shall restore to their own land. The Hebrew word, however, here rendered to hear, Dr. Waterland more properly renders to answer, thus: *I will answer the heavens, and they shall answer the earth, &c.* In other words, all creatures shall answer the desires and wants of my people: the heavens shall answer the wants of the earth, in sending down seasonable showers: and the earth shall answer the wants of mankind, in bringing forth corn, and wine, and other necessities of life: and the fruits of the earth shall answer the wishes of my restored people, by giving them due nourishment: see the same sense more plainly expressed, Zech. viii. 12. Bishop Horsley reads, *I will perform my part, saith Jehovah, upon the heavens; and they shall perform their part upon the earth; and the earth shall perform her part upon the corn, &c.; and they shall perform their parts for the Jezreel [the seed of God.]* “The primary and most proper meaning,” says he, “of the verb ענה, [rendered to hear,] I take to be to react. But more largely it predicates reciprocal, correspondent, or correlate action. Thus it signifies the proper action of one thing upon another, according to established physical sympathies in the material world; or, among intelligent beings, according to the rule of moral order.

23 And ^k I will sow her unto me in ^{A. M. 3220.}
the earth; ^{B. C. 784.} ^l and I will have mercy
upon her that had not obtained mercy; and I
^m will say to *them which were* not my people,
Thou art my people; and they shall say,
Thou art my God.

^l Chapter i. 6.—^m Chapter i. 10; Zech. xiii. 9; Rom. ix. 26;
1 Peter ii. 10.

And in this passage it is applied first to the action of God upon the powers of nature; and then to the subordinate action of the parts of nature upon one another; and, last of all, to the subservience of the elements, and their physical productions, to the benefit of man; and ultimately, by the direction of God's overruling providence, to the exclusive benefit of the godly.” The gradation of the prophet in the passage is very elegant, and admirably denotes the concert, the harmony, the intelligence, which shall be between all parts of the universe, co-operating for the good of God's people, who shall then no more see the *heaven of iron* and of *brass* withholding its *dew* and its *rain*; nor the earth burned up by the sun, unable to nourish the plants, nor the fruits denied the succour of the earth, nor men deprived of their necessary aliments. The words probably allude also to the spiritual blessings of the Christian Church.

Verse 23. *And I will sow*—Or *plant, her unto me in the earth, &c.*—The original word, rendered *sow*, or *plant*, alludes to and explains the word *Jezreel*, or *seed of God*, as used chap. i. 4, 11, and here in the foregoing verse. The prophet foretels a plentiful increase of true believers, like to that of corn sown in the earth; and represents the converted Jews as being the seed from which an abundant harvest of Gentile converts should arise. “The myriads of the natural Israel,” says Bishop Horsley, “converted by the preaching of the apostles, were the first seed of the universal church. And there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages, Rom. xi. 12, 15. Thus the *Jezreel* of the natural Israel, from the first have been, and to the last will prove, a seed sown of God for himself in the earth.” *I will have mercy upon her that had not obtained mercy*—I will have mercy both on the Jews and Gentiles, who shall obey the gospel call, and become true converts to the Christian faith. This was in part fulfilled at the first preaching of the gospel, whether in Judea or in other countries: see Rom. ix. 24–26. But it shall receive a more perfect completion at the restoration of the Jews, and the coming in of the fulness of the Gentiles: compare chap. i. 10, 11.

CHAPTER III.

In this chapter we have, (1.) Another type of the spiritual whoredom of Israel, 1–3. (2.) The punishment of it, 4. (3.) Then reformation, 5.

A. M. 3221. B. C. 783. **THEN** said the LORD unto me, ^a Go yet, love a woman beloved of her ^b friend, yet an adulteress, according to the love of the LORD toward the children of Israel, who look to other gods, and love flagons ¹ of wine.

^a Chap. i. 2.—^b Jer. iii. 20.—¹ Heb. of grapes.

NOTES ON CHAPTER III.

Verse 1. *Then said the Lord unto me, Go yet, love a woman*—This is the literal meaning of the Hebrew עָדָה אִשָּׁה לִי, and is the sense in which it is understood by the LXX., who read, εἰ πορευθήτω, καὶ ἀγαπήσων γυναικα; and by the Vulgate, which renders it, *Adhuc vade et dilige mulierem*. A different woman from the person whom he had espoused before seems evidently to be intended. Thus St. Jerome and St. Cyril of Alexandria understand the words, considering the connection here spoken of as a new one, formed after the dismission of Gomer; in which opinion they are followed by Estius, Menochius, Tirinus, and many other expositors. The injunction, Archbishop Newcome supposes, was given after the death of Hosea's former wife. But if not, it was undoubtedly given after she was divorced for her unfaithfulness to her husband; in consequence of which, according to the law, he could not take her back again. *Beloved of her friend*—That is, her husband. But the LXX. render the words, ἀγαπῶσαν πονηρά, *loving evil things*; a reading which accords with that of the Arabic and Syriac, and is approved both by Archbishop Newcome and Bishop Horsley; the former of whom renders the clause, *A lover of evil*, and the latter, *addicted to wickedness*, observing, "I adopt the rendering of the LXX. and Syriac, which nothing opposes but the Masoretic pointing." *And an adulteress*—That is, who had been such, and that not only in the spiritual sense, of forsaking God, but according to the carnal meaning of the term. *According to the love of the Lord toward the children of Israel*—After the manner of Jehovah's love for the children of Israel, who look to other gods, or, although they look to other gods, and are addicted to goblets of wine. So Bishop Horsley, who observes, that "*children of Israel, and house of Israel*", are two distinct expressions, to be differently understood. The *house of Israel*, and sometimes *Israel* by itself, is a particular appellation of the ten tribes, a distinct kingdom from Judah. But the *children of Israel*, is a general appellation for the whole race of the Israelites, comprehending both kingdoms. Indeed it was the only general appellation, before the captivity of the ten tribes; afterward, the kingdom of Judah only remaining, *Jews* came into use as the name of the whole race, which before had been the appropriate name of the kingdom of Judah. It occurs, for the first time 2 Kings xvi., in the history of Ahaz. It is true, we read in Hosea, chap. i. 11, of the *children of Judah, and the children of Israel*; but this is only an honourable mention of Judah, as the principal tribe, not as a distinct kingdom. And the true exposition of the expression is, 'the children of Ju-

2 So I bought her to me for fifteen ^{A. M. 3221} ^{B. C. 783.} *pieces of silver*, and for a homer of barley, and a ² half homer of barley:

3 And I said unto her, Thou shalt ^c abide for me many days; thou shalt not play the harlot,

² Heb. *lethech*.—^c Deut. xxi. 13.

dah, and all the rest of the children of Israel.' We find Judah thus particularly mentioned, as a principal part of the people, before the kingdoms were separated: see 2 Sam. xxiv. 1; 1 Kings iv. 20, 25. And yet, at that time, Israel was the general name, 1 Kings iv. 1.⁷ The expression, *And love flagons of wine*, implies, that they loved to drink wine in the temples of their idols. They were wont to pour out wine to their false gods, and, it is probable, drank the remainder even to excess. The festivity, or rather dissoluteness, which was used by the heathen in the worship of their gods, seems to have been one principal thing that made the Israelites so fond of their rites of worship. Some think that the words, rendered here *flagons*, or *goblets of wine*, should be translated *cakes of dried grapes*. The expression, *according to the love of the Lord, &c.*, means, Let this be an emblem of my love to the children of Israel; or, By this I intend to let Israel know how I have loved them, and what returns they have made for my love. How great and constant my love has been to them, and how inconstant and insincere theirs has been to me. The words seem, in general, to express their leaving the service of the true God, and imitating the idolaters, in following after false gods, bodily delights and pleasures, as gluttony, drunkenness, and the like, which the service of idols did not only permit, but require.

Verse 2. *So I bought her to me for fifteen pieces of silver*—That is, according to the ancient custom, I paid her dowry. It was usual among the Hebrews for men to purchase, or pay a consideration for, their wives, either by money or labour; thus Jacob agreed to serve Laban seven years for Rachael. *And for a homer of barley, &c.*—Sir John Chardin observed in the East, that, in their contracts for temporary wives, there is always the formality of a measure of corn mentioned, over and above the stipulated sum of money.—Harmer, vol. ii. 513. The low price at which the prophet purchased this woman, was significant how base and of little value the Israelites were, since their apostacy from the worship of God to idolatry. Or, according to Calvin, "the parsimonious gift, a sum of money which was but half the price of a female slave, and a pittance of black barley bread, typified the hard fare which the Israelites were to expect at the hand of God in their state of exile."

Verse 3. *And I said, Thou shalt abide for me many days*—The Vulgate renders this, *Dies multos expectabis me, non fornicaberis, Thou shalt wait for me many days; thou shalt not commit fornication*. The meaning is, that she should remain in a state of separation from the prophet, and every other man, sequestered and solitary, for many days, that

A. M. 3221. and thou shalt not be for another
B. C. 783. man : so will I also be for thee.

4 For the children of Israel shall A. M. 3221
abide many days ^d without a king, B. C. 783.

^d Chapter x. 3 ; Song of the

three children, verse 15.

there might be proof of her reformation. *Thou shalt not be for another man, so will I also be for thee*—As there is nothing in the Hebrew for the word *another*, so the sentence may be more accurately translated thus, *Thou shalt not have a husband, neither will I have thee*, namely, for a wife. Bishop Horsley renders it, *And thou shalt not have to do with a husband, neither will I with thee*; that is, thou shalt continue for some time in a state of widowhood, or without commerce with man. The Hebrew phrase here used, *לֹא תִהְיוּ לְאִשׁ*, properly means, *Thou shalt not have a husband*, and is so rendered by our interpreters, Ezek. xlv. 25. And to the same sense, without the negative particle, Ruth i. 12. Thus the LXX. render it, *οὐδε μὴ γυνή αὐτοῦ*; (compare Rom. vii. 3;) and so also the Vulgate, *et non eris viro*. By these conditions, which the prophet makes with the woman whom he takes, that she should humble herself and not go after other men, as formerly, but remain separate from every man, must be meant, with respect to Israel, that though God should separate himself from them for a long time, and humble them by reducing them to a low condition, and restraining them from their idolatry and former luxury; yet he would not so utterly reject them, but that he would, in due time, upon their conversion, again receive them. This was intended, 1st, To be an emblem of the state of the Jews during the Babylonish captivity; when snatched, as it were by force, from the objects of their impure love, they continued in their exile equally separated from their God and their idols; but with this difference, that their God retained toward them sentiments of affection, expecting on their part true repentance. And, 2d, “The condition of the woman, restrained from licentious courses, owned as a wife, but without conjugal rites, admirably represents also the present state of the Jews, manifestly owned as a peculiar people, withheld from idolatry, but as yet without access to God, through the Saviour.”—Horsley.

Verse 4. *For the children of Israel shall abide many days*—Here begins a more plain and full explication of the symbolical action of the prophet, namely, that it signified what should befall the children of Israel; that they should continue *many days* in a state of captivity; without a king, as the woman continued without a husband; without the means of worshipping God according to the rites of their law; and yet refraining from idolatry, as the woman refrained from unfaithfulness to her betrothed husband. And this prediction was remarkably fulfilled upon the ten tribes, when made captives by Shalmaneser, (compare chap. ix. 4,) and upon the two remaining tribes, after the destruction of their temple and commonwealth by Nebuchadnezzar, and during their captivity in Babylon. This prophecy has also been fulfilled upon the whole nation of the Jews,

from the destruction of Jerusalem by Titus unto this day. From that time, they have had no republic, or civil government of their own; but have lived everywhere like so many exiles, only upon sufferance; they have had neither priest nor sacrifice, their temple being destroyed where only they were to offer sacrifices: and yet the want of a place where to perform the most solemn parts of their public worship, does not tempt them to idolatry, or make them fond of image-worship, or any such idolatrous practice, which was the epidemical sin of their forefathers. This seems the general import of this remarkable prophecy; but the several expressions must be more particularly explained. *Without a king*—Namely of their own; and *without a prince*—Without any civil magistrate of their own with supreme authority. *And without a sacrifice*—Deprived of the means of offering the typical sacrifices of the law, and having, as yet, no share in the true sacrifice of Christ. *And without an image*—Or, as the LXX. and Vulgate read, *without an altar*. The Hebrew word, *מִצְבָּה*, here rendered *image*, seems properly to signify those pillars, which, in the patriarchal ages, were erected to the honour of God, and used as altars. Thus we read, Gen. xxviii. 18, that Jacob, after the divine vision he had had, *took the stone that he had put for his pillow, and set it up for a pillar*, (Hebrew, *מִצְבָּה*, the same word which is used here,) *and poured oil upon the top of it*; that is, he made an altar of it to pour out a libation upon it, as a token of gratitude for the vision with which he had been favoured, and to ratify, in a solemn manner, his resolution of serving Jehovah. And again, Gen. xxxv. 14, we find the same word rendered *pillar* twice, and used in the same sense. *And without an ephod*—The ephod being one principal part of the high-priest's garments of consecration and of service, the saying here, that the children of Israel should be *without an ephod*, seems to signify, that they should be without a high-priest to minister in the priest's office. *And without teraphim*—Those interpreters who suppose that the different words here used denote the several ways of lawful worship practised among God's ancient people, and the means they used of inquiring after the will of God, understand the word *teraphim* here as signifying the same with the *Urim* and *Thummim*, or the oracle placed in the breast-plate of the high-priest; which they think is fitly joined with the *ephod*, that being often put for the whole priestly habit, and used when there was occasion of consulting God by the high-priest: see 1 Sam. xxiii. 9, and xxx. 7. This interpretation is followed by the LXX., and it makes an easy and natural sense of the text, namely, that God would deprive the Jews of the principal offices, for the enjoyment of which they chiefly valued themselves, namely, that of the priesthood, and that of prophecy. The Jews had no succession of prophets, for a con-

A. M. 3221. and without a prince, and without
B. C. 733. a sacrifice, and without ³an image,
and without an ^eephod, and *without* ^fteraphim:

³ Heb. *a standing*, or, *statue*, or, *pillar*, Isa. xix. 19.—^e Exod. xxviii. 6.—^f Judg. xvii. 5.—^g Jer. l. 4, 5; Chap. v. 6.—^h Jer.

siderable time before Christ's coming; and both kingdom and priesthood were taken away, within forty years after Christ's death.

The word *teraphim*, however, evidently signifies *images*, Gen. xxxi. 34, and, it seems, is used of idol-images, Judg. xvii. 5; and some commentators of great note understand it in the same sense here, and indeed interpret also the two preceding expressions as intended of the worship of idols. Thus Archbishop Newcome, "My opinion is, that the *teraphim* were objects of idolatrous worship; and such, in their state of captivity, the Israelites would not harbour." Thus also Bishop Horsley, "After much consideration of this passage, and of much that has been written upon it by expositors, I rest in the opinion strenuously maintained by the learned Pocock, in which he agrees with many that went before him, and has the concurrence of many that came after, Luther, Calvin, Vatablus, Drusius, Houbigant, and Archbishop Newcome, with many others of inferior note; I rest, I say, in the opinion, that statue, ephod, and teraphim, are mentioned as principal implements of idolatrous rites. And the sum of this 4th verse is this; that for many ages the Jews would not be their own masters; would be deprived of the exercise of their own religion, in its most essential parts; not embracing the Christian, they would have no share in the true service; and yet would be restrained from idolatry, to which their forefathers had been so prone." As a confirmation of this interpretation, the bishop observes, that this 4th verse is the exposition of the type of the prophet's conduct toward his wife; and that, if the restriction of the Jews from idolatry is not mentioned, we have nothing in the exposition answering to that article, *Thou shalt not play the harlot.*" "This is surely a most astonishing prophecy of events directly contrary to all human probability; yet undeniably taking place, not on a particular occasion, or for a short time, but through very many

5 Afterward shall the children of Is- A. M. 3221.
rael return, and ^gseek the LORD their B. C. 733.
God, and ^hDavid their king; and shall fear
the LORD and his goodness in the ⁱlatter days.

xxx. 9; Ezek. xxxiv. 23, 24; xxxvii. 22, 24.—ⁱ Isaiah ii. 2; Jer. xxx. 24; Ezek. xxxviii. 8, 16; Dan. ii. 28; Mic. iv. 1.

revolving centuries. How could Hosea have foreseen this, had not God inspired him? And does not this demonstrate the divine inspiration of this prophecy?"—Scott.

Verse 5. *Afterward shall the children of Israel return*—When they have lived a long time in this state, without any country or government of their own, without any temple or place of worship, and without the liberty and proper means for offering sacrifices; they shall be touched with a true remorse for their former errors, and weary of this forlorn and desolate condition, shall bethink themselves of Jehovah the true God, and shall seek unto him by prayer and supplication. *And shall seek David their king*—That is, the son of David, the Messiah, often called David by the prophets, as being not only descended from David, but the person in whom all the promises made to David were to receive their full and final accomplishment: see the margin. So the Chaldee paraphrase expounds this and the parallel texts. David was also a type of the Messiah, and therefore the latter is called by the name of David. Thus John the Baptist is called *Elias*, Mal. iv. 5, because he was to resemble him, and to succeed him in his office of reproving the people, and calling them to repentance. The expression cannot be literally understood here, David himself having been dead long before the uttering of this prophecy. *And shall fear the Lord and his goodness in the latter days*—That is, they shall reverence the Lord, stand in awe of him, and fear to offend him, and shall put their trust in and be grateful for his goodness, manifested in their redemption, their illumination by the gospel, their conversion to God, and their restoration to their own land; and hence they shall yield an entire obedience to him, shall worship and serve him in spirit and in truth, and live to his glory. And this will come to pass in the latter days, or times, of the world: see notes on Isa. ii. 2; Dan. ii. 44.

CHAPTER IV.

In this chapter the prophet shows the numerous sins of the Israelites, and the judgments wherewith God would punish them.
1-19.

A. M. 3224. **H**EAR the word of the LORD, ye
B. C. 780. children of Israel: for the LORD

^a Isa. i. 18; iii. 13, 14; Jer.

NOTES ON CHAPTER IV.

Verse 1. *Hear the word of the Lord, ye children of Israel*—"The prophet here begins a third dis-

hath a ^acontroversy with the inhabitants of the land, because *there is* A. M. 3224.
B. C. 780.

xxv. 31; Chap. xii. 2; Mic. vi. 2.

course, which is manifestly distinct from the preceding, both as to matter and manner. He was before predicting what should happen in future

A. M. 3224. no truth, nor mercy, nor ^b knowledge
B. C. 780. of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and ¹ blood toucheth blood.

3 Therefore, ^c shall the land mourn, and ^d every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls

of heaven; yea, the fishes of the sea A. M. 3224.
also shall be taken away. B. C. 780.

4 Yet let no man strive, nor reprove another: for thy people *are* as they ^e that strive with the priest.

5 Therefore shalt thou fall ^f in the day, and the prophet also shall fall with thee in the night, and I will ² destroy thy mother.

^b Jer. iv. 22; v. 4.—¹ Heb. *bloods*.—^c Jer. iv. 28; xii. 4; Amos v. 16; viii. 8.

^d Zeph. i. 3.—^e Deut. xvii. 12.—^f Jeremiah vi. 4, 5; xv. 8.
² Heb. *cut off*.

times, by way of prophetic vision; here he re-proves those of the present time for such sins as then reigned among them; such as provoked God to send on them and their posterity the judgments foretold in the former chapter." He seems to be addressing chiefly the Israelites of the ten tribes, though not exclusively, his reproofs and exhortations being so formed and expressed as to suit the case of the Jews also. *For the Lord hath a controversy, &c.*—Hebrew, רִיב, *a cause, contention*, or matter of debate. The LXX. render the word, *κρισις, judgment, or dispute*; and so the Vulgate. The expression is taken from the actions, or pleas, which one man brings against another, for injuries or damages received: so here God is represented as entering into judgment, or bringing a-plea, or complaint, against the people of the ten tribes, for their injustice and other sins, as being so many injuries to his honour, for which he demands satisfaction. The other prophets bring the same charges against this people, as we find from their writings. *Because there is no truth, &c.*—No faithfulness in their minds, words, or works; they cover falsehood with fair words, till they can conveniently execute their designed frauds. It appears they had no sense of moral honesty; made no conscience of what they said or did, though never so contrary to uprightness, and injurious to their neighbours. Much less had they any sense of *mercy*, or of the obligation they were under to help the indigent and necessitous. There was neither compassion nor beneficence among them; they neither pitied nor relieved any. *Nor knowledge of God in the land*—Here we have the cause of their want of integrity and benevolence: they had not the true and saving knowledge of God, they were neither acquainted with him, nor with his will, and their own duty: hence they were destitute of true piety, and therefore also of true virtue.

Verse 2. *By swearing*—False swearing seems to be here chiefly intended, which is here, as it is also elsewhere, joined with *lying* and *stealing*; because, in the Jewish courts of justice, men that were suspected of theft were obliged to purge themselves by an oath; and they often ventured to forswear themselves, rather than discover the truth. The Hebrew word, אָלָה, here used, is rendered *apa* by the LXX., that is, *execration, imprecation*, or *cursing*, as Bishop Horsley renders it. Profane swearing, however, or taking the name of

God in vain, is doubtless included. The next word, כָּזָב, rendered *lying*, means falsehood in general: and especially, as some think, the denying of deposits which had been left in their hands, and which, when the owners came to claim them, they absolutely denied having received. And *killing*, committing murders, either privately or with open violence. *They break out*—Hebrew, פָּרָצוּ, *they burst out*, or *overflow*, a metaphor taken from rivers breaking their banks, and bearing down every obstacle by the impetuosity of their waters. The meaning is, There is an inundation of all manner of wickedness, and all law and equity is broken through and violated. *And blood toucheth blood*—One murder follows upon another, and many are committed in all parts of the country, and as it were, in a constant series and succession. This was probably spoken with an especial reference to the murder of their kings by those who aspired to succeed them; as Zechariah by Shallum, Shallum by Menahem, Pekah by Pekahiah and Hoshea. In such civil broils a great many of their friends and dependants are commonly slain with the kings themselves.

Verse 3. *Therefore shall the land mourn*—"Desolation, drought, and dearth shall come upon the whole land; shall consume both men, and beasts, and fowls, and shall even extend itself to the inhabitants of the waters." A land is said, in Scripture language, to *mourn*, when it is deprived of its inhabitants, or lies desolate. A great part of the land of Israel was made thus desolate by Tiglath-pileser, and the rest by Shalmaneser. There may also be a reference to the drought foretold by Amos, chap. i. 2, or to the locusts, mentioned chap. v. 7. *Every one that dwelleth therein shall languish*—If any one remain therein, he shall languish for want of the proper necessaries of life. *With the beasts of the field, and with the fowls of heaven*—Even the beasts and birds shall pine away with want; not only the fruits of the earth, but the herbs and grass also, being eaten up or spoiled by the enemies' armies. *Yea, the fishes of the sea also shall be taken away*—The fishes of the rivers and great waters, called seas in the Hebrew language, shall be killed through drought, or so diminished that they shall not supply the wants of this rebellious people: see Zeph. i. 3.

Verses 4, 5. *Yet let no man strive, nor reprove another*—Bishop Horsley translates this clause, *By*

A. M. 3224. 6 ¶ "My people are ³destroyed for
B. C. 780. lack of knowledge: because thou
hast rejected knowledge, I will also reject thee,

§ Isaiah v. 13.

no means let any one expostulate, nor let any one reprove; adding, by way of paraphrase, "For all expostulation and reproof will be lost upon this people, such are their stubbornness and obstinacy. *For my people are as they that strive (Are exactly like those who will contend, Horsley) with the priest—*" "To contend with the priest, the authorized interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence, Deut. xvii. 12. God tells the prophet that contumacy and perverseness, even in this degree, were become the general character of the people; that the national obstinacy, and contempt of the remonstrances and reproofs of the prophets, were such as might be compared with the stubbornness of an individual who, at the peril of his life, would arraign and disobey the judicial decisions of God's priests." In other words, that there was no modesty, nor fear of God or man, left among them, but they would contend with their teachers, reprovers, and counsellors. The LXX. translate this clause, *Ο δε λαος μν ως αντιλογουμενος ιερειν, My people are as a gainsaying priest*, that is, as Houbigant interprets it, they follow the rebellion of the priest: or, are as wicked as those priests who infamously desert the service of God for that of idols. Pocock on the place quotes a MS. Arabic version, which considers the words as declarative, and translates them accordingly; a sense which is approved by Archbishop Newcome, who renders the verse, *Yet no man contendeth, and no man reproveth; and as is the provocation of the priest, so is that of my people.* While every kind of wickedness abounded, and crimes of all sorts were openly committed from one end of the land to the other, there was no person, either prophet, priest, or magistrate, who protested against such vices, or steadily opposed them. *Therefore shalt thou fall*—The last sentence was addressed to the prophet, "Thy people, O prophet;" this to the people themselves, "Thou, O stubborn people." This sudden conversion of the speech of the principal speaker, from one to another of the different persons of the scene, is frequent in the prophets. *In the day*—Not for want of light to see thy way; but in the full daylight of divine instruction thou shalt fall. Even at the rising of that light which is for the lighting of every man that cometh into the world. In this daytime, when our Lord himself visited them, the Jews made their last false step, and fell. Thou shalt fall when it is least probable; when thou thinkest thy state most secure and prosperous. *And the prophet also, &c., in the night*—"In the night of ignorance, which shall close thy day, the prophet shall fall with thee; that is, the order of prophets among you shall

that thou shalt be no priest to me: A. M. 3224.
seeing thou hast forgotten the law of B. C. 780.
thy God, I will also forget thy children.

³ Heb. cut off.

cease." Thus Bishop Horsley, who understands the words as spoken of true prophets. But it seems more probable that they are intended of false prophets, and that the meaning is, that their revelations, to which they pretended in the night, or in the darkness of ignorance and error, should be delusive and dangerous ones. Or, the people were to fall by day, the prophets by night, because the ruin of the latter would be the consequence of the ruin of the former: the prophets would then fall after the people, when the people, being destroyed, it should appear that the prophets had spoken falsely by predicting prosperity. *And I will destroy thy mother*—That is, the mother city, the metropolis. So Capellus, Houbigant, and Archbishop Newcome. If the prophet be considered as addressing the ten tribes only, Samaria is meant; but if he addressed the children of Israel in general, then Jerusalem must be intended: which city, and not Samaria, was the metropolis of the whole nation.

Verse 6. *My people are destroyed for lack of knowledge*—The ignorance of the nature, necessity, and excellence of true religion, which prevailed among the Jews and Israelites, was one principal cause of those sins which drew down such heavy judgments upon them. *Because thou hast rejected knowledge*—That is, wouldest not use the means of knowledge which thou hadst. "But this lack of knowledge in the people was, in a great measure, owing to the want of that constant instruction which they ought to have received from the priests. The mention of it, therefore, occasions a sudden transition from general threatenings to particular denunciations against the priesthood." *I will also reject thee*—The high-priest for the time being, as the representative of the whole order, seems to be here addressed; *that thou shalt be no priest to me*—"Since the person threatened was to be rejected from being a priest, he was priest at the time when he was threatened; otherwise he had not been a subject of rejection. The person threatened therefore must have been the head, for the time being, of the true Levitical priesthood, not of the intruded priesthood of Jeroboam. This is a proof, that the metropolis, threatened with excision is Jerusalem, not Samaria, and that the ten tribes exclusively are not the subject of this part of the prophecy."—Bishop Horsley. *Seeing thou hast forgotten the law of thy God*—Hast neither desired nor endeavoured to understand, or retain it in thy mind, nor to transmit the knowledge and remembrance of it to posterity. *I will also forget thy children*—Thy offspring, or the people whose priest thou art, and of whom thou oughtest to have taken a fatherly care; I will not look upon them any longer as the seed of Abraham, and children of my covenant.

A. M. 3224. 7^b As they were increased, so they
B. C. 780. sinned against me: ¹ therefore will
I change their glory into shame.

8 They eat up the sin of my people, and they
⁴ set their heart on their iniquity.

9 And there shall be, ^k like people, like priest:
and I will ⁵ punish them for their ways, and
⁶ reward them their doings.

10 For ¹ they shall eat and not have enough:

they shall commit whoredom, and A. M. 3224.
shall not increase: because they have B. C. 780.
left off to take heed to the LORD.

11 Whoredom and wine and new wine ^m take
away the heart.

12 ¶ My people ask counsel at their ⁿ stocks,
and their staff declareth unto them: for ^o the
spirit of whoredoms hath caused *them* to err, and
they have gone a whoring from under their God.

^b Chapter xiii. 6.—¹ Samuel ii. 30; Malachi ii. 9; Phil.
iii. 19.—⁴ Heb. lift up their soul to their iniquity.—^k Isaiah
xv. 2; Jeremiah v. 31.—⁵ Heb. visit upon.

⁶ Heb. cause to return.—¹ Lev. xxvi. 26; Mic. vi. 14; Hag.
i. 6.—^m Isa. xxviii. 7; Eccles. vii. 7.—ⁿ Jer. ii. 27; Hab.
ii. 19.—^o Isa. xlv. 20; Chap. v. 4.

Verse 7. *As they were increased, so they sinned*
—Or, *The more they were increased, the more they*
sinned against me—The greater the favours were
which I heaped upon them, and the more I multi-
plied them, the more presumptuously they sinned
against me: see chap. xiii. 6. Instead of, *as they*
were increased, Bishop Horsley reads, *In propor-*
tion as they were magnified, (a translation the
Hebrew word, כָּרַנִּים, will well bear,) “the priest-
hood,” he observes, “among the Jews was, by God’s
appointment, a situation of the highest rank and
authority; and the complaint is, that, in proportion
as they were raised in dignity and power above the
rest of the people, they surpassed them in impiety.”
Therefore will I change their glory into shame—
Therefore I will divest them of all those glories for
which they pride themselves, and lead them away
in a poor and miserable condition into captivity.

Verses 8–11. *They eat up the sin of my people*—
These priests, mentioned verse 6, live upon the sin-
offerings of the people; and are so far from restrain-
ing them, that they take delight in seeing them
commit iniquity, because the more they sin, the
greater is the number of their sin-offerings, which
are the priests’ portions. Bishop Horsley translates
the verse, “*Every one of them, while they eat the*
sin-offerings of my people, sets his own heart upon
the crime;” that is, while they exercise the sacred
function of the priesthood, and claim its highest pri-
vileges, their own hearts are set upon the prevailing
idolatry. *And there shall be, like people, like priest*
—“The people’s sins deserve to be punished with
such priests; and such priests have helped to make
the people thus wicked.”—Bishop Hall. Or, rather,
the sense is, *It shall be, as with the people, so with*
the priest; that is, as they are alike in sinning, so
shall they be alike in punishment, which shall be
correspondent to their crimes. *For they shall eat*
and not have enough—Or, *not be satisfied*, as the
word, יִשְׂבֵּעַ, is elsewhere translated. The expres-
sion may signify, either that their food should not
afford due nourishment, for want of God’s blessing,
or that they should be afflicted with a famine or
scarcity, so that they should not have food enough to
satisfy their craving appetites. The contrary phrase,
To eat and be full, or satisfied, denotes plenty.
They shall commit whoredoms, &c., and not increase

—Though they think to multiply by taking a plural-
ity of wives, or concubines, yet in this they shall
find their expectations disappointed. *Because they*
have left off to take heed to the Lord—Here the
reason is given why they *should eat and not have*
enough, &c., namely, because they had apostatized
from the love and service of God; for how ready so
ever we may be to attribute every thing to the ope-
ration of natural causes, yet the Scriptures always
speak of God’s co-operation with them as necessary
in order to the producing of their desired effects.
Whoredom and wine, &c., take away the heart—
Deprive men of their judgment, and darken their
understandings. So a gift is said to *destroy the heart*,
Eccles. vii. 7, that is, to bereave men of the use of
their discerning faculties.

Verse 12. *My people ask counsel at their stocks*—
Hebrew, בָּעֵצִי, at their wood, that is, the images of
their idols made of wood; these they consulted as
oracles, that they might foretel to them what was
to come, or give them advice, what measures to take.
And their staff declares unto them—They seek to
know things by means of rods, by which they think
they can divine. This refers to a kind of divination
by rods or staves, which was anciently practised in
the East, of which different accounts are given by
ancient writers. Some say, the person consulting
measured his staff by spans, or by the length of his
finger, saying as he measured it, “I will go, or I will
not go; I will do such a thing, or I will not do it;”
and as the last span fell out so he determined.
Others, however, as Cyril and Theophylact, give a
different account of the matter, and say, it was per-
formed by erecting two sticks, after which they
muttered forth a certain charm, and then according
as the sticks fell backward or forward, to the right
or left, they gave advice in any affair. The same
kind of divination seems to be intended with that
used by the Chaldeans, concerning which see the
note on Ezek. xxi. 21. *For the spirit of whoredoms*
hath caused them to err—For their fondness for idol-
atry hath caused them to fall into all these absurd
errors, through the example of the idolatrous nations
whom they loved to imitate. *They have gone a*
whoring from their God—They have left their God,
the true God, and his laws, to follow the worship,
customs, and rites of heathen idolaters.

A. M. 3224. 13 ^p They sacrifice upon the tops
B. C. 780. of the mountains, and burn incense
upon the hills, under oaks, and poplars, and
elms, because the shadow thereof is good:
therefore your daughters shall commit whoredom,
and your spouses shall commit adultery.

14 ^r I will not punish your daughters when
they commit whoredom, nor your spouses when
they commit adultery: for themselves are sepa-

^p Isa. i. 29; lvii. 5, 7; Ezek. vi. 13; xx. 28.—^r Amos vii. 17; Rom. i. 28.—^r Or, shall I not.—^r Verses 1, 6.—^r Or, be punished.

Verse 13. *They sacrifice upon the tops of the mountains*—The sacrificing upon the mountains and in shady groves was an ancient piece of idolatry, often mentioned and reproved by the prophets. They seem to have made choice of the tops of hills and mountains for their sacrifices and religious rites, as places nearer heaven; but what could be more absurd than to think that God, who is omnipresent, was nearer to them on the hills or mountains than in the valleys? Israel, says St. Jerome, loves high places, for they have forsaken the high God, and having left the substance are attached to the shadow. *And burn incense under oaks, poplars, and elms*—Under high and spreading trees. *Because the shadow thereof is good*—Extremely grateful in those hot countries. Hence the Israelites were inclined to worship there. *Therefore your daughters shall commit whoredom*—Therefore your punishment shall be agreeable to your sin. As ye have committed spiritual whoredom, and have gone after idols, and have not regarded the commands of God; so your daughters shall go after their lusts, and commit whoredom, without any heed to your commands and exhortations. Great depravity and corruption of manners are generally the consequence of a disregard of God and religion.

Verse 14. *I will not punish your daughters, &c.*—I will suffer your daughters to go on in their iniquity, and to fall from one degree of wickedness to another. *For themselves*—That is, for yourselves; *are separated with whores*—That is, you go aside and retire with the women who prostitute themselves in the groves, or in the precincts of the idolatrous temples. *And sacrifice with harlots*—Hebrew, עם הקדשות, *with women set apart, or consecrated to prostitution*. The meaning is, that the people partook in those rites of idolatrous worship in which prostitution made a stated part of the religious festivity. Such lewd practices were frequent in the heathen temples dedicated to Venus and other impure deities. The expressions seem to allude to the practice mentioned Baruch vi. 43, and minutely described by Herodotus, lib. i. cap. 199. *Therefore the people that doth not understand shall fall*—Hebrew, לכת, *shall be thrown down, prostrated, dashed to the ground, or beaten*, as the Vulgate renders it.

Verse 15. *Though, &c.*—“Here,” says Bishop

rated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall.

15 ¶ Though thou, Israel, play the harlot, yet let not Judah offend; and come not ye unto Gilgal, neither go ye up to Beth-aven, nor swear, The Lord liveth.

16 For Israel slideth back as a backsliding heifer: now the Lord will feed them as a lamb in a large place.

^r Chapter ix. 15; xii. 11; Amos iv. 4; v. 5.—^r 1 Kings xii. 29; Chap. x. 5.—^r Amos viii. 14; Zeph. i. 5.—^r Jer. iii. 6; vii. 24; viii. 5; Zech. vii. 11.

Horsley, “a transition is made, with great elegance and animation, from the general subject of the whole people, in both its branches, to the kingdom of the ten tribes in particular.” *Though thou, Israel, play the harlot*—Though thou followest after idols; *yet let not Judah offend*—Let not Judah do so too: at least let her keep herself pure. Let her not join in the idolatrous worship at Gilgal or Beth-aven, or mix idolatry with the profession of the true religion. The kingdom of Judah still retained, in a great degree, the worship of the true God, and the ordinances of the temple service. Therefore the prophet exhorts that people not to be led away by the bad example of their brethren of the ten tribes. Gilgal, it must be observed, was remarkable for being the place where the Israelites renewed their rite of circumcision, when they first passed over Jordan; but after Jeroboam set up idolatry, it became famous for the worship of false gods. And it appears, from this prophet and Amos, that it was particularly so in this period of the Jewish history. *Beth-aven* was the same with *Beth-el*, and was the place where one of Jeroboam’s calves was worshipped. The word *Beth-el* signifies *the house of God*, and was the name given to that place by Jacob, because of God’s appearing to him there, Gen. xxviii. 17. But when it became a place noted for idolatrous worship, the worshippers of the true God called it, in detestation *Beth-aven*, that is, *the house of vanity*. *Nor swear, The Lord liveth*—Do not mingle the worship of the true God with idolatrous rites, nor dare to swear by his name while worshipping idols, or before the calves, as if they represented him; for he abhors every such coalition.

Verse 16. *For Israel slideth back, &c.*—As if the Lord had said, As for Israel, I give him up to a reprobate mind. And now the discourse passes naturally into the detail and amplification of Israel’s guilt. Bishop Horsley renders this clause, *Truly Israel is rebellious like an unruly heifer*; observing, “I restore the rendering of the Bishops’ Bible, and the English Geneva.” Certainly the word כרה, here used, properly means *headstrong, untractable, or refractory*, and describes a heifer, “indocili jugum collo ferens,” untamed to the yoke, which she will neither bear, nor be confined in her allowed pasture. *Now the Lord will feed them as a lamb*—Or sheep,

A. M. 3224. 17 Ephraim is joined to idols: ^y let
B. C. 780. him alone.

18 Their drink ⁹ is sour: they have committed whoredom continually: ^z her ¹⁰ rulers

^y Matthew xv. 14. — ⁹ Hebrew, *is gone*. — ^z Micah iii. 11; vii. 3.

solitary, timid, defenceless, and exposed to various beasts of prey; *in a large place*—That is, “In an unenclosed place, a wide common. They shall no longer be fed with care in the rich enclosures of God’s cultivated farm, but be turned to browse the scanty herbage of the waste. That is, they shall be driven into exile among the heathen, freed from what they thought the restraints, and of consequence deprived of all the blessings and benefits of religion. This dreadful menace is delivered in the form of severe derision; a figure much used by the prophets, especially by Hosea. Sheep love to feed at large. The sheep of Ephraim shall presently have room enough. They shall be scattered over the whole surface of the vast Assyrian empire, where they will be at liberty to turn very heathen. It is remarkable, however, that it is said that even in this state, Jehovah will feed them. They are still, in their utmost humiliation, an object of his care.”—Horsley.

Verses 17, 18. *Ephraim, &c.*—The Ephraimites were numerous and potent, and are here put for the whole ten tribes. *Is joined to idols*—The word עֲצָבִים, here rendered *idols*, properly means, *sorrows* and *pains*, idols being the cause of much misery to their worshippers. Bishop Horsley reads the verse, *A companion of idols is Ephraim; leave him to himself*. Leave him undisturbed in his idolatrous course. He is irreclaimable. *Their drink is sour*—Hebrew, *is gone, turned, or ravid*. “The allusion is to libations made with wine grown dead, or turning sour. The image represents the want of all spirit of piety in their acts of worship, and the unacceptableness of such worship in the sight of God; which is alleged as a reason for the determination, expressed in the preceding clause, to give Ephraim up to his own ways. ‘*Leave him to himself*,’ says God to the prophet, ‘his pretended devotions are all false and hypocritical. I desire none of

lers *with shame* do love, Give ye. A. M. 3224.
19 ^a The wind hath bound her up B. C. 780.
in her wings, and ^b they shall be ashamed
because of their sacrifices.

¹⁰ Heb. *shields*, Psalm lxxiv. 9. — ^a Jeremiah iv. 11, 12; li. 1.
^b Isa. i. 29; Jer. ii. 26.

them.”—Horsley. *They have committed whoredom continually*—They have gone on in a course of idolatry: or carnal whoredom may be intended. *Her rulers with shame do love, Give ye*—Their rulers, to their shame be it spoken, are continually asking or expecting bribes, or are *greedy of gifts*. The Hebrew word translated *rulers*, properly signifies *shields*: it is taken for rulers in Ps. xlvii. 9, as well as here.

Verse 19. *The wind hath bound her up in her wings*—Or rather, *binds, or, is binding her up*, the present tense being put to denote instant futurity. The passage is strongly figurative, to signify that they should be suddenly taken away out of their country, and carried with irresistible force, and incredible speed, into a distant land. It is not unusual, in other writers, to attribute wings to the winds, to express their swiftness; and when any thing is said to be *bound up in the wings of the wind*, the expression must signify its being taken far away with great celerity. “An admirable image this,” says Bishop Horsley, “of the condition of a people, torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind which ever way it set, but never suffered for a moment to lie still. The image is striking now; but must have been more striking when a bird with expanded wings, or a huge pair of wings, without head or body, was the hieroglyphic of the element of the air, or rather of the general mundane atmosphere, one of the most irresistible of physical agents.” *And they shall be ashamed because of their sacrifices*—They shall be confounded to find, by experience, that all their sacrifices to idols have profited them nothing, but brought severe calamities upon them.

CHAPTER V.

The scope of this chapter likewise is, to discover the sins of Israel and Judah, and to denounce the judgments of God against them, with a promise of mercy upon their humiliation, confession of sin, and seeking reconciliation with God, 1–15.

A. M. 3229. HEAR ye this, O priests; and
B. C. 775. hearken, ye house of Israel; and

give ye ear, O house of the king; A. M. 3229.
for judgment is toward you, because B. C. 775.

NOTES ON PSALM V.

Verse 1. *Hear this, O ye priests*—Or rather, *princes*, as Dr. Waterland renders כהני, a reading

which agrees better with the *house of the king* that follows, and the word admitting of both significations. *For judgment is toward you*—Or, *denounced*

A. M. 3229. * ye have been a snare on Mizpah, and a net spread upon Tabor.

2 And the revolvers are ^b profound to make slaughter, ¹ though I have been ² a rebuker of them all.

3 ^o I know Ephraim, and Israel is not hid from me: for now, O Ephraim, ^d thou committest whoredom, and Israel is defiled.

4 ³ They ⁴ will not frame their doings to turn unto their God: for ^e the spirit of whoredoms is

in the midst of them, and they have not known the LORD.

5 And ^f the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 ^g They shall go with their flocks and with their herds to seek the LORD; but they shall not find him; he hath withdrawn himself from them.

^a Chapter vi. 9.—^b Isa. xxix. 15.—¹ Or, and.—² Heb. a correction.—^c Amos iii. 2.—^d Ezek. xxiii. 5; Chap. iv. 17.
^e Heb. They will not give.

^f Or, Their doings will not suffer them.—^g Chapter iv. 12.
^h Chap. vii. 10.—ⁱ Prov. i. 28; Isa. i. 15; Jer. xi. 11; Ezek. viii. 18; Mic. iii. 4; John vii. 34.

against you, as Archbishop Newcome renders it, a translation favoured by the LXX., *προς υμας εστι το κρημα*; by Houbigant, who reads, *adest vobis iudicium, judgment is at hand to you, or hangs over you. Because ye have been a snare on Mizpah, and upon Tabor—Mizpah* (a name derived from מצפה, *to watch*, namely, from an eminence) was a mountain, and probably a city too, of Gilead. *Tabor* was a beautiful and fruitful mountain in the tribe of Zebulun. These places being much frequented by hunters and fowlers, many snares and nets were laid in them to catch birds and beasts: and with an allusion to this the Israelites are here described as insinuating men on these places into idolatry, because many of the tribe of Judah had been seduced, or drawn into idolatry, by their bad example.

Verse 2. *And the revolvers*—Hebrew, *דשכח*, *declinantes*, the persons declining, turning aside, and departing out of the way appointed them to walk in, *are profound to make slaughter*—Or, *have gone deep in slaughter*, as *שחטתם העמיק* may be properly rendered. The words may be intended either of the slaughter of idolatrous sacrifices, or of men. It seems most likely, however, that the latter is meant, and that these wicked priests and princes laid plots to cut off such as adhered to the worship of the true God, and opposed their idolatry. The LXX. suppose the allusion to hunting is still carried on, and render the clause, *οι αγγελοντες την θηραν κατεπησαν*, *the hunters have pierced the prey. Though I have been a rebuker of them all*—Though I have reprovèd, exhorted, and instructed them by the prophets whom I raised up among them, even after they turned to idolatry. They had, in particular, two very extraordinary prophets, Elijah and Elisha, who were endued with a greater power to work miracles, whereby to prove their divine commission, and to convince the people of the certain truth and deep importance of their messages, than any one who had been raised up either among the Jews or Israelites since the days of Moses. Dr. Waterland and Calmet, however, translate this clause, *I will call them all to discipline*; and Newcome and Horsley, *I will bring a chastisement on them all*; which the latter interprets, “I will be a chastisement to them, as they have been a net and a snare to others.”

Verses 3–5. *I know Ephraim*—I am perfectly

well acquainted with the actions of Ephraim, the head of the ten tribes; and *Israel is not hid from me*—And the actions of the other nine tribes are no less known to me. *Now, O Ephraim, thou committest whoredom*—Even now, at this time, thou goest on in thy idolatry, notwithstanding all my rebukes and exhortations. *They will not frame their doings to turn unto their God*—They are so wholly inclined to idolatry, and it has got so fixed a root in their affections, that they cannot think of turning to the pure worship of the true God. And it even extinguishes all true knowledge and sense of him among them. Bishop Horsley renders the verse, *Their perverse habits will not permit them to return unto their God; for a spirit of wantonness is within them, and the Jehovah they have not known. The pride of Israel doth testify to his face*—The insolent behaviour of Israel toward God, whose worship they despise, both discovers itself in all their conduct, and testifies that their guilt is great, and deserves severe punishment. Archbishop Newcome renders this clause, *The pride of Israel shall be humbled to his face*; and Waterland, *Shall be brought down in his sight. Therefore shall Israel and Ephraim fall, &c.*—Be brought to utter ruin; *Judah also shall fall with them*—And the other two tribes of Judah and Benjamin, having followed their bad example, shall also be severely punished as well as they.

Verse 6. *They shall go with their flocks and herds to seek the Lord*—They shall seek to make their peace with God, and to induce him to be favourable to them by a multitude of sacrifices; but they shall not find their expectations answered. This is spoken of the people of Judah, mentioned in the latter part of the foregoing verse; who, though they attended the temple worship, yet did it without any true sense of religion, for which the Prophets Isaiah and Jeremiah particularly reprove them. The prophecy seems to look forward to the times of Hezekiah and Josiah, declaring that the attempts of those pious kings to reclaim the people from idolatry, and to restore the true worship of God, would fail of any durable effect, and would not avail to reverse the doom pronounced upon the guilty people. *He hath withdrawn himself from them*—God is said to *hide and withdraw himself*,

A. M. 3229. 7 They have ^h dealt treacherously
B. C. 775. against the LORD: for they have
begotten strange children: now shall ⁱ a month
devour them with their portions.

8 ^k Blow ye the cornet in Gibeah, and the
trumpet in Ramah: ^l cry aloud at ^m Beth-
aven, ⁿ after thee, O Benjamin.

9 Ephraim shall be desolate in the day of
rebuke: among the tribes of Israel have I made
known that which shall surely be.

^h Isaiah xlviii. 8; Jeremiah iii. 20; v. 11; Chapter vi. 7;
Malachi ii. 11.—ⁱ Zech. xi. 8.—^k Chap. viii. 1; Joel ii. 1.
^l Isaiah x. 30.

when he will not answer men's prayers, nor afford
them seasonable relief in time of need. Hebrew,
הלץ בהם, *he hath disengaged, or loosened himself*
from them, or hath taken himself away.

Verse 7. *They have dealt treacherously against the Lord*—The word בור, rendered, *to deal treacherously*, signifies properly, a wife's being false to her husband; see Jer. iii. 20; from whence it is applied to the sin of idolatry, which was being false to the true God, or giving to creatures, or mere imaginary beings, the affection and regard due to him, and therefore it is often in Scripture styled spiritual whoredom. *For they have begotten strange children—A race of aliens*, as Bishop Horsley renders it: that is, children trained from their earliest infancy in the habits and principles of idolatry, and growing up aliens with respect to God, (for all are not Israel that are of Israel,) alienated from him in their affections, and in their sentiments and practice mere heathen. The expression alludes to children not lawfully begotten, or not born in wedlock. *Now shall a month devour them*—A very short time shall complete their destruction. It shall be sudden and unexpected. *With their portions*—That is, their allotments. "They shall be now totally dispossessed of their country, and the boundaries of the separate allotments of the several tribes shall be confounded and obliterated, and new partitions of the land into districts shall be made, from time to time, at the pleasure of its successive masters. The captivity of the ten tribes was completed soon after Hezekiah's attempted reformation, and the kingdom of Judah not long survived Josiah's." It is probable the *month* alludes to these events.

Verses 8, 9. *Blow ye the cornet in Gibeah, &c.*—The prophet here calls upon the watchmen of Judah and Israel to sound an alarm, and give notice of the approach of the enemy: compare Joel ii. 1. It was usual in those days, when a country was invaded, or was on the point of being so, to give notice of it by sounding cornets and trumpets from the towers and high places, on which the watchmen or sentinels were placed. *Gibeah* and *Ramah* were towns in the tribe of Benjamin; and *Beth-aven*, or *Bethel*, was in the territory of the ten tribes, so that ordering the sounding of an alarm in those places, signified that both kingdoms should be hostilely invaded.

10 The princes of Judah were like ^{A. M. 3229.}
them that ^{B. C. 775.} remove the bound: *there-*
fore I will pour out my wrath upon them like
water.

11 Ephraim is ^p oppressed and broken in
judgment because he willingly walked after
^q the commandment.

12 Therefore *will I be* unto Ephraim as a
moth, and to the house of Judah ^r as ^s rotten-
ness.

^m Josh. vii. 2; Chap. iv. 15.—ⁿ Judg. v. 14.—^o Deut. xix.
14; xxvii. 17.—^p Deut. xxviii. 33.—^q 1 Kings xii. 28; Mic.
vi. 16.—^r Prov. xii. 4.—^s Or, a worm.

After thee, O Benjamin—Or, Look behind thee, O Benjamin: see Pocock. The words present the image of an enemy in close pursuit, ready to fall upon the rear of Benjamin. *Ephraim shall be desolate*—God's judgments shall likewise overtake Israel, or the ten tribes, as well as Judah. *In the day of rebuke*—At the time when God shall punish them for the provocations which he has received. This seems to be intended of the invasion of the kingdom of Israel by Shalmaneser king of Assyria. *Among the tribes of Israel I have made known, &c.*—I have denounced my judgments against the whole kingdom of Israel, as well as that of Judah, and given them warning, that they may escape them by a timely repentance.

Verse 10. *The princes of Judah, &c.*—The prophet in this chapter passes frequently from the one kingdom to the other, that he might set forth the crimes, and foretel the punishments of both, unless they averted them by their repentance. Instead of *the princes*, Bishop Horsley reads, *the rulers of Judah*, observing, "I prefer the word *rulers* to *princes*, because, in the modern acceptance of the word *princes*, royalty, or at least, royal blood, is included in the notion of it. But these שרי, *saree*, [*princes*,] of the Old Testament, were not persons of royal extraction, or connected by blood or marriage with the royal family; but the chief priests and elders, who composed the secular as well as the ecclesiastical magistracy of the country." *Like them that remove the bound*—They have violated the most sacred laws of God: upon which, not only the ordinances of his worship, but likewise the rights and properties of men depend, and are become guilty of the same injustice and confusion with those that remove the ancient bounds and landmarks, Ezek. xvi. 18. *Therefore I will pour out my wrath upon them like water*—That is, with great violence, like an impetuous torrent, or the hasty unexpected overflowing of a river, which overwhelms every thing near. Great calamities are often compared to the overflowing of water.

Verses 11, 12. *Ephraim is oppressed and broken in judgment*—He is delivered over to oppressors by God's just judgment. Such were Pul and Tiglath-pileser, kings of Assyria. Archbishop Newcome distinguishes between these phrases thus: *He is op-*

A. M. 3229. 13 When Ephraim saw his sick-
B. C. 775. ness, and Judah saw his wound,
then went Ephraim to the Assyrian, and
sent to King Jareb: yet could he not heal
you, nor cure you of your wound.

14 For I will be unto Ephraim as a lion,
and as a young lion to the house of Judah:

^a Jer. xxx. 12.—¹ 2 Kings xv. 19; Chapter vii. 11; xii. 1.
^b Chapter x. 6.—^c Or, to the king of Jareb, or, to the king that
should plead.

I, even I, will tear and go away; A. M. 3229.
I will take away, and none shall B. C. 775.
rescue him.

15 ¶ I will go and return to my place, till
they acknowledge their offence, and seek my
face: in their affliction they will seek me
early.

^x Lam. iii. 10; Chap. xiii. 7, 8.—^y Psal. l. 22.—⁷ Heb. till
they be guilty.—^z Lev. xxvi. 40, 41; Jer. xxix. 12, 13; Ezek
vi. 9; xx. 43; xxxvi. 31.—^a Psalm lxxviii. 34.

pressed with a heavy weight of calamity; he is
crushed, or broken in his judicial contest with God;
because he willingly walked after the command-
ment—Because he willingly submitted to, or com-
plied with Jeroboam's command, requiring his sub-
jects to worship the calves which he had placed at
Dan and Beth-el, and to conform to all his idolatrous
institutions, in opposition to the law of God. Of this
kind were the statutes of Omri, mentioned Mic. vi.
16. The reading of the LXX. here is different,
namely, Κατεπατήσας το κρίμα, οτι ηρξάτο πορευεσθαι
οπισω των ματαιων, *He trode judgment under foot,
because he began to walk after vain things*; that
is, after idols. They seem either to have read טָוַשׁ,
shave, (vanity,) for צַוָּה, tzave, (commandment,) or
else to have supposed the latter word to be put for
the former, there being frequent instances in the
Hebrew text of letters being changed, one for
another, which have nearly the same sound: see
the Arabic, Syriac, Chaldaic, Houbigant and others,
in Poole's Synopsis, who read טָוַשׁ, vanity. There-
fore will I be unto Ephraim as a moth—My judg-
ment shall consume both Israel and Judah as a moth
fretteth a garment, or as rottenness consumes the
flesh, from small and unperceived beginnings, work-
ing slow, but certain and complete destruction.

Verses 13, 14. *When Ephraim saw his sickness*
—When the king of Israel, namely, Menahem, saw
himself too weak to contend with Pul, king of As-
syria, he sent an embassy to him to make him his
ally, and, in order to do it, became his tributary,
that his hand might be with him to confirm his
kingdom to him, 2 Kings xv. 15. *And Judah his
wound*—Hebrew, his ulcer, or corrupted sore. So
in like manner shall Ahaz, king of Judah, implore
the assistance of Tiglath-pileser against his enemies.
For, after the words, *then went Ephraim to the As-
syrian*, the word *Judah* should be supplied, and the
clause should be read, *And Judah sent, (or, shall
send,) to King Jareb*. Thus Seeker and Pocock
understand the passage. The word *Jareb* means
one that will plead for a person, and defend his
cause against any that may oppose him, or an
avenger, or helper. And it does not appear to be
here a proper name. Bishop Horsley renders it,
The king who takes up all quarrels, and observes,
“This describes some powerful monarch who took
upon him to interfere in all quarrels between in-
ferior powers, to arbitrate between them, and compel
them to make up their differences upon such terms

as he thought proper to dictate: whose alliance was,
of course, anxiously courted by weaker states. Such
was the Assyrian monarch in the times to which the
prophecy relates. His friendship was purchased by
Menahem king of Israel,” (as observed above,) “and
in a later period solicited by Ahaz, 2 Kings xvi.
5-9.” *Yet could he not heal you, nor cure you of
your wound*—Those foreign alliances proved to be
of no benefit either to Israel or Judah. It is ex-
pressly said of Tiglath-pileser, 2 Chron. xxviii. 20,
that when he came to Ahaz, under colour of help-
ing him according to the terms of their agreement,
at a time when Judah was brought low, *he distressed
him, but strengthened him not*. And though
Ahaz gave him presents out of the house of the
Lord, out of the house of the king, and of the
princes, still he helped him not. And as to the ten
tribes, the Assyrian kings were so far from helping
them really, that they destroyed numbers of them
from time to time, and at last carried them all away
into captivity. So weak often is human policy! *I
will be unto Ephraim as a lion*—The Vulgate reads,
leona, a lioness, and the LXX. *a panther*. The sense
of the verse is, that it was in vain for either Israel or
Judah to expect help from men, since God had de-
termined to destroy or take them away, as with the
impetuosity of a panther flying upon his prey, or
the fury of a lion, tearing it in pieces.

Verse 15. *I will go and return to my place*—I
will withdraw myself from them, and give them up
to exile and punishment, till they acknowledge their
offence and seek my face: that is, till they confess
their sins, and, by a sincere humiliation, and in fer-
vent prayer, implore my favour. The Chaldee
paraphrase expresses the sense thus: “I will take
away my majestic presence, or shechinah, from
among them, and will return into heaven.” Thus
Ezekiel describes the destruction of the temple and
kingdom, by God's removing his glory from the
sanctuary and city: see Ezek. x. 4, and xi. 23. *In
their affliction they will seek me early*—That is,
without delay, and earnestly; or, with great dili-
gence and assiduity. Observe, reader, when we
are under the corrections of the divine rod, our
business is to seek God's face, that is, an acquaint-
ance with him, a token of his being at peace with
us, and a manifestation of his favour. And it may
reasonably be expected that affliction will bring
those to God who had gone astray, and kept at a dis-
tance from him. For this reason God turns away

from us, that he may turn us to himself, and then may return to us. *Is any among you afflicted?* Let him pray. The first three verses of the next chapter

should have been joined to this. So the LXX. thought, connecting the last verse of this with the first of the next, by the participle *λεγοντες*, saying.

CHAPTER VI.

In this chapter we have, (1.) An exhortation of the prophet; or the resolution of some real penitents to return to God, and the considerations wherewith they encourage themselves in their return, 1-3. (2.) The instability of many of the people, both of Israel and Judah, in their professions and promises of repentance, and the severe course which God, therefore, took with them, 4, 5. (3.) The covenant God made with them, and his expectations from them, 6: and their violation of that covenant, and frustrating of those expectations, 7-11.

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B. C. 775.

COME, and let us return unto the LORD: for ^a he hath torn, and ^b he will heal us; he hath smitten, and he will bind us up.

^a Deut. xxxii. 39; 1 Sam. ii. 6; Job v. 18; Chap. v. 14.

NOTES ON CHAPTER VI.

Verse 1. *Come, let us return, &c.*—Bishop Horsley considers the prophet as speaking here in his own person, to the end of the 3d verse, and taking occasion, from the intimation of pardon to the penitent, given in the conclusion of the preceding chapter, to address his countrymen in words of mild, pathetic persuasion, and to exhort them to return to the worship and service of God. But many other commentators rather think these are to be considered as the words of the repenting and returning Jews and Israelites in their exile, who, it is said, in the last clause of the foregoing chapter, would in their affliction seek God, which they are here represented as encouraging one another to do, saying, *Come, &c.*—Not only the LXX., but, according to Houbigant, the Arabic, Syriac, and Chaldee, supply the word *saying*, before this verse. Whether they did this as interpreters, which, says Archbishop Newcome, is my opinion, or whether they read in their copy of the Hebrew text, *לֵאמֹר*, (*saying*), is uncertain. *Let us return unto the Lord, &c.*—He it is who hath brought us into this estate under which we groan; and he is able, if he think fit, to deliver us from it in a short time: nothing is difficult to him. Full of mercy as he is, he will not permit us to continue long in captivity and oppression, wherein we are buried like the dead in the tomb. *He hath torn, and he will heal us, &c.*—The same God that punisheth us can only remove his judgments, and show us mercy. The expression, *He hath torn*, relates to what was said chap. v. 14.

Verse 2. *After two days he will revive us*—A deliverance from miseries or calamities, from which men had despaired of a recovery, is often represented as restoring them to life after death: see *Psa. xxx. 3*, and *lxxi. 20*, and *lxxxvi. 13*; particularly the restoration of the Jewish nation is often described, as if it were a resurrection from the dead: see note on *Ezek. xxxvii. 11*. *Two, or three, in*

2 ° After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

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^b Jer. xxx. 17.—^c 1 Cor. xv. 4.

Scripture, denote a small number. *Two* are put for a few, *1 Kings xvii. 12*. *One* and *two* for a few, *Isa. vii. 21*; *Jer. iii. 14*. *Two* or *three* for a few, *Isa. xvii. 6*. Accordingly, here the expression signifies a short space of time. Compare *Luke xiii. 32, 33*. The primary and obvious sense, therefore, of this verse, taking it in reference to the others, is, that they expected God would, in a short time after they should repent and turn to him, free them from their captivity, which might be looked upon as a state of death; and would return again to them, and exhibit the signs of his presence among them, his chosen people: so that, being converted and restored, they should live in his sight, and should attain to that true knowledge of God which they had not possessed before. Added to this, Bishop Horsley thinks these days denote three distinct periods of the Jewish people. His view of the subject he explains as follows: "The first day is the captivity of the ten tribes by the Assyrians, and of the other two under the Babylonians, considered as one judgment upon the nation; beginning with the captivity of the ten, and completed in that of the two. The second day is the whole period of the present condition of the Jews, beginning with the dispersion of the nation by the Romans. The third day is the period yet to come, beginning with their restoration, to the second advent. R. Tanchum, as he is quoted by Dr. Pocock, was not far, I think, from the true meaning of the place. 'The prophet,' he says, 'points out two things—and these are, the first captivity, and a second. After which shall follow a third, [time,] redemption: after which shall be no depression or servitude.' And this I take to be the sense of the prophecy, in immediate application to the Jews. Nevertheless, whoever is well acquainted with the allegorical style of prophecy, when he recollects that our Lord's sufferings and death" were endured for our sakes, "and that he, rising on the third day, raised us to the hope of life and immortality, will easily per-

A. M. 3229. B. C. 775. 3 ^d Then shall we know, *if* we follow on to know the LORD: his going forth is prepared ^e as the morning; and ^f he shall come unto us ^g as the rain, as the latter and former rain unto the earth.

4 ¶ ^h O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee?

^d Isa. liv. 13.—^e 2 Sam. xxiii. 4.—^f Psa. lxxii. 6.—^g Job xxix. 23.—^h Chap. xi. 8.—ⁱ Or, *mercy, or, kindness.*

ceive no very obscure, though but an oblique, allusion to our Lord's resurrection on the third day; since every believer may speak of our Lord's death and resurrection, as a common death and resurrection of all mankind."

Verse 3. *Then shall we know, if we follow on, &c.*—Hebrew, *ונדעה נדרכה לרעה, And we shall know, we shall follow on to know the Lord.* Then, when we have returned unto the Lord, verse 1, in sincerity and truth; when he hath torn and healed us, hath smitten and bound us up, hath convinced us of and humbled us for our sins, and converted us to himself, and created us anew; when he hath revived us, raised us up, and made us live; then shall we experimentally know the Lord, as merciful to *our unrighteousness*, Jer. xxxi. 34; we shall taste and see that he is good; we shall not only be raised out of deep afflictions, wherein we lay as in a state of death, but we shall *live in his sight*, a life of union and communion with him, a life of faith, love, and obedience; we shall know Him whom to know is life eternal. And we shall prosecute that knowledge; *we shall follow on to know him*, not content with any measures of the knowledge of him already attained. We shall proceed therein, and make progress, as the morning light doth to the perfect day. For, *his going forth* to visit, deliver, and comfort his people, to manifest himself to them, to refresh and save them; or, *his going forth* before his people, in his gracious, faithful, holy, just, and wise providence, for their benefit and comfort, *is prepared as the morning*—As sure, beautiful, grateful, reviving, and clear, with a continually increasing light, which proclaims his own approach and progress. *And he shall come unto us as the rain unto the earth*—Which refreshes it, renders it fruitful, beautifies it, and gives it a new and smiling face. *As the latter and former rain*—Or, as the words should rather be rendered, *the harvest rain, and the rain of seed-time*: see notes on Deut. xi. 14, and Prov. xvi. 15. For, as Bishop Horsley justly observes, the Hebrew words here used have nothing of *latter* or *former* implied in their meaning. And these expressions convey a notion just the reverse of the truth to the English reader. For what our translation here terms *the latter rain*, כליקוש, is literally, as the bishop terms it, *the crop rain*, which fell just before the season of the harvest, to plump the grain before it was severed: that is, it fell in what we term *the spring*, and consider as the former part of the year; for the harvest in Judea began about the middle of

for your ¹ goodness *is* ¹ as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* ^k by the prophets; I have slain them by ¹ the words of my mouth: ² and thy judgments *are as the light that goeth forth.*

¹ Chap. xiii. 3.—^k Jer. i. 10; v. 14.—¹ Jer. xxiii. 29; Heb. iv. 12.—² Or, *that thy judgments might be.*

our March, according to the old style. The other, *ורר*, which we term *the former rain*, and which is literally *the springing rain, or the rain which makes to spring*, fell upon the seed newly sown, and caused the green blade to shoot up out of the ground: that is, it fell about the end, or middle, of our October, which we consider as the latter end of the year. These rains, of seed-time and harvest, are the *veros πρωτος και οπισθος, the early and latter rain*, of St. James, chap. v. 7. But the apostle's epithets have reference to the order of the husbandman's expectations, not to the civil division of the year.

Verse 4. *O Ephraim, what shall I do unto thee?—Or rather, what shall I do for thee?* Here the Lord takes up the discourse again in his own person, and gives an answer to the prayer, or promises, of Judah and Israel: as if he had said, *How can I give either of you, O Israel and Judah, any tokens of my favour, since there is no sincerity or stability to be found in you?* Such is the essential beneficence of God, that he delights to bestow favours on all his creatures; and here, and elsewhere in the Scriptures, represents himself as it were concerned, whenever their conduct is such that it becomes inconsistent with his attributes, as the *all-righteous governor of the universe*, to bestow his blessings upon them. Thus we find Christ lamenting over Jerusalem, Matt. xxiii. 37; and Isaiah, chap. lix. 1, 2 representing men's iniquities as the sole cause of God's hiding his face from them, and not hearing their prayers: see also Deut. v. 29. *Your goodness is as a morning cloud, &c.*—Your goodness is of a short continuance, and gives way to every temptation, like as the cloud of the morning, and the dew, are dispersed at the first approach of the sun.

Verse 5. *Therefore have I hewed them by the prophets*—Severely reprov'd and threatened them; or *cut them off*, as the word, חצבתי, may be properly rendered: that is, I have denounced against them great destruction. The prophets, and God by the prophets, are said to do those things which they foretel, or denounce: see notes on Jer. i. 10, and v. 14. *I have slain them by the words of my mouth*—that is, I have declared, or denounced, the slaughter of them. God's word is described as *sharper than a two-edged sword*, because his judgments, denounced by his messengers, are like the sentence of a judge, which shall certainly be followed with execution. *And thy judgments are as the light when it goeth forth*—These may be considered as the words of the prophet addressing God, and signi-

A. M. 3229. 6 For I desired ^mmercy, and ⁿnot
B. C. 775. sacrifice; and the ^oknowledge of God
more than burnt-offerings.

7 But they ³like men ^phave transgressed the
covenant: there ^ahave they dealt treacherously
against me.

^m 1 Samuel xv. 22; Eccles. v. 1; Micah vi. 8; Matt. ix. 13;
xii. 7.—ⁿ Psal. i. 8, 9; Prov. xxi. 3; Isa. i. 11.—^o Jer. xxii.
16; John xvii. 3.—³ Or, like Adam, Job xxxi. 33.

fying that his judgments against the people were, though gradually, yet as certainly approaching as the morning light; and that the justice of them would appear as clear as the light of the rising sun. Or they may be considered as addressed to Israel, and then the meaning of them must be, The punishment which shall come upon thee, O Israel, will clearly appear to be perfectly just; nor shall any thing happen to thee, but what thou hast been fully and repeatedly warned of. Bishop Horsley, however, connecting these words with the following, gives them a different sense. Taking the word כשפטך, here rendered *thy judgments*, to signify *thy precepts*, he renders the clause, *And the precepts given thee* (namely, given to the people) *were as the onward-going light, &c.*, "that is, as light, of which it is the nature and property to go forth, to propagate itself infinitely, and in all directions; a most expressive image of the clearness of the practical lessons of the prophets." The word, adds he, in his *Critical Notes*, "signifies a fixed principle, or rule, in any thing, to which principle and rule can be applied. Here I take it for the practical rules of a moral and godly life, as delivered by the prophets; and so Calvin expounds it: '*Judicia tua, hoc est, ratio piè vivendi*.' Thy judgments, that is, the method of living piously. Significat hic Deus se regulam piè et sancte vivendi monstrasse Israelitis, God here signifies that he had shown to the Israelites the rule of a pious and holy life."

Verse 6. *For I desired mercy, and not sacrifice*—That is, rather than sacrifice, this being spoken comparatively. I am better pleased with true goodness than with the most exact observance of the external duties of religion: see Micah vi. 6-8. The Jews use to express comparison by negatives, or rejecting the thing less worthy: so we are to understand that expression of the Prophet Joel, chap. ii. 13, *Rend your heart, and not your garments*; and those words of Christ, John vi. 27, *Labour not for the meat which perisheth, but for that which endureth to everlasting life*: that is, for this rather than the former. By *mercy* is here meant, not only all that is due from man to man, considered as fellow-creatures, and members of civil society; but also those acts of benevolence, which, though not claimable on principles of justice, yet must be performed by us, as we have opportunity, if we would be the *children of our Father who is in heaven*: see Matt. vi. 45. Indeed, the word חסד, here used, and rendered *mercy*, includes piety toward God, as well as benevolence to man; or the performance of all the

8 ^rGilead is a city of them that A. M. 3229.
work iniquity, and is ⁴polluted with B. C. 775,
blood.

9 And as troops of robbers wait for a man, so
^sthe company of priests murder in the way ⁵by
consent: for they commit ⁶lewdness.

^p Chap. viii. 1.—^q Chap. v. 7.—^r Chap. xii. 11.—^s Or,
cunning for blood.—^t Jer. xi. 9; Ezek. xxii. 25; Chap. v. 1, 2.
⁴ Heb. with one shoulder, or, to Shechem.—⁵ Or, enormity.

duties of the moral law. "I can find no single word," says Bishop Horsley, "to answer to it, but *charity*; for charity, in the evangelical sense, is the love of man, founded upon the love of God, and arising out of it." *And the knowledge of God more than burnt-offerings*—Namely, that knowledge of God, which is his super natural gift, through the influence of his enlightening Spirit, Eph. i. 17; and which is always productive of a filial confidence in him, love to him, and obedience to his commandments; (see Psal. ix. 10; 1 John ii. 3, 4, and iv. 7, 8;) and which is always attended with a true, sincere, internal, spiritual worship of him, and reverence for him. This is infinitely more pleasing to God, and more essential to true religion, than any ceremonial observances whatever; yea, than all sacrifices and burnt-offerings.

Verse 7. *But they like men have transgressed the covenant*—That is, as all corrupt men are prone to do; and as other men, who are not under such strong obligations to keep covenant with me, use to do. In the Hebrew it is, *like Adam*: and it would have been better, it seems, to have rendered it so; the sense appearing to be, that their transgression of the covenant God had made with them, or of the commandments which he had given them, was very similar to the transgression of Adam in paradise. "As Adam transgressed a plain command, so the Israelites transgressed the plainest and the easiest precepts. As Adam's crime was not to be excused by any necessity or want, so the Israelites, secure under the protection of Jehovah, had they continued faithful to him, had no excuse in seeking other aids. Adam revolted from God to Satan; so the Israelites forsook God to worship devils. Adam broke that one command, on which the justification of himself and his posterity depended; so the Israelites broke the one precept of charity," on their observing which depended their continuance in the divine favour, and their right to the blessings of the Mosaic covenant: see Horsley. *There have they dealt treacherously against me*—There, even in that very delightful and plentiful land, which I gave them to encourage them to obedience, a land like unto Eden itself, they have transgressed my law, as Adam did in paradise, and have behaved themselves falsely and ungratefully toward me; and that even with all the advantages of the prophetic teaching, and in spite of all admonition and all warning.

Verses 8, 9. *Gilead is a city of them that work iniquity, &c.*—Archbishop Newcome translates these two verses very literally thus: *Gilead is a city of*

A. M. 3229. 10 I have seen ^a a horrible thing in
B. C. 775. the house of Israel: there is ^u the
whoredom of Ephraim, Israel is defiled.

^a Jer. v. 30. — ^u Chap. iv. 12, 13, 17. — ^x Jer. li. 33;

them that work iniquity: she is marked with footsteps of blood. And as bands wait for a man, a company of priests murder in the way to Shechem. "If Gilead be put here for Ramoth-gilead, (and I know not," says Bishop Horsley, "what other city can be meant,) it was a city of refuge, Deut. iv. 43; and such also was Shechem, or Sichem, Josh. xx. 7; both, therefore, inhabited by priests and Levites. By describing the first of these two cities as polluted with blood, and the high-road to the other as beset with knots of priests, like robbers, intent on blood, and murdering on the whole length of the way, up to the very walls of the town, the prophet means to represent the priests as seducers of the people to that idolatry which proved the ruin of the nation. Inasmuch that, like a man who should be murdered in a place of religious retreat, or upon his way to it, the people, under the influence of such guides, met their destruction in the quarter where, by God's appointment, they were to seek their safety." The word שִׁכְרָה, rendered *by consent*, in verse 9, signifies *toward Shechem*. For they commit lewdness—Hebrew, זָמָה עִשָּׂו, *they work enormity*, or that which is wicked and abominable.

Verses 10, 11. *I have seen a horrible thing*—Such an apostasy from God as cannot be mentioned without horror. *There is the whoredom of Ephraim*—Or rather, *there*, namely, in the house of Israel, by the whoredom of Ephraim, that is, by the idolatry of Jeroboam, who was of that tribe, and first began the worship of the golden calves; *Israel is defiled*—The whole ten tribes are corrupted: for they soon all followed the example of Jeroboam in this idolatrous worship. Also, O Judah, *he*—That is, Ephraim; *hath set a harvest for thee*—For Ephraim, or Israel, had corrupted Judah by leading them into idolatry, and into the vices connected therewith, in conse-

11 Also, O Judah, ^x he hath set a ^a harvest for thee, ^y when I returned
B. C. 775. the captivity of my people.

Joel iii. 13; Micah iv. 12; Rev. xiv. 15.—^y Psa. cxxvi. 1.

quence of which they were made ripe for destruction: for that the harvest is often a type of judgment is evident, among many other passages that might be adduced, from those quoted in the margin. *When I returned the captivity of my people*—Or rather, the Hebrew being in the future tense, *when I shall turn, &c.*, (so the Vulgate,) or, more literally, and as the Seventy render it, *in my turning the captivity of my people*. According to this interpretation, the phrase of *turning the captivity* of God's people is not to be taken in the sense in which the same phrase is generally understood in the Scriptures, namely, *for bringing them out of captivity*; punishment, and not a blessing, being supposed to be predicted: but the sense of the expression will be, *When I shall return to make captives of my people*; or, as Archbishop Newcome proposes rendering it, *When I lead away the captivity of my people*; that is, after I have again caused the Israelites to be carried into captivity. Tiglath-pileser first carried a part of them into captivity; then Shalmaneser carried away the remainder; and after this came Sennacherib, who wasted Judea, and laid siege to Jerusalem. Some eminent commentators, however, are of opinion, that not a judgment, but a blessing, is predicted to be conferred on Judah in this passage. They therefore translate the verse thus: *But for thee, O Judah, a harvest is prepared; then when I shall bring back the captivity of my people*: see Houbigant and Horsley. Mr. S. Clark's note on the verse takes in both interpretations, thus: "And as Israel has been drawn to idolatry by Jeroboam, (verse 10,) so hast thou, Judah, too: and therefore God has prepared a harvest of sorrow and sufferings for thee too, by sending thee into captivity; which yet afterward shall be turned into a harvest of joy, when thou shalt be returned out of captivity again."

CHAPTER VII.

In this chapter we have, (1.) A general charge brought against Israel for those crimes by which they had obstructed the course of God's favour to them, 1, 2. (2.) A particular accusation of the court, the kings, princes, and judges, 3-7. Of the country for various sins and follies, which are particularly mentioned, and for which they are threatened with a severe chastisement to humble them; and if that should not have its desired effect, with utter destruction, particularly of their princes, 8-16.

A. M. 3239. WHEN I would have healed Israel;
B. C. 765. then the iniquity of Ephraim
was discovered, and the ¹ wickedness of Sama-

¹ Heb. evils. — ^a Chap. v. 1; vi. 10.

NOTES ON CHAPTER VII.

Verse 1. *When I would have healed Israel*—When I would have reclaimed them from their sins,

ria: for ^a they commit falsehood: and ^a the thief cometh in, and the troop of robbers ² spoileth without.

² Heb. strippeth.

and in consequence thereof have averted their judgments. The Hebrew, כִּרְפָּאִי, is, *as I was healing: dum in eo essem ut sanarem*. At the very time

A. M. 3239. 2 And they ³ consider not in their
B. C. 765. hearts, *that I* ^b remember all their
wickedness: now ^c their own doings have be-
set them about; they are ^d before my face.

3 They make the king ^e glad with their wicked-
ness, and the princes ^f with their lies.

4 ^f They are all adulterers, as an oven heated

by the baker, ⁴ *who* ceaseth ⁵ from A. M. 3239.
raising after he hath kneaded the B. C. 765.
dough, until it be leavened.

5 In the day of our king the princes have
made *him* sick ⁶ with bottles of wine; he
stretched out his hand with scornors.

6 For they have ⁷ made ready their heart like

^a Heb. say not to. — ^b Jer. xvii. 1. — ^c Ps. ix. 16; Prov. v. 22.
^d Ps. xc. 8. — ^e Rom. i. 32.

^f Jer. ix. 2. — ⁴ Or, the raiser will cease. — ⁵ Or, from waking.
⁶ Or, with heat through wine. — ⁷ Or, applied.

when I was about to heal them; or, as the Seventy render it, *Ev to iasathai me ton Israēl*, *When I was in the very act of healing Israel. Then the iniquity of Ephraim was discovered*—Literally, *was uncovered, or made bare*, that is, *showed itself openly*, or was avowed and undisguised. The people gave me fresh provocations, especially the inhabitants of Samaria, the principal seat of the kingdom. *For they commit falsehood*—Or, *carry on delusion*; literally, *practise deceit, or a lie*. “The thing meant here seems to be the carrying on of a premeditated plot, or scheme, for the subversion of the true religion, and the establishment of idolatry. And the *lie, falsehood, or delusion* which they wrought, was every thing that was seductive in the external rites of the false religions:” see Horsley, who, in a note on this passage, observes, “The particular time alluded to is, I think, the reign of the second Jeroboam, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained in the preceding reigns, by the encroachments of the Syrians; for Jeroboam restored the coast of Israel from the entering of Hamath unto the sea of the plain, 2 Kings xiv. 25. The successes vouchsafed to this warlike prince against his enemies were signs of God’s gracious inclination to pardon the people, and restore the kingdom to its former prosperity. *For the Lord saw the affliction of Israel that it was bitter, &c.* See 2 Kings xiv. 26, 27. But these merciful purposes of God were put aside by the wickedness of the king and the people. For this same Jeroboam *did that which was evil in the sight of the Lord, he departed not from the sins of Jeroboam the son of Nebat, &c.*” And the thief cometh in, and the troop of robbers, &c.—They are guilty both of the secret methods of fraud, and the open violence of rapine and oppression.

Verse 2. *And they consider not in their hearts*—They do not seriously reflect; *that I remember all their wickedness*—To call them to an account, and to punish them for it. *Now their own doings*—Their studied wickedness, their contrived iniquities: *their own*, not those of their fathers, as the incorrigible are ready to complain; *have beset them about*—Namely, as an enemy invests a town on every side. The meaning is, the guilt and punishment of their sins shall surround them on all sides, and seize upon them that they shall not escape. Some think that by this expression of *besetting* them about, the prophet alludes to the future siege of Samaria, wherein these sinners against their own souls were

so straitly beset by the enemy, that they could not flee, nor escape the being either taken or destroyed.

Verse 3. *They make the king glad with their wickedness*—They study to please their kings and great men, by complying with the idolatry they have set up. The Seventy (with whom agree the Syriac and Arabic) read βασιλεις, *kings*, in the plural number, meaning the succession of the kings of Israel from Jeroboam. *And the princes with their lies*—Which they speak to please and flatter them. But the word *lie* sometimes signifies an idol, and the practice of idolatry, as being set up in direct opposition to the true God and his truth. Bishop Horsley renders the verse, *By their evil doings they pleasure the king, and by their perfidies the rulers*, namely, their perfidies toward God, in deserting his service for idolatry.

Verse 4. *They are all adulterers*—The expression may be here metaphorical, implying that they were apostates from God, to whose service they were engaged by the most solemn bond and covenant: compare Jer. ix. 2; James iv. 4. If the words be understood literally, the prophet compares the heat of their lust to the flame of an oven heated; or, as Bishop Horsley renders it, “Over-heated by the baker.” *Who ceaseth from raising after he has kneaded the dough, until it be leavened*—Vulgate, *Donec fermentetur totum*, until the fermentation of it be complete. When an oven is sufficiently heated, the baker does not increase the fire, but thinks what he has made sufficient to keep the oven hot till the dough be fit to be put into it. “An oven in which the heat is so intense as to be too strong for the baker’s purpose, insomuch that it must be suffered to abate before the bread can be set in, is certainly a most apt and striking image of the heart of the sensualist inflamed with appetite by repeated and excessive indulgence, so that it rages by the mere lust of the corrupted imagination, even in the absence of the external objects of desire that might naturally excite it; and works itself up to an excess which is even contrary to the purpose for which the animal appetites are implanted.”—Horsley.

Verses 5–7. *In the day of our king*—Probably the anniversary of his birth, or coronation; *the princes have made him sick with bottles of wine*—Or, *when the princes began to be hot with wine*, (so Newcome,) *he stretched out his hand with scornors*—Deriders of God and man. Some recent and notorious act of contempt to God, or to his prophets, or

A. M. 3239. an oven, while they lie in wait: their
B. C. 765. baker sleepeth all the night; in the
morning it burneth as a flaming fire.

7 They are all hot as an oven, and have * devoured their judges; † all their kings ‡ are fallen: § there is none among them that calleth unto me:

8 Ephraim, he ¶ hath mixed himself among the people; Ephraim is a cake not turned.

9 † Strangers have devoured his strength, and

* Fulfilled about 773.—† Chap. viii. 4.—‡ 2 Kings xv. 10, 14, 25, 30.—§ Isa. lxiv. 7.—¶ Psa. cvi. 35.—‡ Chap. viii. 7.

to public justice, is here alluded to. "Those," says Bishop Horsley, "who in their cups made a jest of the true religion, and derided the denunciations of God's prophets, the king distinguished with the most familiar marks of his royal favour; in this way carrying on the plot of delusion." *They*—Those luxurious and drunken princes; *have made ready their heart like an oven*—Hot with concupiscence, ambition, revenge, and covetousness. *While they lie in wait*—Against the life or estate of some of their subjects. *Their baker sleepeth, &c.*—As a baker, having kindled a fire in his oven, goes to bed and sleeps all night, and in the morning finds his oven well heated, and ready for his purpose; so these, when they have laid some wicked plot, though they may seem to sleep for a while, yet the fire is glowing within, and flames out as soon as ever there is opportunity for it. *They are all hot as an oven*—The whole people are inflamed with bad passions, and have followed the ill example of their princes and great men. Or, the flame of civil discord is spread among the people in general; and, as fire devours, so has this destroyed their judges and rulers by conspiracies and assassinations. *All their kings are fallen*—An anarchy continued for eleven years after the death of Jeroboam II., and the six following kings, the last who reigned in Israel, fell by conspirators, namely, Zechariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea. *There is none among them that calleth unto me*—And yet these plain signs of my indignation have not brought either kings or people to a due humiliation and sorrow for their sins.

Verses 8–10. *Ephraim, he hath mixed among the people*—By his alliances with the heathen, and by imitation of their manners, he is himself become one of them. He has thrown off all the distinctions, and forfeited the privileges of the chosen race. "The Hebrew word here rendered *people*, עַם, is in the plural, and, when applied to bodies politic," says Bishop Horsley, "always signifies the various nations of the earth, the unenlightened nations, in opposition to God's peculiar people, the Israelites." He therefore renders the word *peoples* here, "though," as he observes, "not without some violation of the propriety of the English language, which disowns the word in the plural form." *Ephraim is a cake, or, like a cake, not turned*—Burned on one side, and dough on the other, and so good for

he knoweth it not: yea, gray hairs A. M. 3239.
are † here and there upon him, yet he B. C. 765.
knoweth not.

10 And the † pride of Israel testifieth to his face: and ‡ they do not return to the Lord their God, nor seek him for all this.

11 ¶ Ephraim also is like a silly dove without heart: § they call to Egypt, they go to Assyria.

† Heb. sprinkled.—‡ Ch. v. 5.—§ Isa. ix. 13.—¶ Ch. xi. 11. p 2 Kings xv. 19; xvii. 4; Chap. v. 13; ix. 3; xii. 1.

nothing on either; always in one extreme or the other. An apt image of a character that is all inconsistency. Such were the ten tribes of the prophet's day; worshippers of Jehovah in profession, but adopting all the idolatries of the neighbouring nations, in addition to their own semi-idolatry of the calves. *Strangers have devoured his strength, and he knoweth it not*—His national strength is impaired and decaying, and he acts as if he were insensible of it. The Syrians, in the time of Jehoabaz, reduced them very low, 2 Kings xiii. 7. Afterward they became tributaries to Pul, king of Assyria; and at length were carried captives by Shalmaneser, (chap. xvii.) and yet the afflictions that befell them did not make them sensible of the ill state of their affairs, and that the hand of God was against them. *Yea, gray hairs are here and there upon him*—The symptoms of decay. He declines in strength and power, like a man worn out with age. Rome, in the midst of great calamities, is thus described by Claudian:

———Humeris vix sustinet ægris
Squalentem clypeum; laxata casside, prodit
Canitium.———

And the pride of Israel testifieth to his face—Or, witnesseth against him. Their insolent and obstinate behaviour, and continuance in sin, notwithstanding the warnings and admonitions they have had, sufficiently show how deserving they are of punishment; *and they do not return, &c., nor seek him for all this*—Notwithstanding such severe denunciations against them, and that they are forewarned of approaching calamities, yet they do not return to God in true repentance, nor make their supplication to him to avert his wrath.

Verses 11, 12. *Ephraim is like a silly dove without heart*—Which has neither courage to defend itself, nor cunning to prevent its falling into the snares that are laid for it. *They call to Egypt, &c.*—Sometimes they seek the alliance of one nation, and sometimes of another, all equally unserviceable to them; but are under no concern to seek the favour and protection of God, which alone can be of real and lasting benefit to them. *When they shall go*—When they shall do every thing their inclinations lead them to do, make the alliances they desire, and seek for safety in all the ways their imaginations can invent; *I will spread my net upon them*—I will

A. M. 3239. 12 When they shall go, ^a I will
B. C. 765. spread my net upon them; I will
bring them down as the fowls of the heaven;
I will chastise them, ^r as their congregation
hath heard.

13 Wo unto them! for they have fled from
me: ⁹ destruction unto them! because they
have transgressed against me: though ^a I have
redeemed them, yet they have spoken lies
against me.

14 ^t And they have not cried unto me with

^a Ezekiel xii. 13.—^r Leviticus xxvi. 14; Deuteron. xxviii.
15; 2 Kings xvii. 13, 18.—⁹ Hebrew, *spoil*.—^s Micah
vi. 4.

entangle and disappoint them in their designs, ex-
ecute my decrees upon them, and bring them to de-
struction, like as birds are taken in the snares of the
fowler, although they have wings to fly out of dan-
ger. *I will chastise them as their congregation
hath heard*—I will bring those calamities upon them
which I have denounced in my laws against the
whole people of Israel, whenever they should for-
sake me; and also have repeatedly denounced them
by my prophets.

Verses 13, 14. *Wo unto them, &c.*—These are
words both of menace and lamentation. The pro-
phet at once foretels and bewails their miseries.
For they have fled from me—As if it had not been
enough that they at first left my government, temple,
and worship, they have gone still further from me
by their sinful and idolatrous courses. *Destruction
unto them*—The ruin of their country and common-
wealth will be the consequence of their apostasy.
Because they have transgressed against me—Re-
belliously cast off my authority and laws. *Though
I have redeemed them, yet they have spoken lies, &c.*
—Though I delivered them from the Egyptians, and
afforded them many other signal deliverances, yet
they have not given me true glory, but have likened
me to golden calves, and other images. Idolatry is
frequently called in Scripture a lie, because it gives
false representations of things; attributing power,
&c., to things which, in their own nature, have no
such power, or representing the Deity by forms
which he is in no way like; therefore it was, pro-
perly speaking, *changing the truth and glory of
God into a lie*, or, *speaking lies against him*. They
also belied his corrections, as if not deserved; they
belied the good which God had done them, as if it
were too little, or not done by him, but by their idols.
*And they have not cried unto me, when they howled,
&c.*—When they bemoaned their calamities, as sick
men bewail themselves upon their beds of sickness;
yet they did not call upon me heartily and sincerely.
*They assemble, &c., for corn and wine, and they
rebel, &c.*—When they assemble themselves to de-
precate a famine, they still retain the same disobe-
dient temper toward me.

Verses 15, 16. *Though I have bound, &c.*—
Though, after bringing them low, I have given them

their heart, when they howled upon A. M. 3239.
their beds: they assemble themselves B. C. 765.
for corn and wine, *and* they rebel against me.

15 Though I ¹⁰ have bound *and* strengthen-
ed their arms, yet do they imagine mischief
against me.

16 ^u They return, *but* not to the Most High:
^x they are like a deceitful bow: their princes
shall fall by the sword for the ^y rage of their
tongue: this *shall be* their derision ^z in the
land of Egypt.

^t Job xxxv. 9, 10; Psa. lxxviii. 36; Jer. iii. 10; Zech. vii. 5.
^u Or, *chastened*.—^v Ch. xi. 7.—^w Psa. lxxviii. 57.—^x Psa.
lxxiii. 9.—^y Chap. ix. 3, 6.

new strength and vigour; *yet do they imagine mis-
chief against me*—Yet they are continually devising
some new idolatrous inventions, whereby they may
dishonour me. The word כִּרְתִּי, rendered *I have
bound them*, more properly signifies, *I have chas-
tised them*, and is so rendered by Archbishop
Newcome, Bishop Horsley, and others. The
general sense of the verse is, Whether I inflict
punishment on them, or show them favour, they
are still the same, and reject me for their idols.
They return, but not to the Most High—Their con-
version is only outward, not inward and sincere.
When they left the worship of Baal, they turned to
the worship of the calves; and now they rest in an
external reformation, or some ceremonial observ-
ances, and do not come up to true repentance, spiri-
tual worship, or holy obedience. This seems to be
the meaning of the clause, according to our transla-
tion of it. But the Hebrew text, יָשׁוּבוּ לֹא עָלַי, is
very obscure, and variously rendered by interpreters.
Grotius and the Vulgate read, *Reversi sunt ut essent
absque jugo*, *They have returned that they might
be without yoke*, that is, without the restraint of
God's law. Which is thus expounded by Grotius,
“*Denuo voluerunt esse absque jugo*,” *They would
be again without yoke*. The LXX. render it, ἀπερ-
ρασαν εἰς σθέν, *They have been turned away to
nothing*. Thus also the Syriac, or, as Bishop Hor-
sley interprets it, *They fall [have fallen] back into
nothingness of condition*. On which he remarks as
follows: “The situation of the Israelites, as the
chosen people of God, was a high degree; a rank of
distinction and pre-eminence among the nations of
the earth. By their voluntary defection to idolatry,
they debased themselves from this exaltation, and
returned to the ordinary level of the heathen, so far
above which the mercy of God had raised them.
As if a man, ennobled by the favour of his sove-
reign, should renounce his honours, and, of his
own choice, mix himself with the lowest dregs
of the people. Thus, voluntarily descending from
their nobility of condition, the Israelites returned
to *not high*; for so the Hebrew literally sounds.”
The bishop observes elsewhere, that the Hebrew
words will certainly bear the interpretation given
by Grotius and the Vulgate; “and of all that

have been proposed," says he, "it seems the best sense, next after that which I have given in my translation, which is R. Tanchum's, and in my judgment the best of all. Thus we say in common speech, of a man who by misconduct has lost all esteem and credit in the world, 'He has brought himself to nothing.'"^a *They are like a deceitful bow—Which seems bent for and aiming at the mark, yet is too weak to carry the shaft to it; or, is false, and instead of directing the arrow straight to the mark, shoots it on one side or the other. Their princes shall fall, &c., for the rage of their tongue—For the*

dishonour which they have done me by blasphemous speeches; or, shall fall by conspiracies, stirred up and fomented by murmurings and seditious expressions. *This shall be their derision in the land of Egypt—*Their frequent rebellions and conspiracies against their kings, shall make them the derision of Egypt. Houbigant renders it, *For the wantonness of their tongues, they shall be a derision in the land of Egypt.* It is probable that many of the ten tribes fled to Egypt when invaded by the Assyrians; and that their blasphemies, and other enormities committed there, brought them under deserved reproach.

CHAPTER VIII.

In this chapter the idolatries and other impieties of Israel and Judah are set forth, and the judgments of God are denounced against them, 1-14.

A. M. 3244. **SET**^a the trumpet to ¹ thy mouth.
B. C. 760. *He shall come*^b as an eagle against the house of the LORD, because ^c they have transgressed my covenant, and trespassed against my law.

2 ^d Israel shall cry unto me, My God, ^e we know thee.

3 Israel hath cast off *the thing that* A. M. 3244.
is good: the enemy shall pursue him. B. C. 760.

4 ^f They have set up kings, but not by me: they have made princes, and I knew *it* not: ^g of their silver and their gold have they made them idols, that they may be cut off.

5 Thy calf, O Samaria, hath cast *thee* off;

^a Chap. v. 8.—¹ Heb. *the roof of thy mouth*.—^b Deut. xxviii. 49; Jer. iv. 13; Hab. i. 8.—^c Chap. vi. 7.—^d Psa. lxxviii.

34; Chap. v. 15.—^e Titus i. 16.—^f 2 Kings xv. 13, 17, 25; Shallum, Menahem, Pekahiah.—^g Chap. ii. 8; xiii. 2.

NOTES ON CHAPTER VIII.

Verse 1. *Set the trumpet to thy mouth*—The Vulgate renders it, *In gutture tuo sit tuba*; that is, *Let thy throat, or mouth, sound like a trumpet*. God speaks in these words, says Grotius, to the prophet, and commands him to proclaim, with a very loud voice, both the sins of the people, and the evils about to come upon them. *He shall come as an eagle against the house of the Lord*—The words, *he shall come*, are not in the Hebrew, and seem to be improperly supplied by the translators; the sense of the words appearing to be, that the prophet should warn the people, and denounce the judgments of God against them for their sins, with a voice so loud that it might be heard as far as the cry of the eagle, flying over, or sitting upon, the top of the temple. *Because they have transgressed*—Or rather, that they have transgressed my covenant. "*Hoc enim ipsum est quod proclamari vult Deus*;" for this is the thing which God commanded to be proclaimed.—Grotius. Namely, that they had transgressed against God's covenant, and violated his law.

Ver. 2-4. *Israel shall cry unto me*—Namely, when calamities come upon them, *My God, we know thee*—Thou art our God in covenant with us, and we make profession of thy name, and own thee for the only true God: see Matt. vii. 21, 22. *Israel hath cast off the thing that is good*—They have not walked agreeably to their profession, but have cast off

obedience to my laws. This is a declaration, that all the worship of Israel, or their crying, *My God*, was vain, since their actions were wicked, or they had cast off what was good. Christ has made a declaration to the same purpose, to warn us of falling into the like error, in the passage above referred to. *They have set up kings*—Made a defection from the house of David, formed themselves into a distinct kingdom, and chosen what kings and governors they pleased, without ever asking my advice or consent. *Not by me*—Not by my warrant or order. Shallum, and Menahem, and Pekah, usurped the kingdom by murder and treason, 2 Kings xv. 13, 14, 25, not by any declaration of God's will, as Jeroboam and Jehu did; nor were any of the kings between Jeroboam and Jehu, nor any after the posterity of Jehu, made by God's appointment. *They have made princes and I knew it not*—They have appointed judges, or magistrates, such as I approved not of, and had no hand in raising up to that dignity. *Of their silver, &c., they have made themselves idols*—They have abused their wealth to idolatry, which will be the occasion of their destruction: see chap. ii. 8.

Verses 5, 6. *Thy calf, O Samaria*—Here God himself, who is the speaker, turns short upon Samaria, or the ten tribes; and, in a tone of dreadful indignation, upbraids their corrupt worship. *Hath cast thee off*—That is, "will profit thee nothing in dangers."—Grotius. As if he had said, As the people of Sa-

A. M. 3244. mine anger is kindled against them :
B. C. 760. ^b how long will it be ere they attain to innocency ?

6 For from Israel *was* it also : the workman made it ; therefore it is not God : but the calf of Samaria shall be broken in pieces.

7 For ⁱ they have sown the wind, and they

shall reap the whirlwind : it hath no ^{A. M. 3244.}
^{B. C. 760.} ² stalk : the bud shall yield no meal :
if so be it yield, ^k the strangers shall swallow it up.

8 ¹ Israel is swallowed up : now ^{About}
shall they be among the Gentiles ^{B. C. 765.}
^m as a vessel wherein is no pleasure.

^b Jeremiah xiii. 27.—ⁱ Proverbs xxii. 8 ; Chapter x. 12, 13.
² Or, *standing corn*.

^k Chapter vii. 9.—¹ 2 Kings xvii. 6.—^m Jeremiah xxii. 28 ;
xlviii. 38.

maria hath cast off that which is good, verse 3, so the calf, which they worship, shall not protect or deliver them from the evils coming upon them, now my anger is kindled against them. *How long will it be ere they attain to innocency?*—How long will it be ere they repent and reform? Bishop Horsley renders it, *How long will they bear antipathy to pure religion?* The Hebrew word, נָקִי, signifies *purity, or cleanness* generally ; hence moral purity, innocence. But here, says he, “I think it particularly denotes *pure religion*, or the purity of worship ; *pure religion and undefiled*, in opposition both to the superstitious practices of idolaters, and the false show of hypocrites. *For from Israel was it also*—Or, “*from Israel came even this* ; this thing, vile and abominable as it is, was his own invention ; not a thing that he had learned or borrowed from any other nations. Archbishop Newcome indeed says, ‘The Israelites may have originally borrowed this superstition from the Egyptians ;’ for in Egypt, he observes, ‘this species of animals were worshipped, the Apis at Memphis, and the Mnevis at Heliopolis.’ But the prophet expressly says, that the Israelites borrowed this superstition from nobody ; it was all their own. Indeed, what they had seen in Egypt was the worship of a living calf, not of the lifeless image of a calf, or of any other animal.”—Bishop Horsley. *The workman made it, therefore it is not God*—It is no more than the work of man, and therefore there is no divine power in it. *But the calf of Samaria*—Or, the calf of Beth-el, in the kingdom of Samaria, shall be broken in pieces—Whereby it shall be proved to all, that there is nothing divine in it. Horsley renders it, *Verily, the calf of Samaria shall be reduced to atoms*. So also Grotius understands the Hebrew expression, שִׁבְכֵי הָיָה, interpreting the noun שִׁבְכָה, as signifying, “minimum quidque in re quavis : ut scintillæ, fragmenta, segmenta ;” the smallest particle in any thing, as sparks, shivers, shreds ; Jerome says, *atoms*. This was done by the Assyrians, when they made an entire conquest of the ten tribes.

Verse 7. *For they have sown the wind, and they shall reap the whirlwind, &c.*—A proverbial expression, to signify, that as men’s works are, so must their reward be ; that they who sow iniquity shall reap vanity, Prov. xxii. 8. Their labour shall be fruitless, or shall turn to their hurt and damage : As if he had said, All the pains which the kings of Israel and their subjects had taken to enrich themselves, and to strengthen their kingdom, being built

upon the foundation of apostacy and idolatry, shall turn to no better account, than countrymen expect from a blasted crop of corn ; and whatever advantage they make, it shall at last be a prey to foreigners, to the kings of Syria and Assyria.

Verse 8. *Israel is swallowed up*—Under this image the Hebrew language, the Greek, and our own, describe any sudden destruction, so complete as to leave no visible vestige of the thing remaining. The prophet speaks of what was future, as though it were already present ; and signifies that the Israelites would be as certainly carried captives into Assyria, as if they were already gone thither into captivity. *Now shall they be among the Gentiles as a vessel, &c.*—In a short time they shall be despised, as a vessel or utensil that is broken, or become useless. *For they are gone up to Assyria*—Namely, of their own accord, as the original expression, הָרָחֵק עָלוּ, seems to imply. So do also the versions of the LXX. and the Vulgate ; the former read, *αυτοι ανεβησαν εις Ασσυριον, ipsi ascenderunt ad Assur ; they themselves have gone up to Assyria*. This is not meant of their going into captivity. The captivity, though near at hand, was yet to come ; but this going up was past. It was a voluntary going up, and a crime ; a going up both for alliance, and also for idolatrous commerce. The captivity was to be the punishment. *A wild ass alone by himself*—The meaning is, that Ephraim was such ; that is, as Archbishop Newcome interprets it, Ephraim was like the solitary wild ass, he was as untamed to the yoke, and traversed the desert as earnestly in pursuit of idols, as the wild ass in quest of his mates. “Though wild asses,” says Pocock, “be often found in the deserts in whole herds, yet it is usual for some one of them to break away, and separate himself from his company, and run alone at random by himself ; and one so doing is here spoken of.” *Ephraim hath hired lovers*—He alludes to the flagitiousness of adulteresses hiring men to have commerce with them, to which he compares Israel’s procuring foreign allies with great expense, and relying on them, and not on God, for succour and protection. And the reference may be, not only to the bargain with Pul, but to the general profusion of the government in forming foreign alliances ; in which the latter kings, both of Israel and Judah, were equally culpable, as appears by the history of the collateral reigns of Ahaz and Pekah. It must be observed, “every forbidden alliance with idolaters was a part of the spiritual incontinence of the nation.”—Horsley.

A. M. 3244. 9 For ^a they are gone up to Assyria, ^a a wild ass alone by himself: Ephraim ^b hath hired ^c lovers.

10 Yea, though they have hired among the nations, now ^a will I gather them, and they shall ^a sorrow ^a a little for the burden of ^a the king of princes.

11 Because Ephraim hath made ^a many altars to sin, altars shall be made unto him to sin.

^a 2 Kings xv. 19.—^b Jer. ii. 24.—^c Isa. xxx. 6; Ezekiel xvi. 33, 34.—^d Heb. loves.—^e Ezekiel xvi. 37; Chap. x. 10. ⁴ Or, begin.—⁵ Or, in a little while, as Hag. ii. 6.—⁶ Isa. x. 8; Ezek. xxvi. 7; Dan. ii. 37.—⁷ Chap. xii. 11.—⁸ Deut. iv. 6, 8; Psa. cxix. 18; cxlvii. 19, 20.

Verse 10. *Yea, though they have hired*—Namely, allies; among the nations—And have been no way solicitous to gain my favour or help; now will I gather them—I will now (though they make so little account of my power) bring those very allies, namely, the Assyrians, against them. Here God tells them, that whatever sums they might offer, or expence they might be at, in order to raise armies of foreign auxiliaries, he would imbody those armies, he would press the men, paid by their money, into his own service against them. *And they shall sorrow a little*—Or, in a little time; for the burden of the king of princes—“They shall be severely galled by the yoke of the Assyrian king, and of the princes set over his several provinces.”—Newcome. Bishop Horsley, who thinks that the kings and princes, or rulers, of Israel are here intended, renders this clause differently, thus: *And ere long they shall sorrow on account of the burden, the king and the rulers*: that is, “Ere long the king and the rulers will lament the impolitic expence incurred in gifts and presents to their faithless allies, and the burden of taxes for that purpose laid upon the people.” The reading of מַשָּׂא, and rulers, “is supported,” says he, “by such a weight of authority, that I cannot but adopt it; and yet there is no difficulty in the construction of the common text. For it might be thus rendered: *And ere long the rulers shall sorrow for the burden of the king*, that is, for the burden imposed by the king [namely, the king of Israel] in taxes.”

Verses 11, 12. *Because Ephraim hath made many altars to sin*—“Since the Israelites, forsaking that one altar at which alone God required them to serve him, idolatrously multiplied altars to themselves,—altars against God’s command; (to do which was manifestly a sin in them;) therefore shall those, their beloved altars, be accordingly occasions of great sin, and as such imputed to them to their condemnation.” The meaning is, that “God would give them up, to run on in their evil courses, till their iniquity was full, and they were ripe for destruction; and then that God would deliver them into the hands of their enemies, who should compel them to do that service at, and to, their idolatrous altars, which should appear a manifest punishment to them for those of their own. So should they

12 I have written to him ^a the great things of my law, but they were counted as a strange thing.

13 ^a They ^b sacrifice flesh for the sacrifices of mine offerings, and eat it; ^c but the LORD accepteth them not; ^d now will he remember their iniquity, and visit their sins: ^e they shall return to Egypt.

14 ^a For Israel hath forgotten ^b his Maker,

^a Jeremiah vii. 21; Zechariah vii. 6.—^b Or, In the sacrifice of mine offerings they, &c.—^c Jer. xiv. 10, 12; Ch. v. 6; ix. 4; Amos v. 22.—^d Chap. ix. 9; Amos viii. 7.—^e Deut. xxviii. 68; Chap. ix. 3, 6; xi. 5.—^f Deut. xxxii. 18.—^g Isa. xxix. 23; Eph. ii. 10.

be punished by that wherein they had offended.” —Pocock. *I have written to him the great things of my law*—Or, many things, as רַבִּי may be translated. The Vulgate renders it, *multiplices leges meas, my manifold laws*. That law which I gave them by Moses, containing rules excellent in themselves, and such as would have made them great in the eyes of their neighbours, they have disregarded, as if it had neither reason nor authority, and did not concern them: see Deut. iv. 6, 8.

Verse 13. *They sacrifice flesh, &c., and eat it, but the Lord accepteth them not*—They offer sacrifices indeed, but their sacrifices are not acceptable to God, not being offered with a pious and devout mind. Dr. Wheeler translates the clause, *They have sacrificed the choicest sacrifices, and have eaten flesh: Jehovah taketh not delight therein. Now will he remember their iniquity, &c.*—God supported the Jews, that they might support the true religion; which as they had now neglected to do, there was no reason why God should support and defend them against their enemies. *They shall return to Egypt*—Going into Egypt seems to have been a proverbial expression for extreme misery; and may here denote, that they should go into a state of captivity and bondage as bad as that which their forefathers had suffered in Egypt. Or else, taken literally, it might be intended to signify, that they should seek the alliance and friendship of Egypt, contrary to the faith they had given to the Assyrians, which would bring on their destruction. This proved to be the case, as the reader will see by consulting 2 Kings xvii. 4, 5, “The king of Israel sent messengers to So, king of Egypt, and brought no presents to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison. Then the king of Assyria came up throughout the land, took Samaria, and carried Israel away into Assyria.”

Verse 14. *For Israel hath forgotten his Maker*—Hath forgotten him who formed them into a people, preserved and advanced them, and conferred on them all those privileges wherein they excelled all other nations: either they have not remembered him at all, or have done it without reverence, gratitude, love, or consideration of the duty and service which they owe him. *And buildeth temples*—For idolatrous worship. *And Judah hath multiplied*

A. M. 3244. and ° buildeth temples; and Judah
B. C. 760. hath multiplied fenced cities: but ° I

° 1 Kings xii. 31.

fenced cities—To secure themselves from the invasion of the enemy. When the Jews saw what incursions were made upon the Israelites, or the ten tribes, by the Assyrians, they diligently set about fortifying their cities, thinking to find security in so doing, and putting greater confidence in their fortifications than in God's protection. *But I will send a*

will send a fire upon his cities, and it shall devour the palaces thereof. A. M. 3244.
B. C. 760.

° Jer. xvii. 27; Amos ii. 5.

fire upon his cities—My judgments shall destroy them, as surely as if a fire had been kindled in them. Or the threatening may be interpreted literally; for when Sennacherib took all the fenced cities of Judah, except Jerusalem, he undoubtedly set fire to many of them, as conquerors were wont to do in those days.

CHAPTER IX.

The prophecy contained in this and the following chapter seems to regard the kingdom of Israel principally. Here, (1.) The Israelites, for their idolatry, are threatened with famine, captivity, want of divine ordinances, and the desolation of their country, 1-6. (2.) Because of the wickedness of their prophets and their oen, by which they were filling up the iniquities of their fathers, they are condemned to utter ruin, 7-10. (3.) For contempt of God's word and rod, corruption of his worship, and the wickedness of their rulers, they are threatened with the destruction of their children, and the rooting out of their posterity, 11-17.

A. M. 3244. **R**EJOICE not, O Israel, for joy, as
B. C. 760. other people: for thou ° hast
gone a whoring from thy God, thou hast loved
a ° reward ° upon every corn-floor.

2 ° The floor and the ° wine-press shall not

° Chap. iv. 12; v. 4, 7.—° Jeremiah xlv. 17; Chap. ii. 12.
° Or, in.—° Chap. ii. 9, 12.—° Or, wine-fat.—° Lev. xxv.
23; Jer. ii. 7; xvi. 18.

NOTES ON CHAPTER IX.

Verses 1, 2. *Rejoice not, O Israel*—It should seem that this prophecy was delivered at a time when the situation of public affairs was promising; perhaps after some signal success, which had given occasion to public rejoicings. *As other people*—Hebrew, כַּעֲמִי, as, or like, the nations, that is, the heathen nations, or the peoples, as Bishop Horsley renders it, paraphrasing the words thus: "Those national successes, which might be just cause of rejoicing to other people, are none to thee; for thou liest under the heavy sentence of God's wrath, for thy disloyalty to him; and all thy bright prospects will vanish, and terminate in thy destruction. The Gentiles were not guilty in an equal degree with the Israelites; for, although they sinned, it was not against the light of revelation, in contempt of the warnings of inspired prophets, or in breach of any express covenant." *For thou hast gone a whoring from thy God*—Hast been alienated from the love and service of God, and hast broken covenant with him by serving other gods, and thereby hast exposed thyself to his just displeasure. *Thou hast loved a reward*—Or hire, (such as was given by adulterers to lewd women,) upon every corn-floor—Thou hast loved to see thy floor full, and hast attributed thy plenty to thy idols, and rejoiced before them at the ingathering of thy corn. Bishop Horsley renders the clause, *Thou hast set thy heart upon the fee of prostitution,*

feed them, and the new wine shall fail in her. A. M. 3244.
B. C. 760.

3 They shall not dwell in ° the Lord's land;
° but Ephraim shall return to Egypt, and ° they shall eat unclean things ° in Assyria.

° Chapter viii. 13; xi. 5; Not into Egypt itself, but into another bondage as bad as that.—° Ezekiel iv. 13; Daniel i. 8.
° 2 Kings xvii. 6; Chap. xi. 11.

namely, says he, "the fruits of the earth; which they ascribed to the heavenly bodies, and other physical agents which they worshipped." *The floor*—The corn which is gathered into the floor; and *the wine-press*—The wine that is pressed out into it; *shall not feed them*—Shall not nourish and strengthen the idolaters. *And the new wine shall fail in her*—Samaria and all Israel expect a full vintage; but they expect it from their idols, and therefore shall be disappointed. Archbishop Newcome renders it, *The choice wine shall deceive them, or, shall lie unto them, as the word may be rendered.* We find similar expressions in Horace, as *fundus mendax, the lying farm, and spes mentita seges, the crop-deceiving hope.*

Verse 3. *They shall not dwell in the Lord's land, but Ephraim shall return into Egypt*—God will turn them out of that inheritance he gave to their fathers, and they shall be carried into captivity or become exiles a second time in Egypt. When Shalmaneser made the ten tribes captive, such as were able to escape the conqueror fled into Egypt, having implored the aid of that country against the Assyrians. *And they shall eat unclean things in Assyria*—They have transgressed my law, in eating unclean things in their own land; and the time shall come when they shall be forced by their imperious masters the Assyrians to eat unclean things, whether they will or not. They will have no choice left

A. M. 3244. 4 ^h They shall not offer wine-offerings to the LORD, ⁱ neither shall they be pleasing unto him: ^k their sacrifices shall be unto them as the bread of mourners; all that eat thereof shall be polluted: for their bread ^l for their soul shall not come into the house of the LORD.

5 What will ye do in ^m the solemn day, and in the day of the feast of the LORD?

^h Chapter iii. 4.—ⁱ Jer. vi. 20; Chapter viii. 13.—^k Deut. xxvi. 14.—^l Lev. xvii. 11.—^m Chap. ii. 11.—³ Heb. spoil.
^a Chap. vii. 16; Verse 3.

them, but, as slaves, will be forced to eat what is given them.

Verse 4. *They shall not offer wine-offerings to the Lord*—They have omitted to make wine-offerings to the Lord when they had it in their power, and when it was their duty to do it; and in the time of their captivity they will be willing to do it, but shall not have it in their power. Wine-offerings were appointed to be offered with the morning and evening sacrifice; the sacrifice representing Christ, and pardon by him, and the wine-offering the Spirit of grace. The daily repetition of the sacrifice continued their pardon and peace. All this, it is here threatened, should be withheld from these captives. *Neither shall they be pleasing unto him: their sacrifices shall be, &c.*—The words in this sentence are somewhat transposed in our translation. They stand otherwise in most other versions, namely, *Neither shall their sacrifices be pleasing unto him, but as the bread of mourners among them*—That is, their sacrifices shall be no more pleasing to God than if they were the bread of mourners, or that which is prepared for those who are mourning for the dead, of which no part was ever offered, or so much as brought into the temple. Mourners for the dead were, during their time of mourning, unqualified to attend upon God's service; and any thing they had eaten of was accounted unfit to be offered to God: see note on Deut. xxvi. 14. *All that eat thereof*—Namely, of the sacrifices here spoken of; *shall be polluted*—Rendered impure. *For their bread for their soul*—The offerings they make for the expiation of their sin, or for an atonement for their souls, (see Lev. xvii. 11,) *shall not come into the house of the Lord*—Shall not be fit to be brought into the temple.

Verses 5, 6. *What will ye do in the solemn day*—What will you do in your captivity, when any of your solemn or festival days come? When you shall find yourselves far from your own country, without temple, without prophets, without priests, without sacrifices, without solemn assemblies; what will be your sentiments? You will doubtless be willing to abstain from labour on those days, as you were wont to do; but your masters will not permit that, but force you to your wonted employments. Though the Israelites of the ten tribes were schismatics, they did not go up to the temple at Jerusalem,

6 For lo, they are gone because A. M. 3244. of ³ destruction: ^a Egypt shall gather B. C. 760. them up, Memphis shall bury them: ⁴ the ⁵ pleasant places for their silver, ^o nettles shall possess them: thorns shall be in their tabernacles.

7 The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, ⁶ the ^p spiritual man is

⁴ Or, *their silver shall be desired, the nettle, &c.*—⁵ Heb. *the desire*.—^o Isa. v. 6; xxxii. 13; xxxiv. 13; Chap. x. 8.—⁶ Heb. *man of the spirit*.—^p Ezek. xiii. 3; Mic. ii. 11; Zeph. iii. 4.

they omitted not to celebrate, in their own manner, the feasts of the Lord in their own country; and as these solemnities were always accompanied with festivity and rejoicing, it must have been a great mortification to them to be no longer able to celebrate them in the land of their captivity: see Calmet. *For lo, they are gone because of destruction*—Some are already withdrawn, because of the desolation that cometh. A great many of the ten tribes fled into Egypt, when they saw their country laid waste by the Assyrians. The prophet here threatens these, that they should have no better a fate than their brethren who were carried away into Assyria; but should die in Egypt, and never see their native country any more. *Egypt shall gather them up*—Or, *gather them*, as the word is translated Ezek. xxix. 5. It signifies the same in both places, as if it had been said they should be buried there. *The pleasant places, &c., nettles shall possess them*—Their fine houses, which they have purchased at vast prices, shall be ruined, and lie in rubbish till they be overrun with nettles. This signified a vast desolation. These two verses are thus translated by Bishop Horsley: "What will ye do for the season of solemn assembly, and for the festival of Jehovah? Behold, all are gone! Total devastation! Egypt shall gather them. Memphis shall bury them. Their valuables of silver! The nettle shall dispossess them, and the thistle, in their dwellings."

Verse 7. *The days of visitation are come*—The days of punishment, or retribution, are at hand. This resembles the well-known line of Virgil:—

Venit summa dies et ineluctabile tempus
Dardaniæ.—ÆN. lib. ii. l. 324.

The fatal day, th' appointed hour is come,
The time of Troy's irrevocable doom.

Israel shall know it—The Hebrew is only, *Israel shall know*, namely, that I have spoken the truth; that is, in denouncing misery and calamity against them, as the Chaldee supplies the ellipsis. God's judgments upon the ten tribes shall be so evident, that the most incredulous shall not be able to deny it. Others interpret this clause in connection with the following words, thus: *Israel shall know that the prophet was foolish, that the man of the spirit was mad*, namely, who encouraged the Israelites to continue in their sins, by promising them peace and

A. M. 3244. mad, for the multitude of thine iniquity, and the great hatred.

8 The ^a watchman of Ephraim *was* with my God: *but* the prophet is a snare of a fowler in all his ways, *and* hatred ⁷ in the house of his God.

9 ¹ They have deeply corrupted *themselves*, as in the days of ^a Gibeah: ^t *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as ^u the first ripe in the fig-tree ^x at her first time: *but* they went to ^y Baal-

^a Jer. vi. 17; xxxi. 6; Ezek. iii. 17; xxxiii. 7.—⁷ Or, *against*.
¹ Isa. xxxi. 6; Chap. x. 9.—^u Judg. xix. 22.—^t Chap. viii. 13.
^a Isa. xxviii. 4; Mic. vii. 1.—^x Chap. ii. 15.—^y Num. xxv. 3; Psa. cvi. 28.—^u Chap. iv. 14.—^u Jer. xi. 13; Judg. vi. 32.

prosperity notwithstanding their corrupt manners. Bishop Horsley's translation of the passage is peculiarly spirited and sublime: *The days of visitation are come! The days of retribution are come! Israel shall know it. Stupid is the prophet! The man of the spirit is gone mad!* "Stupid," he remarks, "if he himself discerneth not the signs of the times. Gone mad, if, aware of the impending judgment, he flatters the people with delusive hopes; and by that conduct makes himself an instrument in bringing on that public ruin, in which he himself must be involved." *For the multitude of thine iniquity, and the great hatred*—Namely, which thou deservest. Or probably the sense is, as Bishop Horsley's version gives it, *In proportion to the greatness of thine iniquity, great also is the vengeance.*

Verses 8, 9. *The watchman of Ephraim was with my God*—Or, as some read it, on the authority of divers MSS., אלהי, *his God*, or, as the LXX. read it, *with God*. "The watchman is here evidently a title by which some faithful prophet is distinguished from the temporizers and seducers. But who in particular is this watchman, thus honourably distinguished, and how is he *with his God*? I think," says Bishop Horsley, "the allusion is to Elijah, and his miraculous translation. 'Elijah, that faithful watchman, that resolute opposer of idolatry in the reign of Ahab and Jezebel, is now with God, receiving the reward of his fidelity in the enjoyment of the beatific vision. But the prevaricating prophets, which now are, are the victims of judicial delusion.'" *They have deeply corrupted themselves, as in the days of Gibeah*—They have not only sinned lightly, or trivially, but have sunk into the deepest wickedness, and have become as bad altogether as the men of Gibeah were in former times: see Judg. xix. 15, &c. *Therefore he will remember their iniquity, &c.*—God, who hateth such workers of iniquity, will not pardon their crimes, but severely punish them.

Verse 10. *I found Israel like grapes in the wilderness*—The sense is, as the traveller, passing through the deserts of Arabia, is greatly delighted if

peor, and ^z separated themselves ^a unto *that* shame; ^b and *their* abominations were according as they loved.

11 *As for* Ephraim their glory shall fly away like a bird, from the birth, and from the womb, and from the conception.

12 ^c Though they bring up their children, yet ^d will I bereave them, *that there shall not be* a man *left*: yea, ^e wo also to them when I ^f depart from them!

13 Ephraim, ^g as I saw Tyrus, *is* planted in a pleasant place: ^h but Ephraim shall bring forth his children to the murderer.

^b Psalm lxxxi. 12; Ezek. xx. 8; Amos iv. 5.—^c Job xxvii. 14.—^d Deut. xxviii. 41, 62.—^e Deut. xxxi. 17; 2 Kings xvii. 18; Chap. v. 6.—^f 1 Sam. xxviii. 15, 16.—^g Ezek. xxvi. 27, 28.—^h Verse 16; Chap. xiii. 16.

he happen to find in his way vines bearing grapes, so was Israel anciently delighted in by God. This relates particularly to their first entering into covenant with God, and their promises of ready obedience: see Exod. xix. 8, and xxiv. 3; Deut. v. 27–29. *I saw your fathers*—Whom I brought out of Egypt; *as the first ripe in the fig-tree at her first time*—As figs of the first season, and the earliest of that growth, which are the most valued and desired. *But they went to Baal-peor*—To the temple and worship of the god of the Moabites; *and separated themselves unto that shame*—That obscenity, so Horsley; that is, they consecrated themselves to that shameful idol; such as its worshippers ought to have been ashamed of, and as finally would cause shame to them. The word ינוו, *they were separated*, alludes to the order of the Nazarites, who were in a peculiar sense set apart for God's service; and, in like manner, these separated, or dedicated, themselves to the service of that filthy idol, *Baal-peor, that shame, or shameful thing*, as it is expressed Jer. xi. 13. *And their abominations were according as they loved*—They set up and worshipped other idols, according to their own fancies. Houbigant reads this clause, *Abominations became as their love*: and Bishop Horsley, *As my love of them, so were their abominations*; and he remarks, "the love gratuitous, the abominations without inducement, but from mere depravity; the love the most tender, the abominations enormous."

Verses 11–13. *As for Ephraim, or, Ephraim! their glory shall fly away like a bird*—What they make their boast of so much shall depart from them. The fruitfulness of their women seems to be the thing here spoken of. *From the birth*—Their children shall die soon after they are born; *from the womb*—They shall be untimely births, or abortions; *and from the conception*—They shall not even be conceived as they were wont to be. Dr. Wheeler renders this clause, *They shall not bring forth, nor bear in the womb, nor conceive. Though they bring up, &c.*—If some of them happen to bring up their children to a state of youth, or manhood, yet will I

A. M. 3244. 14 Give them, O LORD: what wilt
B. C. 760. thou give? give them ^a a miscarry-
ing womb and dry breasts.

15 All their wickedness ^k is in Gilgal: for
there I hated them: ^l for the wickedness of their
doings I will drive them out of my house, I
will love them no more: ^m all their princes are
revolters.

^l Luke xxiii. 29.—^a Heb. *that casteth the fruit.*—^k Chap. iv.
15; xii. 11.—^l Chap. i. 6.

bereave them—Yet still shall they be deprived of
them, for they shall be slain in war, or carried away
captive. *Yea, wo also to them when I depart from
them*—They shall suffer still greater and greater mi-
series when I wholly withdraw my protection from
them, Deut. xxxi. 17; 2 Kings xvii. 18–23. *Ephraim,
as I saw Tyrus, is planted in a pleasant place*—
The situation of Ephraim, and particularly of the
royal city, Samaria, is as pleasant as that of Tyre:
see Ezek. xxvii. 3. *But Ephraim shall bring forth,
&c., to the murderer*—Shall be obliged to deliver up
his children to his enemies. Instead of *Tyre*, some
interpreters render the word צור, *a rock*, which
it generally signifies, and translate the passage,
*Ephraim, which, when I looked upon him, was as a
rock planted in a pleasant place, shall bring forth,
&c.* So Houbigant, and to the same sense Newcome
and Horsley.

Verse 14. *Give them, O Lord: what wilt thou give?*
—The prophet here speaks as one greatly agitated,
and at a loss what to say upon what he had just
heard; but at last concludes with beseeching God
rather to let the women be barren, or miscarry; or,
if they brought forth children, have no milk in their
breasts to give them, that they might die soon after
their birth, rather than that they should grow up to
be slain by their enemies before their parents' eyes,
or carried into captivity; or, as it is expressed in the
foregoing verse, that their parents should be driven
to the hard necessity of bringing them forth for the
murderer. Some interpret the verse thus: *Give them
a miscarrying womb, &c.*, “as a punishment for
having inhumanly exposed their infants to death, by
sacrificing them to their false gods; or, for having
exposed them to the cruelty of the Assyrians, who
destroyed them in war. The present passage is
strikingly emphatical. But it is to be considered
rather as a prediction of what was to happen as a
punishment of their crimes, than as an imprecation.”

Verses 15–17. *All their wickedness is in Gilgal*—
Gilgal is notorious, and has been so of old, for the
wickedness of its inhabitants. *There I hated them*
—*There* of old (or *therefore*) they were an abomi-
nation to me. “The first great offence of the Israel-
ites, after their entrance into the Holy Land, was
committed while they were encamped in Gilgal;
namely, the sacrilegious peculation of Achan, (Josh.

16 Ephraim is smitten. their root A. M. 3244
is dried up, they shall bear no B. C. 760.
fruit: yea, ⁿ though they bring forth, yet
will I slay *even* ^o the beloved fruit of their
womb.

17 My God will cast them away, because they
did not hearken unto him: and they shall be
^o wanderers among the nations.

^m Isaiah i. 23.—ⁿ Verse 13.—^o Heb. *the desires*, Ezek. xxiv.
21.—^o Deut. xxviii. 64, 65.

vii.,) and to this, it seems, these words allude. There,
says God, of old, was my quarrel with them.” It
must be observed further here, that “Gilgal was the
place where the armies of Israel, upon their entering
Canaan, first encamped; where Joshua set up the
twelve stones, taken by God’s command out of the
midst of Jordan, in memorial of the miraculous pas-
sage through the river. There the first passover
was kept, and the fruits of the promised land first
enjoyed. There the captain of the Lord’s host ap-
peared to Joshua. There the rite of circumcision,
which had been omitted during the forty years of
the wandering of the people in the wilderness, was
renewed. And, in the days of the prophet Samuel,
Gilgal appears to have been an approved place of
worship and burnt-offering. But, in later times, it
appears from Hosea, and his cotemporary, Amos,
that it became a place of great resort for idolatrous
purposes. And these are the wickednesses in Gilgal,
of which the prophet here speaks.”—Horsley. *I
will drive them out of my house*—That is, I will no
longer consider them as my family, my children, and
my servants. *All their princes are revolters*—All
their chief men, their rulers and magistrates, have
revolted from me and my commands; either by
worshipping false gods, or by likening me to images
of their own forming, and by worshipping me under
the emblems of them. *Ephraim is smitten, &c.*—
Or rather, *shall be smitten*, namely, with barrenness;
for that is the punishment which is here chiefly
mentioned. Bishop Horsley renders the clause,
*Ephraim is blighted; their root is dried up, they
shall produce no fruit*: or, according to the con-
struction and rendering of the Syriac, *Ephraim is
smitten at the root, he is dried up; so that he shall
bear no fruit*; which is also, in substance, the version
of the LXX. *Yea, though they bring forth*—And
if any should bring forth; yet will I slay the beloved
fruit, &c.—I will soon take away the children,
whose birth afforded them great joy and satisfaction,
and in whom they placed their delight. *My God
will cast them away*—The prophet here calls Jeho-
vah his God; as much as to say he would no longer
be the God of the Israelites in general, and no more
own them for his people, but leave them to wander
and be dispersed among the other nations. They
were afterward called by the name of the *Διασπορα*,
or *dispersed* among the Gentiles.

CHAPTER X.

In this chapter, (1,) God charges the people of Israel with many sins: in particular, with gross corruptions in the worship of God, and in the administration of the civil government, and also with imitating the sins of their fathers; on all which accounts he threatens them with humbling and destructive judgments, 1-11. (2,) He earnestly exhorts them to repentance and reformation, and threatens them with ruin if they did not comply with the exhortation, 12-15.

A. M. 3258. B. C. 746. ISRAEL is "an empty vine, he

bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided; now shall they be

found faulty: he shall break down their altars, he shall spoil their images. A. M. 3258 B. C. 746.

3 For now they shall say, We have no king, because we feared not the Lord; what then should a king do to us?

4 They have spoken words, swearing falsely in making a covenant: thus judgment spring-

^a Nah. ii. 2.—¹ Or, a vine emptying the fruit which it giveth.
^b Chap. viii. 11; xii. 11.—^c Chap. viii. 4.—² Heb. statues, or, standing images.

³ Or, He hath divided their heart.—^d 1 Kings xviii. 21; Matt. vi. 24.—^e Heb. behead.—^e Chapter iii. 4; xi. 5; Mic. iv. 9; Verse 7.

NOTES ON CHAPTER X.

Verse 1. *Israel is an empty vine*—The Hebrew, *נֶפֶן בֶּזֶק*, may either signify, *an empty*, or *emptying vine*. If we take it in the former sense, the meaning is, Israel is a vine which has no fruit on it; that is, that they brought forth no fruit to God, had no true worshippers of him among them, none that truly served and glorified him; for it is said in the following words that he brought forth fruit unto himself. If the expression be understood in the other sense, and be rendered *an emptying vine*, the sense of the clause is, Israel is a vine which casteth its grapes, that is, does not bring them forth to perfection. And by the next words, *he bringeth forth fruit unto himself*, may be understood, not only that they used the blessings which God had given them according to their pleasure, and to the gratification of their lusts, but that their apparent good works proceeded from selfish motives, and not from a regard to the glory and will of God. The LXX. give the expression yet another sense, *ἀμπελος ἐνκλήματωσα*, a vine well furnished with branches: with which accords the Vulgate, *vitis frondosa*. Thus interpreted, the words may be considered as indicative of their national prosperity, increasing population, and military strength. *According to the multitude of his fruit*—By the fruit here spoken of we are not to understand good works, but their abundant crops, numerous flocks and herds, and public opulence; *he hath increased the altars*—When their land yielded a most plentiful harvest, and their flocks, and herds, and wealth increased, this plenty was employed on multiplying their idols. Their idolatrous altars were as numerous as their national prosperity was great, and were increased in proportion thereto. *And according to the goodness, &c., they have made goodly images*—Imagining that the goodness of their land was a blessing from their idols. Bishop Horsley reads here, *Like the beauty of his land he made the beauty of his images*, interpreting the meaning to be, "That the exquisite workmanship of his images was as remarkable as the natural beauty of his country."

Verses 2, 3. *Their heart is divided*—Between God and their idols, or between God and the world. Now

shall they be found faulty—As this was their sin, so it is here threatened, that the effects thereof should prove, and be an open manifestation of their guilt. The Hebrew *יִשְׁמְנוּ יָדָם*, may be rendered, *now shall they be punished, or, treated as guilty*. So the Vulgate, *nunc interibunt, now, that is, forthwith, shall they perish*. *He shall break down their altars, &c.*—That is, God shall cause their idolatrous altars to be broken down, namely, by the Assyrians. *For now they shall say*—They shall see and feel, and be compelled to own; *We have no king*—Absolutely none, or no such king as we need and expected. This is thought by some commentators to relate to the time of anarchy, or the interregnum which continued for eight or nine years between the murder of Pekah and the settlement of Hoshea on the throne; *because we feared not the Lord*—They shall be sensible that their forsaking the Lord for idols, and their casting off his fear, is the true cause of all their calamities; and particularly of their being deprived of the blessing of a wise, just, and good civil government. *What then—Or rather, But what should a king do for us?* A king could not save us without the help of God. The verse, however, seems rather to refer to the time of their captivity, and the sense probably is, "After Israel shall be carried captive into the country of their enemies, and shall have no king over their nation, they shall then acknowledge that this misfortune has happened to them through their own fault, and because they have not feared the Lord. And they shall acknowledge that it would profit them nothing to have kings, without having also the protection of God."—Calmet.

Verse 4. *They have spoken words—Mere empty words; swearing falsely in making a covenant*—This may be spoken either of their breaking their solemn covenant with God, (see chap. v. 7,) or of their treachery toward their kings, against whom they had formed several conspiracies: see 2 Kings xv. 10, 14, 25, 30. *Thus judgment—Divine vengeance; springeth up as hemlock, &c.*—Destructive calamities, inflicted by the righteous judgment of God, will necessarily abound, as hemlock does in the furrows of a field. Bishop Horsley renders

A. M. 3258. eth up ^f as hemlock in the furrows of
B. C. 746. the field.

5 The inhabitants of Samaria shall fear because of ^g the calves of ^h Beth-aven: for the people thereof shall mourn over it, and ⁱ the priests thereof *that* rejoiced on it, ^j for the glory thereof, because it is departed from it.

6 It shall be also carried unto Assyria, for a present to ^k King Jareb: Ephraim shall receive shame, and Israel shall be ashamed ^l of his own counsel.

^f Deut. xxix. 18; Amos v. 7; vi. 12; Acts viii. 23; Heb. xii. 15.—^g 1 Kings xii. 28, 29; Chap. viii. 5, 6.—^h Chap. iv. 15. ⁱ Or, Chemarim, 2 Kings xxiii. 5; Zeph. i. 4.—^j 1 Sam. iv. 21, 22; Chap. ix. 11.

the verse, *Negotiate*, (or, *talk words*,) *swear false oaths, ratify a treaty; nevertheless judgment shall sprout up, like hemlock over the ridges of the field.* Which version he paraphrases thus: "Negotiate alliances with one power after another; make a treaty with the Assyrians; bind yourselves to it with an oath; break your oath, and make a new alliance with the Egyptian. In spite of all measures of crooked policy, all acquisitions of foreign aid and support, judgment is springing up."

Verse 5. *The inhabitants of Samaria*—That is, the kingdom of Israel; *shall fear*—"Be in a consternation."—Horsley. *Because of the calves of Beth-aven*—The Jewish writers have a tradition, that the golden calf at Dan was taken away by Tiglath-pileser, when he subdued Galilee, 2 Kings xv. 29; and the other at Beth-el, (here called Beth-aven: see note on chap. iv. 15,) by order of Shalmaneser, of which probably this is a prophecy. *For the people thereof shall mourn over it*—Hebrew, *אכל עליו*, shall grieve for him; and the priests thereof *that rejoiced in it*—Being fed, clothed, and enriched by it, shall now sorrow over it; *for the glory thereof*—The riches of its temple; *because it is departed*—The Assyrians either broke it, or carried it away into Assyria. Both priests and people shall mourn and be distressed when they see it disgraced.

Verses 6–8. *It*—The golden calf; *shall be carried into Assyria*—It was the custom of the eastern people, and also of the Romans, to carry away the gods of the conquered countries. *For a present to King Jareb*—See note on chap. v. 13. The king of Assyria is meant, whose dependant and tributary the king of Israel now was. *Ephraim shall receive shame*—They shall be ashamed to find that the idol in which they trusted could not defend them or itself from being disgraced and taken away. Bishop Horsley's version here is, *Ephraim shall be overtaken in sound sleep*, namely, in a dream of security, when nothing will be less in his thoughts than danger; *and Israel shall be disgraced by his own politics*; that is, the politics of the treaties of alliance, mentioned verse 4. An impolitic alliance with the king of Egypt was the immediate occasion of Shalmaneser's rupture with Hoshea, which ended in the captivity of the ten tribes. *As for Samaria, her king*

7 ^m *As for Samaria, her king is cut off* as the foam upon ⁿ the water. A. M. 3258. B. C. 746.

8 ⁿ The high places also of Aven, ^o the sin of Israel, shall be destroyed: ^p the thorn and the thistle shall come up on their altars; ^q and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 ^r O Israel, thou hast sinned from the days of Gibeah: there they stood: ^s the battle in Gibeah against the children of iniquity did not overtake them.

^k Chap. v. 13.—^l Chap. xi. 6.—^m Verses 3, 15.—ⁿ Heb. *the face of the water*.—^o Chap. iv. 15.—^p Deut. ix. 21; 1 Kings xii. 30.—^q Chap. ix. 6.—^r Isa. ii. 19; Luke xxiii. 30; Rev. vi. 16; ix. 6.—^s Chap. ix. 9.—^t Judg. xx.

is cut off—Or, more literally, according to the Hebrew, *Samaria is cut off*, (or destroyed,) with *her king*; or, by a small alteration of the pointing, *Her king is as the foam upon the water*—Namely, as a bubble, which no sooner swells than it bursts: as if he had said, Many of her kings have rapidly passed away by assassination: and Hoshea shall soon be cut off by the king of Assyria. *The high places also*—The temples and altars dedicated to idolatrous worship, and usually placed on hills and mountains; *of Aven*—Or, *Beth-aven*; *the sin of Israel*—That is, the temples and altars, in and by which Israel has so greatly sinned, shall be destroyed, shall be entirely demolished; so that *the thorn and the thistle shall come upon their altars*—That is, their altar shall become such heaps of ruins, and the places around them be made so desolate, that thorns and thistles shall overrun and cover them. *And they shall say to the mountains, Cover us*—These words express the confusion and despair to which the Israelites should be reduced by the destruction of their country. Our Lord has made use of the same words, to denote the extremity of the Jews in the last siege of Jerusalem; and St. John, in the Revelation, to set forth the terror of the wicked in the day of judgment. They express also the great consternation of the wicked when any of God's singular judgments overtake them, whose guilt prompts them to endeavour to hide themselves, and they even run into the darkest caves and holes of rocks to secure themselves.

Verse 9. *O Israel, thou hast sinned from the days of Gibeah*—This is not the first of thy sinning, O Israel, for long ago there was the greatest corruption of manners, and the most flagrant wickedness in Gibeah; and thou hast continued to be wicked ever since that time: see Judg. xix. Some render the words, *Thou hast sinned more than in the days of Gibeah*. Thou hast been guilty of more atrocious crimes than that committed in that place. *There*—That is, upon that occasion, namely, the quarrel with the tribe of Benjamin, on account of the outrage of the men of Gibeah. *They stood*—Israel stood there in array, prepared for the attack. This relates to the war which the rest of the Israelites made against the Benjamites, because they would not deliver up

A. M. 3258. 10 ¹ *It is in my desire that I*
B. C. 746. *should chastise them; and ² the people shall be gathered against them, ³ when they shall bind themselves in their two furrows.*

11 *And Ephraim is as ⁴ a heifer that is taught, and loveth to tread out the corn; but I*

¹ Deut. xxviii. 63.—² Jer. xvi. 16; Ezek. xxiii. 46, 47; Ch. viii. 10.—³ Or, *when I shall bind them for their two transgressions*.

the men of Gibeah, who had so shamefully and cruelly abused the Levite's concubine: see Judg. xx. *The battle in Gibeah, &c., did not overtake them*—By *them* here is meant not the children of iniquity, but the Israelites who warred against the Benjamites, because they would not deliver up these sinners; and the sense of the expression, *the battle did not overtake them*, is, that they were not overcome in this their attempt to inflict a just punishment on the perpetrators of a flagrant iniquity; for, though they were overcome in two battles, yet at last they gained an entire victory, and cut off all the Benjamites but six hundred: see notes on Judg. xx.

Verse 10. *It is my desire that I should chastise them*—Then I protected and gave them success, but now it is my desire that they should suffer due punishment; and I will bring punishment upon them. *And the people shall be gathered against them*—Either the Assyrians, whose alliance they formerly sought after; or those people whose idolatry they had complied with. *When they shall bind themselves in their two furrows*—The LXX. give a much plainer and easier sense of the words, who follow the marginal reading of the Hebrew, and render it, *When I shall chastise them for their two iniquities*; namely, the calves of Dan and Beth-el. Bishop Horsley, however, understands the passage in a sense somewhat similar to that given in our translation. His version of it is, *When they are tethered down to their two furrows*, which he explains as follows: "When they are tied to their two faults; that is, when they are reduced to a situation of such difficulty and danger, as to have no hope of deliverance by any measures of human policy, in which alone they place their confidence, but by choosing one or other of two alliances, the Egyptian or the Assyrian; in the forming of either of which they are criminal, having been repeatedly warned against all foreign alliances."

Verse 11. *Ephraim is a heifer that is taught*—Or, *that is teachable; and loveth to tread out the corn*—In opposition to ploughing; that is, loves the booty not gained by its own labour; or to tread out, and freely eat of the corn which is not its own. The mouth of the ox which trod out the corn was not muzzled. *But I passed over*—Or caused a yoke to pass over; *her fair neck*—Laid a light yoke upon her. Ephraim being here compared to a heifer, every thing that is said about him is therefore expressed in the same way as if a heifer were really spoken of. The meaning, laying aside the figurative expression, is, that God imposed a law upon Eph-

A. M. 3258. *passed over upon ⁸ her fair neck: I*
B. C. 746. *will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods.*

12 ¹ *Sow to yourselves in righteousness, reap in mercy; ² break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you.*

sions, or in their two habitations.—³ Jer. l. 11; Micah iv. 13. ⁴ Heb. *the beauty of her neck.*—⁵ Prov. xviii. 21.—⁶ Jer. iv. 3.

raim, or the Israelites, to direct and govern them. *Will make Ephraim to ride*—It seems this should rather be rendered, *I will ride upon Ephraim*, that is, I will be his ruler or director: those who had the management of oxen or heifers in those countries, used often to ride upon them. Thus Bishop Horsley: "This and the following clause give the image of a husbandman mounting his bullock to direct it over the corn." *Judah shall plough, and Jacob shall break his clods*—By Jacob here is meant Israel, or the ten tribes, as separated from the two tribes of Judah and Benjamin; and the clause seems to signify that the kingdom of Judah should be superior to that of Israel. Or, the general sense of the verse may be, that the descendants of Jacob should be employed in servile offices by their enemies. Bishop Horsley interprets this difficult passage differently, thus: "The first three clauses of this verse express what had been done for the instruction of Ephraim by the Mosaic institution. The last two predict the final conversion of the Ephraimites, with the rest of the people, and their restoration to a condition of national splendour and prosperity. As if he had said, Notwithstanding the judgments that are to fall upon Ephraim, he was long under the training of my holy law; and the effect of that early discipline shall not be ultimately lost. I will, in the end, bring Ephraim to obedience. Judah shall be diligent in the works I prepare for him; and the whole race of Jacob shall take part in the same labours of the spiritual field, with profit and advantage to themselves."

Verse 12. *Sow to yourselves in righteousness.*—Exercise yourselves in the works of righteousness and holiness, in the performance of all duties due both to God and man. *Reap in mercy.*—And then God, of his grace and mercy, will, in due time, bestow an abundant reward upon you. *Break up your fallow ground*—Your hearts are as ground overrun with weeds, which have need to be ploughed and broken up by conviction, humiliation, and godly sorrow for sin, that good seed may be sown in them. *For it is time*—High time, if you mean to do it at all, and a fit season for it, 2 Cor. vi. 2, now that troubles are near; *to seek the Lord*—To seek reconciliation and peace with him, to seek his favour, and a conformity to his will. Seek him, with earnest desire and persevering diligence, in the use of all the means which he hath appointed. *Till he come and rain righteousness upon you*—That is, pour down his grace and blessings upon you, according to what he has promised.

A. M. 3258. 13 ^a Ye have ploughed wickedness,
B. C. 746. ye have reaped iniquity; ye have eaten
the fruit of lies: because thou didst trust in thy
way, in the multitude of thy mighty men.

14 ^b Therefore shall a tumult arise among thy
people, and all thy fortresses shall be spoiled, as

^a Job iv. 8; Proverbs xxii. 8; Chapter viii. 7; Gal. vi. 7, 8.
^b Chap. xiii. 16.

Verses 13-15. *Ye have ploughed wickedness*—Instead of working righteousness, (verse 12,) you have taken a great deal of pains in the service of sin, to compass your wicked designs. *Ye have reaped iniquity*—Ye have, in return, received the fruit of iniquity, namely, punishment, or calamity. *Ye have eaten the fruit of lies*—Fed yourselves with vain hopes, which have deceived and will deceive you. Or, you have trusted to that which has been only specious, not really satisfying or profitable. *Because thou didst trust in thy way*—Thy own carnal projects and sinful contrivances, particularly the idolatry at Dan and Beth-el. *In the multitude of thy mighty men*—The next lie, or false ground of their confidence, was the wisdom and valour of their great men. *Therefore shall a tumult arise*—A terrible outcry, as of men affrighted at the news of the enemies' approach. *And all thy fortresses shall be spoiled, &c.*—This seems to be a prophecy of the taking of Samaria by Shalmaneser, which put a final period to the kingdom of Israel, 2 Kings xvii. 6. It held out a siege of three years, which probably provoked Shalmaneser to treat it with the severity which he used, when he made himself master of it. The only difficulty in this verse is, what place or person is alluded to by the words, *as Shalman spoiled Beth-arbel in the day of battle*. It is supposed that by Shalman is meant Shalmaneser; and that Beth-arbel was a place in Armenia which he took and spoiled, putting the inhabitants to the sword without any distinction either of age or sex. But it cannot be said with certainty, that this supposition is founded on fact. Some other conquest, by some other person, might possibly be meant. But it is not material to know this. It was some place which had been treated with great severity by the conqueror, and such treatment the prophet denounces Samaria should meet with. It is worthy of remark,

Shalman spoiled ^c Beth-arbel in the A. M. 3258.
day of battle: ^d the mother was dash- B. C. 746.
ed in pieces upon *her* children.

15 So shall Beth-el do unto you because of
^e your great wickedness: in a morning ^f shall
the king of Israel utterly be cut off.

^c 2 Kings xviii. 34; xix. 13.—^d Chap. xiii. 16.—^e Heb. *the evil of your evil*.—^f Verse 7.

however, that the Vulgate, St. Jerome, and the LXX. (see the Alexandrine MS.) suppose that the history alluded to is Gideon's destruction of Zalmunna. *So shall Beth-el do unto you*—"This is the fruit of your worshipping the golden calves at Beth-el and Dan. As it happened to the city above mentioned, so shall it happen to you, because of your iniquities." *In a morning*—That is, suddenly, quickly, and unexpectedly; or after a night of adversity, when they thought the morning of prosperity was come; *shall the king of Israel be cut off*—And the whole state and government of Israel be put an end to along with him. This seems to be spoken of Hoshea, the last king of Israel, who, in the sixth year of his reign, was shut up in prison by the king of Assyria, who, in three years more, made himself master of the whole kingdom of Israel, and carried the inhabitants of it into captivity. The Vulgate, (which, with the LXX. and the Syriac, carries this clause to the next chapter,) instead of בִּשְׁחָר, *in the morning*, seems to have read בִּשְׁחָר, *as the morning*, rendering the clause, *sicut mane transit, pertransit rex Israel*: "As the morning passes away, so passes away the king of Israel." This reading Bishop Horsley adopts, and translates to nearly the same sense, thus: *As the morning is brought to nothing, to nothing shall the king of Israel be brought*: observing, "The sudden and total destruction of the monarchy of the ten tribes is compared to the sudden and total extinction of the beauties of the dawn in the sky, by the instantaneous diffusion of the solar light: by which the ruddy streaks in the east, the glow of orange-coloured light upon the horizon, are at once obliterated, absorbed, and lost in the colourless light of day. The change is sudden even in these climates; it must be more sudden in the tropical; and in all it is one of the most complete that nature presents."

CHAPTER XI.

In this chapter we have, (1.) The great goodness of God toward his people Israel, and their ungrateful conduct toward him, with threatenings of wrath against them for their ingratitude and treachery, 1-7. (2.) Mercy remembered in the midst of wrath, 8, 9. (3.) Promises of what God would yet do for them, 10, 11. (4.) An honourable character given of Judah, 12.

A. M. 3274.
B. C. 730.

WHEN ^aIsrael was a child, then
I loved him, and ^bcalled my
^cson out of Egypt.

2 As they called them, so they went from
them: ^dthey sacrificed unto Baalim, and burn-
ed incense to graven images.

3 ^eI taught Ephraim also to go, taking them

^a Chapter ii. 15.—^b Matthew ii. 15.—^c Exodus iv. 22, 23.
^d 2 Kings xvii. 16; Chap. ii. 13; xiii. 2.—^e Deut. i. 31; xxxii.
10, 11, 12; Isa. xlvii. 3.

NOTES ON CHAPTER XI.

Verse 1. *When Israel was a child, &c.*—"The Israel of this chapter is the whole people, composed of the two branches, Judah and the ten tribes. But the *house of Israel* is the kingdom of the ten tribes, as distinct from the other branch."—Horsley. By the time of Israel's childhood is meant the patriarchal age, and the time of their continuance under the Egyptian bondage. *Then I loved him*—Manifested a tender and paternal affection to him, increasing him in numbers, wealth, and honour. *And called my son out of Egypt*—Namely, by Moses, whom God commanded to acquaint the Israelites that they must remove out of Egypt. Israel is called God's son, and his firstborn, Exod. iv. 22, 23; and therein was an eminent figure of the Messiah, in whom all God's promises were fulfilled. This prophecy, therefore, is applied by St. Matthew, chap. ii. 15, to our Lord's return out of Egypt, after his being taken thither by his parents in his infancy, and kept there some time for fear of Herod. And the strict, literal sense of the words, more properly belongs to him than to Israel. And this is observable in many other prophecies, which can but improperly be applied to those of whom they were at first spoken; and, taking them in their strict, literal sense, are only fulfilled in Christ: see particularly Psa. xxii. 16, 18. "Although the son," says Bishop Horsley, "here immediately meant, is the natural Israel, called out of Egypt by Moses and Aaron; there can be no doubt that an allusion was intended by the Holy Spirit to the call of the infant Christ out of the same country. In reference to this event, the passage might be thus paraphrased: 'God in such sort set his affection upon the Israelites, in the infancy of their nation, that, so early as from their first settlement in Egypt, the arrangement was declared of the descent of the Messiah from Judah, and of the calling of that son from Egypt.'"

Verse 2. *As they called them, so, &c.*—Or, *The more they called them, or, they were called, so much the more they went from him*; that is, the more earnestly the prophets called upon them to cleave steadfastly to the true God, (see verse 7,) the more they were bent to depart from him to the worship of idols. *They sacrificed to Baalim*—See note on chap. ii. 13. *And burned incense to graven images*—"We read frequently, in our English Bibles, of graven images, and of molten images. And the words are become so familiar, as names of idolatrous images, that, although they are not well chosen to express the Hebrew names, it seems not advisable

by their arms; but they knew not that ^fI healed them. A. M. 3274.
B. C. 730.

4 I drew them with cords of a man, with
bands of love: and ^gI was to them as they
that ^htake off the yoke on their jaws, and ⁱI
laid meat unto them.

5 ¶ ^jHe shall not return into the land of

^f Exodus xv. 26.—^g Leviticus xxvi. 13.—^h Hebrew, *lift up*.—ⁱ Psalm lxxviii. 25; Chapter ii. 8.—^j Chapter viii. 13; ix. 3.

to change them for others, that might more exactly correspond with the original. The graven image was not a thing wrought in metal by the tool of the workman we should now call an engraver; nor was the molten image an image made of metal, or any other substance melted, and shaped in a mould. In fact, the graven image and the molten image are the same thing under different names. The images of the ancient idolaters were first cut out of wood by the carpenter, as is very evident from the Prophet Isaiah. The figure of wood was overlaid with plates, either of gold or silver, or sometimes, perhaps, of an inferior metal. And in this finished state it was called a graven image, (that is, a carved image,) in reference to the inner solid figure of wood, and a molten (that is, an overlaid, or covered) image in reference to the outer metalline case, or covering. And sometimes both epithets are applied to it at once:" see Nah. i. 14; Hab. ii. 18, and Bishop Horsley.

Verses 3, 4. *I taught Ephraim also to go*—Hebrew, *והנלתי לאפרים*, *I directed the feet of Ephraim*. In this time of Ephraim's childhood, I supported and directed his steps, as a mother or nurse those of a child whom she is teaching to walk. *Taking them by their arms*—To guide them, that they might not stray from the right way; and to hold them up, that they might not stumble and fall: see notes on Deut. i. 31, and xxxii. 11, 12; Isa. lxiii. Thus did God deal with Israel in the wilderness; and thus he directs and supports the steps of his spiritual Israel, amidst all their difficulties and dangers. *But they knew not that I healed them*—They did not acknowledge this my care over, and kindness to, them. *I drew them with cords of a man*—I made use of those means of drawing them to myself, which were most proper to work upon them as creatures possessed of understanding and affection. The explanation in the Chaldee is just and beautiful: "As beloved children are drawn, I drew them by the strength of love." *And I was to them as they that take off the yoke on their jaws*—Or rather, on their cheek. As a careful husbandman, in due season, takes the yoke from his labouring oxen, and takes off the muzzle with which they were kept from eating when at work; so compassionately did I give relief to, and provide sustenance for Israel. *I laid meat unto them*—Brought them provision in their wants. God seems here to allude to the manna and quails which he provided for his people in the wilderness.

Verses 5, 6. *He shall not return into the land of Egypt*—They were desirous of making their escape

A. M. 3274. Egypt, but the Assyrian shall be his
B. C. 730. king, ^k because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*,
¹ because of their own counsels.*

7 And my people are bent to ^mbacksliding from me: ⁿthough they called them to the Most High, ² none at all would exalt *him*.

8 ¶ ° How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as ^pAdmah? how shall I set thee as

Zeboim? ^qmy heart is turned within
me, my repentings are kindled together.
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9 I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: ^rfor I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

10 They shall walk after the LORD: ^she shall roar like a lion: when he shall roar, then the children shall tremble ^tfrom the west.

* 2 Kings xvii. 13, 14.—Chapter x. 6.—* About 728, they became tributaries to Salmaneser.—^m Jer. iii. 6; viii. 5; Chap. iv. 16.—ⁿ Chap. vii. 16.—² Heb. *together they exalted not*.—^o Jer. ix. 7; Chap. vi. 4.

^p Genesis xiv. 8; xix. 24, 25; Deut. xxix. 23; Amos iv. 11. ^q Deut. xxxii. 36; Isa. lxiii. 15; Jer. xxxi. 20.—^r Num. xxiii. 19; Isaiah lv. 8, 9; Mal. iii. 6.—^s Isa. xxxi. 4; Jer. xxv. 30; Joel iii. 16; Amos i. 2.—^t Zech. viii. 7.

thither, and many families perhaps effected it: see note on chap. ix. 6. But it is here threatened, that the nation in a body should not be permitted so to escape. *But the Assyrian shall be his king*—They shall be wholly in the power of the king of Assyria, and be carried away captive into his dominions; *because they refused to return*—Namely, to the true worship of God, and obedience to his laws, notwithstanding the many calls, reproofs, admonitions, and exhortations given them by the prophets. Their obstinacy in idolatry is the cause of all the calamities coming upon them. *And the sword shall abide on his cities*—His cities shall be destroyed by the conqueror's sword; *and shall consume his branches*—The lesser towns and villages. Thus the word בְּרִים is expounded, in a marginal note of the Bishops' Bible. It often means the *arms*, or principal *branches*, of a great tree, and is twice translated *staves*, Ex. xxvii. 6. In this place some interpreters render it *bars*; and Abarbanel expounds it of the strong and valiant men of the nation, observing, that the chief branches of the people in a kingdom are the valiant men. Rabbi Tanchum explains it of their children; the branches, as he observes, springing from their fathers. The word, however, also signifies *lies*, and is so rendered Isa. xvi. 6, and Jer. xlviii. 30. Bishop Horsley translates it *diviners*, deriving it from בָּרַד, *he was solitary*, because they affected a solitary, ascetic life; a sense which he thinks, of all others, most apposite to the context. He acknowledges, however, that to render it *branches, limbs, or bars*, is admissible, and may very well suit the place.

Verse 7. *My people are bent to backsliding from me*—Many versions render this clause, *Nevertheless, my people are in suspense (or hesitate) about returning to me; though they called them to the Most High*—Though my prophets, and other pious persons, invited and exhorted them to return to my worship and service; *none at all would exalt him*—Scarce any would hearken and obey. The word *him* not being in the Hebrew, some versions read, *None would raise himself up, or advance*; that is, come forward to obey and serve me.

Verses 8, 9. *How shall I give thee up, Ephraim—To utter destruction? God's mercy is here pathetic-*

ically described as contending with his justice, to show that he does not willingly destroy, or even afflict, or grieve, *the children of men*, Lam. iii. 33. *How shall I make thee as Admah? &c.*—How shall I give thee up to a perpetual desolation? Admah and Zeboim were two cities which were wholly destroyed, together with Sodom and Gomorrah. *My heart is turned within me*—Or, *upon me*; so Horsley. *My repentings are kindled together*—Not that God is ever fluctuating or unresolved; but these are expressions after the manner of men, to show what severity Israel had deserved, and yet how divine grace would be glorified in sparing them. Thus God's compassion toward sinners is elsewhere expressed by the sounding, or yearning, of his bowels, Isa. lxiii. 15; Jer. xxxi. 20; a metaphor taken from the natural affection which parents have for their children. *I will not execute the fierceness of mine anger*—I will not punish to the utmost strictness of justice; *I will not return to destroy Ephraim*—I will not carry it so far as to make a second destruction of Ephraim; so as to cut off those who escaped the first infliction of my punishments, and thereby wholly destroy them. Conquerors, that plunder a conquered city, carry away the wealth of it, and, after some time, often return to burn it. God will not thus utterly destroy Israel. *For I am God, and not man*—Therefore my compassions fail not; *the Holy One in the midst of thee*—A holy God, and in covenant, though not with all, yet with many among you, and present with you to preserve a remnant to be my faithful servants. *And I will not enter into the city*—As an enraged enemy to destroy your cities, as I did Sodom.

Verses 10, 11. *They shall walk after the Lord*—The remnant shall hearken to God's call, and shall comply with his commands, when he shall convert them by the powerful preaching of his gospel, and the efficacious influence of his grace. *He shall roar like a lion*—That is, he will show terrible signs of his anger, and then they will fear and obey him. God's voice is elsewhere compared to the roaring of a lion, because of the terror which accompanies it: see the margin. The Chaldee says, *The word of the Lord shall roar as a lion*, and the words may be in

A. M. 3274. 11 They shall tremble as a bird out
B. C. 730. of Egypt, ² and as a dove out of the
land of Assyria: ³ and I will place them in
their houses, saith the LORD.

¹ Isa. lx. 8; Chap. vii. 11.—² Ezek. xxviii. 25, 26; xxxvii.

terpreted of the powerful voice of the gospel, sent forth, and sounding all over the world, and calling sinners to repentance. "The most learned commentators agree," says Bishop Horsley, "that this roaring of the lion is the sound of the gospel; and that the subject of this and the following verse is, its promulgation and progress, the conversion of the Gentiles, and the final restoration of the Jews. 'Clara et maxima voce predicabit evangelium,' With a loud and most powerful voice shall he preach the gospel, says Piscator. And to the same effect Rivetus and Bochart. As a lion, by its roaring, calls animals of its own kind to a participation of the prey; so Christ, by the powerful voice of the gospel, shall call all nations to the fellowship of eternal life.—Livelye. The preaching of the gospel, reaching the remotest corners of the earth, is frequently represented under the image of the loudest sounds. And this loudness of the sound alone might justify the figure of the roaring lion. But a greater propriety of the figure will appear, if we recollect, that the first demonstrations of mercy to the faithful will be, the judgments executed on the anti-christian persecutors; to whom the sound of the gospel will be a sound of terror." *When he shall roar, then the children shall tremble from the west*—The word וחררו, rendered, *shall tremble*, describes the motion which a bird makes with its wings when it flies. Dr. Waterland renders it, *shall come fluttering*, and Bishop Horsley, *shall hurry*. The primary sense of the passage may be, that at this efficacious call of God, the remnant of Israel, who shall be accounted his children, and heirs of the promises made to their fathers, shall come in haste from the several places of their dispersions, and particularly from the western parts of the world, (see Zech. viii. 7,) called the *sea* in the original, and expressed in Isaiah by the *islands of the sea*: see Isa. xi. 11, and xxiv. 14. *They shall tremble as a bird out of Egypt*—That is, fly with haste, as above. *As a dove out of the land of Assyria*—Great numbers of the Jews were exiles in Egypt and Assyria; and therefore, when the restoration of the Jews is spoken of, Egypt and Assyria are mentioned as countries from whence a great number of them should return. *And I will place them in their houses*—I will bring them back to their own country and habitations, like as the stork returns to her nest, and the dove to the dove-cot. This prophecy may be considered as receiving its completion in part when some of the Israelites, being recovered to the worship of the true God, returned to Judea with the two tribes of Judah and Benjamin, brought back to their own land from their captivity in Babylon. But the full accomplishment of it will not take place till the latter days, when the fulness of the Gentiles being brought in by the preaching of the gospel, all Israel shall be saved.

12 ¶ ¹ Ephraim compasseth me A. M. 3274.
about with lies, and the house of Is- B. C. 730.
rael with deceit: but Judah yet ruleth with
God, and is faithful ³ with the saints.

21, 25.—² Chap. xii. 1.—³ Or, with the most holy.

Thus Bishop Horsley. These verses "contain a wonderful prophecy of the promulgation and progress of the gospel, and the restoration of the race of Israel. The first clause of the tenth verse states generally that they shall be brought to repentance. In what follows, the circumstances and progress of the business are described. First, Jehovah shall roar; the roaring is unquestionably the sound of the gospel. Jehovah himself shall roar; the sound shall begin to be uttered by the voice of the incarnate God himself. The first effect shall be, that children shall come fluttering from the west; a new race of children, converts of the Gentiles." For, "it is remarkable, that the expression is neither *their children*, nor *my children*, but simply *children*. The first would limit the discourse to the natural Israel exclusively; the second would be nearly of the same effect, as it would express such as were already children at the time of the roaring. But the word *children*, put nakedly, without either of these epithets, expresses those who were neither of the natural Israel, nor children at the time of the *roaring*, but were roused by that sound, and then became children, that is, adopted children, by natural extraction Gentiles." These shall come "chiefly from the western quarters of the world, or what the Scriptures call the west; for no part, I think, of Asia Minor, Syria, or Palestine, is reckoned a part of the east, in the language of the Old Testament. Afterward the natural Israel shall hurry from all the regions of their dispersion, and be settled in their own dwellings. It is to be observed that the roaring is mentioned twice. It will be most consistent with the style of the prophets to take this as two roarings; and to refer the hurrying of the children from the west to the first, the hurrying from Egypt and Assyria to the second. The times of the two roarings are, the first and second advent. The first brought children from the west; the renewed preaching of the gospel, at the second, will bring home the Jews. And perhaps this second sounding of the gospel may be, more remarkably even than the first, a roaring of Jehovah in person." With this verse the chapter is closed in the Hebrew text and the Syriac version, and the following verse is given to the next chapter. But the division of the LXX., Vulgate, and Chaldee, which our public translation follows, seems preferable.

Verse 12. *Ephraim compasseth me about with lies*—Ephraim and Israel are hypocrites; they promise much and perform nothing; they draw near to me with their lips, but their hearts are far from me. *But Judah yet ruleth with God*—Judah kept close to that kingly government which God had settled in David's family, and faithfully observed those ordinances which God had given to his people, here termed saints, as they are also Deut. xxxiii. 3; and else-

where a holy nation, and peculiar people. This seems to relate to the times of Hezekiah, who restored the pure worship of God in Judah; at which time the ten tribes were flagrantly wicked, and wholly addicted to an idolatrous worship. Instead of *saints*, Bishop Horsley reads, *holy ones*, and interprets the expression of the persons of the Trinity. His translation of the verse is, "Ephraim hath compassed me about with treachery, and the house of Israel with deceit. But Judah shall yet obtain dominion with God, and

shall be established with the holy ones." He considers the expression, *shall obtain dominion*, &c., as "a promissory allusion to a final restoration of the Jewish monarchy;" and the remaining clause, *shall be established*, &c., as signifying "either the constancy of Judah's fidelity to the *Holy Ones*, or the firmness of the support which he shall receive from them." And he thinks that "by the use of this plural word, *Holy Ones*, the prophecy clearly points to the conversion of the Jewish people to the Christian faith."

CHAPTER XII.

In this chapter, (1.) God reproves Ephraim and Judah for their sins, particularly their covenanting with the Assyrians, and declares his resolution to punish them, 1, 2. (2.) By his former mercies he exhorts them to repentance, 3-6. (3.) He charges Ephraim with the sin of fraud, injustice, and ingratitude, as particularly provoking to God, and calling for wrath and punishment, 7-14.

A. M. 3279. EPHRAIM ^a feedeth on wind, and followeth after the east wind: he daily increaseth lies and desolation; ^b and they do make a covenant with the Assyrians, and ^c oil is carried into Egypt.

2 ^d The LORD hath also a controversy with

Judah, and will ¹ punish Jacob according to his ways; according to his doings will he recompense him.

3 ¶ He took his brother ^e by the heel in the womb, and by his strength he ² had ^f power with God:

^a Chapter viii. 7.—^b 2 Kings xvii. 4; Chapter v. 13; vii. 11. ^c Isa. xxx. 6; lvii. 9.—^d Chap. iv. 1; Mic. vi. 2.

¹ Heb. *visit upon*.—^e Gen. xxv. 26.—² Heb. *was a prince*, or, *behaved himself princely*.—^f Gen. xxxiii. 21.

NOTES ON CHAPTER XII.

Verses 1, 2. *Ephraim feedeth on wind*—Flatters himself with vain, delusive hopes, of receiving effectual support from the alliances which he forms. It is a proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit. *And followeth the east wind*—Pernicious, destructive counsels and courses. The east wind was peculiarly parching and noxious, blasting the fruits of the earth; thence it denotes desolation and destruction. *He daily increaseth*—Hebrew, רבה, *multiplieth, lies and desolation*—Or, *falsehood and destruction*; so Horsley: that is, in multiplying his falsehood, he multiplies the causes of his own destruction. *And they do make a covenant with the Assyrians, and oil is carried into Egypt*—Here is an example given of their falsehood, or deceit: while they were in covenant with the Assyrians, having engaged themselves to be tributaries to them, they were secretly and perfidiously seeking to make an alliance with the Egyptians, and for that purpose sent oil as a present to the king of Egypt, endeavouring to persuade him to assist them in shaking off the yoke of the king of Assyria: see the margin. The land of Judah abounded with excellent oil, which was much wanted in Egypt. *The Lord hath also a controversy with Judah*—Though Hezekiah had abolished idolatry, and restored God's worship in the temple, 2 Chron. xxix. 3, and xxxi. 1, yet there were much hypocrisy and great corruption in the manners of

his subjects; for which God's judgments are here threatened, and the invasion of Sennacherib was actually inflicted, 2 Kings xviii. 13, &c.

Verse 3. *He took his brother by the heel in the womb*—From the mentioning of Jacob in the foregoing verse, the prophet takes occasion to put his posterity in mind of the particular favours God had bestowed upon him; partly with a view to encourage them to imitate him in endeavouring to obtain the like blessings, and partly to convince them of their ingratitude and degeneracy from him. His taking *his brother by the heel*, signified his striving, by a divine instinct, for the birthright and blessing. Even before his birth he reached forth his hand to catch hold of it, as it were, and if possible to prevent his brother. It denoted, also, that he should prevail at last, gain his point, and in process of time become greater than his brother. And this prognostic of his prevalence and superiority was the effect of God's will and power, and not of Jacob's, who was not then in a capacity of acting of himself: see note on Gen. xxv. 26. It is justly observed here, by Bishop Horsley, that his "taking his brother by the heel is not mentioned in disparagement of the patriarch. On the contrary, the whole of these two verses is a commemoration of God's kindness for the ancestor of the Israelites, on which the prophet founds an animated exhortation to them, to turn to that God from whom they might expect so much favour. *By his strength he had power with God*, &c.—This alludes to his

A. M. 3279. 4 Yea, he had power over the an-
B. C. 725. gel, and prevailed: he wept, and made
supplication unto him: he found him in ^B Beth-
el, and there he spake with us;

^a Gen. xxviii. 12, 19; xxxv. 9, 10, 15.—^b Exod. iii. 15.

wrestling with the angel, as recorded Gen. xxxii. That bodily strength, wherewith he was endued by God, and enabled to wrestle with this heavenly being, was a token of the strength of his faith, and of the fervency of his spirit in prayer. This is mentioned here by the prophet, as another instance of God's favour to Jacob. He not only, when an infant in the womb, was enabled to perform the emblematical action just mentioned; but, in his adult age, he was endued with such supernatural strength of mind and body, that he was enabled to continue wrestling till he obtained the blessing. The prophet, in this clause, alludes to those words of his, *I will not let thee go except thou bless me*; intimating the strength of his faith, and prevalence of his prayers with God. The words, *He had power with God*, and those that follow, *He had power over the angel*, are equivalent; and plainly prove that this person, who assumed a human shape, was really God, that is, *the Son of God*, and the angel of the covenant, by whom all the divine appearances recorded in the Old Testament were performed; the affairs of the church being ordered by him from the beginning. This subject is learnedly handled by Dr. Allix in his *Judgment of the Jewish Church, against the Unitarians*, chap. xiii.-xv., by Archbishop Tenison in his *Discourses of Idolatry*, chap. xiv., and by Bishop Bull in his *Defence of the Nicene Faith*.

Verses 4, 5. *He had power over the angel*—Called God, verse 3, and Jehovah, God of hosts, verse 5, namely, God by nature and essence, and an angel by office and voluntary undertaking. *He wept and made supplication unto him*—He prayed with tears from a sense of his own unworthiness, and with earnestness for the mercy he desired. Jacob's wrestling with the angel^a was, as has been just intimated, not only a corporal conflict, but likewise a spiritual one; from bodily wrestling he betook himself to spiritual weapons; he poured forth tears with earnest supplications and prayers, and strove, not so much for victory, as for a blessing: the only way for a feeble, impotent creature, to prevail over his Creator. The observations of Luther, upon this extraordinary conflict between Jacob and the person called the angel, are so excellent, that the intelligent reader will be glad to be presented here with a translation of them. "Different views are wont to be entertained concerning the nature of this wrestling. But the history shows that Jacob had come into imminent danger of his life, and was assaulted by an unknown antagonist with his whole power. He therefore himself also exerted his bodily strength to the utmost against this antagonist, that he might defend his life. Nevertheless, he did not contend only with the strength of his body; his

5 Even the LORD God of hosts; the ^{A. M. 3279.}
^{B. C. 725.} LORD is his ^b memorial.

6ⁱ Therefore, turn thou to thy God: keep mercy and judgment, and ^k wait on thy God continually.

ⁱ Chap. xiv. 1; Mic. vi. 8.—^k Psa. xxxvii. 7.

faith also wrestled: and first, in such an immediate danger, he comforted himself that he had been ordered by God to return into the land of Canaan [to which country, in obedience to God, he was now journeying.] Then with his whole heart he laid hold on the promise made him by the Lord in Beth-el, where he was fully assured of the divine protection. When therefore he was in distress, and assaulted by an unknown enemy with all his might, although he used his own strength, yet he contended more strenuously by faith, beholding the promise, and concluding with certainty that God, according to his word, would be present with him in so great a danger, and would save him. And with this faith, [so to speak,] he prevailed over God; for although Christ tried Jacob in this conflict, nevertheless he could do nothing against, or contrary to, his word, on which Jacob relied." Jacob's supplication and tears, here mentioned, probably refer to those earnest prayers which he poured out to God, as is recorded Gen. xxxii. 9-11. The conflict here spoken of, in which Jacob had power with God, ended in an assurance that his prayers were answered. *He found him in Beth-el*—This refers to God's appearing to Jacob after the former vision, as is related Gen. xxxv. 9, 14, when God renewed his promise of giving the land of Canaan to his posterity. The prophet takes particular notice of the place where God appeared to him; as if he had said, *He appeared in that very place where you worship a golden calf as your god! And there he spake with us*—Who were then in Jacob's loins. The Alexandrian copy, however, of the LXX. reads, *There he spake with him*; as if the expression alluded to the above-mentioned passage, where God is said to have talked with Jacob. But the present Hebrew reading contains a very important meaning, signifying, that God did not only speak to him there, but likewise did, by so doing, instruct his posterity to the latest generation. Certainly the things spoken concerned Jacob's posterity, as much, or more, than himself. *Even the Lord God of hosts*—He that appeared and spake, who promised the blessing, and commanded the reformation at Beth-el, was Jehovah, the eternal and unchangeable God; who can perform his promise, and execute his threat; who is a most terrible enemy, and a most desirable friend. *The Lord is his memorial*—That is, the name *Jehorah* is God's memorial; his appropriate, perpetual, incommunicable name, expressing his essence; the name by which he will be known and remembered to all generations; the name which especially distinguishes him from all false gods, and sets forth his glory more than any other name whatsoever: see note on Exod. iii. 14.

Verse 6. *Therefore turn thou to thy God*—"Thou

A. M. 3279. 7 ¶ *He is* ³a merchant, ¹the bal-
B. C. 725. lances of deceit *are* in his hand :
he loveth to ⁴oppress.

8 And Ephraim said, ^mYet I am become rich, I have found me out substance : ⁵in all my labours they shall find none iniquity in me. ⁶that *were* sin.

9 And ^aI *that am* the LORD thy God from

³ Or, *Canaan* ; Ezek. xvi. 3.—¹ Prov. xi. 1 ; Amos viii. 5.

⁴ Or, *deceive*.—^m Zech. xi. 5 ; Rev. iii. 17.—⁵ Or, *all my labours suffice me not, he shall have punishment of iniquity in whom is sin*.

therefore, O Israel, encouraged by the memory of God's love to thy progenitor, and by the example which thou hast in him, of the efficacy of weeping and supplication, turn to thy God in penitence and prayer, and in the [practice of] works of righteousness."—Horsley. Leave your idolatries and all your sins. Jacob worshipped God alone, do you so ; he cast all idols out of his family, do you so too ; be Jacob's children herein. *Keep mercy and judgment*—Show kindness to all who need it, and do wrong to none ; but, with justice in all your dealings, in judicatures, and public offices, render to all their due. *And wait on thy God continually*—In public worship, and private duties, serve and trust in God alone : let not idols have either sacrifice, prayer, praise, or trust from you, and let your hope and worship be ever continued.

Verses 7, 8. *He is a merchant, &c.*—Bishop Horsley renders this verse thus : *Canaan the trafficker ! The cheating balances in his hand ! He has set his heart upon over-reaching !* On which the bishop observes, "God says to the prophet, Instead of turning to me, and keeping to works of charity and justice, he is a mere heathen huckster. Thou hast miscalled him *Jacob* : he is *Canaan*. Not Jacob the godly, the heir of the promise : *Canaan* the cheat, the son of the curse." The Hebrew word *כּנַעַן*, rendered *merchant*, is both a proper name and an appellative. And to preserve the ambiguity in his translation, the bishop joins the appellative and the proper name together. Without this, as he justly observes, the whole spirit of the original would be lost to the English reader. All the ancient versions, except the Chaldee, give the proper name. The first words of the verse, *He is*, not being in the Hebrew, some interpreters, without supplying any thing, render the clause, *The balances of deceit are in the hand of the merchant* ; that is, instead of practising just and fair dealing, which was the way to please God, they made use of unjust weights and measures, and practised frauds, deceits, and cunning, in buying and selling ; depreciating those things they wanted to buy, below what they knew they were really worth ; and setting a greater value on, and saying more in praise of, those things they wanted to sell, than they really deserved. These deceits in buying and selling are but too much used among us now, though God has so strongly declared his abhorrence of them in the Scriptures.

the land of Egypt ^o will yet make thee to dwell in tabernacles, as in the days of the solemn feasts.

10 ^pI have also spoken by the prophets, and I have multiplied visions, and used similitudes, ⁷by the ministry of the prophets.

11 ^aIs there iniquity in Gilead ? surely they are vanity : they sacrifice bullocks in ^rGilgal ;

⁶ Hebrew, *which*.—^p Chapter xiii. 4.—^o Lev. xxiii. 42, 43 ; Neh. viii. 17 ; Zech. xiv. 16.—² Kings xvii. 13.—⁷ Heb. *by the hand*.—^a Chapter v. 1 ; vi. 8.—^r Chapter iv. 15 ; ix. 15 ; Amos iv. 4 ; v. 5.

He loveth to oppress—The Hebrew rather signifies, *He loveth to defraud* ; to use the arts of cozenage. *And Ephraim said*—Rather, *Nevertheless Ephraim said, I am become rich*—I have gotten riches, however, by my cunning and deceit, and as that is the case, I have no need to concern myself ; for, so I have but riches, none will ask how I came by them. In this description of Ephraim, we may see but too like a picture of many in our times ; for riches are too generally and too much the pursuit of mankind, and are generally too much prized ; so that if men have but riches, they think they have every thing that is to be desired. Bishop Horsley presents us with a different interpretation of this verse, thus : *Nevertheless, Ephraim shall say*, that is, the time will come when Ephraim will repent, and say, *Although I became rich, I acquired to myself [only] sorrow ; all my labours procured not for me what may expiate iniquity*. Thus interpreted, the words contain the penitent confession of the Ephraimites in the latter days, wrought upon at last by God's judgments and mercies.

Verses 9, 10. *I that am the Lord thy God from the land of Egypt*—From the time I brought thee out of it : *will yet make thee to dwell in tabernacles*—That is, in thy habitations, quietly and joyfully, as in festival times. The word *tabernacles* is here put for *houses*, or habitations ; because at first the Israelites dwelt in tabernacles, or tents. This must be taken as a promise of the restoration of the Israelites to their own land, after their being carried into captivity, provided they turned to God, and to his worship and service, in true repentance, and new obedience. *I have also spoken by the prophets, &c.*—"Here are three species of prophecy distinctly mentioned : 1st, Immediate suggestion, or inspiration, when God dictates the very words which the prophet is to deliver : 2d, *Vision*, or a representation made of external objects to the imagination, in as lively a manner as if they were conveyed to the senses : and, 3d, *Parables*, and apt resemblances, such as that of God's church to a *vineyard*, Isa. v. 1, of the destruction of Jerusalem to a *forest set on fire*, Ezekiel xx. 46, 49, and to a *seething-pot*, chapter xxiv. 3. Hosea himself was a parable, or type, to the Jews, in taking a *wife of whoredoms*, to represent the idolatries of the house of Israel."—Lowth.

Verses 11-13. *Is there iniquity in Gilead ?—Or*

A. M. 3279. yea, ^a their altars are as heaps in the
B. C. 725. furrows of the fields.

12 And Jacob ¹ fled into the country of Syria, and Israel ² served for a wife, and for a wife he kept sheep.

13 ³ And by a prophet the LORD brought

^a Chapter viii. 11; x. 1.—¹ Genesis xxviii. 5; Deut. xxvi. 5. ² Gen. xxix. 20, 28.—³ Exod. xii. 50, 51; xiii. 3; Psa. lxxvii. 20; Isa. lxxiii. 11; Mic. vi. 4.

Was there idolatry in Gilead? as the word אֵין often signifies. *Surely they are vanity, &c., in Gilgal*—The tribes settled about Gilead beyond Jordan, were already captivated by Tiglath-pileser. And God declares here by the prophet, that the idolatry still practised in Gilgal was equally abominable, and would bring down similar judgments upon the remaining tribes on the west of Jordan. *Yea, their altars are as heaps*—Notwithstanding this judgment of God upon Gilead, they continue to offer sacrifices to their idols in Gilgal; and their altars stand so thick, that they are discernible as stones gathered up, and laid in heaps in the fields. Some understand the sentence as containing a threatening that their altars should be demolished, and become so many ruinous heaps, 2 Kings xix. 25. *But Jacob fled into the country of Syria, &c.*—“So opposite to yours was the conduct of your father Jacob, that he fled into Syria to avoid an alliance with any of the idolatrous families of Canaan; and, in firm reliance on God’s promises, submitted to the greatest hardships.” *And therefore by a prophet, &c.*—“And, in reward of his faith, God did such great things for his posterity, bringing them out of the land of Egypt,

Israel out of Egypt, and by a prophet ^a was he preserved. A. M. 3279. B. C. 725.

14 ¹ Ephraim provoked him to anger ² most bitterly: therefore shall he leave his ³ blood upon him, ⁴ and his ⁵ reproach shall his Lord return unto him.

¹ 2 Kings xvii. 11–18.—² Hebrew with bitterness.—³ Heb. bloods, Ezek. xviii. 13; xxiv. 7, 8.—⁴ Dan. xi. 18.—⁵ Deut. xxviii. 37.

and leading them through the wilderness like sheep by the hand of his servant Moses.”—Horsley.

Verse 14. *Ephraim provoked him to anger, &c.*—Notwithstanding all God’s favours showed to these people and their ancestors, they provoked him by their idolatries and other sins in a most outrageous manner. The word הִמָּוֶה, translated, *most bitterly*, some render, *with his bitterness*; that is, by his wicked or impious deeds; and Schindler renders it, *by his heaps*, that is, his altars. *Therefore shall he leave his blood upon him*—The Chaldee paraphrase renders it, *His blood shall return upon him*. Ephraim’s wickedness, and in particular the innocent blood he has shed, shall bring down punishment or destruction upon him. *And his reproach shall his Lord return unto him*—The reproach which Ephraim hath cast upon the prophets, upon the worshippers of God, and on God himself, in preferring idols before him, shall God, who is Lord of all, recompense upon him, in making him a reproach and by-word among the heathen. Instead of *his Lord*, Bp. Horsley reads, *his Master*, that is, says he, “his conqueror, who shall hold him in servitude, and be the instrument of God’s just vengeance to him.”

CHAPTER XIII.

In this chapter, (1.) The people of Israel are reprov'd and threaten'd for their idolatry, 1–4. (2.) For their wantonness, pride, luxury, and other abuses of their wealth and prosperity, 5–8. (3.) The ruin that is coming upon them for these, and all their other sins, is foretold as very terrible, 12, 13, 15, 16. (4.) Those among them who yet retained a respect for their God are encouraged to hope that he would yet appear for their relief, though their kings and princes, and all their other supports and succours, fail'd them, 9–11, 14.

A. M. 3279. WHEN Ephraim spake trembling,
B. C. 725. he exalted himself in Israel;

^a 2 Kings xvii. 16, 18;

NOTES ON CHAPTER XIII.

Verse 1. *When Ephraim spake trembling, he exalted himself*—While he behaved himself submissively and obediently, and humbled himself before God, he was reckoned among the principal tribes of Israel. Here Ephraim is spoken of as distinct from the other tribes: in other places of this prophecy he is put for the whole kingdom of the ten tribes. *But when he offended in Baal, he died*—When he

but ^a when he offended in Baal, he died. A. M. 3279. B. C. 725.

Chapter xi. 2.

gave himself to idolatry, his strength immediately declined, and had manifest symptoms of ruin and destruction. Bishop Horsley’s version of the verse is, *When Ephraim spake there was dread: he was exalted in Israel. But he offended in Baal and died*—“The former part of the verse describes the consequence and pre-eminence of Ephraim in his own country, and among the neighbouring nations; the latter part, his diminution and loss of consequence

A. M. 3279. 2 And now ¹they sin more and
B. C. 725. more, and ^bhave made them molten
images of their silver, and idols according to
their own understanding, all of it the work of
the craftsmen: they say of them, Let ²the
men that sacrifice ^ckiss the calves.

3 Therefore they shall be ^das the morning
cloud, and as the early dew that passeth away,
^eas the chaff that is driven with the whirlwind
out of the floor, and as the smoke out of the
chimney.

4 ¶ Yet ^fI am the Lord thy God from the
land of Egypt, and thou shalt know no god

¹ Hebrew, they add to sin.—^b Chap. ii. 8; viii. 4.—² Or, the sacrifices of men.—^c 1 Kings xix. 18.—^d Chapter vi. 4.
^e Dan. ii. 35.—^f Isa. xliii. 11; Chap. xii. 9.—^g Isa. xliii. 11;
xlv. 21.—^h Deut. ii. 7; xxxii. 10.

by his idolatry." The word *Baal* is here taken in
a general sense for all false gods or idolatrous ways
of worship, so as to comprehend the worship of the
golden calves, though they were designed for sym-
bolical representations of the true God.

Verse 2. *And now they sin more and more*—They
did not content themselves with worshipping the
golden calves only, which they made to be symbols
of Jehovah the true God, but made themselves
images of various idols after the manner of the hea-
then nations; which were nothing more than merely
pieces of handicraft work. They at first worshipped
Jehovah under the images of the golden calves, but
at last they came to worship the mere images them-
selves. Thus do men sink deeper and deeper into
vice, folly, and ignorance, whenever they depart
from the right way! Instead of, according to their
own understanding, Bishop Horsley reads, *In their
great wisdom they made themselves images, &c.*,
considering the words as spoken ironically. *They
say of them*—Of the idols; *Let the men that sacri-
fice, kiss the calves*—Let all that bring their offer-
ings to these idols worship and adore, and show
they do so by kissing the calves. Among the an-
cient idolaters, to kiss the idol was an act of the most
solemn adoration. Thus we read, 1 Kings xix. 18,
*of all the knees which have not bowed to Baal, and
every mouth which hath not kissed him.* And so Job
describes the adoration which the idolaters of his
time paid to the heavenly bodies, chap. xxxi. 27.
Tully mentions a brazen statue of Hercules at Agri-
gentum, in which the workmanship of the mouth
was sensibly worn by the frequent kisses of the
worshippers. And, in allusion to this rite, the holy
psalmist, calling upon the apostate faction to avert
the wrath of the incarnate God, by a full acknow-
ledgment of his divinity, bids them *kiss the Son*,
that is, worship him.

Verses 3-5. *Therefore they shall be as the morn-
ing cloud, &c.*—All the comparisons in this verse
are intended to express a quick destruction, or that
they should soon come to nothing. *Yet I am the
Lord thy God, &c.*—Notwithstanding thy recourse

but me: for ^ethere is no saviour A. M. 3279.
besides me. B. C. 725.

5 ^bI did know thee in the wilderness, ⁱin the
land of ³great drought.

6 ^kAccording to their pasture, so were they
filled; they were filled, and their heart was ex-
alted: therefore ¹have they forgotten me.

7 Therefore ^mI will be unto them as a lion:
as ⁿa leopard by the way will I observe them.

8 I will meet them ^oas a bear that is be-
reaved of her whelps, and will rend the caul
of their heart, and there will I devour them like
a lion: ⁴the wild beast shall tear them.

ⁱ Deut. viii. 15; xxxii. 10.—² Heb. droughts.—^k Deut. viii.
12, 14; xxxii. 15.—^l Chap. viii. 14.—^m Lam. iii. 10; Chap.
v. 14.—ⁿ Jeremiah v. 6.—^o 2 Sam. xvii. 8; Prov. xvii. 12.
⁴ Heb. the beast of the field.

to idols, I am the Lord thy God, who delivered thee
out of the bondage of Egypt. *And thou shalt
know*—That is, thou oughtest to acknowledge; *no
god but me*—For thou hast never yet proved, and
thou never wilt prove by experience, the power and
protection of any other. Those whom thou callest
thy gods will be able to do nothing for thee; *for
there is no saviour besides me*—No one who can de-
liver, or preserve thee from evil as I have done. *I
did know thee in the wilderness, &c.*—That is, I
acknowledged thee as my peculiar people, by my
watchful care of thee. I was attentive to thee, pro-
tecting thee in all dangers, and supplying all thy
wants.

Verses 6-8. *According to their pasture, &c.*—As
I was their shepherd, and provided pasture for them,
so they were fully fed; they had an abundant plenty
of all things. *And their heart was exalted*—The
consequence of their having this plenty was, that
from thence they grew proud and high-minded.
Therefore they have forgotten me—They so abused
my kindness to them, as to make it the occasion of
their ingratitude; "for in the pride of their heart,
which the miraculous supply of their wants for so
long a time produced in them, they forgot their bene-
factor." *Therefore I will be unto them as a lion*—
That suddenly seizes upon and tears his prey: that
is, I will utterly consume them from being a nation,
and give them up into the hands of such enemies as
will show them no mercy; *as a leopard by the way*
—That lies in wait by the way; *will I observe them*
—Watch for them, that I may be sure to take them,
or watch all opportunities to destroy them. *I will
meet them as a bear, &c.*—In the greatest fury ima-
ginable; *bereaved of her whelps*—A circumstance
which adds a particular degree of fierceness. "They
never venture to fire upon a young bear when the
mother is near: for if the cub drop, she becomes
enraged to a degree little short of madness; and if
she get a sight of the enemy, will only quit her
revenge with her life."—*Cook's Voyage*, vol. iii. page
307. *And will rend the caul of their heart*—The
seat of the blood, with which wild beasts love to glut

A. M. 3279. 9 ¶ O Israel, ^pthou hast destroyed
B. C. 725. thyself; ^abut in me ^bis thy help.

10 ^cI will be thy king: ^cwhere is any other that may save thee in all thy cities? and thy judges, of whom ^dthou saidst, Give me a king and princes?

^p Proverbs vi. 32; Chap. xiv. 1; Malachi i. 9.—^a Verse 4.
^b Heb. in thy help.—^c Rather, *Where is thy king?* King Hoshea being then in prison, 2 Kings xvii. 4.

themselves. *The wild beast shall tear them*—The Assyrian shall prove as a wild beast to them. The word תִּקַּעַם, here used, signifies, *shall cleave them, or rip them*. Bishop Horsley renders it, *shall tear them limb from limb*; observing, “The verb expresses a violent distraction and severing of united parts in any manner; and is to be differently rendered with regard to the particular agent and patient. When the agent is a wild beast, and the patient the beast’s prey, it must be tearing *limb from limb*: tearing, by itself, is inadequate.”

Verse 9. *O Israel, thou hast destroyed thyself*—Thy sins have brought down destruction upon thee, and it is from me only thou canst expect any help, which I will in due time afford thee. The Hebrew of this verse is capable of different versions. That of the Vulgate, *Destruction is thy own, O Israel: only in me is thy help*, seems one of the most literal; unless, taking שָׁחַת for a verb, we prefer rendering the first clause, *It has destroyed thee, O Israel*; that is, all that sin and folly of thine, with which thou hast been before charged. As thy own wickedness has many a time corrected thee, so it has now at length destroyed thee. Observe, reader, wilful sinners are self-destroyers; obstinate impenitence is the grossest self-murder. Those that are destroyed of the destroyer, have their blood upon their own heads: they have destroyed themselves. Observe, also, that the case of such is not yet desperate: God will be their help if they will make application to him. This is a plank thrown out after shipwreck; and greatly magnifies not only the power of God, that he can help when things are at the worst, can help those that cannot help themselves; but the riches of his grace, that he will help those who have destroyed themselves, and therefore might justly be left to perish, and even those that had long refused his help. Dr. Pocock reads this verse, *O Israel, this has destroyed thee, that in me is thy help*. And R. Tanchum interprets it to the same effect. They understand the sentiment to be, “that the cause of the destruction of Israel was, his presuming upon God’s readiness to help him. They hardened themselves in their corrupt practices, in the confidence that God would never give them up; that, notwithstanding the severity of his threatenings, he would interpose, as upon so many occasions he before had done, to rescue them from their enemies when things came to an extremity. The passage, thus understood is a cool reflection upon the fatal effects of God’s kindness upon the perverse minds of the Israelites.”—Horsley.

11 ^eI gave thee a king in mine anger, and took him away in my wrath. A. M. 3279. B. C. 725.

12 ^fThe iniquity of Ephraim is bound up; his sin is hid.

13 ^gThe sorrows of a travelling woman shall

^e Deut. xxxii. 38; Chap. x. 3; Verse 4.—^f 1 Sam. viii. 5, 19.—^g 1 Sam. viii. 7; x. 19; xv. 22, 23; xvi. 1; Chap. x. 3.
^h Deut. xxxii. 34; Job xiv. 17.—ⁱ Isa. xiii. 8; Jer. xxx. 6.

Ver. 10, 11. *I will be thy king*—I would have been thy king to save and govern thee, but thou refusedst me in both respects: yet I will be thy king to judge me and punish thee. The LXX. and all the ancient versions interpret the clause differently, and give the interrogative, *Where? Where is thy king now, that he may serve thee?* They seem to have taken the word אָנֹכִי, *I will be*, for אֵינִי, *where*, by a transposition of letters, as the same word is used again, verse 14. Bishop Horsley understands the words in the same sense, and reads, *Where is thy king? Where now is he? To save thee forsooth in all thy cities—and thy judges?*—“This vehement, redoubled interrogation,” says he, “seems to suppose a denial, on the part of the Israelites, of the helpless, ruined state, asserted in the former verse, as the consequence of God’s withdrawing his protection. Do you deny this? Do you pretend that you have still means of defence, hope of deliverance? You rely upon the policy or prowess of your monarch. Where is he, this wise and mighty king? Tell me in what quarter? Your judges, your provincial rulers, where are they? Let us see what deliverance this king and these rulers can effect.” The words seem to be spoken with a reference to the Israelites desiring a king to be set over them, instead of continuing under the theocracy, or the immediate government of God, who raised them up from time to time, as he saw most fit for them, defenders and protectors, and endured them with extraordinary abilities for the purpose. But the Israelites foolishly thought they should thrive better under a kingly government, such as the rest of the nations around them were under, which is expressed in the latter part of this verse, *Of whom thou saidst, Give me a king and princes*—That is, a king and such principal officers as he shall appoint. This is what is meant by the word *judges* in this verse. *I gave thee a king in mine anger*—Being angry at your sins and provocations, I gave you a king at first, and have since suffered you, by seditions and conspiracies, to change your kings according as you pleased, whereby your state hath received more and more damage, and now I will take away your present king by the hand of the Assyrians.

Verses 12, 13. *The iniquity of Ephraim is bound up*—This verse may be better rendered, *The iniquity of Ephraim is treasured up, his sin is laid up*—That is, laid up in my memory, as that which ought to be punished at a proper time. The sentence is manifestly equivalent to that expression in Job xiv. 17, *My transgression is sealed up in a bag*;

A. M. 3279. come upon him: he is ⁷an unwise
B. C. 725. son; for he should not ²stay ⁷long
in the place of the breaking forth of children.

14 ^aI will ransom them from ⁸the power of
the grave; I will redeem them from death:
^bO death, I will be thy plagues, O grave, I will
be thy destruction: ^crepentance shall be hid
from mine eyes.

15 ¶ Though ^dhe be fruitful among his bre-
thren, ^ean east wind shall come, the wind of

⁷ Prov. xvii. 3.—² Kings xix. 3.—⁷ Heb. *a time*.—^a Isa.
xxv. 8; Ezek. xxxvii. 12.—⁸ Heb. *the hand*.—^b 1 Cor. xv.
54, 55.—^c Jeremiah xv. 6; Romans xi. 29.—^d Genesis xli.
52; xlviii. 19.

that is, thou keepest an exact account of it, as men
do of money which they seal up in a bag, to be forth-
coming on a proper occasion. To the same purpose
are those words, Deut. xxxii. 34, *Is not this laid up
in store for me, and sealed among my treasures?
To me belongs vengeance, &c.* The sorrows of a
travailing woman—Grievous sorrows, or pains,
shall come upon him—Great calamities are often
compared to the pains of child-bearing. *He is an
unwise son: for he should not*—Or rather, *else he
would not, stay long, &c.*—As a child, if it could be
supposed to have understanding, would deliver itself
out of the womb, and not tarry there to the manifest
danger of itself and the mother; so if Ephraim or
Israel had acted wisely, they would have prevented
their approaching destruction by a speedy reforma-
tion. Horsley's version is, *He is of the thoughtless
race, for it is the critical moment, when he ought
not to stand still; the children are in the aper-
ture*: Hebrew, *in the breach*. "They are actually
passing through the opening of the parts distended
by the throes of labour. It is the very moment
when the pains must terminate in the delivery or
the death of the woman. A proverbial expression,
for a crisis of extreme danger and doubtful catas-
trophe: see Isa. xxxvii. 3. At such a moment as
this, thoughtless Ephraim is supine and uncon-
cerned."

Verse 14. *I will ransom them from the power of
the grave*—If we apply this promise to Ephraim, or
the Israelites spoken of before, it may signify, that
though they should be in never so desperate a con-
dition, God would in due time deliver them out of
it: see the like expressions, Psa. xxx. 3, and lxxi.
20, and lxxxvi. 13. But there is a more sublime and
spiritual sense contained in the words, as appears
by the following clause. *O death, I will be thy
plagues*—It is usual for the prophets, when they
foretel temporal deliverances, to be carried away
by the influence of the prophetic spirit, to predict
the greater mercies and deliverances which belong to
the gospel state: so here the prophet takes occa-
sion, from foretelling temporal mercies, to enlarge his
views, and set forth that great and final deliverance
of the faithful from the power of sin and death, which
shall be completed by Christ, when he shall swallow

the LORD shall come up from the A. M. 3279.
wilderness, and his spring shall be—B. C. 725.
come dry, and his fountain shall be dried up:
he shall spoil the treasure of all ⁹pleasant
vessels.

16 ^aSamaria shall become desolate; ^ffor she
hath rebelled against her God: ^gthey shall fall
by the sword: their infants shall be dashed in
pieces, and their women with child shall be
ripped up.

^a Jeremiah iv. 11; Ezekiel xvii. 10; xix. 12; Chapter iv. 19.
⁹ Heb. *vessels of desire*, Nahum ii. 9.—^f Fulfilled about B. C.
721; 2 Kings xvii. 6.—^g 2 Kings xviii. 12.—^g 2 Kings viii. 12;
xv. 16; Isa. xliii. 16; Chap. x. 14, 15; Amos i. 13; Nah. iii. 10.

up death in victory, 1 Cor. xv. 54. That St. Paul un-
derstood the words in this sense appears from the
next verse of the same chapter, *O death, where is
thy sting? O grave, where is thy victory?* which
is almost an exact quotation of the Septuagint trans-
lation of this passage of the prophet. For the word
אָרִי, which we translate, *I will be*, is rendered by
them, *where*, as it also signifies, verse 10th of this
chapter. The apostle, indeed, seems to have quoted
the text from his memory, and therefore rather gives
the sense than keeps exactly close to the letter of it.
Repentance shall be hid from mine eyes—I will
never alter my purpose concerning these mercies
prepared for my people.

Verse 15. *Though he be fruitful among his
brethren*—The name Ephraim denotes fruitfulness,
and this tribe answered its name, being the most
numerous of all the ten tribes. *An east wind shall
come*—The east wind was often pestilent and de-
structive in Judea and the countries about it; there-
fore this expressed that destruction was coming
upon Ephraim and likewise pointed out the quarter
from whence it was to come, namely, from Assyria,
which lay eastward of Judea. It is called *the wind
of the Lord*, in the next words, because the destruc-
tion which the king of Assyria was to make of
Ephraim was to be brought about by the divine will
and providence. It is said to *come up from the wil-
derness*, because the way of the Assyrian army to
Samaria lay through the desert part of Syria. *His
spring shall become dry, &c.* The Assyrian king
being spoken of as an east wind, which in those
countries is very hot and drying; therefore the de-
struction, or desolation he was to make, is described
by drying up the springs and fountains. *He shall
spoil the treasure*—The same enemy shall plunder
all their treasures and take away their rich and costly
furniture, as the word כָּל is translated, Nah. ii. 9.

Verse 16. *Samaria shall become desolate, for she
hath rebelled, &c.*—The prophet foretels the final
destruction of Samaria, for her idolatry and other
impieties, by Shalmaneser, king of Assyria. *Their
infants shall be dashed in pieces, &c.*—These were
the barbarous practices of conquerors when they
took cities by storm, or put all to the sword without
distinction of age or sex: see the margin.

CHAPTER XIV.

In this chapter we have, (1.) Directions how to repent, 1-3. (2.) Encouragements to repent, 4-9.

A. M. 3279. B. C. 725. **O** ISRAEL, ^a return unto the LORD thy God; ^b for thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and ¹ receive us graciously: so will

^a Chapter xii. 6; Joel ii. 13.—^b Chapter xiii. 9.—¹ Or, give good.—^c Heb. xiii. 15.—^d Jeremiah xxxi. 18; Chap. v. 13; xii. 1.

NOTES ON CHAPTER XIV.

Verses 1, 2. *O Israel, return unto the Lord thy God*—O Israel, return now at length, after thou hast suffered so many evils, to the Lord by true repentance and reformation of conduct. The whole family of Israel, in both its branches, seems to be here addressed. *For thou hast fallen*—From God's love and favour into his displeasure, and consequently into misery, *by thine iniquity*—Which has involved thee in endless troubles, and will be the cause of thy destruction. *Take with you words*—Make your confessions, present your petitions, and signify your promises and resolutions unto God, not only in your thoughts, but also by words well chosen and digested; sanctioned by the Holy Scriptures, and agreeable to the will of God. The prophet here prescribes a form of confession, petition, and supplication very proper to be used upon their repentance and conversion. It implies in substance, Confess your sins, entreat for pardon, and promise amendment. *And turn to the Lord*—In heart and life, in faith, love, and new obedience, otherwise your confessions and prayers will be to little purpose. *Say, Take away all iniquity, &c.*—Deliver us from the guilt and power of our sins, internal and external; take entirely away the sinful principle within us, the carnal heart of the old Adam. *Create in me a clean heart, O God, and renew a right spirit within me; and receive us graciously*—Accept our persons and performances of thy mere grace and favour, thy unmerited mercy and love. But this clause may be rendered, *Give us what is good*; that is, bestow thy grace and blessing upon us: or, *accept the good*; that is, when we are begotten again unto holiness by thy Spirit, accept, as good, what we, thus regenerated, shall be enabled to perform. *So will we render the calves of our lips*—That is, the sacrifices of praise and thanksgiving uttered by our lips. By calling vocal devotions *calves*, (or *bullocks*, as Bishop Horsley renders the word פָּרִים,) "as is shown, that this form of supplication is prepared for those times, when animal sacrifices will be abolished, and prayer and thanksgiving will be the only offering."

Verse 3. *Asshur shall not save us*—We will not rely on Assyria for protection and help. The Israelites frequently sought the alliance of the Assyrians, and are often reproved by the prophets for so doing. *We will not ride upon horses*—We will not implore the help of Egypt, as we did formerly, nor depend

we render the ^c calves of our lips. A. M. 3279. B. C. 725.

3 ^d Asshur shall not save us; ^e we will not ride upon horses: ^f neither will we say any more to the work of our hands, *Ye are our gods*: ^g for in thee the fatherless findeth mercy.

4 ¶ I will heal ^h their backsliding, I will love

^e Deut. xvii. 16; Psa. xxxiii. 17; Isaiah xxx. 2, 16; xxxi. 1. ^f Chap. ii. 17; Verse 8.—^g Psa. x. 14; lxviii. 5.—^h Jer. v. 6; xiv. 7; Chap. xi. 7.

on horses brought thence, or on any of our military preparations. It was chiefly on account of their cavalry that the Jews and Israelites courted the help of Egypt, having no cavalry of their own. This is the first part of the people's repentance. It consists in their renouncing all dependance on foreign alliances, and on every arm of flesh. • The second is, their renouncing every species of idolatry and image-worship, expressed in the next clause, *Neither will we say, &c., to the work of our hands, Ye are our gods*—This is often spoken of in the prophets, as an introduction to that state of the church which is to commence from the time of the conversion of the Jews: see notes on chap. ii. 17; and Isa. i. 29. *For in thee the fatherless findeth mercy*—Thou art the helper of the weak and friendless; of us, who are unable to help ourselves, and are exposed to the injuries of others, having none to defend us. Observe, reader, God never fails to be the helper of all that are destitute of strength in themselves, and destitute of help from others: and who, being sensible of their helpless condition, look for it from God, who hath sufficient power, mercy, and wisdom to help.

Verse 4. *I will heal their backsliding*—I will deliver them from a backsliding heart and way, and remove those judgments they have brought upon themselves thereby. The Lord says, *I will heal, &c.*, a usual metaphor in Scripture, because sin is our disease, and God is the physician who healeth us, Psa. ciii. 3; Jer. iii. 22; and he doth it through Christ, in whom this promise is made to returning backsliders. God makes this promise to the Israelites by his prophet, to encourage them to hearken to his advice, given in the preceding verses. *I will love them freely*—That is, of my own mere grace, and favour, and liberality. Bishop Horsley renders this verse, *I will restore their conversion*; (that is, as he understands it, their converted race, taking *conversion* as a collective noun for *converts*; like *captivity* for the *captives*; and *dispersion* for the *dispersed*;) *I will love them gratuitously; for mine anger is departed from me*. In these words, God promises, he says, to restore the converted nation [of the Israelites] to his favour, and a situation of prosperity and splendour. On the word *gratuitously* he quotes the following passage from Luther's commentary on this chapter: "Are good works then nothing? you will say. Is there no place at all for them in the doctrine of repentance? I answer, that hitherto the

A. M. 3279. them ¹ freely : for mine anger is turned away from him. B. C. 725.

5 I will be as ^k the dew unto Israel : he shall ² grow as the lily, and ³ cast forth his roots as Lebanon.

6 His branches ⁴ shall spread, and ¹ his beauty

¹ Eph. i. 6.—^k Job xxix. 19; Prov. xix. 12.—² Or, blossom.
³ Heb. strike.—⁴ Heb. shall go.

discourse hath been about remission of sins, and the gift of the Holy Ghost. These are entirely gratuitous, and not of our merit, but simply of the inexhaustible goodness and compassion of God. Therefore, when we speak of the remission of sins, it is right to be silent about our own works; which, because they are done without the Holy Spirit, although with regard to civil society they may not be bad, yet cannot be called good, and ought not, because of the unclean heart from which they proceed. But when through faith we have received remission of sins, and, together with that, the gift of the Holy Ghost, forthwith from the heart, as from a pure fountain, come forth works also good, and well-pleasing to God. For although, by reason of the remains of original sin, the obedience even of the saints is not perfectly pure, yet, on account of faith in Christ, it is pleasing and acceptable to God."

Verses 5, 6. *I will be as the dew unto Israel*—These verses contain gracious promises of God's favour, and of blessings upon Israel's conversion, represented by different metaphors. These are first described by that refreshment which copious dews give to the grass in the heat of summer. And if we consider the nature of the climate, and the necessity of dews in so hot a country, not only to refresh, but likewise to preserve life; if we consider also the beauty of the oriental lilies, the fragrance of the cedars which grow upon Lebanon, the beauteous appearance which the spreading olive-trees afforded, the exhilarating coolness caused by the shade of such trees, and the aromatic smell exhaled by the cedars; we shall then partly understand the force of the metaphors here employed by the prophet; but their full energy no one can conceive, till he feels both the want, and enjoys the advantage of the particulars referred to, in that climate where the prophet wrote. See Bishop Lowth's xiith and xixth *Prelection*. Mr. Harmer's illustration of this passage will be acceptable to the reader. "The image in general," says he, "made use of here by Hosea, is the change that takes place upon the descent of the dew of autumn on the before parched earth, where every thing appeared dead or dying; upon which they immediately become lively and delightful. Israel, by their sins, reduced themselves into a wretched, disgraceful state, like that of the earth, when no rain or dew has descended for a long time; but God promised he would heal their backslidings, and restore them to a flourishing state. The gentleman that visited the holy land in autumn 1774, found the dews very copious then, as well as the rain, and

shall be as the olive-tree, and ^m his A. M. 3279. smell as Lebanon. B. C. 725.

7 ⁿ They that dwell under his shadow shall return; they shall revive *as* the corn, and ⁵ grow as the vine : the ⁶ scent thereof *shall be* as the wine of Lebanon.

¹ Psal. lii. 8; cxxviii. 3.—^m Gen. xxvii. 27; Canticles iv. 11.
ⁿ Psal. xci. 1.—⁵ Or, blossom.—⁶ Or, memorial.

particularly observed, in journeying from Jerusalem, a very grateful scent arising from the aromatic herbs growing there, such as rosemary, wild thyme, balm, &c. If the fragrant herbs between Jerusalem and Joppa afforded such a grateful smell, as to engage this ingenious traveller to remark it in his journal, the scent of Lebanon must have been exquisite; for Mr. Maundrell found the great rupture in that mountain, in which Canobin is situated, had 'both sides exceeding steep and high, clothed with fragrant green from top to bottom, and everywhere refreshed with fountains, falling down from the rocks, in pleasant cascades; the ingenious work of nature.'" This sufficiently illustrates the clause, *His smell*, that is, his fragrance, shall be like that of *Lebanon*. To illustrate the clause, *He shall grow as the lily, and cast forth his roots as Lebanon*, Mr. Harmer quotes a passage from Dr. Russell's account of the natural history of Aleppo, vol. i. c. 3: "After the first rains in the autumn, the fields everywhere throw out the autumnal lily daffodil; and the few plants which had stood the summer now grow with fresh vigour." The other trees of Lebanon, as well as the cedars, are admired by travellers on account of their enormous size. So de la Roque, describing his ascending this mountain, says, the farther they advanced, the loftier were the trees, which, for the most part, were plane-trees, cypresses, and ever-green oaks. And Rauwolf, after mentioning several kinds of trees and herbs which he found there, goes on; But chiefly, and in the greatest number, were the maple-trees, which are large, high, and expand themselves very much with their branches: but, above all, the size of the cedar attracts admiration. "I measured," says Maundrell, "one of the largest, and found it twelve yards six inches in girth, and yet sound; and thirty-seven yards in the spread of its boughs. At about five or six yards from the ground it was divided into five limbs, each of which was equal to a great tree." The beauty of the olive-tree is frequently mentioned in Scripture, and has come under our observation before: see note on Psal. cxxviii. 3.

Verses 7. *They that dwell under his shadow shall return*—"Not only was Israel to regain its former prosperity, but those smaller tribes of people that were connected with Israel, and shared in its depression, which are here described by dwelling under his shadow." But many versions translate this clause, *They shall return and dwell under his shadow*. That is, they shall return to their own country, and rest safely under the protection of the Almighty. *They shall revive as the corn*—They

A. M. 3279. 8 Ephraim shall say, ° What have I to do any more with idols? ° I have heard him, and observed him: I am like a green fir-tree. ° From me is thy fruit found.

° Verse 3.—P Jer. xxxi. 18.—° James i. 17.—Psa. cvii. 43; Jer. ix. 12; Dan. xii. 10; John viii. 47; xviii. 37.

shall arise out of their calamities: this is properly expressed by *reviving as the corn*, because the corn is buried, and lies as it were dead in the earth, till, after some time, it springs forth. *And grow as the vine*—Which in winter seems dead, but yet has life, sap, and a fructifying virtue in it. The reference here is to a vine that had been stripped of its leaves, and afterward flourishes again, recovering its lost verdure. A lively emblem this of the Jewish nation, arising from a state of great depression and affliction, and recovering its former prosperity and dignity. And a still more lively image of the revival and increase of true religion in the church of God, and of the graces and virtues of its members after a time of barrenness and unprofitableness. *The scent thereof shall be as the vine of Lebanon*—Their wisdom, holiness, and usefulness, their piety and virtue, shall diffuse an agreeable fragrance far and wide, and shall be acceptable both to God and man. Mr. Harmer produces several testimonies in proof of the excellence of the wine of Lebanon above all the wines of that part of the world: and indeed above those which have been most celebrated elsewhere.

Verse 8. *Ephraim shall say, &c.*—The words, *shall say*, are not in the Hebrew. The clause is therefore translated thus by Bishop Horsley, *Ephraim! What have I to do any more with idols*, “an exultation,” says he, “of Jehovah over idols. Ephraim! even he is returned to me. I have no more contest to carry on with idols. They are completely overthrown. My sole Godhead is confessed.” *I have heard him, and observed him*—It is I, not his idols, who have heard his petitions and watched over him to preserve him. *I am like a green fir-tree*—If these be understood as the words of God, the meaning is, It is I, who am ever-existing, and have it in my power to give my people blessings at all times; as the fir is ever green and flourishing, and affords its shelter, not only in the summer, but in the winter too, when all the rest of the trees are stripped of their leaves and can afford no shelter at all. In other words, As a weary traveller finds rest and safety under a green, thick, and flourishing tree, so there are safety and refreshment under the protection of Jehovah. But some understand these as the words of Ephraim, or Israel, acknowledging that he is in a flourishing condition; and then God reminds him in the next words, that his fruitfulness and prosperity are wholly owing to the divine blessing. Thus the church of God, and all the members thereof, how much soever they may abound in the fruits of righteousness, and in the comforts connected therewith, must confess, that from Christ the true and

A. M. 3279. 9 ° Who is wise, and he shall understand these things? prudent, and he shall know them? for ° the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.

° Proverbs x. 29; Luke ii. 34; 2 Corinthians ii. 16; 1 Peter ii. 7, 8.

living vine is their fruit found; and they must not fail to give him the glory thereof, remembering, that *without him they can do nothing* excellent or praiseworthy; nothing that will ultimately promote the glory of God, or their own salvation.

Verse 9. *Who is wise, &c.*—That is, who is so truly wise as duly to weigh and consider the important things contained in this prophecy, the duties prescribed, the blessings promised to the obedient, and the judgments threatened to the disobedient? The prophet's words imply, that there were but few that were endued with such spiritual wisdom and understanding as to do so; but that those who were, would seriously consider and be affected by these things. *He shall understand—he shall know them*—Those that set themselves to understand and know these things, thereby make it appear that they are truly wise and prudent, and will thereby be made more so; and that many do not understand and know them, is because they are inconsiderate and unwise. Those that are wise in the doing of their duty, that are prudent in practical religion, are most likely to know and understand both the truths and providences of God, which are a mystery to others. *The secret of the Lord is with them that fear him. For the ways of the Lord are right*—“The ways of the Lord are both the ways which he himself takes in his moral government of the world, and the ways of godliness which he prescribes to man. These, taken together, are the ways of the Lord, and they are right, or straight,” (as יָשָׁר may be properly rendered,) “because they go straight forward, without deviation, to the end,—the happiness of man, and the glory of God.” *And the just shall walk therein*—The truly righteous will conform to the will of God, both in his precepts and in his providences, and shall have the comfort of so doing. They shall well understand the mind of God, both in his word and in his works, shall be well reconciled to both, and shall accommodate themselves to God's intention in both. The righteous shall walk in those ways toward their great end, and shall not come short of it. Bishop Horsley renders this clause, *And in them shall the justified proceed, but revolvers shall stumble*. “In the ways of God,” says he, “as they have been described, the justified, those who by faith in Christ have obtained remission of their sins and the gift of the Holy Ghost, shall proceed; they will be making daily and hourly approaches to their journey's end. They shall be able to advance continually in the understanding of the ways of Providence, and of the way laid out by Jehovah for them. But to the incorrigible enemies of God, the

very scheme of mercy itself will be a cause of error, confusion, and ruin." Thus also Mr. Lowth: "They who are sincerely desirous to know and do the will of God, will be fully satisfied of the reasonableness of his laws, and the methods of his providence, and will readily comply with the directions of both, to the securing of their own eternal happiness; whereas men of perverse and disobedient tempers take offence at God's commands, and repine against his providence, to their own ruin and perdition. The same sense is expressed in that observation of the son of Sirach, *Ecclus. xxxix. 24, As God's ways are plain to the holy, so they are stumbling-*

blocks to the workers of iniquity. To the same purpose are those words of Christ, *Every one that is of the truth heareth my voice, John xviii. 37*; and, *He that is of God heareth God's word, chap. viii. 47.* And St. Peter says, that Christ is become *a stone of stumbling and a rock of offence to the disobedient, 1 Pet. ii. 8.* The observation of Grotius is very remarkable upon this subject, *De Verit. Christian. Relig.*, lib. ii. c. ult. The doctrine of the gospel was designed to be 'tanquam lapis Lydius, ad quem ingenia sanabilia explorarentur,' as a touchstone to try the tempers of men, whether they were corrigible or not."

THE BOOK OF JOEL.

ARGUMENT.

THERE is much uncertainty as to the exact time when Joel prophesied. Some think he was cotemporary with Hosea : and that as Hosea prophesied chiefly to the *ten tribes*, so Joel addressed chiefly the *two tribes* of Judah and Benjamin. It seems most probable, from some parts of this prophecy, that it was delivered in the reign of Ahaz, after the Edomites had smitten Judah, and used great violence ; (compare 2 Chron. xxviii. 17, and Joel iii. 19 ;) and after the Philistines had invaded their cities, and slain or expelled their inhabitants, (compare 2 Chron. xxviii. 18, and Joel iii. 4,) and were both of them triumphing in their success : upon which account God particularly threatens them by this prophet. And as to the Philistines, Joel's prediction was executed against them in Hezekiah's reign, who succeeded Ahaz ; it being expressly predicted of him by Isaiah, chap. xiv. 29, that he should dissolve and destroy them, which we find from his history he actually did. The prophecy consists of *four parts* : 1st, The prophet describes and bewails the destruction which should be made by locusts, and the distress the country should be in through an excessive drought, chap. i.-ii. 12. 2dly, He calls the people to repentance, to which he encourages them with promises of a removal of the judgment, and of God's taking them into his favour on their complying with his exhortation, chap. ii. 12-27. 3dly, He foretels the plentiful effusion of the Holy Spirit, which should take place in the latter days, namely, in the days of the Messiah, chap. ii. 28-32. 4thly, He proclaims God's judgments against the neighbouring nations, which had unjustly invaded, plundered, and carried his people into captivity : and foretels glorious things of the gospel Jerusalem, and of the prosperity and perpetuity of it, chap. iii.

The style of Joel is essentially different from that of Hosea ; but the general character of his diction, though of a different kind, is not less poetical. He is elegant, perspicuous, copious, and fluent ; he is also sublime, animated, and energetic. In the first and second chapters he displays the full force of the prophetic poetry, and shows how naturally it inclines to the use of metaphors, allegories, and comparisons. Nor is the connection of the matter less clear and evident than the complexion of the style : this is exemplified in the display of the impending evils which gave rise to the prophecy ; the exhortation to repentance ; the promises of happiness and success, both terrestrial and eternal, to those who become truly penitent ; the restoration of the Israelites ; and the vengeance to be taken of their adversaries. But while we allow this just commendation to his perspicuity, both in language and arrangement, we must not deny that there is sometimes great obscurity observable in his subject, and particularly in the latter part of the prophecy. See Bishop Lowth, *De Sacra Poesi Hebræorum*, Prælec. xxi.

CHAPTER I.

In this chapter is contained, (1.) A description of an unparalleled devastation of the country by locusts, caterpillars, &c., 1-7. (2.) A call to drunkards and persons of all ranks, afflicted by the calamity, to consider and bewail it, 7, 8-13. (3.) An exhortation to the people to fast and pray, and humble themselves before God, on account of the famine and drought, which the very beasts of the field are represented as bewailing, 14-20

A. M. 3362. **T**HE word of the Lord that came to Joel the son of Pethuel. A. M. 3362.
B. C. 742. B. C. 742.
2 Hear this, ye old men, and give ear, all ye inhabitants of the land. A. M. 3362.
B. C. 742. B. C. 742.
to Joel the son of Pethuel. B. C. 742.
been in your days, or even in the B. C. 742.
days of your fathers?

a Chap. ii. 2.

NOTES ON CHAPTER I.

Verses 1-3. *Hear this, ye old men*—Ye that have seen and remember many things. *Hath this been*

in your days, &c.—Give attention ; and when you have heard and considered, say whether any thing like the calamities which I am about to denounce

A. M. 3262. 3 ^bTell ye your children of it, and
B. C. 742. let your children tell their children,
and their children another generation.

4 ^cThat ¹which the palmer-worm hath left
hath the locust eaten; and that which the locust
hath left hath the canker-worm eaten; and that
which the canker-worm hath left hath the
caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl,
all ye drinkers of wine, because of the new
wine; ^dfor it is cut off from your mouth.

6 For ^ea nation is come up upon my land,
strong, and without number, ^fwhose teeth are
the teeth of a lion, and he hath the cheek teeth
of a great lion.

7 He hath ^glaid my vine waste, and ²barked
my fig-tree: he hath made it clean bare, and

^b Psalm lxxviii. 4.—^c Deuteron. xxviii. 38; Chapter ii. 25.
¹ Hebrew, the residue of the palmer-worm.—^d Isaiah xxii. 10.
^e Proverbs xxx. 25, 26, 27; Chap. ii. 2, 11, 25.—^f Rev. ix. 8.
^g Isaiah v. 6.

hath ever happened in your days, or in the days of
your fathers. In this way the prophet shows how
great and unparalleled this dearth, which he fore-
tells, would be. *Tell ye your children*—Let these
prophecies be handed down to distant generations,
and also an account of the events; that, the events
being compared with the prophecy, it may be seen
how exactly they were foretold.

Verse 4. *That which the palmer-worm hath left
hath the locust eaten*—A succession of noxious
creatures hath perfectly destroyed the fruits of the
earth; which makes this judgment so strange and
remarkable. It is usual with the prophets to speak
of things which were certainly about to take place,
as already come to pass; and it is likely that the
prophet speaks thus here; and that the sense is, *That
which the palmer-worm shall leave the locust shall
eat*. Bochart hath assigned many probable reasons
to show that the four Hebrew words here used signi-
fy four species of locusts.

Verse 5. *Awake, ye drunkards*—From the long
sleep occasioned by your intoxication. Kimchi
comments thus on the place: "You, who accustom
yourselves to get drunk with wine, awake out of
your sleep, and weep night and day; for the wine
shall fail you, because the locust shall devour the
grape." The exhortation implies, that the calamity
should particularly affect those who were given to
an excess of drinking, and that it should touch them
in a tender part; the wine which they loved so well
should be cut off from their mouths. Observe,
reader, it is just with God to take away those com-
forts which are abused to luxury and excess.

Verse 6. *For a nation is come up upon my land*
—Insects are described as a nation or people march-
ing in order under their leaders, both by sacred and
profane writers, because of their power to do mis-

cast it away; the branches thereof are made white. A. M. 3262.
B. C. 742.

8 ¶ ^hLament like a virgin girded with sack-
cloth for ⁱthe husband of her youth.

9 ^kThe meat-offering and the drink-offering
is cut off from the house of the LORD; the
priests, the LORD's ministers, mourn.

10 The field is wasted, ¹the land mourneth;
for the corn is wasted: ^mthe new wine is ²dried
up, the oil languisheth.

11 ⁿBe ye ashamed, O ye husbandmen;
howl, O ye vine-dressers, for the wheat and for
the barley; because the harvest of the field is
perished.

12 ^oThe vine is dried up, and the fig-tree
languisheth; the pomegranate-tree, the palm-
tree also, and the apple-tree, even all the trees

² Hebrew, laid my fig-tree for a barking.—^h Isaiah xxii. 12.
ⁱ Prov. ii. 17; Jer. iii. 4.—^k Verse 13; Chap. ii. 14.—^l Jer.
xii. 11; xiv. 2.—^m Isa. xxiv. 7; Verse 12.—ⁿ Or, ashamed.
^o Jer. xiv. 3, 4.—^p Verse 10.

or art. *Whose teeth are the teeth of a lion*—They
devour every thing that comes in their way, and
there is no possibility of rescuing it from them.
Pliny and other writers tell us, that they will not
only destroy the leaves and fruits of the trees on
which they fasten, but will even devour the very
bark and stock thereof.

Verse 8. *Lament, &c.*—The prophet here calls
upon the inhabitants of Judea to deprecate this
grievous judgment, by humiliation and unfeigned
sorrow for their sins; *like a virgin for the husband
of her youth*—That is, bitterly, and from the very
heart; for the grief of a woman is generally very
poignant and sincere for the loss of her first husband,
to whom she was married in her youth. The ex-
pression is still stronger, if we suppose it spoken of a
virgin betrothed to a man she loves, and whom she
loses before they come together as man and wife.

Verses 9, 10. *The meat-offering and the drink-
offering*—These offerings always accompanied the
daily sacrifice: see Num. xxviii. 4, 7. The word
here and elsewhere translated *meat-offering*, pro-
perly signifies the *bread-offering*, which was made
of flour. It is here foretold, that these daily sacri-
fices could not be offered as they were wont to be,
on account of the scarcity of corn and wine. *The
field is wasted, &c.*—The fields and the whole land
have a mournful appearance, being altogether bare,
and destitute of fruit for the food of either man or
beast. *The oil languisheth*—The olive-tree fadeth
and produceth no fruit.

Verses 11, 12. *Be ye ashamed, O ye husbandmen*
—Be struck with confusion to see all your hopes dis-
appointed, and no fruit arising from your labour;
to find nothing of that which you had made yourselves
sure of. *Howl, O ye vine-dressers*—This is to be
referred to what is said in the next verse, and not to
the words immediately following, which belong to

A. M. 3262. of the field, are withered : because
B. C. 742. ¹ joy is withered away from the sons
of men.

² ³ ⁴ Gird yourselves, and lament, ye priests :
howl, ye ministers of the altar : come, lie all
night in sackcloth, ye ministers of my God :
for ⁵ the meat-offering and the drink-offering is
withholden from the house of your God.

⁶ ⁷ ⁸ Sanctify ye a fast, call ⁹ a ¹⁰ solemn as-
sembly, gather the elders *and* ¹¹ all the inhabit-
ants of the land *into* the house of the LORD
your God, and cry unto the LORD.

¹² ¹³ ¹⁴ Alas for the day ! for ¹⁵ the day of the
LORD *is* at hand, and as a destruction from
the Almighty shall it come.

¹⁶ Is not the meat cut off before our eyes,

¹ Isaiah xiv. 11 ; Jer. xlviii. 33 ; Psalm iv. 7 ; Isaiah ix. 3.
² Verse 8 ; Jer. iv. 8. ³ Verse 9. ⁴ 2 Chronicles xx. 3, 4 ;
Chap. ii. 15, 16. ⁵ Levit. xxiii. 36. ⁶ Or, day of restraint.
⁷ 2 Chron. xx. 13. ⁸ Jer. xxx. 7.

the husbandmen, as the subject for their lamentation ;
as the vine, being dried up, was the cause of the
sorrow of the vine-dressers. *Because joy is withered
away from the sons of men*—Through want of
food and wine. Or, he refers to the joy they used
to show at the gathering in of the fruits of the earth.

Verse 13. *Gird yourselves*—Namely, with sack-
cloth ; *and lament, ye priests*—Because the meat-
offerings and drink-offerings were cut off : see verse
9. *Lie all night in sackcloth*—Let those priests,
whose turn it is to keep the night-watches in the
temple, cover themselves with sackcloth, as is usual
in times of the greatest calamity ; and let them not
put it off when they betake themselves to rest, but
sleep in sackcloth instead of their ordinary gar-
ments.

Verse 14. *Sanctify ye a fast, &c.*—In order to
avert God's wrath and deprecate his judgments.
Gather the elders, &c., into the house of the Lord—
The house where God hath placed his name, and
where he hath promised to hear the prayers which
are addressed to him by his people, when they are
afflicted with judgments of this kind : see 1 Kings
viii. 37.

Verses 15-17. *Alas for the day!*—Wo to us !
The time in which God will inflict on us the punish-
ments we have long deserved is now near ; and if
they be not averted by our repentance, they will
fall upon us in an irresistible manner, and will end
in our utter destruction, as coming from a God who
is infinite in power, and terrible in his judgments.
Is not the meat cut off before our eyes—Hebrew,
before your eyes, namely, devoured by locusts or
withered with drought. *Yea, joy and gladness from
the house of our God*—The dearth hath obliged us
to discontinue our daily offerings for want of corn
and wine ; and has deprived us of those rejoicings,
wherewith we used to keep our solemn feasts at

yea, ² joy and gladness from the A. M. 3262.
house of our God ? B. C. 742.

¹⁷ The ⁶ seed is rotten under their clods, the
garners are laid desolate, the barns are broken
down ; for the corn is withered.

¹⁸ How do ¹ the beasts groan ! the herds of
cattle are perplexed, because they have no pas-
ture ; yea, the flocks of sheep are made desolate.

¹⁹ O LORD, ² to thee will I cry : for ³ the fire
hath devoured the ⁴ pastures of the wilderness,
and the flame hath burned all the trees of the
field.

²⁰ The beasts of the field ¹ cry also unto
thee : for ² the rivers of waters are dried up,
and the fire hath devoured the pastures of the
wilderness.

¹ Isaiah xiii. 6, 9 ; Chapter ii. 1.—² Deut. xii. 6, 7 ; xvi.
11, 14, 15.—³ Heb. *grains*.—⁴ Hosea iv. 3.—⁵ Psa. l. 15.
⁶ Jer. ix. 10 ; Chap. ii. 3.—⁷ Or, *habitations*.—⁸ Job xxxviii.
41 ; Psa. civ. 21 ; cxlv. 15.—⁹ 1 Kings xvii. 7 ; xviii. 5.

Jerusalem, and partake of the sacrifices there offer-
ed. It must be remembered, that the prophet all
along speaks of the calamity as present, although,
most probably, as was said before, this is a prophecy
of what was to come. *The seed is rotten under the
clods*—The corn which is sown dies away and rots
in the ground, so that the barns and granaries be-
come useless and desolate.

Verse 18. *How do the beasts groan!*—"How
grievous will be the distress of the beasts of the
field ! How sadly will they complain through the
vehemency of thirst ! How will the herds of cattle
be troubled and perplexed ! For their verdant pas-
tures shall be all scorched up, and they will have
none wherein to feed. The flocks also shall be de-
solate, and ready to perish." Scarce any thing can
be more strongly or more movingly descriptive of
the effects of a dearth and drought than this is.

Ver. 19, 20. *O Lord, to thee will I cry*—The pro-
phet carries on the beautiful hypotyposis, (or de-
scription of the calamity, painted in such strong and
bright colours as rendered it, as it were, present be-
fore the eyes of the people,) by representing himself
as a sharer in the calamity. And by crying to God
himself, he endeavours to stir up the people to cry
to him. *For the fire hath devoured the pastures of
the wilderness*—The fiery drought hath burned up
all the pasture-grounds. The wilderness is some-
times opposed to the hills and mountains, and then
it signifies the plains and places for pasture. Or, if
the expression be here understood of deserts, it must
be observed, that there were spots in them where
flocks and herds might feed. *The beasts of the field
also cry unto thee*—Even the cattle and wild beasts
utter their complaints, and express their want of
food by the mournful noise which they make, as it
were beseeching thee to have pity on them and re-
lieve their wants. Even they have a voice to cry,

as well as an eye to look to God. *The rivers of water are dried up*—The drought drying up the springs, the rivers have failed, and have little or no water in them. Thus, throughout the chapter, the

prophet foretels a drought, as well as a plague of locusts; and these two calamities often go together, a great increase of locusts, according to Pliny and Bochart, being occasioned by heat.

CHAPTER II.

This chapter contains, (1.) A further description of the desolation of the land, 1–11. (2.) An earnest call to repentance, 12–17. (3.) A promise of all good things to the penitent, 18–27. (4.) A prophecy of the Messiah's kingdom, 28–32.

A. M. 3262. B. C. 742. **BLOW** ^aye the ¹trumpet in Zion, and ^bsound an alarm in my holy mountain: let all the inhabitants of the land tremble: for ^cthe day of the LORD cometh, for *it is nigh at hand*;

2 ^dA day of darkness and of gloominess, a day of clouds and of thick darkness, as the

^a Jeremiah iv. 5; Verse 15.—¹ Or, *cornet*.—^b Numbers x. 5, 9.—^c Chapter i. 15; Obadiah 15; Zephaniah i. 14, 15. ^d Amos v. 18, 20.

NOTES ON CHAPTER II.

Verse 1. *Blow ye the trumpet in Zion*—The prophet, having in the preceding chapter described the locusts and caterpillars as a mighty army sent by God, in pursuance of this metaphor now exhorts the people to prepare to meet them, in the same terms as if they were alarmed to oppose an enemy, which was always done by the sound of the trumpet. Danger is proclaimed in this way, Ezek. xxxiii. 3, 5; Hos. v. 8; Amos iii. 6. Natural means were wont to be used, to prevent the devastations of locusts; pits and trenches were dug, bags were provided, and combustible matter was prepared and set on fire: see *Shaw's Travels*, 4to. p. 187. *Let all the inhabitants of the land tremble*—Let them be seized with as terrible an apprehension of this approaching judgment, as if they saw an enemy invading their country.

Verse 2. *A day of darkness and of gloominess*—A day of great calamity and trouble, which is often expressed in the Scripture by darkness. Or, perhaps, the prophet's words are to be taken here in the literal sense; for it is certain that, in the eastern countries, locusts will sometimes, on a sudden, cover the sky like a cloud, intercept the light of the sun, and diffuse a darkness on the tract of country over which they are flying. "Solem obumbrant," *They darken the sun*, says Pliny, *Nat. Hist.* lib. xi. 28. Thuanus, (lib. xxxiv. 7, p. 364, vol. v.,) describing a calamity of this kind, says, *Laborabat eo tempore, &c.* "Syria was afflicted at that time with the want of every kind of forage and provisions, on account of such a multitude of locusts as was never seen before in the memory of man, which, like a thick cloud, darkening the light in mid-day, flying to and fro, devoured the fruits of the ground everywhere." And Adanson, in his *Voyage to Senegal*, p. 127, says,

morning spread upon the mountains: A. M. 3262. B. C. 742. ^ea great people and a strong; ^fthere hath not been ever the like, neither shall be any more after it, *even to the years* ²of many generations.

3 ^gA fire devoureth before them; and behind them a flame burneth: the land *is* as ^hthe

^e Verses 5, 11, 25; Chap. i. 6.—^f Exodus x. 14.—² Heb. *of generation and generation*.—^g Chap. i. 19, 20.—^h Gen. ii. 8; xiii. 10; Isa. li. 3.

"Suddenly there came over our heads a thick cloud, which darkened the air and deprived us of the rays of the sun. We soon found that it was owing to a cloud of locusts." And in Chandler, on verse 10, Hermanus is quoted, as saying that "locusts obscure the sun for the space of a mile;" and Aloysius, "for the space of twelve miles." For a further account of them, see note on Exod. x. 5, 13. *As the morning spread upon the mountains*—This signifies, that the darkness occasioned by the locusts should be very diffusive or general; that they should spread themselves everywhere, as the rays of the morning do upon the mountains. *A great people and strong*—The locusts, being represented as a great army coming to destroy, are here termed a great and strong people: see note on chap. i. 6. *There hath not been ever the like, &c.*—The locusts which plagued Egypt are described after the same manner, Exod. x. 14. The expression in both places seems to be proverbial, and intended to set forth the extraordinary greatness of the judgment; but is not to be understood too strictly, according to the grammatical sense of the words. Thus we read of Hezekiah, *that after him there was none like him among all the kings of Judah*, 2 Kings xviii. 5; and yet the same character is given of Josiah, chap. xxiii. 25.

Verse 3. *A fire devoureth before them, &c.*—They consume like a general conflagration. "They destroy the ground," says Sir Hans Sloane, (*Natural History of Jamaica*, i. 29,) "not only for the time, but burn trees for two years after." "Wheresoever they feed," says Ludolphus, (*History of Ethiopia*, lib. i. c. 13,) "their leavings seem, as it were, parched with fire." Pliny bears the same testimony, xi. 29, *Multa contactu adurentes*, "Burning things up by the touch." *The land is as the garden of Eden before them, &c.*—The land of Judea, so famous for

A. M. 3262. garden of Eden before them, ¹ and
B. C. 742. behind them a desolate wilderness;
yea, and nothing shall escape them.

4 ^k The appearance of them is as the appearance of horses; and as horsemen so shall they run.

5 ¹ Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, ^m as a strong people set in battle-array.

¹ Zechariah vii. 14. — ^k Revelation ix. 7. — ^l Revelation ix. 9.
^m Verse 2.

its fertility and pleasantness, shall be turned into a desolate wilderness by the ravages they will make. *The garden of Eden* is a proverbial expression for a place of pleasure and fruitfulness, in which sense we commonly use the word *paradise*. *And nothing shall escape them*—Namely, which the ground produces. “After devouring the herbage,” says Adanson, as above, “with the fruits and the leaves of the trees, they attacked even the buds and very bark. They did not so much as spare the reeds with which the huts were thatched.” Thus also Ludolphus: “Sometimes they enter the very bark of trees, and then the spring itself cannot repair the damage.” “*Omnia morsu erodentes, et fores quoque tectorum,*” says Pliny, xi. 20. “Consuming all things, even the doors of the houses.” In the *Philosophical Transactions*, No. 112, A. D. 1686, we have an account of the locusts in Languedoc, being about an inch in length, of a gray colour. “The earth,” it is observed, “in some places, was covered four inches thick with them, in the morning, before the heat of the sun was considerable; but as soon as it began to grow hot they took wing, and fell upon the corn, eating up both leaf and ear; and that with such expedition, by reason of their number, that in three hours they would devour a whole field, after which they again took wing, and their swarms were so thick, that they covered the sun like a cloud, and were whole hours in passing. After having eaten up the corn, they fell upon the vines, the pulse, the willows, and even the hemp, notwithstanding its great bitterness; after this these insects died, and stunk very much.”

Verses 4–6. *The appearance of them is as the appearance of horses*—Bochart and many other writers mention the resemblance which the head of a locust bears to that of a horse; whence the Italians call them *cavalette*. *Like the noise of chariots on the mountains shall they leap*—Or, as the clause may be better rendered, *They shall leap on the tops of mountains with the noise of chariots*. The locusts being represented as an army attacking the country, and chariots being anciently a part of warlike preparations, the text says that these locusts shall resemble them in their swiftness, noise, and terror. Pliny mentions (*Natural History*, lib. xl. cap. 29) locusts “making a noise with their wings, as if they were winged foals.” *Like the noise of a flame of*

6 Before their face the people shall be much pained: ⁿ all faces shall gather ³ blackness.

7 They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the ⁴ sword, they shall not be wounded.

ⁿ Jeremiah viii. 21; Lam. iv. 8; Nahum ii. 10. — ³ Heb. *pot*.
⁴ Or, *dart*.

fire, &c.—Like the crackling of the fire burning up stubble. Cyril says of them, that while they are breaking their food with their teeth, the noise is like that of flame driven about by the wind. See Bochart on the place. The Baron de Tott, quoted by Harmer, speaking of the clouds of locusts coming from Tartary toward Constantinople, observes, “To the noise of their flight succeeds that of their devouring activity; it resembles the rattling of hail-stones, but its consequences are infinitely more destructive. Fire itself eats not so fast, nor is there a vestige of vegetation to be found, when they again take their flight, and go elsewhere to produce like disasters.” *As a strong people set in battle array*—Their noise is like that of the shouts of an army going to be engaged. These expressions are undoubtedly hyperbolic; but yet the noise which such a vast multitude of locusts would make must needs be very great. *Before their face the people shall be much pained*—At seeing their vast multitudes, and the havoc they make of the fruits of the earth, the inhabitants of the land shall be in great pain and anguish, and shall be seized with such a dread and fear as shall make their visage look black and ghastly, like that of persons who are dying.

Verses 7, 8. *They shall run like mighty men*—They shall proceed everywhere like stout and mighty men, who are afraid of nothing. The description here given agrees perfectly to locusts, as Bochart has shown. “First, *They shall run*. Now their manner of fighting is thus described: They strike, or wound, not as they stand, but as they run. Secondly, *They run as mighty men*. What are more innumerable or strong than locusts, says St. Jerome, which no human pains can resist? Thirdly, *They shall march every one in his way, and not break their ranks*: and in the next verse, *Neither shall one thrust or press his comrade*. St. Jerome, in his notes on this place, observes, “This we lately saw in our part of the country; for when swarms of locusts came and filled the lower region of the air, they flew in such order, by the divine appointment, and kept their places as exactly, as when several tiles, or party-coloured stones, are skilfully placed in a pavement, so as not to be a hair’s breadth out of their several ranks.” The same is observed by other writers cited by Bochart: and what is further remarkable, before the body of them come to any

A. M. 3262. 9 They shall run to and fro in the
B. C. 742. city; they shall run upon the wall,
they shall climb up upon the houses; they shall
enter in at the windows ^p like a thief.

10 ^a The earth shall quake before them; the
heavens shall tremble: ^r the sun and the moon
shall be dark, and the stars shall withdraw their
shining:

11 ^s And the LORD shall utter his voice before
^t his army: for his camp ^{is} very great: ^u for
^{he} ^{is} strong that executeth his word: for the
^v day of the LORD ^{is} great and very terrible;
and ^w who can abide it?

^a Jer. ix. 21.—^p John x. 1.—^q Psa. xviii. 7.—^r Isa. xiii.
10; Ezek. xxxii. 7; Verse 31; Chap. iii. 15; Matt. xxiv. 29.
^s Jer. xxv. 30; Chap. iii. 16; Amos i. 2.—^t Ver. 25.—^u Jer.
i. 34; Rev. xviii. 8.—^v Jer. xxx. 7; Amos v. 18; Zeph. i. 15.
^w Numbers xxiv. 23; Mal. iii. 2.—^x Jer. iv. 1; Hosea xii. 6;

place, they send scouts and messengers, as it were,
to view the ground, and measure it out for their use;
as the same last-mentioned writer remarks from
Sigibertus, concerning the locusts which destroyed
France in the year 874. *When they fall upon the
sword they shall not be wounded*—By reason of their
lightness and nimbleness, and the hardness and
smoothness of the outward coat of their skin. It
“refers,” says Newcome, “to the scales with which
locusts are covered as with a coat of mail.” “Most
animals retreat at the sight of a man, but it is the
reverse with locusts, for they will studiously attack.
Where they collect in numbers, the inhabitants
retire into their dwellings as fast as possible, lest
by appearing abroad they might provoke their anger.
They show no fear, and, from their slender shape,
frequently elude the blow aimed at them.”

Verses 9, 10. *They shall run to and fro in the
city*—No place shall be inaccessible to them, nor free
from them. “Every place,” says St. Jerome, “lies
open to them; for they infest not only the fields,
and the fruits of the earth, but creep into cities,
houses, and the most secret recesses.” *The earth
shall quake before them*—The inhabitants of the
land of Judea shall be seized with a horrible dread
at their approach. The heavens shall look dark and
disinal, because they shall come in such swarms as
to intercept the rays of the sun, and the light of the
moon and stars. By the expression, *The heavens
shall tremble*, is either meant, that the whole state
of the kingdom of Judah, of the very highest in rank
and dignity, as well as the meanest, should be struck
with a panic at this unusual judgment; or else that
the locusts should so fill the sky, that, at a great
height, it would appear as if the heavens themselves
trembled.

Verse 11. *And the Lord shall utter his voice be-
fore his army*—God, who can make the meanest
parts of the creation the instruments of his vengeance,
is here sublimely introduced, like a leader or general,
commanding and animating this his army by his
voice. *For his camp is very great*—That is, his

12 ¶ Therefore also now, saith the A. M. 3262.
LORD, ^z Turn ye *even* to me with B. C. 742.

all your heart, and with fasting, and with
weeping, and with mourning:

13 And ^a rend your heart, and not ^b your
garments, and turn unto the LORD your God:
for he ^{is} ^c gracious and merciful, slow to anger,
and of great kindness, and repenteth him of
the evil.

14 ^d Who knoweth *if* he will return and re-
pent, and leave ^e a blessing behind him; *even*
^f a meat-offering and a drink-offering unto the
LORD your God?

xiv. 1.—^a Psalm xxxiv. 18; li. 17.—^b Genesis xxxvii. 34;
2 Sam. i. 11; Job i. 20.—^c Exod. xxxiv. 6; Psa. lxxxvi. 5, 15;
Jonah iv. 2.—^d Josh. xiv. 12; 2 Sam. xii. 22; 2 Kings xix. 4;
Amos v. 15; Jonah iii. 9; Zeph. ii. 3.—^e Isaiah lxx. 8; Hag.
ii. 19.—^f Chap. i. 9, 13.

army is very great and terrible, making whatsoever
havoc he orders them, and wheresoever. *For the
day of the Lord is great, &c.*—The time of God’s
particular judgments, as well as that of his general
one, is commonly expressed by *the day of the Lord*,
the former being an earnest and imperfect representa-
tion of the latter.

Verses 12–14. *Therefore, also now, &c.*—Or,
Nevertheless, also now, saith the Lord, &c.—Here
a method is pointed out, whereby they might still
have hopes of avoiding the calamity denounced
against them, namely, by turning to God sincerely,
and publicly testifying their inward repentance and
grief for their sins, by outward expressions of sorrow
and humiliation. *And rend your heart*—Rending of
the garments was customary in times of great sor-
row and affliction, not only among the Jews and
Israelites, but among almost all the ancient nations.
The prophet here does not absolutely forbid their
using this outward sign of sorrow, but exhorts them
to attend more to inward contrition and humiliation,
without which the outward signs of them were of
no signification before God. The Hebrew writers
often signify the preference that is due to one thing
above another in terms which express the rejecting
of that which is less worthy. Thus we read, Hos.
vi. 6, *I will have mercy and not sacrifice*; that is,
I require mercy rather than sacrifice. In the same
sense we are to understand the text before us. God
prefers a broken and a contrite heart far before all
outward expressions of humiliation and grief. *For
he is gracious and merciful, &c.*—These words
allude to God’s own declaration of himself, Exod.
xxxiv. 6, on which they might with good reason
ground hopes of forgiveness on their repenting un-
feignedly of their sins, and bringing forth fruit
worthy of repentance. *And repenteth him of the
evil*—That is, of the evil which he had threatened
to inflict in case those, against whom his threatenings
were denounced, did not turn to him in true repent-
ance. God is in Scripture said to repent when the
humiliation of sinners and the reformation of their

A. M. 3262. 15 ¶ ^g Blow the trumpet in Zion, ^h sanctify a fast, call a solemn assembly :

16 Gather the people, ⁱ sanctify the congregation, ^k assemble the elders, ^l gather the children, and those that suck the breasts : ^m let the bridegroom go forth of his chamber, and the bride out of her closet.

17 Let the priests, the ministers of the LORD,

^g Num. x. 3 ; Verse 1. — ^h Chap. i. 14. — ⁱ Exodus xix. 10, 22. — ^k Chapter i. 14. — ^l 2 Chron. xx. 13. — ^m 1 Cor. vii. 5. ⁿ Ezek. viii. 16 ; Matt. xxiii. 35.

conduct make it unfit that he should inflict the punishment threatened by him. *Who knoweth if he will return, and repent*—God's own nature, and the former instances we have found of his merciful disposition, encourage us to hope, that our sincere repentance may avail to avert his wrath, and engage him to restore his blessings upon us and our land. The prophet expresses himself between hope and fear of what might be the event, lest he should fill them with too much security on one hand, or drive them on the other, by a despair of pardon, to have no thoughts of repentance or amendment, but to go on still in their sins. *Even a meat-offering and a drink-offering unto the Lord your God*—At least sufficient provision to supply the necessary parts of God's public worship, which since the dearth had been necessarily omitted.

Verses 15, 16. *Blow the trumpet in Zion*—This was a signal for assembling the people at the solemn times of public worship. *Sanctify a fast, call a solemn assembly*—Or, *appoint ye a fast, proclaim a solemn day* ; so Archbishop Newcome. *Sanctify the congregation*—Let the people prepare themselves for this solemn time of humiliation, not only by washing themselves and their clothes, and cleansing themselves from all legal impurities, as is required Exod. xix. 10–15, but by true contrition of heart, godly sorrow for, and forsaking all known sin, as also by abstaining from all sensual pleasures, however innocent and allowable at other times. Absolute self-denial is but a reasonable preparation for keeping a day of solemn humiliation before God, on account of national sins or calamities. This kind of abstinence was recommended among the heathen as a necessary preparation for solemn worship. *Assemble the elders, gather the children, and those that suck the breasts*—Let both young and old join in this duty, for all ages joining in it will add much to the solemnity of it, and is very proper to work in men's minds that sincere contrition, which may avert those judgments which threaten the whole nation, and in which their posterity may suffer. *Let the bridegroom go forth of his chamber, and the bride out of her closet*—Even on the day of their marriage, or during the marriage-feast. Let newly-married persons disregard the concerns and enjoyments peculiar to their situation, and afflict themselves with the rest of the people.

weep ⁿ between the porch and the altar, and let them say, ^o Spare thy

people, O LORD, and give not thy heritage to reproach, that the heathen should ⁵ rule over them : ^p wherefore should they say among the people, Where is their God ?

18 ¶ Then will the LORD ^q be jealous for his land, ^r and pity his people.

19 Yea, the LORD will answer and say unto

^o Exod. xxxii. 11, 12 ; Deut. ix. 26–29. — ^p Or, *use a by-word against them*. — ^q Psal. xlii. 10 ; lxxix. 10 ; cxv. 2 ; Mic. vii. 10. ^r Zech. i. 14 ; viii. 2. — ^s Deut. xxxii. 36 ; Isa. lx. 10.

Verse 17. *Let the priests, the ministers of the Lord, weep between the porch and the altar*—The priests, being in a peculiar sense the Lord's servants, are here required to take the lead in this sacred work of penitence, and to stand weeping and praying between the porch and the altar ; that is, in the open court, just before the porch of the temple built by Solomon, (see 1 Kings vi. 3,) and the altar of burnt-offerings. This was called the priests' court, and was the place where the greatest part of those, whose course it was, gave their attendance. Hereupon this is mentioned as the most proper place for the priests to stand in, while they addressed their prayers and intercessions to God in behalf of the people ; because here they could best be seen and heard by all the assembly, and here they had before offered the sacrifices proper for such an occasion. *And let them say, Spare thy people, O Lord*—It was usual to prescribe certain forms of prayer or praise to the priests, in their public ministrations : see Hos. xiv. 2 ; 1 Chron. xvi. 36. Such was this here mentioned, wherein they beseech God to deliver his people, not for any merit of theirs, but for his own glory, lest the heathen round about them should take occasion to blaspheme his name, as if he were not able to protect his worshippers. *That the heathen should rule over them*—This translation of the Hebrew verb שָׁרָה, favours their interpretation, who understand by the army, at the beginning of the chapter, an invading human enemy. But if expounded of a plague of locusts, still this translation, as Archbishop Newcome justly observes, may be supported, because, when the people were distressed by the locusts, they would be an easier prey to their enemies. But, *to make a proverb of them, or to use a by-word against them*, as the margin reads, is the more natural translation : for to have their country destroyed by locusts would naturally make them the subject of their enemies' scorn and derision, as if they were forsaken by the God whom they worshipped ; and the Hebrew verb above mentioned is indifferently taken in either sense.

Verses 18–20. *Then will the Lord be jealous for his land*—If you do what I propose to you, if you sincerely humble yourselves before God, confess your sins, and truly repent of them, turning to God in newness of life, then will the Lord be concerned for the honour and welfare of that land which he

A. M. 3262. his people, Behold, I will send you
B. C. 742. "corn, and wine, and oil, and ye shall
be satisfied therewith: and I will no more
make you a reproach among the heathen:

20 But "I will remove far off from you "the
northern army, and will drive him into a land

* Chapter i. 10; Malachi iii. 10, 11, 12.—† Exodus x. 19.
" Jeremiah i. 14.

has chosen to settle his worshippers in. *Yea, the Lord will say, Behold, I will send you corn, &c.*—I will restore your former plenty, and the nations about you shall have no more occasion to reproach your desolate condition. *But I will remove far off from you the northern army*—Or, enemy, nation, or people; that is, the locusts, which might enter Judea by the north, as Circassia and Mingrelia abound with them. Because Joel represents this army as coming from the north, some have been ready to imagine, that he was speaking not of *real locusts*, but of the Chaldeans, or some other desolating army of men that should come from that quarter. "But the Baron de Tott assures us, in a late publication of his, that he found locusts coming in great numbers from Tartary toward Constantinople, which lies to the south of that country. 'I saw,' says he, 'no appearance of culture on my route, because the Noguais (the Tartars) avoid the cultivation of frequented places. Their harvest by the sides of roads would serve only as pasture to travellers' horses. But if this precaution preserves them from such kind of depredation, nothing can protect their fields from a much more fatal scourge. Clouds of locusts frequently alight on their plains; and, giving the preference to their fields of millet, ravage them in an instant. Their approach darkens the horizon, and so enormous is their multitude, it hides the light of the sun. When the husbandmen happen to be sufficiently numerous, they sometimes divert the storm by their agitation and cries; but when they fail, the locusts alight on their fields, and there form a bed of six or seven inches thick. This plague, no doubt, would be more extensive in countries better cultivated; and Greece and Asia Minor would be more frequently exposed, did not the Black sea swallow up most of those swarms which attempt to pass that barrier. I have often seen the shores of the Pontus Euxinus, toward the Bosphorus of Thrace, covered with their dried remains, in such multitudes, that one could not walk along the strand without sinking half-leg deep into a bed of these skinny skeletons. Curious to know the true cause of their destruction, I sought the moment of observation, and was a witness of their ruin by a storm, which overtook them so near the shore, that their bodies were cast upon the land while yet entire. This produced an infection so great, that it was several days before they could be approached.'—*Memoirs*, part ii. p. 58–60. They frequently then, according to this writer, in that part of the world, pass, or attempt to pass, from north to south. In Judea they have been supposed to go from the south-

barren and desolate, with his face A. M. 3262.
"toward the east sea, and his hinder B. C. 742.
part "toward the utmost sea; and his stink
shall come up, and his ill savour shall come
up, because "he hath done great things.

21 ¶ Fear not, O land; be glad and rejoice:

* Ezekiel xlvii. 18; Zech. xiv. 8.—† Deut. xi. 24.—" Heb.
he hath magnified to do.

eastward in a contrary direction. And if this is the common route they take there, it must have struck the Jews very much, when they found the prophet predicting the going of the locusts to the southward; and still more so when they found it exactly accomplished, as it was a demonstration of the perfect foreknowledge of Jehovah, perhaps of his guiding and directing those vast bodies of insects. *The locusts*, it is said, *have no king, yet go they forth by bands*, Prov. xxx. 27. But if they have no king of their own species, they are undoubtedly under the direction of the God that made them: he is their king."—Harmer, vol. iv. obs. 146.

Some of the locusts, which here are the subject of Joel's prophecy, were to be driven by the wind into the desert, or, as it is here styled, a land barren and desolate; some into the Dead sea, called here *the east sea*, lying eastward of Jerusalem; some into the Mediterranean, or western sea, called here *the utmost sea*. By his face toward the east sea, and his hinder part toward the utmost sea, is described the extent of the body, or army of locusts; *the face* meaning the foremost of them, and *the hinder part* the hindmost of them. *And his stink shall come up*—"That a strong and pestilential smell," says Newcome, "arises from putrefied heaps of locusts, whether driven upon land or cast up from the sea in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, St. Jerome is quoted by Bochart as saying, that in his time those troops of locusts which covered Judea were cast by the wind in mare primum et novissimum; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, They live not above six months; and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences.—*City Remem.* i. 123. There came such a stench from those which appeared at Novogorod in 1646, as not only offended the nose, but the brain: it was not to be endured: men were forced to wash their noses with vinegar, and hold handkerchiefs dipped in it continually to their nostrils, Ibid. 125. In Ethiopia, when they die and rot, they raise a pestilence.—Mead, i. 36." *Because he hath done great things*—That is, committed great devastation. Or rather, *although he hath done great things*: though this army of insects, by God's appointment, has made such destruction in the land, yet it shall come to this shameful end.

Verses 21, 22. *Fear not, O land, &c.*—"In the former part of this prophecy the land is elegantly represented as mourning, the beasts groaning, and

A. M. 3262. for the LORD will do great things.
B. C. 742.

22 Be not afraid, ^aye beasts of the field: for ^athe pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and ^brejoice in the LORD your God: for ^bhe hath given you ^cthe former rain ^dmoderately, and he ^ewill cause to come down for you ^dthe rain, the former rain, and the latter rain in the first month.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

^a Chap. i. 18, 20.—^a Zech. viii. 12; Chap. i. 19.—^b Isaiah xli. 16; lxi. 10; Hab. iii. 18; Zech. x. 7.—^c Or, a teacher of righteousness.—^d Heb. according to righteousness.—^e Levit. xxvi. 4; Deut. xi. 14; xxviii. 12.

the herds of cattle as greatly distressed; the rivers of water dried up, and the pastures of the wilderness as all consumed. In the same elegant strain he calls upon the land to rejoice, and the beasts of the field to be glad; because the rain should descend, the trees yield their increase, the earth its plenty, and every thing minister to the joy and comfort of the inhabitants: so that though the threatening ran, that the land (which looked, before the locusts invaded it, like the garden of Eden) should appear behind them like a desolate wilderness; the blessing intimated upon their repentance is, that the desolate wilderness should be again turned into a garden of Eden, and abound with every thing for usefulness and pleasure." *For the Lord will do great things*—God will magnify himself, and show his power as much in acts of mercy as he did before in the strokes of his justice. *Be not afraid, ye beasts of the field*—As the cattle and the wild beasts had their share in the dearth, (chap. i. 18, 20,) so now even they shall receive comfort, in the return of plenty. *The fig-tree and the vine do yield their strength*—That is, bear fruit according to their kind, in great abundance.

Verse 23. *He hath given you the former rain moderately*—The season of the former rain was about the middle of October. The Hebrew word לצרקה, rendered moderately, literally signifies, according to righteousness, and is equivalent with according to judgment. Archbishop Newcome renders it, in just proportion: and he will cause to come the latter rain in the first month—Which was Nisan, partly answering to our March. The regular season for this rain was three months before harvest, Amos iv. 7; that is, before wheat-harvest, which was later than the barley-harvest in Judea. Of the former and latter rain, see note on Hosea vi. 3.

Verses 25–27. *And I will restore to you the years that the locust hath eaten*—I will compensate you, or make you amends, for what the locusts have eaten in the foregoing years, by an extraordinary plenty

25 And I will restore to you the years ^athat the locust hath eaten. A. M. 3262.
B. C. 742.

the canker-worm, and the caterpillar, and the palmer-worm, ^fmy great army which I sent among you.

26 And ye shall ^geat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

27 ^hAnd ye shall know that I am ⁱin the midst of Israel, and *that* ^kI am the LORD your God, and none else: and my people shall never be ashamed.

^d James v. 7.—^e Chap. i. 4.—^f Verse 11.—^g Lev. xxvi. 5; Psa. xxii. 26; Lev. xxvi. 26; Mic. vi. 14.—^h Chap. iii. 17.
ⁱ Lev. xxvi. 11, 12; Ezek. xxxvii. 26, 27, 28.—^k Isa. xlv. 5, 21, 22; Ezek. xxx. 22, 28.

of the fruits of the earth. This verse proves, beyond a doubt, that they mistake who interpret this prophecy of a hostile invasion of Judea; for it seems to be a general rule in the prophecies, that when any thing of a common nature is expressed by metaphors, that which is the literal sense of these metaphors is generally signified in the conclusion, that there may be no mistake about it. Of this many instances have been given; and perhaps no instances of the use of metaphors in the prophetic writings, about things of a common nature, can be brought, but that in the end the metaphor is explained, and what is meant by it expressly declared. But here, instead of any indication in the conclusion of a metaphor's being used, or what is meant by that metaphor, the locust is literally spoken of as being the cause of that calamity, and, indeed, in such very express terms, that the passage cannot, without great violence, be interpreted of a hostile invasion. "We have here," says Archbishop Newcome, "a key to the grand and beautiful description which runs through these two chapters. And if we consider verse 7, and the propriety of the adjuncts, as applicable to locusts, and often to locusts only, there can remain no doubt but that the prophet is to be understood in a literal sense, as foretelling a plague of locusts. Every reader of taste must be struck with the poetical and sublime manner in which the allegory is conducted. There is not a more splendid piece of poetry extant." *And my people shall never be ashamed*—Provided they continue to serve me. *And ye shall know that I am in the midst of Israel*—God's giving tokens of his especial blessing and protection to his people, is expressed by his dwelling among them, or in the midst of them, chap. iii. 17; Lev. xxvi. 11, 12; Ezek. xxxvii. 26. This is a favour he never promises, but upon condition of their sincere and steady obedience, as appears in the fore-cited places. *And that I am the Lord your God, and none else*—You will then be convinced that I am always ready to protect you, and you need not apply yourselves to any other gods in your wants or

A. M. 3262. 28 ¶¹ And it shall come to pass
B. C. 742. afterward, *that* I^m will pour out my
Spirit upon all flesh; ^aand your sons and
^oyour daughters shall prophesy, your old men
shall dream dreams, your young men shall see
visions:

¹Isa. xli. 17; xlii. 3; Ezek. xxxvi. 25; xxxix. 29; Acts ii. 17.
^mZechariah xii. 10; John vii. 39.—^aIsa. liv. 13.

troubles. *And my people shall never be ashamed*—
Shall not be any more disappointed of the trust they
place in me, nor be reproached by the heathen, as if
I had forsaken them.

Verses 28, 29. *And it shall come to pass afterward*
—Some versions begin the third chapter with this
verse; and indeed the subject which is begun here
is of so different a nature from what goes before, that
it seems evident a new chapter ought to be begun
here. The Jewish Rabbi Kimchi says here, that the
expression *afterward* signifies the same as *in the
latter days*, Isa. ii. 2, and that whenever the words
occur, they denote the times of the Messiah; and
therefore he refers this prophecy to his days, and
makes it descriptive of the event which is foretold
Isa. xi. 9, *The earth shall be full of the knowledge
of the Lord*. This is unquestionably the true mean-
ing of it, and thus it is explained by St. Peter, Acts
ii. 17. "And though the things here prophesied of
were not to happen till several ages afterward, yet
was the prophecy highly proper to encourage the
minds of the pious Jews; as it was an assurance to
them that, let them be brought ever so low by this
or any other calamity, yet God would preserve them
a people, till all the promises made to their forefa-
thers should be actually accomplished; and espe-
cially till the Messiah should come, under whom the
knowledge of God should spread itself among all
the nations of the earth, and the gifts of the Spirit of
God should be poured out in a much more abundant
manner than ever they were before." see Chandler.
I will pour out my Spirit—In extraordinary gifts on
the first preachers of the gospel, and in various
graces on all believers; *upon all flesh*—Upon be-
lieving Gentiles, as well as believing Jews. In former
times those gifts were confined to one particular
nation, but now they shall be extended to those of
all nations that will apply unto God for them through
faith in the Messiah. The plentiful effusion of the
Holy Spirit is often represented by the prophets as
the peculiar character of the gospel state, and is else-
where compared to the pouring out of waters upon
the thirsty ground, and thereby rendering it fruitful:
see the passages referred to in the margin, and com-
pare them with John vii. 39. That this prophecy
was in a great measure fulfilled in the days of the
apostles and first messengers of the Lord Jesus, we
have abundant proof from the Acts of the Apostles
and the epistles of the New Testament. We need
not, however, confine this prophecy to those early
times, but, since many prophecies have gradual com-
pletions, we may understand this as implying that
there shall be another remarkable effusion of the

29 And also upon ^pthe servants A. M. 3262
and upon the handmaids in those B. C. 742.
days will I pour out my Spirit.

30 And ^qI will show wonders in the heavens
and in the earth, blood, and fire, and pillars of
smoke.

^pActs xxi. 9.—^p1 Corin. xii. 13; Gal. iii. 28; Col. iii. 11.
^qMatt. xxiv. 29; Mark xiii. 24; Luke xxi. 11, 25.

Holy Spirit upon the Jews, in order to their conver-
sion in the latter times of the world. This exposi-
tion, which is favoured by some expressions in this
prophecy, renders its connection with the contents
of the following chapter more manifest. *And your
sons and your daughters shall prophesy*—The gift
of prophecy was bestowed upon some women under
the Old Testament, as upon Miriam, Exod. xv. 20;
upon Deborah, Judg. iv. 14; and Huldah, 2 Kings
xxii. 14. But this gift was more frequently conferred
upon that sex in the times of the New Testament.
Thus we read of four daughters of Philip the Evan-
gelist who prophesied, Acts xxi. 9; and church history
affords us several other instances; such as Perpetua
and Felicitas, who were martyrs for the Christian
faith; Potamiana, mentioned by Eusebius, lib. iv.
cap. 5, and others. *Your old men shall dream
dreams*—Divine dreams, either imparting unto them
the knowledge of future events, or discovering to
them the will of God in other respects. By this meth-
od God often made known his will to the patriarchs
and prophets, impressing their minds, while they
were asleep, with the things he intended to commu-
nicate; sometimes directly, without any parabolical
representation, which was a pure dream; as to Solo-
mon and others: sometimes under representations
and images, which might be a vision and dream
mixed, as in the case of Pharaoh, Joseph, Daniel,
and others. *Your young men shall see visions*—In
visions, distinguished from dreams, the inspired per-
son was awake, but his external senses being bound
up, and, as it were, laid in a trance, (see Num. xxiv.
4,) he had a distinct knowledge of the things re-
vealed to him, and that sometimes accompanied with
external representations: such was that vision of St.
Peter's, mentioned Acts x. 11. And in this way St.
John seems to have received all his revelations.
From *visions* being applied to *young men*, and
dreams to old men, some have observed that the
imagination is stronger in those that are young than
in the old; so that their senses need not be bound
up with sleep, in order to make them capable of re-
ceiving heavenly visions. *Also upon the servants
and upon the handmaids*—Even persons of the
lowest condition shall be made partakers of the
saving graces of the Holy Spirit, and in many in-
stances also of his extraordinary gifts. The poor
have the gospel preached to them, and all the bless-
ings of the gospel, whether ordinary or extraordi-
nary, are as free for the poor as the rich, and are
more commonly desired and received by them than
by the rich.

Verse 30. *And I will show wonders in the heavens*

A. M. 3262. 31 *The sun shall be turned into
B. C. 742. darkness, and the moon into blood,
*before the great and the terrible day of the
LORD come.

32 And it shall come to pass, *that* †whoso-

* Verse 10; Isaiah xlii. 9, 10; Chapter iii. 1, 15; Matthew xxiv. 29; Mark xiii. 24; Luke xxi. 25; Revelation vi. 12.
† Malachi iv. 5.

and in the earth, &c.—Whoever will be at the pains to compare this prediction with the prophecy of Christ, Matt. xxiv., and Luke xxi., will have no doubt concerning the application of it. It principally and evidently refers to the destruction of the city and temple of Jerusalem, and the desolation of Judea by the Romans; a judgment justly inflicted upon the Jewish nation for their rejecting and crucifying their Messiah, resisting the Holy Spirit, contemning the gospel and the means of grace connected therewith, and persecuting the apostles and God's other messengers. Thus Malachi, after he had foretold the coming of the Messiah, preceded by that of his forerunner John the Baptist, (chap. iii. 1,) immediately adds, that his coming should be attended with terrible judgments upon the disobedient, verses 2-5, and chap. iv. 1. The prophet in the next clause predicts also the extraordinary signs which were to be forerunners of that destruction, by *blood*, and *fire*, and *pillars of smoke*, meaning probably the great slaughter which should be made of men, and the burning of the towns and cities of Judea, events which preceded that last and finishing stroke of the divine vengeance, the destruction of Jerusalem. He may also refer, perhaps, in the last expression, to the comet which hung over their city, and the fearful sights seen in the air some time before, which are mentioned by Josephus, and were foretold by Christ, Luke xxi. 11; and of which the reader may see an account in the note on Isa. lxvi. 6.

Verse 31. *The sun shall be turned into darkness, and the moon into blood, &c.*—Particular judgments upon kings and nations are often described in such terms as properly belong to the general judgment and conflagration of the heavens and the earth, as has been observed on verse 10th of this chapter. The expressions here used, in their literal sense, import the failing of light in the sun and moon, whether by eclipses or any other cause, such as perhaps, at the time here referred to, by the prodigious quantity of smoke arising from the burning of cities, towns, and villages on every side, and also of Jerusalem itself, which undoubtedly was sufficient to obscure the heavenly luminaries for some time. Or, the expression in this verse may be interpreted figuratively of the dark and melancholy state of public affairs before and at the destruction of the Jewish nation by the Romans, and of the utter overthrow of their state and government: see note on Isa. xlii. 9, 10. The last destruction of Jerusalem, the desolation of Judea, and the prodigious slaughter made of the Jews, might with great propriety be called, as it is here, *The great and terrible day of the*

ever shall call on the name of the LORD shall be delivered: for †in
A. M. 3262. B. C. 742.
mount Zion and in Jerusalem shall be deliver-
ance, as the LORD hath said, and in *the
remnant whom the LORD shall call.

† Rom. x. 13.—* Isaiah xlii. 13; lix. 20; Obad. 17; Rom. xi. 26.—* Isa. xi. 11, 16; Jer. xxxi. 7; Mic. iv. 7; v. 3, 7, 8; Rom. ix. 27; xi. 5, 7.

Lord; since the divine justice was then executed with a severity which had never been used before toward the Jewish people. The calamities of those times were indeed dreadful, almost beyond description, and seem to have exceeded any thing that any other nation had ever suffered; which was agreeable to what Moses, in the very beginning of their state, had foretold should happen to them, if ever, by their disobedience to God's commands, and their other crimes, they should fill up the measure of their iniquity: see notes on Deut. xxviii.

Verse 32. *And whosoever shall call on the name of the Lord*—Whoever, having heard the gospel, shall repent and believe in Christ, and call on him, or shall make application to God in prayer through him, *shall be delivered*—Namely, from temporal and eternal destruction: thus St. Paul interprets this passage, Rom. x. 13. For to believe in Christ, give ourselves up to him, and profess ourselves his disciples, is the most effectual, and indeed the only effectual means of escaping the judgments coming upon the unbelieving and disobedient, and likewise of being preserved from the wrath to come. The prediction, as it stands here in the prophecy, chiefly refers to those in Jerusalem who believed in Jesus as the true Messiah; for these, having a firm faith in what he had said, upon seeing some of the signs come to pass which he had foretold should precede the destruction of Jerusalem, they quitted the city in time, and so saved their lives, and escaped all those dreadful calamities which the unbelieving Jews suffered during the siege. *For in mount Zion, &c., shall be deliverance*—The gospel is described as taking its rise from Jerusalem, and as being from thence carried to all nations. The deliverance, therefore, here said to be in mount Zion, is deliverance by embracing the gospel, which had its rise there. Or mount Zion and Jerusalem may be here put for the gospel church, the mystical Jerusalem, the city of the Messiah, the only place of salvation present and eternal. *As the Lord hath said*—That is, according to his promises and declarations by his prophets. *And in the remnant*—Or, among the remnant, whom the Lord shall call—Namely, to believe in Christ, and by him to wait for eternal life. Or, whom the Lord shall appoint to be preserved. This may primarily be understood of those who were converted by the preaching of Christ and his apostles, and who therefore escaped the vengeance which involved the rest of the nation, Acts ii. 40; 1 Thessalonians ii. 16. These are called the *σωζόμενοι*, such as should be saved, or delivered, Acts ii. 47. But there is another remnant of the Jews included

in this promise, who shall be converted at the end of the world, when the obstinate and incorrigible shall be destroyed. In this sense the word *remnant*

is often understood: see the margin. This sense of the word agrees well with what follows in the next chapter.

CHAPTER III.

This chapter contains a prophecy, (1.) Of God's reckoning with the enemies of his people, 1-8. (2.) Of his openly judging all nations, 9-17. (3.) Of the provision he has made for his people, 18-21. These contents of the chapter have been partly fulfilled in the several deliverances of the Jews, and will have their full accomplishment at the great day of final accounts.

A. M. 3262. **FOR** behold, ^a in those days, and
B. C. 742. in that time, when I shall bring
again the captivity of Judah and Jerusalem,

2 ^b I will also gather all nations, and will
bring them down into ^c the valley of Jehoshaphat, and ^d will plead with them there for my

people and for my heritage Israel, A. M. 3262.
whom they have scattered among B. C. 742.
the nations, and parted my land.

3 And they have ^e cast lots for my people;
and have given a boy for a harlot, and sold a
girl for wine, that they might drink.

^a Jeremiah xxx. 3; Ezekiel xxxviii. 14.—^b Zechariah xiv.
2, 3, 4.

^c 2 Chron. xx. 26; Verse 12.—^d Isa. lxvi. 16; Ezek. xxxviii.
22.—^e Obad. 11; Nah. iii. 10.

NOTES ON CHAPTER III.

Verses 1, 2. *For, &c.*—This particle shows the connection of this chapter with the latter part of the preceding: as if he had said, As an earnest of the accomplishment of these predictions, my people shall be restored to their own land, and then their enemies shall be humbled: see note on chap. ii. 28. *In those days, when I shall bring again*—Namely, out of Babylon, (to which deliverance this promise seems primarily to refer,) *the captivity of Judah and Jerusalem*—As the type of the whole remnant which shall be saved. *I will also gather all nations*—In the type the expression means, all those nations that had oppressed Judah; in the antitype, all the nations that had been enemies to Christ and his church. *And will bring them down into the valley of Jehoshaphat*—That is, into the place of judgment; for the word *Jehoshaphat* signifies *divine judgment*, or, *the place where Jehorah will execute judgment*. Thus the valley of Jezreel signifies the place where God's arm, or strength, would exert itself. The expression likewise alludes to the valley of *Berachah*, or of blessing, as it was afterward called, mentioned 2 Chron. xx. 26, the place in which Jehoshaphat obtained a remarkable victory; or, where God, by his miraculous interposition, so infatuated the enemies of his people, that they destroyed one another, and few or none of them that came against Judah escaped. Archbishop Newcome considers it as a prediction of an extraordinary battle which was to be won in that valley, probably, he thinks, by Nebuchadnezzar, which would utterly discomfit the ancient enemies of the Jews, and resemble that victory of Jehoshaphat. But it seems more probable that the prediction principally refers to a general discomfiture of the enemies of God's church in the latter days, probably to that foretold Isa. lxvi. 16, or to

the battle of Gog and Magog, described Ezek. xxxix., and that of Armageddon, spoken of Rev. xvi. 14, 16. *And I will plead with them*—I will require of them the reason why they thus used my people. God pleads with men, and vindicates the cause of oppressed truth and righteousness by his judgments. Then the consciences of the guilty fly in their faces, and force them to acknowledge the justice of the punishments they suffer. *For my people and for my heritage Israel, &c.*—The prophets in the Old Testament often denounced judgments against Edom, Moab, and other hostile neighbours of the Jews, who took advantage of their calamities to vent their spite against them. But since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful of all ages; and then we may observe, that the judgments denounced against the church's enemies, are chiefly for their hatred and cruelty toward God's servants.

Verse 3. *They have cast lots for my people*—It was customary with conquerors, in those days, to divide the captives, taken in war, among themselves by lot, and so did these enemies of the Jews. *And have given a boy for a harlot*—By this is meant, that they exchanged, or gave away, Jewish boys, instead of money, for harlots. *And sold a girl for wine, that they might drink*—For a draught of wine, as it were; that is, at a very vile and low rate. These instances are mentioned, to signify the contempt in which these enemies of the Jews held the worshippers of the true God; they parted with them, when they had taken them captives, upon the vilest terms, as setting little or no value upon them. In Mingrelia, according to Sir John Chardin, they sell captive children for provisions and for wine: see Harmer vol. ii. p. 374.

A. M. 3262. 4 Yea, and what have ye to do
B. C. 742. with me, ¹O Tyre, and Zidon, and
all the coasts of Palestine? ²Will ye render me
a recompense? and if ye recompense me, swiftly
and speedily will I return your recompense upon
your own head;

5 Because ye have taken my silver and my
gold, and have carried into your temples my
goodly ¹pleasant things.

6 The children also of Judah and the chil-
dren of Jerusalem have ye sold unto ²the
Grecians, that ye might remove them far from
their border.

¹Amos i. 6, 9.—²Ezek. xxv. 15, 16, 17.—³Heb. *desirable*,
Dan. xi. 38.—⁴Heb. *the sons of the Grecians*.—⁵Isa. xliii.
5, 6; xlix. 12; Jer. xxiii. 8.

Verse 4. *O Tyre, and Zidon, &c.*—"When the
Babylonians, the appointed instruments of my ven-
geance, afflict my land, why do you also, and the
bordering nations, assist them? Do you take this
occasion of avenging the former victories of my
people over you? If so, this your act of revenge
shall be speedily punished."—Newcome. The ex-
pression which he here uses, *What have ye to do*
with me? signifies the same as that other so com-
mon in the sacred books, *What have I to do with*
you? that is, What is the reason of your so fre-
quently invading, and plundering my land and
people?

Verse 5. *Because ye have taken my silver and*
my gold—Have taken out of my temple the silver
and golden vessels dedicated to my service; and
have carried into your temples my goodly pleasant
things—Hebrew, *my desirable goodly things*.
God's temple was several times despoiled of its orna-
ments by the Chaldeans. Once in the reign of Je-
hoiakim, 2 Chron. xxxvi. 7. Then in the short reign
of Jehoiachin, 2 Kings xxiv. 13, before the last de-
struction of it, recorded 2 Kings xxv. 13. Some
part of the furniture might probably be sold to the
merchants of Tyre and Sidon. The profanation of
God's temple, and the sacrilegious robbing of it of its
vessels and ornaments, were crimes remarkably
punished by God in heathen and infidels: see Jer. i.
28, and li. 11. So it was in Belshazzar, Dan. v. 1;
in Antiochus Epiphanes, 1 Mac. vi. 12; and after-
ward in Pompey and Crassus. And no wonder, for
God had given remarkable proofs of his divine pre-
sence being in that place; and the heathen them-
selves might have discovered, by the light of nature,
that there was but one true and living God.

Verse 6. *The children also of Judah, &c., have ye*
sold unto the Grecians—The descendants of Javan,
Gen. x. 2, 5. They trafficked with Tyre, and traded
in slaves, Ezek. xxvii. 13. It was customary for the
merchants of the neighbouring countries, particu-
larly of Tyre and Sidon, to buy the children of Israel
for slaves of their conquerors, in order to sell them
again: see 1 Mac. iii. 41. The histories which re-

7 Behold, ¹I will raise them out of ²the place whither ye have sold them,
and will return your recompense upon your
own head:

8 And I will sell your sons and your daugh-
ters into the hand of the children of Judah, and
they shall sell them to the ¹Sabeans, to a people
²far off: for the LORD hath spoken *it*.

9 ¹Proclaim ye this among the Gentiles;
²Prepare war, wake up the mighty men, let
all the men of war draw near; let them
come up:

10 ¹Beat your plough-shares into swords, and

¹Ezekiel xxiii. 42.—²Jer. vi. 20.—³Isa. viii. 9, 10; Jer.
xlvii. 3, 4; Ezek. xxxviii. 7.—⁴Heb. *sanctify*.—⁵Isa. ii. 4;
Micah iv. 3.

cord the calamities of the Jews, speak of great num-
bers of them being made captives, and then sold and
dispersed into foreign countries. Thus forty thou-
sand were sold by Antiochus Epiphanes, 2 Mac. v.
14; and about ninety-seven thousand at the destruc-
tion of Jerusalem by Titus.

Verses 7, 8. *Behold, I will raise them, &c.*—I will
restore them, or their posterity, out of their several
captivities whither their enemies have dispersed them.
Grotius on this place mentions, that Alexander and
his successors set at liberty many Jews, who were
slaves in Greece. Many also, on occasion of Cyrus's
decree, might return to their country, from such
parts of Asia Minor and the Ionian islands as were
subject to that monarch. *And will return your re-*
compense upon your own head—Will inflict upon
you the punishments mentioned in the following
verse. *I will sell your sons, &c.*—This was fulfilled
when Alexander took Gaza, Zidon, and Tyre, and
made a great multitude of captives, of whom he is
said to have sold thirty thousand for slaves. These
captives the Jews, who were in favour with him,
had the liberty of buying, and probably afterward
sold many of them, by way of traffic, to the Ara-
bians, here meant by the Sabeans.

Verses 9, 10. *Proclaim ye this among the Gen-*
tiles—"God having foretold these judgments against
Tyre and Sidon, the Philistines, and the neighbour-
ing nations, who had used the Jews with injustice
and cruelty, proceeds here to confirm his people in
the belief of the certainty of their destruction; which
he tells them should be as sure as though they
themselves had gathered them together by proclama-
tion for it: for so are these words, *Proclaim ye, &c.*,
to be understood. Not as commanding what they
were actually to do, but in order to excite their at-
tention, and to let them know that God was as cer-
tainly preparing to bring this vengeance on their ene-
mies, as though he had actually sent messengers
from the Jews to proclaim it among them:" see
Chandler. *Prepare war, wake up the mighty men*
—Rouse and bring forward into the field your strong
and valiant men. In these words the prophet, in an

A. M. 3262. your ⁴ pruning-hooks into spears: ^a let
B. C. 742. the weak say, I am strong.

11 ^o Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither ^b cause ^p thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, ^a and come up to the valley of Jehoshaphat: for there will I sit to ^r judge all the heathen round about.

13 ^a Put ye in the sickle, for ^t the harvest is ripe: come, get you down; for the ^u press is full, the fats overflow; for their wickedness is great.

^a Or, *scythes*.—^a Zech. xii. 8.—^o Verse 2.—^b Or, *the LORD shall bring down*.—^r Psalm ciii. 20; Isaiah xiii. 3. ^q Verse 2.—^p Psa. xvi. 13; xcvi. 9; cx. 6; Isa. ii. 4; iii. 13; Mic. iv. 3.—^t Matt. xiii. 39; Rev. xiv. 15, 18.—^u Jer. li. 33; Hos. vi. 11.

ironical manner, encourages them to make their utmost effort to oppose the designs of Providence; but signifies that it should be all in vain. For, should they strengthen themselves by all the means in their power, yet they should be overcome and punished. *Beat your plough-shares into swords, &c.*—That is, make all the provision and preparation for war, or for your own defence, that you possibly can. For a people to beat their very plough-shares into swords, &c., signifies a general arming of themselves, much beyond what had been usual.

Verses 11, 12. *Thither cause thy mighty ones to come down, O Lord*—After the prophet has given warning, in the way of irony, to the nations to provide for their defence by all possible means, and to assemble themselves together from all parts, that they might strive with their united force; he, in the conclusion of the verse, calls upon God to cause those to come whom he had appointed to overcome these nations. Some, however, render the clause, *the Lord shall cause thy mighty ones to come down*, or to be brought low. *Let the heathen be awakened*—Let their courage be roused up; *and come to the valley of Jehoshaphat*—To the place of divine judgment.

Verse 13. *Put ye in the sickle*—Ye executioners of divine vengeance: begin to reap; cut down sinners ripe for judgment; let the king of Assyria and his soldiers cut down Syria and its king, for their violence against my people. Let Cyaxares and his armies cut down Assyria. Let Nebuchadnezzar cut down Moab, Ammon, mount Seir, Egypt, Tyre, Zidon, and the Philistines. After this, let Cyrus destroy the Babylonians, and Alexander the Medes and Persians. And let the divided Grecian captains cut down one another, till the Romans cut them down. And when this is done, God will have mighty ones still to cut down his enemies till the final judgment, wherein they all shall for ever be destroyed. *For the harvest is ripe*—That is, they are fit for destruction, as the ripened corn for reaping. *Come, get you down*—Namely, into the appointed valley; as though they were going into a vineyard to gather grapes. Here the prophet uses another metaphor to

14 Multitudes, multitudes in ^a the valley of ^b decision: for ^r the day of
A. M. 3262. B. C. 742. the LORD is near in the valley of decision.

15 The ^z sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall ^a roar out of Zion, and utter his voice from Jerusalem; and ^b the heavens and the earth shall shake: ^c but the LORD *will be* the ^r hope of his people, and the strength of the children of Israel.

17 So ^d shall ye know that I *am* the LORD your God dwelling in Zion ^e my holy moun-

^a Isaiah lxiii. 3; Lam. i. 15; Rev. xiv. 19, 20.—^z Verse 2. ^b Or, *concision*, or, *thrashing*.—^r Chap. ii. 1.—^c Chap. ii. 10, 31.—^d Jer. xxv. 30; Chap. ii. 11; Amos i. 2.—^e Hag. ii. 6. ^c Isa. li. 5, 6.—^r Heb. *place of repair*, or, *harbour*.—^d Chap. ii. 27.—^e Dan. xi. 45; Obad. 16; Zech. viii. 3.

express the cutting off the church's enemies; *for the press is full; the fats overflow*—That is, as it is immediately explained, *their wickedness is great*—It is come to its full measure. And as the grapes in the press are trodden, so the enemies of God's people are to be trodden in the wine-press of his displeasure.

Verses 14, 15. *Multitudes, &c.*—These are Joel's words, exclaiming, with prophetic warmth and agitation, *Multitudes, multitudes in the valley of decision!*—As though he had said, See what astonishing numbers are brought together for their destruction! The sentence, thus abrupt and broken, is very strong and emphatical. The place is called *the valley of decision*, because in it the cause would be decided between God and his enemies, and there he would execute judgment upon them. Houbigant reads, *the valley of excision*, that is, of *cutting off*: and Chandler, *the appointed valley*, namely, where God had appointed to execute his judgments. *The sun and the moon shall be darkened*—States and kingdoms shall be overthrown; *and the stars shall withdraw their shining*—Kings and princes shall be cast down from their state of dignity and pre-eminence, and shall be deprived of their power and glory. Or the meaning is, This particular judgment shall be a forerunner of the general one, when the whole frame of nature shall be dissolved.

Verse 16. *The Lord shall roar out of Zion*—He shall strike the enemies of his people with astonishment, as the roaring of the lion astonishes the weaker beasts of the forest. *And the heavens and the earth shall shake*—The destruction shall be as certain and dreadful as though God's enemies were destroyed by thunder and lightning from heaven. *But the Lord will be the hope of his people*—Though the heaven and the earth pass away, his word and promise, given to his servants, shall not pass away.

Verse 17. *So shall ye know that I am the Lord dwelling in Zion*—Very graciously present with you, and ever watching over you and delighting to save you. *Then shall Jerusalem be holy*—After the church's enemies are destroyed, the Messiah is

A. M. 3262. tain : then shall Jerusalem be ^g holy, B. C. 742. and there shall ^f no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, that the mountains shall ^g drop down new wine, and the hills shall flow with milk, ^h and all the rivers of Judah shall ^g flow with waters, and ⁱ a fountain shall come forth of the house of the LORD, and shall water ^k the valley of Shittim.

^g Heb. holiness.—^f Isa. xxxv. 8; lii. 1; Nah. i. 15; Zech. xiv. 21; Rev. xxi. 27.—^e Amos ix. 13.—^h Isaiah xxx. 25.
^g Heb. go.—ⁱ Psa. xlv. 4; Ezek. xlvii. 1; Zech. xiv. 8; Rev. xxii. 1.—^k Num. xxv. 1.

come, and the remnant saved, the people of God shall be holy. *There shall no strangers pass through her*—No profane or unclean person shall be found in the church of Christ.

Verse 18. *The mountains shall drop down new wine*—Namely, the vines planted upon the mountains. *The hills shall flow with milk*—So fruitful shall the hills be, that milk shall abound everywhere. *And all the rivers, &c.*—These expressions are all figurative, and highly poetical, and, according to Calmet, symbolical of the doctrine of the gospel; which, accompanied by the Spirit of grace, was to flow forth from Jerusalem, and to water the Gentile world, which had been as a barren and uncultivated land.

Verses 19, 20. *Egypt shall be a desolation, and Edom, &c.*—These two people were remarkable for the spite they bore to the Jews. The Egyptians were their oppressors when they first became a nation, and afterward exercised great cruelties upon them, during the reign of the Egyptian kings who were Alexander's successors. The Idumeans are often reproved and threatened with judgments by the prophets, for the malice they took all occasions to vent against the Israelites, though nearly related to them: see the margin. These two nations,

19 ¹ Egypt shall be a desolation, and A. M. 3262. ^m Edom shall be a desolate wilder- B. C. 742. ness, for the violence *against* the children of Judah, because they have shed innocent blood in their land.

20 But Judah shall ¹⁰ dwell ⁿ for ever, and Jerusalem from generation to generation.

21 For I will ^o cleanse their blood *that* I have not cleansed: ^p for ¹¹ the LORD dwelleth in Zion.

¹ Isa. xix. 1, &c.—^m Jer. xlix. 17; Ezek. xxv. 12, 13; Amos i. 11; Obad. 10.—¹⁰ Or, abide.—ⁿ Amos ix. 15.—^o Isa. iv. 4.—^p Ezek. xlvi. 35; Verse 17; Rev. xxi. 3.—¹¹ Or, even I the LORD that dwelleth in Zion.

therefore, are taken, in a general sense, for the enemies of God's people. *But Judah*—The redeemed of the Lord, his church, *shall dwell*, or continue, *for ever*—Free from the annoyance of enemies. The Christian Church is evidently intended, including probably the conversion and final restoration of the Jews.

Verse 21. *I will cleanse their blood, &c.*—The word *blood* seems here to signify pollution in general; and the promise implies, that God would perfectly purge away the guilt and defilement of all the sins of his people, by a free pardon and entire sanctification. Calmet, who applies this to the times of the gospel, thus interprets the verse: "Jesus Christ cleanses, by the new law, the blood which remained unclean under the old. We find in the sacrament of the new law that real purity, of which the legal ceremonies and purifications were only a figure." *For the Lord dwelleth in Zion*—And his presence shall be a source of purity, as well as of consolation to his people. "It is uncertain," says Archbishop Newcome, "whether we have the key to this difficult chapter; which may not be fully understood till Jerusalem is rebuilt, and till the prophecies, Ezekiel xxxix. 5, 11; Revelation xx. 8, 9, are accomplished."

THE
BOOK OF AMOS.

ARGUMENT.

AMOS was a herdsman of Tekoa, a small town about four miles southward of Jerusalem, and a gatherer of sycamore fruit. Rural employments, however, were general and honourable among his countrymen. When he says, "I was no prophet, neither was I the son of a prophet," chap. vii. 14, he seems to distinguish himself from those who were educated in the schools instituted by Samuel. God, however, constituted him a prophet, and sent him, in the reign of Jeroboam the son of Joash, to utter his prophecies in the kingdom of Israel, in which he seems to have dwelt, (see chap. vii. 12,) though born and brought up in the tribe of Judah. He appears to have been cotemporary with Hosea; although it is likely he began to prophesy before him, and continued in his office a much shorter time. Some have confounded him with Amoz, the father of Isaiah; but their names, in the original, are very different, and their families too of a different character; for Isaiah was a courtier, Amos a countryman. St. Jerome gives this character of him, that "though he was rude in speech, yet not in knowledge." And many, following the authority of St. Jerome, have spoken of him as if he were quite rude and ineloquent, and destitute of all the embellishments of composition. The matter, however, is far otherwise. Let any person, who has candour and perspicacity enough to judge, not from the man, but from his writings, open the volume of his predictions, and he will find that this shepherd is *not a whit behind the very chief of the prophets*. He will agree, that as, in elevation of sentiments and loftiness of spirit, he is almost equal to the greatest; so in splendour of diction, elegance of expression, and beauty of composition, he is scarcely inferior to any. The same celestial Spirit, indeed, actuated Isaiah and Daniel in the court, and Amos in the sheepfolds; constantly selecting such interpreters of the divine will as were best adapted to the occasion; and sometimes, from the mouths of babes and sucklings, perfecting praise: occasionally employing the natural eloquence of some, and occasionally making others eloquent. See Bishop Lowth, *De Sacra Poesi Hebræorum*, Prælec. xxi. "He borrows," says Archbishop Newcome, "many images from the scenes in which he had been engaged; but he introduces them with skill, and gives them force and dignity by the eloquence and grandeur of his manner. We shall find in him many affecting and pathetic, many elegant and sublime passages. No prophet has more magnificently described the Deity; or more gravely rebuked the luxurious; or reproved injustice and oppression with greater warmth, and a more generous indignation." He begins with predictions of ruin to the Syrians, Philistines, Tyrians, Edomites, Ammonites, and Moabites. He next inveighs against the idolatry, the oppression, carnal confidence, wantonness, selfishness, and obstinacy of Israel and Judah; and threatens them with distress, ravage, captivity, and desolation, on account thereof; and particularly predicts, that the family of Jeroboam, however then prosperous, should be quickly cut off by the sword. He concludes his work with a prophecy of the Jews' return from Babylon; of the gathering of the Gentiles to Christ; and of the conversion of Israel and Judah; and their restoration to, and establishment in their land, in the beginning of the glorious millennium. It is probable he lived to see a great part of his predictions fulfilled, namely, in the civil wars that took place in Israel, and the captivity of the ten tribes.

CHAPTER I.

In this chapter we have the general title and scope of this prophecy, 1, 2. God's controversy with Syria, 3-5; with Palestine, 6-8; with Tyre, 9, 10; with Edom, 11, 12; and Ammon, 13-15.

A. M. 3217. **THE** words of Amos, ^a who was
B. C. 787.

among the herdmen of ^b Tekoa, which he saw concerning Israel ^c in the days of Uzziah king of Judah, and in the days of ^d Jeroboam the son of Joash king of Israel, two years before the ^e earthquake.

2 And he said, The LORD will ^f roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of ^g Carmel shall wither.

3 ¶ Thus saith the LORD; For three transgressions of ^h Damascus, ⁱ and for four, I will

^a Chap. vii. 14. — ^b 2 Sam. xiv. 2; 2 Chron. xx. 20. — ^c Hos. i. 1. — ^d Chapter vii. 10. — ^e Zech. xiv. 5. — ^f Jer. xxv. 30; Joel iii. 16. — ^g 1 Sam. xxv. 2; Isa. xxxiii. 9. — ^h Isa. viii. 4; xvii. 1; Jer. xlix. 23; Zech. ix. 1. — ⁱ Or, yea, for four.

NOTES ON CHAPTER I.

Verse 1. *The words of Amos*—This inscription, and some similar ones prefixed to some of the books of the prophets, seem to have been formed by those who collected their writings together. *Which he saw*—Received by revelation; concerning Israel—Namely, the kingdom of the ten tribes, to which this prophecy chiefly refers; although the prophet briefly denounces God's judgments against Judah, and also against the Syrians, Philistines, and other neighbouring countries. *In the days of Uzziah king of Judah*—Called Azariah in the second book of Kings, chap. xv. *And in the days of Jeroboam*—The great-grandson of Jehu. *Two years before the earthquake*—Of which only this text, and Zech. xiv. 5, make particular mention; but it is thought to be referred to, Isa. v. 25. And Josephus, who attributes it to Uzziah's invasion of the priest's office, recorded 2 Chron. xxvi. 16, gives us some account of its effects.

Verse 2. *The Lord will roar from Zion*—This and the next clause occur, Joel iii. 16, and a similar one, Jer. xxv. 30, where see the notes. The meaning is, that God would soon spread terror, like beasts of prey when they roar, chap. iii. 8: or, that he would soon display his power in executing judgment. *And utter his voice from Jerusalem*—The city God had chosen, where he dwelt; the seat of his instituted worship, and the royal seat of the kingdom, as God had settled it, but from which, in both respects, the ten tribes had revolted. *The habitations of the shepherds shall mourn*—The shepherds were wont to pitch their tents where they found pasturage, and to dwell therein, that they might attend their flocks. But it is here foretold, that the pasture-ground should wither and become barren, through a drought which would take place, and of which the prophet speaks, chap. iv. 7, 8. *Carmel* was a mountainous tract of ground, which ran through the two tribes of Issachar and Zebulon. It is often described as one of the most fruitful places in all Judea: see Isa. xxxiii. 9, and xxxv. 2: upon which account the word is sometimes taken appellatively, and translated a fruitful field.

not ² turn away the punishment ³ thereof; ⁴ because they have thrashed

Gilead with thrashing instruments of iron:

4 ^k But I will send a fire into the house of Hazael, which shall devour the palaces of Ben-hadad.

5 I will break also the ^l bar of Damascus, and cut off the inhabitant from ^m the plain of Aven, and him that holdeth the sceptre from ⁿ the house of Eden: and ^o the people of Syria shall go into captivity ^p unto Kir, saith the LORD.

² Or, convert it, or, let it be quiet, and so versé 6. — ³ 2 Kings x. 33; xiii. 7. — ⁴ Jer. xvii. 27; xlix. 27; Verses 7, 10, 12; Chap. ii. 2, 5. — ⁵ Jer. li. 30; Lam. ii. 9. — ⁶ Or, Bikathaven. — ⁷ Or, Beth-eden. — ⁸ Fulfilled, 2 Kings xvi. 9. — ⁹ Chap. ix. 7.

Verse 3. *For three transgressions, &c.*—The prophet first denounces judgments against foreign countries, and afterward comes to Judah and Israel. He begins with Syria, the head or capital city of which was Damascus. By the expression, *for three transgressions and for four*, used here, and repeatedly afterward, he means, many or multiplied transgressions, a certain number being put, according to a very common way of speaking, for an uncertain. So we read, Job. v. 19, *He shall deliver thee in six troubles; yea, in seven no evil shall touch thee*: see the like phrase, Prov. vi. 16; Eccl. xi. 2; Mic. v. 5. *Once and twice* are used, Psa. lxix. 11; *twice and thrice*, Job xxxiii. 29, (Heb.) So that the meaning here is, that on account of the frequent transgressions of Damascus, God was now resolved no longer to spare it. *Because they have thrashed Gilead, &c.*—This alludes to the thrashing-drag, or thrashing-wain, used in the eastern countries, and described in the note on Isa. xxviii. 27, which see. These instruments, being drawn by horses, or oxen, over the corn-sheaves spread on the floor, were proper and significant emblems of the tyrannical power of Syria, which cruelly oppressed and crushed the weak Gileadites, and other Israelites. It is probable that the cruelties exercised on them by Hazael and Ben-hadad, kings of Syria, are chiefly intended. The fact is recorded 2 Kings x. 32, 33, and xiii. 3-7, where it is said that Hazael made, *them like the dust by thrashing*.

Verses 4, 5. *But I will send a fire into the house of Hazael*—God's judgments are often compared to fire. But perhaps the expression may here signify, that the fine palaces of Hazael, and his son and successor Ben-hadad, should be burned down, as they probably were in the taking of Damascus by Tiglath-pileser. *I will break also the bar of Damascus*—The gates and fortifications thereof, in which its strength consists, shall be broken down: *and cut off the inhabitant from the plain of Aven*—Or, *Bikath-aven*. The word signifies, *the plain of vanity*; from whence some conjecture it was a place in Syria remarkable for idolatry, as *Beth-el* was called *Beth-aven* for the idolatry practised.

A. M. 3217. 6 ¶ Thus saith the LORD; For
B. C. 787. three transgressions of ° Gaza, and
for four, I will not turn away the *punish-
ment* thereof: because they ° carried away cap-
tive the whole captivity, ° to deliver *them* up to
Edom:

7 ¶ But I will send a fire on the wall of Gaza,
which shall devour the palaces thereof:

8 And I will cut off the inhabitant ° from
Ashdod, and him that holdeth the sceptre from
Ashkelon, and I will ° turn my hand against
Ekron: and ° the remnant of the Philistines
shall perish, saith the Lord God.

9 ¶ Thus saith the LORD; For three trans-
gressions of ° Tyrus, and for four, I will not turn
away the *punishment* thereof: ° because they

° 2 Chron. xxviii. 18; Isa. xiv. 29; Jer. xlvii. 4, 5; Ezekiel
xxv. 15; Zeph. ii. 4.—° Or, *carried them away with an entire
captivity*, 2 Chronicles xxi. 16, 17; Joel iii. 6.—° Verse 9.
° Jeremiah xlvii. 1.—° Zeph. ii. 4; Zech. ix. 5.—° Psalm
lxxxi. 14.—° Jeremiah xlvii. 4; Ezekiel xxv. 16.—° Isaiah
xxiii. 1; Jeremiah xlvii. 4; Ezek. xxvi.; xxvii.; xxviii.; Joel
iii. 4, 5.—° Verse 6.

there. And him that holdeth the sceptre from the
house of Eden—That is, the house of pleasure.
Probably one of the pleasant palaces of the kings
of Syria is intended. But Eden was likewise a
country bordering on Syria, mentioned 2 Kings xix.
12; Ezek. xxvii. 23. And the people of Syria shall
go into captivity—All this was fulfilled when Tig-
lath-pileser took Damascus, and carried the people
captive to Kir, and slew Rezin their king: see the
margin.

Verses 6–8. *For three transgressions of Gaza,
&c.*—From Syria he passes to Palestine, upon the
coast of which Gaza was situated. It is one of the
places threatened by Joel, chap. iii. 6. *Because they
carried away the whole captivity*—Or, *a peaceable
captivity*, as Mr. Locke renders גלות שלמה; that
is, a captivity not taken in war, but by deceit: or, *a
perfect captivity*, that is, not to be recovered. It
appears, from 2 Chron. xxi. 16, and xxviii. 18, that
the Philistines (for the town of Gaza belonged to
them) made frequent incursions upon the Jews and
Israelites. And it is probable from this passage that
they were guilty of some injustice and cruelty, be-
yond the usual practice of war, in making captives,
perhaps taking the peaceable inhabitants and all
without distinction, the old and infirm as well as the
young and healthy: or, making these incursions
when Judah and Israel were at peace with them.
Or, perhaps, their cruelty consisted in selling those
they made captives to the Edomites, whom they
knew to be mortal enemies of the Jews, and conse-
quently, they might reasonably suppose, would treat
them with great severity and tyranny. *But I will
send a fire, &c.*—What is here foretold respecting
the destruction of the cities of the Philistines, was
fulfilled by Hezekiah, 2 Kings xviii. 8. The same
was predicted by Isaiah, chap. xiv. 29. And the

delivered up the whole captivity to A. M. 3217.
Edom, and remembered not ° the B. C. 787.
brotherly covenant:

10 ¶ But I will send a fire on the wall of Ty-
rus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD; For three trans-
gressions of ° Edom, and for four, I will not
turn away the *punishment* thereof: because
he did pursue ° his brother ° with the sword,
and ° did cast off all pity, ° and his anger did
tear perpetually, and he kept his wrath for ever:

12 But ° I will send a fire upon Teman,
which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD; For three trans-
gressions of ° the children of Ammon, and for
four, I will not turn away the *punishment*

° Heb. *the covenant of brethren*, 2 Samuel v. 11; 1 Kings v. 1;
ix. 11–14.—° Verses 4, 7.—° Isaiah xxi. 11; xxxiv. 5; Jer.
xlix. 8, &c.; Ezekiel xxv. 12, 13, 14; xxv. 2; Joel iii. 19;
Obad. 1; Mal. i. 4.—° Gen. xxvii. 41; Deut. xxiii. 7; Mal.
i. 2.—° 2 Chron. xxviii. 17.—° Heb. *corrupted his compassions*.
° Ezek. xxv. 5.—° Obad. 9, 10.—° Jer. xlix. 1, 2; Ezek.
xxv. 2; Zeph. ii. 9.

remnant of the Philistines shall perish—These
were cut off by the Assyrians: see Isa. xx.

Verse 9. *For three transgressions of Tyrus, &c.*
—This prediction is probably to be understood of
the destruction of Tyre by Nebuchadnezzar, as fore-
told by Isaiah, Jeremiah, and Ezekiel: see the mar-
gin. *Because they delivered up the whole captivity
to Edom*—Without doubt the Edomites used the
Jewish captives with great barbarity, as the deliver-
ing of these captives up to them is also assigned as
a principal reason of the punishment of Tyre, as it
was of the punishment of Damascus, verse 6. *And
remembered not the brotherly covenant*—That strict
league and friendship begun between David and
Hiram, king of Tyre, and afterward continued by
Solomon, (see the margin,) Hiram giving Solomon
the title of *My brother*, as we read 1 Kings ix. 13.

Verses 11, 12. *For three transgressions of Edom,
&c.*—The Edomites, or Idumeans, are often threaten-
ed for their enmity against the Israelites, because
they took all occasions to oppress and insult over
them in their distress. *Because he did pursue his
brother with the sword*—The Edomites retained the
same hatred and animosity against their brethren,
the Israelites, which their father Esau had expressed
against his brother Jacob. *But I will send a fire
upon Teman, &c.*—Teman and Bozrah were two
principal cities of Idumea. The destruction here
denounced against them was afterward brought
upon them, in some degree, by Sennacherib, but
more especially by Nebuchadnezzar: see notes on
Jer. xlix. 7–22, and Ezek. xxv. 15.

Verses 13–15. *For three transgressions of the chil-
dren of Ammon*—The Ammonites descended from
Lot: see Gen. xix. 38. Their country lay to the
east of Jordan, in the neighbourhood of Gilead.
Because they have ripped up the women with child

A. M. 3217. thereof: because they have ⁸ ripped
B. C. 787. ^f up the women with child, of Gilead,
⁸ that they might enlarge their border:
14 But I will kindle a fire in the wall of
^h Rabbah, and it shall devour the palaces there—

⁸ Or, *divided the mountains.*—^f Hosea xiii. 16.—⁸ Jeremiah xlix. 1.

—Hazeel, king of Syria, grievously afflicted the Israelites that lay eastward of Jordan, particularly the Gileadites: see 2 Kings x. 33. The low condition to which these countries were hereby reduced, might probably encourage the Ammonites to possess themselves of Gilead, and to destroy the inhabitants in the cruel manner here stated. *But I will kindle a fire in the wall of Rabbah*—The chief city of the Ammonites. *With shouting in the day of battle*—

of, ⁱ with shouting in the day of A. M. 3217.
battle, with a tempest in the day of B. C. 787.
the whirlwind:

15 And ^k their king shall go into captivity, he and his princes together, saith the LORD.

^h Deut. iii. 11; 2 Sam. xii. 26; Jeremiah xlix. 2; Ezek. xxv. 5.
ⁱ Chap. ii. 2.—^k Jer. xlix. 3.

This was intended to express the great violence with which this city should be attacked; *and with a tempest in the day of the whirlwind*—The destructions of war are often compared to the devastations caused by whirlwinds and tempests; and the metaphor is here introduced very naturally and sublimely. *And their king shall go into captivity, he and his princes together, saith the Lord*—Foretold also, Jeremiah xlix. 3.

CHAPTER II.

We have here God's controversy with Moab, 1-3; with Judah, 4, 5; and with Israel, 6-8. The aggravations of their sins, 9-12. God complains of them, and threatens their ruin, 13-16.

A. M. 3217. **THUS** saith the LORD; For three
B. C. 787. transgressions of ^a Moab, and for four, I will not turn away the *punishment* thereof, because he ^b burned the bones of the king of Edom into lime:

2 But I will send a fire upon Moab, and it shall devour the palaces of ^c Kiriath: and Moab shall die with tumult, ^d with shouting, and with the sound of the trumpet:

3 And I will cut off ^e the judge from the

midst thereof, and will slay all the A. M. 3217.
princes thereof with him, saith the B. C. 787.
LORD.

4 ¶ Thus saith the LORD; For three transgressions of Judah, and for four, I will not turn away the *punishment* thereof; ^f because they have despised the law of the LORD, and have not kept his commandments, and ^g their lies caused them to err, ^h after the which their fathers have walked:

^a Isa. xv., xvi.; Jeremiah xlviii.; Ezek. xxv. 8; Zeph. ii. 8.
^b 2 Kings iii. 27.—^c Jer. xlviii. 41.—^d Ch. i. 14.—^e Num.

xxiv. 17; Jer. xlviii. 7.—^f Leviticus xxvi. 14, 15; Daniel ix. 11.
^g Isa. xlviii. 15; Rom. i. 25.—^h Ezek. xx. 13, 16, 18, 24, 30.

NOTES ON CHAPTER II.

Verses 1-3. *For three transgressions of Moab*—Moab and Ammon being nearly related, (see Gen. xix. 37,) and bordering upon each other, they are usually joined together in the threatenings of the prophets. *Because he burned the bones of the king of Edom to lime*—*To plaster the walls of his house with it*, as the Chaldee paraphrase explains the text, which was most ungenerously and cruelly insulting over the dead. A like story is told by Sir Paul Rycant (*Present State of the Greek Church*, chap. ii.) of the walls of the city Philadelphia, made of the bones of the besieged, by the prince that took it by storm. *I will send a fire upon Moab*—Moab was conquered by Nebuchadnezzar, Jer. xxvii. 3, 6. *It shall devour the palaces of Kiriath*—A principal city of this country. *And Moab shall die with tumult*—The Moabites shall be destroyed in the tumult of war. *And I will cut off the judge in the midst thereof*—Probably the chief magistrate or king is intended.

Verses 4, 5. *For three transgressions of Judah,*

&c.—Having denounced judgments against the heathen nations, he now proceeds to denounce them against God's professing people, who were more guilty and inexcusable, as sinning against greater light, and abusing greater advantages than those with which the heathen were favoured. *Because they have despised the law of the Lord*—The law which was holy, just, and good, and which raised them in dignity above every other nation. In despising this law they despised the wisdom, justice, and goodness of the Law-maker; and this they did, in effect, when they observed not the commandments of it, and made no conscience of keeping them, or acquainting themselves therewith. *And their lies*—Vulgate, *Idola sua*, their idols, or fictitious deities, *have caused them to err*—Their idolatry blinded them, partly from the natural tendency of this sin, and partly from the just judgment of God. *After the which*—Idols; *their fathers have walked*—Successively, one generation after another, notwithstanding all the warnings I have given them by my

A. M. 3217. 5 ⁱ But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD; For three transgressions of Israel, and for four, I will not turn away the punishment thereof: because ^k they sold the righteous for silver, and the poor for a pair of shoes;

7 That pant after the dust of the earth on the head of the poor, and ^l turn aside the way of the meek: ^m and a man and his father will go

ⁱ Jeremiah xvii. 27; Hosea viii. 14.—^k Isaiah xxix. 21; Chapter viii. 6.—^l Isaiah x. 2; Chapter v. 12.—^m Ezekiel xxii. 11.—ⁿ Or, *young woman*.—^o Lev. xx. 3; Ezek. xxxvi. 20; Rom. ii. 24.

prophets. *But I will send a fire upon Judah, &c.*—Nebuchadnezzar's army was this fire, that burned many cities of Judah, and at last Jerusalem itself.

Verses 6, 7. *For three transgressions of Israel*—Amos, having first prophesied against the Syrians, Philistines, &c., who dwelt in the neighbourhood of the twelve tribes, and who had occasionally become their enemies and oppressors; and having thus not only taught his countrymen that the providence of God extended to other nations, but conciliated attention to himself by such interesting predictions; “he briefly mentions the idolatries and consequent destruction of Judah, and then passes on to his proper subject, which was to reprove and exhort the kingdom of Israel, and to denounce judgments against it. The reason why that kingdom was particularly addressed seems to have been, that Pul invaded it in the reign of Uzziah, 2 Kings xv. 19; and that in less than half a century after the first Assyrian invasion, it was subverted by Shalmaneser, 2 Kings xvii. 6.”—Newcome. *Because they sold the righteous for silver, &c.*—They perverted the cause of the righteous, and gave forth unjust sentences against them for bribes of the smallest value, even for a pair of shoes or sandals. *That pant after the dust of the earth*—That is, silver and gold, white and yellow dust: they covet it earnestly, and levy it on the heads of the poor by their unjust exactions. The Vulgate, however, gives another sense to this sentence. *Qui conterunt super pulverem terræ capita pauperum: who tread down the heads of the poor into the dust of the earth:* that is, they throw them into the dust and then trample upon them. *And turn aside the way of the meek*—From right and justice. They contrived to do injuries to those who they knew were mild and patient, and would bear injuries; invading their rights, and obstructing the course of justice. Observe, reader, the more patiently men bear the injuries that are done them, the greater is the sin of those that injure them. and the more occasion they have to expect that God will do his people justice, and take vengeance for them. *And a man and his father will go in to the same maid*—Or, *young woman*; *to profane my holy name*—To the great reproach of my name and religion:

into the same ¹ maid, ⁿ to profane A. M. 3217. my holy name: B. C. 787.

8 And they lay *themselves* down upon clothes ^o laid to pledge ^p by every altar, and they drink the wine of ² the condemned *in* the house of their god.

9 ¶ Yet destroyed I the ^q Amorite before them, ^r whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I ^s destroyed his fruit from above, and his roots from beneath.

^o Exod. xxii. 26.—^p Ezek. xxiii. 41; 1 Cor. viii. 10; x. 21. ^q Or, *such as have fined, or, mulcted*.—^r Num. xxi. 24; Deut. ii. 31; Josh. xxiv. 8.—^s Num. xiii. 28, 32, 33.—^t Isa. v. 24; Mal. iv. 1.

being such an instance of fornication as is scarce heard of among the more civilized heathen, as St. Paul observes, 1 Cor. v. 1.

Verse 8. *They lay themselves down upon clothes laid to pledge*—The Jews as well as the Romans used to lie along at their meals on couches, as appears by this verse, compared with chap. vi. 4: a custom which was continued in after times, as is evident by divers passages in the gospels, read in the original, which speak, not of persons *sitting*, but *lying down, or reclining*, at meat. As the prophet here speaks of their laying themselves down *by every altar*, it is manifest he refers to the feasts which were made of part of their idolatrous sacrifices, and were eaten in some of the apartments of their temples, according to the custom both of the Jews and Gentiles. And the prophet reproves them for three abuses. 1st, That they kept the clothes which they had received as pledges from the poor, contrary to the law, which commanded that the clothes received in pledge should be returned by the going down of the sun: see Exod. xxii. 6. 2d, That they made feasts in the houses, or temples, of their idols, or golden calves, no longer coming to the temple at Jerusalem; and, as if to insult the holiness of God's laws, and to carry the marks of their iniquity even to the feet of their altars, they sat down in their temples upon the garments which they had received in pledge from the poor. 3d, That they caroused at the expense of those on whom they had unjustly laid fines, or, as it is expressed in the text, *They drank the wine of the condemned in the house of their god*—As drink-offerings, made with wine, were a necessary part of the sacrifices, so some portion of these was likewise reserved for the entertainments that followed. And this the prophet here signifies was bought with the fines or mulcts laid on the innocent.

Verse 9. *Yet destroyed I the Amorite before them*—Namely, when they came out of Egypt. The Amorites include the rest of the Canaanites, and are here mentioned rather than the others, as being the mightiest nation of them all. Here the benefits which God had bestowed upon the Israelites are mentioned that it might appear how great their ingratitude was

A. M. 3217. 10 Also ^a I brought you up from the
B. C. 787. land of Egypt, and ^a led you forty
years through the wilderness, to possess the
land of the Amorite.

11 And I raised up of your sons for prophets,
and of your young men for ^a Nazarites. *Is it*
not even thus, O ye children of Israel? saith
the LORD.

12 But ye gave the Nazarites wine to drink;
and commanded the prophets, ^a saying, *Prophesy*
not.

13 ^a Behold, ^a I am pressed under you, as a

^a Exodus xii. 51; Micah vi. 4.—^b Deuteron. ii. 7; viii. 2.
^c Numbers vi. 2; Judges xiii. 5.—^d Isa. xxx. 10; Jer. xi. 21;
Chap. vii. 12, 13; Mic. ii. 6.—^e Isa. i. 14.

toward him. *Whose height was like that of the cedars*—Who were men of a vast stature, and remarkable strength. The image is a grand and natural one. Virgil makes the same comparison, speaking of the Titans, *Æneid*, lib. iii. verse 677.

"Concilium horrendum, quales cum vertice celso,
Aeræ quercus, aut coniferæ Cyparissi
Constiterunt, sylvæ alta Jovis, lucusve Dianæ."

"A dreadful council, with their heads on high,
Not yielding to the tow'ring tree of Jove,
Or tallest cypress of Diana's grove," DRYDEN.

Yet I destroyed his fruit from above, and his roots from beneath—The prophet diversifies and continues the image with great beauty. See similar ones, Homer's *Il.*, xiii. 389, and Hor. *Od.*, l. iv. 6. So Virgil compares the destruction of Troy to the cutting down a mountain ash; and the fall of Entellus to that of a pine. *Æn.*, ii. 626; v. 447.

Verses 11, 12. *I raised up your sons for prophets*—Such were Moses, Joshua, Samuel, and many others; *and of your young men for Nazarites*—Who, by devoting themselves to my service in a peculiar manner, and by observing peculiar rites, were an honour to you. *But ye gave the Nazarites wine*—

cart is pressed *that is* full of sheaves. A. M. 3217.

14 ^a Therefore the flight shall perish
from the swift, and the strong shall not
strengthen his force, ^b neither shall the mighty
deliver ^c himself:

15 Neither shall he stand that handleth the
bow; and *he that is* swift of foot shall not deliver
himself: ^d neither shall he that rideth the
horse deliver himself.

16 And *he that is* ^e courageous among the
mighty shall flee away naked in that day, saith
the LORD.

^a Or, *I will press your place, as a cart full of sheaves presseth*.
^b Ch. ix. 1, &c.; Jer. ix. 23.—^c Psal. xxxiii. 16.—^d Heb. *his*
soul, or, life.—^e Psal. xxxiii. 17.—^f Heb. *strong of his heart*.

Ye tempted the Nazarites to violate their vow and condemn God's law, persuading them to drink wine; and commanded the prophets, saying, *Prophesy not*—You bid the prophets hold their peace, and not speak against your actions, nor denounce any punishments against you for them. An example of this we have in Amos himself, chap. vii.

Ver. 13-16. *Behold I am pressed under you*—Your sins have quite tired out my patience, and I am weary with bearing them: compare Isa. xliii. 24; Mal. ii. 17. In this sense the clause is understood by the LXX. and Vulgate. The marginal reading, however, is preferred by many commentators. Archbishop Newcome renders the verse, *Behold, I will press your place as a loaded corn-wain presseth its sheaves*; and Secker observes, The next verse being joined to this by the connective particle (*and*) makes it more natural that this should begin to express their punishment. *Therefore flight shall perish from the swift*—Even flight shall not secure the swift, for their enemies shall be swifter than they. *The strong shall not strengthen his force*—Their natural strength of body shall not deliver them. *And he that is courageous shall flee away naked*—Having cast away his armour, or upper garments, for greater expedition.

CHAPTER III.

Here, (1,) Judgments are denounced against Israel, 1-8. (2,) They are shown, that unless they repented and reformed their conduct, those judgments would certainly fall upon them, 9-15.

A. M. 3217. HEAR this word that the LORD
B. C. 787. hath spoken against you, O
children of Israel, against the whole family

^a Deut. vii. 6; x. 15;

which I brought up from the land A. M. 3217.
of Egypt, saying, B. C. 787.

2 ^a You only have I known of all the families

Psal. cxlvii. 19, 20.

NOTES ON CHAPTER III.

Verses 1, 2. *Hear this word against the whole family, &c.*—All that family of which Jacob, or Israel, was the head. The word *family* is equivalent

to people here and in the following verse. *You only have I known*—Acknowledged, by revealing myself to you, protecting you, and conferring on you peculiar privileges. *Therefore will I punish you*—Your

A. M. 3217. of the earth : ^b therefore I will ¹ punish you for all your iniquities.
B. C. 787.

3 Can two walk together, except they be agreed?

4 Will a lion roar in the forest, when he hath no prey? will a young lion ² cry out of his den, if he have taken nothing?

5 Can a bird fall in a snare upon the earth, where no gin is for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city, and

^b Daniel ix. 12; Matthew xi. 22; Luke xii. 47; Rom. ii. 9; 1 Pet. iv. 17.—¹ Heb. *visit upon*.—² Heb. *give forth his voice*.
³ Or, *not run together*.—^c Isa. xlv. 7.

sins, therefore, shall be punished, and that in an exemplary manner; because you have sinned against greater light and higher obligations than other nations are or have been favoured with; and you have manifested an ungrateful, as well as a disobedient spirit. For the same reason the angel is commanded to begin his execution at the *sanctuary*, Ezek. ix. 6; and St. Peter observes, that *judgment must begin at the house of God*, 1 Pet. iv. 17: see also the margin.

Verse 3. *Can two walk together*—Comfortably as friends; *except they be agreed*—Except they be in peace with each other? So neither can I conduct myself toward you as a friend or benefactor, nor can you have my presence with you, while you walk so contrary to me, and act in such perfect opposition to my nature and laws.

Verses 4-6. *Will a lion roar, &c., when he hath no prey?*—“Naturalists assert that when the lion sees his prey, he roars before he rushes on it; and that at this roaring many animals show great fear. He likewise roars over his prey. The sense seems to be, As the lion roareth on account of his prey, so by my prophets I cry aloud against you, because ye are the objects of my vengeance.”—Newcome. *Can a bird fall in a snare where no gin is for him?*—As a bird does not fall into a snare, unless one has been laid for him, so the people of Israel and Judah would not fall into the calamities coming upon them, had not God, for their ingratitude and other sins, brought these punishments upon them. Figuratively speaking, the Assyrians and Chaldeans were gins or snares which God had laid to take the Israelites. *Shall one take up a snare and have taken nothing?*—As it is not usual for the fowler or hunter to take up the snares he has laid, till he has taken something in them; so neither will the enemies which God will bring upon Israel and Judah depart from them without executing the purpose for which they were brought, namely, making a conquest of the country, and spoiling its inhabitants. Or, God will not remove his judgments when they have begun to take place, till they have attained their proper end, the people’s repentance and reformation. *Shall a trumpet be blown and the people not be afraid?*—Will not the people

the people ³ not be afraid? ^c shall there be evil in a city, ⁴ and the LORD hath not done it?

7 Surely the Lord God will do nothing, but ^d he revealeth his secret unto his servants the prophets.

8 ^e The lion hath roared, who will not fear? the Lord God hath spoken, ^f who can but prophesy?

9 ¶ Publish in the palaces at Ashdod, and in the palaces of the land of Egypt, and say, Assemble yourselves upon the mountains of

⁴ Or, *and shall not the LORD do somewhat?*—^d Gen. vi. 13; xviii. 17; Psa. xxv. 14; Joh. xv. 15.—^e Chap. i. 2.—^f Acts iv. 20; v. 20, 29; 1 Cor. ix. 16.

of the city, when they first hear the alarm-trumpet blown, be affected with the danger, and run to their arms? and will not ye be moved by the warnings God gives you of approaching judgments? and will ye not be stirred up to repent and amend your ways? *Shall there be evil*—Such as famine, plague, and war; *in a city*—Or country; *and the Lord hath not done it?*—Either immediately by his own hand, or by the hands of those whom he employs. Whoever are the instruments of chastising a people, God is the principal agent. The meaning here is, You may be assured that the calamities you feel, or have just cause to fear, are not the effect of chance, but come upon you by the special direction of Providence.

Verses 7, 8. *The Lord will do nothing, but he revealeth, &c.*—As if he had said, You cannot complain of your not being forewarned of these calamities coming upon you, for God hath not done, nor will do any thing, without revealing it to his prophets, and by them to you; so that you have now warning of all that he intends to do, unless you prevent it by an alteration in your behaviour. It may be observed further on this verse, that there was no great revolution in the affairs, either of the kingdoms of Judah and Israel, or in those of the neighbouring nations, which the prophets of God did not foretel; in order that the Jews might constantly be reminded of their God, either as a rewarder or punisher. *The lion hath roared, who will not fear?*—As when a lion roars, no one who hears can avoid fearing, so now, God having threatened, all who are made acquainted with the threatening ought to be alarmed and to stand in awe. *The Lord God hath spoken, who can but prophesy?*—When God himself speaks, or commands, who will dare to do otherwise than obey? or, what prophet will have courage to refuse or forbear uttering what God reveals to him, and orders him to utter; for if the anger of a lion is to be feared, how much more the anger of God?

Verses 9-11. *Publish in the palaces at Ashdod, &c.*—God here orders the prophet to invite the Philistines and Egyptians, the inveterate enemies of God’s Israel, to come and behold what great wick-

A. M. 3217. Samaria, and behold the great tumults in the midst thereof, and the⁵ oppressed in the midst thereof.

10 For they⁸ know not to do right, saith the LORD, who store up violence and⁶ robbery in their palaces.

11 Therefore thus saith the Lord God; ^h An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD: As the shepherd⁷ taketh out of the mouth of the lion two legs, or a piece of an ear: so shall the children of

Israel be taken out that dwell in A. M. 3217. Samaria in the corner of a bed, and B. C. 787.⁸ in Damascus in a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord God, the God of hosts,

14 That, in the day that I shall⁹ visit the transgressions of Israel upon him, I will also visit the altars of Beth-el: and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smiteⁱ the winter-house with^k the summer-house; and^l the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

⁵ Or, oppressions.—⁶ Jer. iv. 22.—⁷ Or, spoil.—^h 2 Kings xvii. 3, 6; xviii. 9, 10, 11.—⁷ Heb. delivereth.

⁹ Or, on the bed's feet.—⁹ Or, punish Israel for.—ⁱ Jer. xxxvi. 22.—^k Judg. iii. 20.—^l 1 Kings xxii. 39.

edness was among them, and what cause he had to execute what he had threatened, and to mark the calamities coming upon them, as the punishment of that wickedness, that these heathen might hereby take warning. *Say, Assemble yourselves upon the mountains of Samaria*—That is, in the kingdom of the ten tribes, whose capital city was Samaria, built upon a hill of the same name. Or, *the mountains of Samaria* may be equivalent to the *mountains of Israel*, mentioned Ezek. xxxvi. 8, and xxxvii. 22; Samaria being often taken for the whole kingdom of Israel. *Behold the great tumults in the midst thereof*—The seditious councils and rebellious conspiracies among them. *And the oppressed in the midst thereof*—The multitude of oppressed ones throughout the whole kingdom; for the usurpers took it to be their interest to crush all they feared or suspected. *For they know not to do right*—That is, they will not know nor learn to do their duty. *Who store up violence, &c.*—Who store up in their houses riches gotten by violence and injustice. *Therefore, An adversary shall be even round about the land*—Shalmaneser the king of Assyria shall invade the land on every side, shall dismantle its fortresses, and plunder its wealthy palaces.

Verse 12. *As the shepherd taketh out of the mouth of the lion two legs, &c.*—When a lion hath for some time ravaged the flock, but is at last frightened away by the noise of the shepherds and their dogs, or by darts and other offensive weapons thrown at him, then all that, in such a case, the shepherd can hope to save will be but some poor remains of the prey that the lion hath seized. And thus shall it be at the taking of Samaria: only a small remainder

of the inhabitants shall escape the search of their enemies, though they try to hide themselves in their most retired apartments. *In the corner of a bed*—In some dark corner behind a bed; and *in Damascus*—Supposing some of them have fled thither; *in a couch*—Some few of the poor may escape when the enemy finds them sick upon their couches. But the marginal reading, *on the bed's feet*, is thought by some to give a better sense: or, as the word rendered Damascus also signifies a corner, the clause may be properly rendered, *In the side or corner of a couch*, an interpretation approved by Aben. Ezra. See Buxtorf.

Verses 13–15. *Hear ye, and testify, &c.*—These words are directed to the prophets whom God sends to declare his will. *In the day that I shall visit, &c.*—In the general destruction of the ten tribes, my judgments will be particularly visible upon the places dedicated to idolatrous worship, especially Beth-el, the principal place of that kind. *And the horns of the altar shall be cut off*—These were squares placed at the four corners of the altar, and hollow in the middle, into which some of the blood of the sacrifices was poured. *And I will smite the winter-house with the summer-house*—The kings and great men had different houses and apartments for spending the winter and summer in. These were placed and made suitable to those different seasons. *And the houses of ivory shall perish*—We read 1 Kings xxii. 49, that King Ahab built himself an ivory house, that is, a house ceiled or wainscoted with ivory, or at least inlaid in some parts of it with ivory; and it is probable that other great men followed his example.

CHAPTER IV.

In this chapter we have, (1.) Threatenings denounced against oppressors, 1–3. (2.) A declaration that idolaters are abandoned to their idolatry, 4, 5. (3.) A representation of the incorrigibleness of the people of Israel, 6–11. (4.) They are called to humble themselves before God in the view of the terrible judgments which were approaching, 12, 13.

A. M. 3217. B. C. 787. **H**EAR this word, ye ^a kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.

2 ^b The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away ^c with hooks, and your posterity with fish-hooks.

3 And ^d ye shall go out at the breaches, every

cow at that which is before her; and A. M. 3217. B. C. 787. ¹ ye shall cast *them* into the palace, saith the LORD.

4 ¶ ^e Come to Beth-el and transgress: at ^f Gilgal multiply transgression; and ^g bring your sacrifices every morning, ^h and your tithes after ² three years:

5 ⁱ And ³ offer a sacrifice of thanksgiving with leaven, and proclaim and publish ^k the free-offerings: ¹ for ⁴ this liketh you, O ye

^a Psalm xxii. 12; Ezekiel xxix. 18.—^b Psalm lxxxix. 35. ^c Jer. x. 16; Hab. i. 15.—^d Ezekiel xii. 5, 12.—¹ Or, ye shall cast away the things of the palace.—^e Ezekiel xx. 39; Hos. iv. 15; xii. 11; Chap. v. 5.

^g Num. xxviii. 3, 4.—^h Deut. xiv. 28.—² Heb. three years of days.—ⁱ Lev. vii. 13; xxiii. 17.—³ Heb. offer by burning. ^k Lev. xxii. 18, 21; Deut. xii. 6.—⁴ Psal. lxxxi. 12.—⁵ Heb. so ye love.

NOTES ON CHAPTER IV.

Verse 1. *Hear this word, ye kine of Bashan*—Bashan was famous for its flocks and herds, Deut. xxxii. 14; Ezek. xxxix. 18. The proud and luxurious matrons of Israel may be here described. In this sense the words are understood by Grotius, and some other commentators. Thus rich, proud, and tyrannical men are compared, Psal. xxii. 13, to the *bulls of Bashan*; because cattle fed in the pastures of Bashan, which were remarkably rich, were more than commonly large, and wanton, or headstrong, by reason of their full feeding. *Which say to their masters*—To their husbands; *Bring, and let us drink*—From these expressions we may infer the dissoluteness and intemperance of the women. And it may be observed here also, that even the women are accused of oppressing the poor, and crushing the needy; from whence we may gather to how great a height cruelty, oppression, and insolence were grown among them, since even the women were guilty of these vices. Some, however, think that the description contained in this verse is not to be confined to the matrons, but that the rich, luxurious, and profligate rulers and nobles are also and even especially intended; and that these might be represented as kine rather than bulls, in order to reprove their effeminacy and cowardice when assaulted by their enemies; while at the same time they crushed and trampled on their unresisting brethren, and sold them for slaves, saying to the masters who bought them, *Bring, and let us drink*. Having made the iniquitous bargain, perhaps, on low terms, they required from the purchaser to be treated with wine. This is Mr. Scott's view of the passage.

Verse 2. *The Lord hath sworn by his holiness*—As sure as God is holy and true, so certainly will he bring the threatened judgment upon you; *that he will take you away with hooks*—"The original word in the masculine is used for *thorns*; but in the feminine it signifies *shields*. So that, perhaps, a fishing instrument may be denoted, which, like some now in our use, resembled a shield, or a basket, in its form. Our translators render the word *hooks*, from their analogy to *thorns*."—Newcome. *And your posterity*—Or remainder; *with fish-hooks*—Invaders and spoilers are often compared to fishers. The

sense here seems to be, that the several invaders of Israel, coming after one another, should make an entire riddance of the whole nation, so that their posterity, or remainder, which had escaped the first invaders, should certainly fall into the hands of those that came after.

Verse 3. *And ye shall go out at the breaches, every cow, &c.*—The prophet pursues the metaphor taken from the *kine of Bashan*, verse 1, and tells the people, that as cattle strive to get out at every breach they can find in a mound or fence, so should they, with all possible haste, endeavour to make their escape at the several breaches which should be made in the walls of Samaria. *And ye shall cast them into the palace*—The marginal reading is preferable, *Ye shall cast away the things*; namely, the riches and ornaments, of the palace. Or the clause may be rendered, *Ye shall cast out yourselves*, that is, ye shall with haste betake yourselves to *Harmon*: so the Vulgate, *Et projiciemini in Armon*, that is, says Grotius, "into Armenia. So the Hebrews understand it."

Verses 4, 5. *Come to Beth-el*—The known place of the calf-worship; *and transgress*—A strong irony, giving them over as incorrigible: like that of Ezek. xx. 39, *Go ye, serve every man his idols*. *At Gilgal multiply transgression*—This place also, as well as Beth-el, was the scene of idolatry, as appears from the cotemporary Prophet Hosea. *And bring your sacrifices every morning*—According to the law of the daily burnt-offering, Num. xxviii. 4, which they observed in the worship of the golden calves. The prophet continues in the same strain of irony to reprove their idolatry, though in it they imitated the instituted worship at Jerusalem. *And your tithes after three years*—God had commanded, Deut. xiv. 28, that every third year all the tithe of that year should be brought and laid up in a public storehouse, upon which account the third year is called the year of tithing. *And offer a sacrifice of thanksgiving with leaven*—Or, with leavened bread, as the law prescribes, Lev. vii. 13. *And proclaim the free-offerings*—Or freewill-offerings, as the word is translated in other places. *For this liketh you, &c.*—Vulgate, *sic enim voluistis, for such is your will*, or so it pleases you to act. Your hearts are so set upon

A. M. 3217. children of Israel, saith the Lord
B. C. 787.

GOD.

6 ¶ And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: ^a yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered.

8 So two or three cities wandered unto one city, to drink water; but they were not satisfied: ^a yet have ye not returned unto me, saith the LORD.

9 ° I have smitten you with blasting and mildew: ^b when your gardens, and your vine-

^a Isaiah xxvi. 11; Jeremiah v. 3; Hag. ii. 17; Verses 8, 9.
^b Verses 6, 10, 11.—Deut. xxviii. 22; Hag. ii. 17.—^c Or, the multitude of your gardens, &c., did the palmer-worm.—P Joel i. 4; ii. 25.—^d Or, in the way.

your idolatrous worship, that it is in vain to use any arguments to dissuade you from it.

Verses 6-8. *And I also have given you—Or, for this cause I have given you, cleanness, of teeth*—An expression signifying a scarcity of food, or a famine. The famine which we read of 2 Kings viii. 1, seems to be that which is here referred to. *Yet have ye not returned unto me*—Nevertheless ye have not been brought to a sense of your sins, to any sorrow for them, or to any sincere purpose of amendment. *Also I have withholden the rain, when there were yet three months to the harvest*—At a season when your country most needed it, and when it had been wont to fall most plentifully. *And I caused it to rain upon one city, and not upon another*—And, to make it more remarkable, I caused it to rain upon cities or places adjoining to yours, at the same time that the drought was so great on all your territories. This may import that God punished them with drought at the same time when he sent rain upon the cities of Judah; making a remarkable difference between Israel and Judah, like that which he formerly made between Egypt and the land of Goshen. *One piece was rained upon, &c.*—This seems to be spoken of those parts which lay quite contiguous to the lands of other nations, of which parts, though they touched each other, yet rain fell upon the one and not upon the other; the consequence of which was, that the one piece of land was withered, or scorched up for want of moisture, while the adjoining one was green and flourishing. *So two or three cities wandered, &c.*—So the inhabitants of several of your cities went to some city or other without your territories for the sake of getting water to quench their thirst. *But they were not satisfied*—They could not obtain a sufficient quantity.

yards, and your fig-trees, and your olive-trees increased, ^a the palmer-worm devoured *them*: yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence ^a after ^a the manner of Egypt: your young men have I slain with the sword, ^b and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: ^c yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew ^d Sodom and Gomorrah, ^e and ye were as a fire-brand plucked out of the burning: ^f yet have ye not returned unto me, saith the LORD.

12 Therefore, thus will I do unto thee, O Israel: *and* because I will do this unto thee,

^a Exod. ix. 3, 6; xii. 29; Deut. xxviii. 27, 60; Psalm lxxviii. 50.—^b Heb. with the captivity of your horses, 2 Kings xiii. 7.
^c Verse 6.—^d Genesis xix. 24, 25; Isa. xiii. 19; Jer. xlix. 18.
^e Zech. iii. 2; Jude 23.—^f Verse 6.

Verses 10, 11. *I have sent among you the pestilence after the manner of Egypt*—I have sent such pestilence among you as I formerly sent upon Egypt: Or, such as has frequently taken place in Egypt. "The unwholesome effluvia, on the subsiding of the Nile, caused some peculiarly malignant diseases in this country."—Newcome. Maillet also tells us, (*Lett. i.* page 14,) that "the air is bad in those parts, where, when the inundations of the Nile have been very great, this river, in retiring to its channel, leaves marshy places, which infect the country round about. The dew is also very dangerous in Egypt." *Your young men have I slain, &c.*—I have caused your young men to fall in battle with your enemies. *And have taken away your horses*—Have enabled your enemies to take them from you. Horses being very scarce in the land of Israel, the loss of them was a great affliction. *I have made the stink of your camps, &c.*—I have sent diseases into your camps; so that they have been rendered quite noisome by the smell of the dead carcasses, or so great has been the slaughter in your camps, that there were not a sufficient number left alive to bury the slain. The Syrians made frequent incursions on the Israelites, which obliged the latter to be often encamped. *I have overthrown some of you, &c.*—Some of your cities I have caused to be burned with fire and utterly consumed, as Sodom and Gomorrah were. *And ye were as a firebrand plucked out of the burning*—Those that remained very narrowly escaped. A proverbial expression, used both by sacred and profane authors, to signify a narrow escape out of imminent danger.

Verses 12, 13. *Therefore thus will I do unto thee*—I will continue to send these several judgments upon thee till I entirely destroy thee. *And because,*

A. M. 3217. ^x prepare to meet thy God, O Israel.
B. C. 787.

13 For lo, he that formeth the mountains, and createth the ^s wind, ^r and declareth unto man what is his thought, ^z that

^x Ezekiel xiii. 5; xxii. 30; Luke xiv. 31, 32.—^s Or, *spirit*.
^r Ps. cxxxix. 2; Dan. ii. 28.

or, *forasmuch, as I will do this unto thee, prepare to meet thy God, O Israel*—Expect that he will come to take full vengeance upon thee, and consider whether thou art able to contend with him; (so the expression of meeting an adversary is understood, Luke xiv. 31;) or if that be impossible, endeavour to avert his anger by confession of sin, humiliation, repentance, and reformation, before it actually break out upon thee. *For lo, he that formeth the mountains, &c.—For lo, I am he that formeth the mountains, and createth the wind*—I am the former of all things, both those which are seen, and those which are so fine and subtle as to escape the discernment of man. *And declareth unto man what is his thought*—Who can search into the very thoughts of man, and declare what they are before they are put into execution, or are expressed in words. *That*

maketh the morning darkness, ^a and A. M. 3217.
treadeth upon the high places of the B. C. 787.
earth, ^b The Lord, The God of hosts is his name.

^z Chap. v. 8; viii. 9.—^a Deut. xxxii. 13; xxxiii. 29; Mic. i. 3.
^b Isa. xlvii. 4; Jer. x. 16; Chap. v. 8; ix. 6.

maketh the morning darkness—The Vulgate reads, *Forming the morning cloud*. Houbigant and Grotius, however, with some others, read, *He that maketh the morning, and the darkness*, namely, the day and the night, or, as the latter interprets it, gives prosperity to the godly, and adversity to the wicked, as the Chaldee here explains it. *And treadeth upon the high places of the earth*—That is, says Grotius, Who treadeth under foot the proud: in other words, who can humble the great and mighty, and overthrow the strongest fortresses, or places of strength. *The Lord, The God of hosts is his name*—Whose sovereign power all creatures obey, and act for or against us as he willeth. Let us humble ourselves before this God, and give all diligence to make him *our God*. For happy are the people whose God he is, and who have all this power engaged for them!

CHAPTER V.

In this chapter we have, (1,) *The deplorable condition of Israel*, 1-3. (2,) *An exhortation to them to seek God*, 4-15. (3,) *Judgments denounced*, 16-20; notwithstanding their outward services, 21-27.

A. M. 3217. **H**EAR ye this word which I ^a take
B. C. 787. up against you, *even a lamentation*, O house of Israel.

2 The virgin of Israel is fallen; she shall no more rise: she is forsaken upon her land; *there is none to raise her up*.

^a Jeremiah vii. 29;

3 For thus saith the Lord God; A. M. 3217.
The city that went out *by* a thou- B. C. 787.
sand shall leave a hundred, and that which went forth *by* a hundred shall leave ten, to the house of Israel.

4 ¶ For thus saith the Lord unto the house

Ezek. xix. 1; xxvii. 2.

NOTES ON CHAPTER V.

Verses 1-3. *Hear ye, &c.*—It is justly observed by Grotius, that this verse would be translated more according to the Hebrew thus; *Hear ye this word, even a lamentation, which I take up over you*—It alludes to the lamentations made at funerals: so here the prophet bemoans the state of the kingdom of Israel as dead. *The virgin of Israel*—Such she was when first espoused to God, a chaste virgin to a husband: she was then peculiarly beloved and delighted in, and was under the peculiar protection and care of her heavenly Lord; but she is now fallen from her glory and felicity, and for her idolatries and other sins delivered up to the will of her enemies. *She shall no more rise*—That is, says Grotius, *non iterum surget*; she shall not rise again, namely, if she so goes on in the wicked way in which she now walks: for it was always understood in God's threatenings against the Jewish people, that if they turned to him in true repentance they might, by that means,

avert the judgments threatened. And there are repeated promises of the restoration of Israel as well as Judah; but these were all made on the condition of their repentance and reformation, which as they never performed in general, so they have not been restored in general, as the two tribes of Judah and Benjamin were. *She is forsaken upon her land*—She is abandoned of all, and there is none to assist her to rise up again: like an infant that is fallen upon the ground and hath none to take it up; or, broken to pieces upon her own land; and so left, as a broken vessel. *The city that went out by a thousand, &c.*—A city which was able to send out a thousand men fit for war, shall have but a hundred of them left. And so it shall be in proportion for any less number; only one in ten of them shall escape the sword and other chances of war.

Verses 4, 5. *For*—Or rather, *nevertheless, seek ye me, and ye shall live*—That is, ye shall be prosperous again; for life, in the Scripture language, is

A. M. 3217. of Israel, ^b Seek ye me, ^c and ye shall live :
B. C. 787.

5 But seek not ^d Beth-el, nor enter into Gilgal, and pass not to ^e Beer-sheba : for Gilgal shall surely go into captivity, and ^f Beth-el shall come to naught.

6 ^g Seek the LORD, and ye shall live ; lest he break out like fire in the house of Joseph, and devour it, and *there be none to quench it* in Beth-el.

7 Ye who ^h turn judgment to wormwood, and leave off righteousness in the earth,

8 *Seek him that maketh the ⁱ seven stars and*

^b 2 Chron. xv. 2 ; Jer. xxix. 13 ; Verse 6. — ^c Isaiah lv. 3. ^d Chapter iv. 4. — ^e Chapter viii. 14. — ^f Hosea iv. 15 ; x. 8. ^g Verse 4. — ^h Chap. vi. 12.

used to express prosperity, or happiness. This shows, that what was said in the 2d verse, of their being fallen *to rise no more*, is to be taken as it is there explained ; namely, in case they did not repent, but continued in their wickedness. *But seek not Beth-el, nor enter into Gilgal, &c.*—The places here named, it is probable, were all seats of idolatrous worship. The sense of the verse, therefore, is, that if they continued in their idolatries they should certainly be carried into captivity, *and come to naught*—For it was only by returning and seeking God's favour by true repentance and humiliation, and ceasing from their idolatry, that they could be saved from ruin.

Verse 6. *Seek the Lord, and ye shall live*—He repeats his exhortation, and also the promise of a good issue on their complying with it. *Lest he break out like fire in the house of Joseph*—That is, the kingdom of the ten tribes, the chief whereof was Ephraim the son of Joseph. *And there be none to quench it in Beth-el*—As if he had said, If once this fire break out, all your idols in Beth-el shall not be able to quench it. A proper caution this to the Israelites, not to trust in their idolatrous worship for their safety, because it would be so far from averting the divine wrath, or saving them from God's judgments, that it would provoke that wrath still more, and hasten the execution of his judgments.

Verses 7–9. *Ye who turn judgment to wormwood*—Or into hemlock, as the word here used is translated, chap. vi. 12. Ye judges and rulers that pervert the law that was designed to protect innocence, and under colour of it exercise the greatest oppression. True or just judgment is *sweet or pleasing* ; corrupt judgment, *mere bitterness*. *And leave off righteousness*—That is, leave off to practise it, or make it to cease in your courts of judicature. *Seek him that maketh the seven stars and Orion*—Concerning these constellations see notes on Job ix. 9 ; and xxxviii. 31. These and the other constellations were commonly thought to have great influence upon the seasons ; and therefore their rising and setting used to be particularly taken notice of by husbandmen and shepherds ; whose employments lying abroad,

Orion, and turneth the shadow of ^{A. M. 3217.} death into the morning, ^{B. C. 787.} and maketh the day dark with night : that ¹ calleth for the waters of the sea, and poureth them out upon the face of the earth : ^m The LORD is his name :

9 That strengtheneth the ¹ spoiled against the strong, so that the spoiled shall come against the fortress.

10 ⁿ They hate him that rebuketh in the gate, and they ^o abhor him that speaketh uprightly.

11 Forasmuch, therefore, as your treading is upon the poor, and ye take from him burdens

¹ Job ix. 9 ; xxxviii. 31. — ^k Psalm civ. 20. — ^l Job xxxviii. 34 ; Chap. ix. 6. — ^m Chap. iv. 13. — ⁿ Heb. *spoil*. — ^o Isaiah xxix. 21. — ^p 1 Kings xxii. 8.

made them more observant of the appearances of the heavenly bodies. So this was a dispensation of providence, which it was very suitable for one of Amos's profession to mention. "But in Arabia and the neighbouring countries, to this present day, not only the shepherds, but the men in general, the women and children, know the names of the stars. Sanctius assures us, that the shepherds in Spain know perfectly well the stars of Ursa Major, Orion, the Pleiades, &c., and that they generally measure the time of night by the course of these stars."—Dodd. *And turneth the shadow of death into the morning*—The greatest adversity into as great prosperity ; *and maketh the day dark with night*—Changes prosperity into adversity ; *that calleth for the waters of the sea, and poureth them upon the earth*—Who commandeth the seas and the rivers to overflow the earth in great inundations ; or rather, commands the vapours to ascend from the sea, turns them into rain, and then pours it from the clouds, to render the earth fruitful. *That strengtheneth the spoiled against the strong*—Who giveth strength to him that hath been conquered and spoiled, and enables him to subdue his conquerors, and become master even of the strongest places. This was very properly mentioned here as one act of God's great power, because it implied, that the deplorable state of the Israelitish affairs might be retrieved if they sought to him.

Verse 10. *They hate him that rebuketh in the gate*—The usual place of administering justice, and of reproving and passing judgment on iniquity. The prophet now, after having descanted upon God's wondrous power, returns to enumerate the crimes of the Israelites ; and begins with telling them, that they in general hated the judges who reproved them for their injurious conduct and acts of fraud or violence, and endeavoured to do justice to the oppressed. And besides this, they hated the prophets and private persons who rebuked ungodliness and unrighteousness, and exhorted men to the practice of piety and virtue.

Verses 11–13. *Forasmuch, therefore, as your treading is upon the poor*—It appears by this, that

A. M. 3217. of wheat: ^pye have built houses of
B. C. 787. hewn stone, but ye shall not dwell in
them; ye have planted ²pleasant vineyards,
but ye shall not drink wine of them.

12 For I know your manifold transgressions
and your mighty sins: ^athey afflict the just,
they take ³a bribe, and they ^rturn aside the
poor in the gate *from their right*.

13 Therefore, ^athe prudent shall keep silence
in that time; for it is an evil time.

14 Seek good, and not evil, that ye may live:
and so the LORD, the God of hosts, shall be with
you, ^tas ye have spoken.

15 ^uHate the evil, and love the good, and

establish judgment in the gate: ^xit A. M. 3217.
may be that the LORD God of hosts B. C. 787.
will be gracious unto the remnant of Joseph.

16 Therefore the LORD, the God of hosts,
the Lord, saith thus; Wailing *shall be* in all
streets; and they shall say in all the high-
ways, Alas! alas! and they shall call the
husbandman to mourning, and ^vsuch as are
skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for
^zI will pass through thee, saith the LORD.

18 ^aWo unto you that desire the day of the
LORD! to what end is it for you? ^bthe day of
the LORD is darkness, and not light.

^p Deut. xxviii. 30, 38, 39; Mic. vi. 15; Zeph. i. 13; Hag. i. 6.
^q Heb. vineyards of desire.—^r Chap. ii. 26.—^s Or, a ransom.
^t Isa. xxix. 21; Chap. ii. 7.—^u Chap. vi. 10.—^v Mic. iii. 11.
^w Psa. xxxiv. 14; xcvi. 10; Rom. xii. 9.

^x Exodus xxxii. 30; 2 Kings xix. 4; Joel ii. 14.—^y Jer. ix.
17.—^z Exod. xii. 12; Nah. i. 12.—^a Isaiah v. 19; Jer. xvii.
15; Ezek. xii. 22, 27; 2 Pet. iii. 4.—^b Jer. xxx. 7; Joel ii. 2;
Zeph. i. 15.

their acts of oppression were more than ordinarily
proud and tyrannical. They were the effect of fraud
executed with insolence, as the word *treading*, and
the subsequent clause, added in explanation of it,
signify. *And ye take from him burdens of wheat*—
This expresses the most grievous inhumanity, im-
plying that they took from the poor their very sus-
tenance by acts of injustice and violence. *Ye have
built houses of hewn stone, but shall not dwell in
them*—God often threatens to deprive men of the en-
joyment of their ill-gotten substance. *For I know
your manifold transgressions and mighty sins*—
Your daring impieties, your sins of the first magni-
tude, such as idolatry and oppression, reprov'd in
the foregoing part of this chapter. *Therefore the
prudent shall keep silence in that time*—So great is
the corruption of manners, and such the insolence
of power, that the prudent man, though he be vir-
tuous, and abhor such doings, yet will incline to be
silent, perceiving that his speaking by way of re-
proof or exhortation to others will only bring dan-
ger on himself, and be of no real use.

Verses 14, 15. *Seek good, and not evil*—Give your
minds to the practice of true piety and virtue. Do
that which is just and good, and endeavour to make
others do the same. *That ye may live*—That it
may be well with you, your families, and the whole
kingdom. *And so the Lord God of hosts*—The eter-
nal, glorious God, who is Lord of all, and can help you,
having all the hosts of heaven and earth at his dis-
posal; *shall be with you*—To bless and save you
yet, notwithstanding all your former sins. *As ye
have spoken*—You have boasted of his being with
you, you think he is with you, and is bound to be
with you, and own you: so he will indeed, but it is
on condition that you repent and turn from your
idols and violence. *Hate the evil*—Practised either
by yourselves or others. *And love the good*—Cleave
to and practise it yourselves, and commend, encour-
age, defend, and reward it in others. Let your
hearts be toward good things and good men. *Es-*

tablish judgment in the gate—Set up honest and up-
right judges in the gates of your cities, and see that
true judgment be there administered. By this it is
evident, that the prophet speaks chiefly to governors
and persons in authority among them. *It may be
the Lord will be gracious to the remnant of Joseph*
—To those small remains of the ten tribes which
the civil wars and the invasions of your enemies
have spared. As if he had said, Your case is not so
desperate but repentance may yet avert God's judg-
ments, and he may show himself gracious to those
that are left of you.

Verses 16, 17. *Therefore the Lord saith thus*—
The prophet, foreseeing their obstinacy, proceeds in
denouncing judgments against them: and the word
therefore, which introduces his threatenings, is to be
referred to the twelfth verse, and not to the verses
immediately foregoing. As if he had said, It is on
account of your evil deeds, and because you will not
be persuaded to hate the evil and love the good, that
the Lord saith thus. *Wailing shall be in all streets,
and in all the highways*—There shall be a general
lamentation of all orders and degrees of men; of the
citizens, for the loss of their wealth and substance,
plundered by the conquerors; of the husbandmen
and vine-dressers, for the loss of the fruits of the
earth, destroyed or eaten up by the enemies' army.
And such as are skilful of lamentation
—Let those, whose profession it is to make la-
mentation at funerals, join in this public mourning,
to make it more solemn. *And in all vineyards shall
be wailing*—Where there used to be shouting and
rejoicing, when the summer-fruits were gathered in.
For I will pass through thee, saith the Lord—To
punish all everywhere: I will act like an enemy
that invades and destroys a country as he marches
through it.

Verses 18-20. *Wo unto you that desire the day
of the Lord*—Scoffingly, not believing any such day
will come: for this seems to be spoken of some
among them, who, in mockery, expressed a desire

A. M. 3217. 19 ° As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

21 ¶ ^d I hate, I despise your feast-days, and ° I will not ⁴ smell in your solemn assemblies.

22 ^f Though ye offer me burnt-offerings and

° Jer. xlviii. 44.—^d Prov. xxi. 27; Isa. i. 11-16; Jer. vi. 20; Hosea vi. 6; viii. 13.—° Lev. xxvi. 31.—⁴ Or, *smell your holy days*.—^f Isa. lxvi. 3; Mic. vi. 6, 7.

of seeing those things which the prophet predicted brought to pass. Or, it may respect those who, notwithstanding all the prophet had said, still expected God would appear in their favour, not to their destruction: see Isa. v. 19. *To what end is it for you?*—To what purpose should you desire to see the day of the Lord? *The day of the Lord is darkness*—Adversity, black and doleful, and not light—No joy or comfort in it. It will certainly be a very dismal time to you, and indeed to all in the country, when evils shall succeed one another so fast, that he who seeks to escape one, shall fall into a greater. *As if a man did flee from a lion*—A creature that has something of generosity in his nature; and a bear met him—Which never spares any thing that comes in its way. *Or went into the house*—Namely, for fear of being devoured by beasts, or to avoid some other danger which threatened him without; and a serpent bit him—And a viper, whose sting is incurable, should creep out of the wall and bite him. Serpents sometimes concealed themselves in the holes and chinks of the walls of the eastern houses. *Shall not the day of the Lord be darkness*—It might indeed well be described as darkness; *even very dark, without any brightness in it*—Since it was to be no less than the destruction of the towns and cities, the desolation of the country, the slaughtering of the people, or the carrying of them into captivity, and even the overturning of the whole kingdom.

Verses 21-24. *I hate and despise your feast-days*—This and the three following verses are the same in sense with Isa. i. 11-16, and the other texts referred to in the margin, on which the reader is desired to consult the notes. They all show of how little signification the external rites of religion are, unless they be accompanied with living faith in, and sincere love to God, and a universal obedience to his will; or without holiness of heart and life. *Take away from me the noise of thy songs*—The psalms and hymns sung with vocal and instrumental music, the usual accompaniments of sacrifices among the Jews and heathen. As the worshippers at Beth-el imitated the temple worship in other particulars, (see chap. iv. 4,) so it is likely they did in this part of the public worship: see chap. viii. 3. The prophet calls

your meat-offerings, I will not accept ^{A. M. 3217.} them; neither will I regard the ^{B. C. 787.} ⁶ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 ¶ But let judgment ⁶ run down as waters, and righteousness as a mighty stream.

25 ^h Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

° Or, *thank-offerings*.—⁶ Hosea vi. 6; Mic. vi. 8.—⁶ Heb. roll.—^h Deut. xxxii. 17; Josh. xxiv. 14; Ezek. xx. 8, 16, 24; Acts vii. 42, 43; Isa. xliii. 23.

their songs a *noise*, like that of an untuneful voice, because their melody, not proceeding from a true principle of religion, was not grateful to God. There are great authority and majesty in this passage, verses 21-24; and the grandeur of the image in the following words, with which it closes, must strike every reader. *But let judgment run down as waters*—Rather, let justice have its free course, so that the meanest persons may feel the benefit of it; and let your benignity be great and universal to your fellow-creatures.

Verse 25. *Have ye offered*—Or, *did you offer, unto me sacrifices and offerings*—“*Verborum emphasis in MIHI sita est*,” says Spencer: The emphasis of the passage lies in ME. “Did ye offer such sacrifices as were acceptable to ME; such an entire and undivided service as I enjoin?”—Newcome. Certainly they did not. They offered sacrifices indeed, but in general did not offer them in a right manner, in a true spirit of piety; in the genuine fear and love of God, and with an upright intention to glorify him. On the contrary, they joined the worship of idols with the worship of God, and thereby polluted it, and rendered it insignificant in God’s sight. Thus Dr. Whitby: “This question is a strong negative, importing, that though they really did offer sacrifices, as he had commanded, yet he did not accept, or look upon them, as offered to him. The expression is like that of the Prophet Zechariah, chap. vii. 5, *When ye fasted, &c., did ye at all fast to me, even to me?* And this is here denied, 1st, Because God will accept of no worship as done unto him, which is not done unto him alone; and when any other is worshipped with him, he looks upon himself as not worshipped at all. So, of those nations which came from Assyria into the cities of Samaria, it is said, 2 Kings xvii. 33, *They feared the Lord, and served their own gods*; and then it is added, verse 34, *They feared not the Lord*. 2d, Because God will not own any worship as performed to him, while men continue in their disobedience to his laws, and in their hearts depart from him. Thus the Jews, in Zechariah, are said not to *fast to him*, because they would not hearken to nor obey his words; and he is said to have been angry with them in the wilderness forty years, because *they erred from him in their*

A. M. 3217. '26 But ye have borne ⁷ the tabernacle ¹ of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.

⁷ Or, *Sicuth your king*.—¹ 2 Kings xi. 33.

hearts; that is, says the Chaldee, *they had their idols in their hearts*."

Verse 26. *But ye have borne, or did bear, the tabernacle of your Moloch and Chiun*—Your ancestors manifested their want of true devotion toward me, in that they were so prone to practise those idolatries which they learned in Egypt, or which they saw practised in the countries through which they passed: see Num. xxv. 2; Josh. xxiv. 14; Ezek. xx. 7, 16; and xxiii. 3, 8. As these words are quoted by St. Stephen, (Acts vii. 42, 43,) to prove that *God gave them up to worship the host of heaven*, it is probable that by *Moloch* is meant *the sun*, which the whole East worshipped in ancient times, called also, as almost all interpreters agree, *Baal, Bel, or Belus*: *Baal*, the *Lord*, (as the word signifies,) and *Moloch*, the *king of heaven*, being the same. As for the other word, *Chiun*, rendered by the LXX. *Rephan* or *Remphan*, according to Vossius, it signifies *the moon*; but Aben Ezra understands it of *Saturn*, an interpretation which many learned men approve: see particularly Lud. de Dieu, upon Acts vii. 43, and Dr. Spencer, *De Leg. Hebr.*, lib. iii. cap. 3, where it is shown that Saturn was called *Rephan*,

27 Therefore will I cause you to go into captivity ¹ beyond Damascus, saith the LORD, ¹ whose name is The God of hosts.

¹ 2 Kings xvii. 6.—¹ Chap. iv. 13.

or *Remphan*, by the Egyptians. *Your images*—They had images of these supposed deities, that of *Moloch* representing the sun, and that of *Chiun* the star Saturn: see Seldon, ii. 396. These images were placed in shrines, here termed סככות, a tabernacle, or tabernacles, and these they used to carry about with them, as Grotius and Dr. Hammond, on Acts vii. 43, have proved.

Verse 27. *Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is, &c.*—Ye shall be removed further from your own country, than when Hazael, king of Syria, carried away so many Israelites captives to Damascus, (see 2 Kings x. 32, 33,) and consequently shall have less hopes of returning home. The king of Assyria carried the ten tribes captive as far as Media, 2 Kings xvii. 6. Therefore St. Stephen, in the passage above quoted, expressing rather the sense than the words, reads, *I will carry you away beyond Babylon*, Media being at a much greater distance than Babylon. Both readings imply, that the captivity of the ten tribes would be far worse than that of the two remaining, and likely to be of much longer duration.

CHAPTER VI.

Here, (1.) *The people of Israel and Judah, confiding in their privileges and power, and wallowing in carnal pleasure, are represented as contemning God's threatenings, and the judgments which had already begun to be executed, 1-6.* (2.) *God shows what terrible calamities hung over their heads, and would certainly fall heavy upon, and overwhelm them and their country, 7-14.*

A. M. 3217. B. C. 787. **WO** ^a to them that ¹ are at ease in Zion, and trust in the

^a Luke vi. 24.—¹ Or, *are secure*.

NOTES ON CHAPTER VI.

Verse 1. *Wo to them that are at ease in Zion—Who are secure*, as the margin reads, continuing in their sins, fearless of God's judgments, and resolved to indulge themselves in that voluptuousness and ease which their riches give them an opportunity of enjoying, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah. For these and the following words contain a threatening against both kingdoms, although the chief design of this prophecy is against the kingdom of Israel. Because the word יְשׁוּעָה, which our translation renders *at ease*, signifies also to be *insolent*, therefore the LXX. translate the clause, Οὐκ εἰσὶν ἐφελουμένης Σιών, *Wo unto them that despise Zion*, in which sense the words may fitly

mountain of Samaria, which are ^a named ^b chief ² of the nations, to

^b Exod. xix. 5.—^a Or, *first-fruits*.

belong to the ten tribes, who despised Zion, and the temple, though God had chosen it to place his name there. *And trust in the mountain of Samaria*—In the strength of their capital city, built on the hill of Samaria. *Which are named chief of the nations, to whom the house of Israel came*—"Zion, or Jerusalem, and Samaria, were the chief seats of the two kingdoms, whither there was the greatest resort of the whole nation. The Chaldee interprets it, 'Who give names to their children, according to the names of the chief of the heathen, to whom the house of Israel apply themselves for protection.' Thus, in later times, some of the Jews took the names of Alexander, Antipater, Agrippa, and the like, to compliment some great men among the Greeks or Romans of those names."—Lowth.

A. M. 3217. whom the house of Israel came!
B. C. 737.

2 ° Pass ye unto ^d Calneh,* and see; and from thence go ye to ° Hamath the great: then go down to ^f Gath of the Philistines: ^g be they better than these kingdoms? or their border greater than your border?

3 Ye that ^h put far away the ⁱ evil day, ^k and cause ^l the ³ seat of violence to come near;

4 That lie upon beds of ivory, and ⁴ stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

° Jeremiah ii. 10.—^d Isa. x. 9.—* Taken about B. C. 794.
2 Kings xviii. 34.—^f 2 Chron. xxvi. 6.—^g Nahum iii. 8.
^h Ezek. xii. 27.—ⁱ Chapter v. 18; ix. 10.—^k Chapter v. 12; Verse 12.

Verse 2. *Pass ye unto Calneh*—To check their pride and carnal security, the prophet bids them consider the state of those cities in the neighbourhood of Canaan that had been as illustrious in their time as ever Zion and Samaria were, and yet had been destroyed. *Calneh*, called *Calno*, (Isa. x. 9,) was a city in the land of Shinar, or the territory of Babylon, (Gen. x. 10,) supposed by St. Jerome to be the same as Ctesiphon; and, it seems, had been taken and destroyed, probably by some king of Assyria, not long before the uttering of this prophecy. *Thence go ye to Hamath the great*—A city of Syria, on the Orontes. It was conquered by Jeroboam, 2 Kings xiv. 25; and by the Assyrians, chap. xix. 34. It is called here *Hamath the great*, to distinguish it from another Hamath, mentioned verse 14, which was the northern boundary of Palestine. *Then go down to Gath*—This city was taken by Uzziah, in whose reign Amos prophesied, 2 Chron. xxvi. 6. *Be they better than these kingdoms?*—The kingdoms of Judah and Israel? The answer seems to be, Yes; they were better, and their border greater than your border. So that they had more reason to be confident of their safety than you have; yet you see what is become of them, and dare you be secure? Thus Nahum asks Nineveh, (chap. iii. 8,) *Art thou better than populous No, that was situate among the rivers, whose rampart was the sea? &c.; yet she was carried away, she went into captivity.* By these examples, then, learn to amend your ways, or expect to perish in them. Or, the sense may be, Were these cities more favoured of God than Israel and Judah? or had they a larger and more fertile country to live in, and therefore were more deserving of the wrath of God for their ingratitude? or had they greater riches to tempt the avarice of invaders? In this sense Archbishop Newcome seems to have understood the passage, and therefore supposes the prophet to ask, “Why then do ye worship their gods? and why are ye not grateful to Jehovah?” The prophet, however, seems to have intended rather to check and reprove their presumption than their ingratitude, as appears by the next verse.

5 ^m That ⁿ chant to the sound of ^o A. M. 3217.
the viol, *and* invent to themselves in- B. C. 737.
struments of music, ⁿ like David;

6 That drink ^o wine in bowls, and anoint themselves with the chief ointments: ° but they are not grieved for the ⁷ affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 ^p The Lord God hath sworn by himself,

¹ Psa. xciv. 20.—³ Or, habitation.—⁴ Or, abound with superfluities.—^m Isa. v. 12.—^o Or, quaver.—ⁿ 1 Chron. xxiii. 5.
⁶ Or, in bowls of wine.—^o Gen. xxxvii. 25.—⁷ Heb. breach.
^p Jer. li. 14; Heb. vi. 13, 17.

Verses 3-6. *Ye that put far away the evil day*—Ye who persuade yourselves that God's judgments will not overtake you so soon as the predictions of the prophet import. *And cause the seat of violence to come near*—Who take every opportunity of perverting justice by pronouncing unrighteous decrees, and of turning the seat of justice into the seat of oppression. Or, this latter clause may be interpreted of the Israelites' bringing the Assyrians, who were to be their destroyers, upon them, by continuing in their sins, and thereby provoking God's wrath more and more; or by their imprudence, such as that of Menahem, who, having got possession of the throne by slaying Shallum, gave Pul, the king of Assyria, a thousand talents of silver, that *his hand might be with him to confirm the kingdom in his hand*, 2 Kings xv. 19. *That lie upon beds of ivory*—This and the two following verses are an elegant description of the bad use men too often make of a plentiful fortune; so that it shuts out all serious consideration, and makes them void of compassion toward persons in want and misery, and to regard nothing but their present gratification; *eat the lambs out of the flock*—The choicest and best of them. *That chant to the sound of the viol, &c.*—Who, though but private persons, make use of all manner of musical instruments, the same as David did, when he was a king; and employ as great a variety of music for their own diversion as he did in the service of God. *That drink wine in bowls*—Not in small, but in large vessels; that is, who drink to excess, and in all respects live very luxuriously. *But they are not grieved for the affliction of Joseph*—Do not humble themselves under God's afflicting hand, nor lay to heart the calamities which the divine judgments have brought, and are still bringing more and more upon the kingdom of Israel, called by the name of Joseph. The words allude to the afflicted state of Joseph, when he was sold by his brethren into Egypt.

Verses 7, 8. *Therefore now shall they go captive with the first, &c.*—As they were reckoned the first among the people, and claimed the preference in every thing, so now shall they be the first that shall

A. M. 3217. saith the LORD, the God of hosts, I
B. C. 787.

abhor ^a the excellency of Jacob, and hate his palaces: therefore will I deliver up the city with all ^b that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that is by the sides of the house, *Is there yet any with thee?* and he shall say, No. Then shall he say, ^c Hold thy tongue: ^d for ^e we may not make mention of the name of the LORD.

11 For behold, ^f the LORD commandeth, ^g and

^a *Psa. xlvii. 4; Ezek. xxiv. 21; Chap. viii. 7.*—^b *Heb. the fulness thereof.*—^c *Chap. v. 13.*—^d *Chap. viii. 3.*—^e *Or, they will not, or, have not.*

be carried into captivity. *And the banquet of them that stretched themselves shall be removed*—They who indulged themselves in ease and luxury shall have no more costly banquets spread before them: all their, luxurious living shall be at an end. *The Lord hath sworn by himself*—And will not violate his oath; *I abhor the excellency of Jacob*—Whatever the kingdoms of Israel and Judah value themselves for is hateful to me, as having been abused by them, and made instrumental in dishonouring me. Or, the words should rather be rendered, *I abhor the pride of Jacob*. Inhumanity and hardness of heart, as well as many other vices, are generally the companions of pride; and therefore God always expresses, in the Scriptures, the utmost abhorrence of that sin. *Therefore I will deliver up the city*—Namely, the city of Samaria first, and then that of Jerusalem.

Verses 9–11. *If there remain ten men in one house, &c.*—Those that escape the hands of the enemy shall die by the pestilence. *And a man's uncle (or kinsman) shall take him up*—Some friend or relation, whose duty it is to perform the last offices for the deceased, shall take him up directly and burn him: for so it should be rendered, and not, *and he that burneth him*. The meaning is, that he should not stay to perfume the body with rich ointments, as was the usual custom; nor should he bury it, but burn it to ashes, to prevent infection. *To bring out the bones out of the house, &c.*—Or rather, that he may bring out, &c., that is, that he may, as soon as possible, cleanse the house by the removal of the body. All that is said here, is strongly expressive of what is the case where a deadly pestilence rages. *And shall say unto him that is by the sides of the house*—Or near the house, out of which the bones are carried; *Is there any yet with thee*—Is there any yet living besides thyself belonging to this house? *And he shall say, No*—All the inhabitants of the house are dead. *Then shall he say, Hold thy tongue; for we may not make mention of the name of the Lord*—

he will smite the great house with ^h breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? will one plough there with oxen? for ⁱ ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye which rejoice in a thing of naught, which say, Have we not taken to us horns by our own strength?

14 But behold, ^j I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you from the ^k entering in of Hamath unto the ^l river of the wilderness.

^h *Isa. lv. 11.*—ⁱ *Chap. iii. 15.*—^j *Or, droppings.*—^k *Hos. x. 4; Chap. v. 7.*—^l *Jer. v. 15.*—^m *Num. xxxiv. 8; 1 Kings viii. 65.*—ⁿ *Or, valley.*

As this clause has no immediate connection with, or relation to, the negative answer contained in the preceding clause, it is to be supposed that when the person has given that answer, and said that there was none left alive in the house, he utters, as is natural, some prayer to God for mercy or deliverance; on which the other speaks to him in this manner: as much as to say, It is in vain now to pray, or make supplication; for God will not now hear us, but we also shall be cut off by this dreadful pestilence, as the rest have been. Archbishop Newcome puts a different sense on the last clause, thus: "Solitude shall reign in the house; and if one is left, he must be silent (see chap. viii. 3) and retired, lest he be plundered of his scanty provisions." *For behold, the Lord commandeth*—Gives forth his commands to the enemy, namely, the Assyrians, to come against Israel. *And he will smite the great house, and the little house, &c.*—People of all ranks, high and low, shall be sufferers in the common calamities.

Verse 12. *Shall horses run upon the rock?*—"Is it possible that horses should run upon the steep and craggy cliffs? So impossible is it that ye Israelites should continue to prosper, while ye remain thus sinful."—Bishop Hall. Or, "as horses and oxen are useless in such places, so are ye evidently useless to God."—Grotius. Several other interpretations are given of this obscure verse. Mr. Scott's is, "It was as perilous to endeavour to reform the people as it would be to ride a race on the top of a craggy rock, where both horses and horsemen would be in danger of being killed; and as vain as to plough there with oxen, when no impression could be made or increase expected." *For ye have turned judgment into gall, &c.*—Ye have rendered the administration of public justice as bitter as gall, and the fruit of righteousness, or the observance of religious ceremonies, as poisonous as hemlock.

Verses 13, 14. *Ye which rejoice in a thing of naught*—Ye who place confidence in your strength, which will avail you nothing when God withdraws

his blessing from you; *which say, Have we not taken to us horns by our strength?*—Have we not, by our strength, been victors over our neighbours? This boast seems chiefly founded upon the success which Jeroboam II. had in restoring the ancient dominion of Israel, and recovering it from the Syrians, who had brought them very low: see 2 Kings xiii. 3, 7, and xiv. 15. *But behold, I will raise up against you a nation, &c.*—The Assyrians were the nation

here spoken of, who, it is here denounced, should afflict them from one end of the land to the other; which they accordingly did some time after, making an entire conquest of the country. Hamath was the boundary of the land of Israel to the north: see Num. xxxiv. 8; 2 Kings xiv. 25: and *the river of the wilderness*, by which is meant the river Nile, or, as it is called, Josh. xv. 47, *the river of Egypt*, was the southern boundary.

CHAPTER VII.

This chapter represents, (1.) God contending with the Israelites by lesser judgments, and removing them at the prayer of Amos, 1–6; but at last abandoning them, as incorrigible, to utter destruction, 7–9. (2.) Amaziah, the idolatrous priest of Beth-el, accusing the prophet to King Jeroboam, and advising him, and charging him to leave the country and return to Judea, 10–13. (3.) Amos vindicating his office, and denouncing ruin to Amaziah, and his family and nation, 14–17.

A. M. 3217. **THUS** hath the Lord God showed
B. C. 787. unto me; and behold, he formed

¹ grasshoppers in the beginning of the shooting up of the latter growth; and lo, *it was* the latter growth after the king's mowings.

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord God, forgive, I beseech thee: ^a by ² whom shall Jacob arise? for he is small.

¹ Or, *green-worms*.—^a Isaiah li. 19; Verse 5.—² Or, *who of* (or, for) *Jacob shall stand?*

NOTES ON CHAPTER VII.

Verse 1. *Thus hath the Lord showed unto me*—The Lord also showed me the following things. Here the prophet mentions the first of five prophetic representations of what was coming upon this people. *He formed grasshoppers in the beginning of the latter growth*—He appeared to me as bringing a vast multitude of grasshoppers upon the land at the season when the grass begins to shoot again after the first mowing. Though this be spoken in a literal sense of a plague of grasshoppers, yet some commentators think it is to be understood metaphorically, and that by the grasshoppers is meant the army of Pul, king of Assyria, mentioned 2 Kings xv. 19. *After the king's mowings*—It is supposed that the first crop of grass was set apart for the use of the king's stables.

Verses 2, 3. *When they had made an end of eating the grass*—With us grasshoppers are not hurtful, but those in our text were *locusts*, as the word *חֲסִידִים*, here used, is rendered, Isa. xxxiii. 4: in which sense the word is understood by the Vulgate and Houbigant; see also Nah. iii. 17. *By whom shall Jacob arise?*—Or, who shall raise up Jacob; *for he is small?*—If thou suffer these calamities to proceed to extremities, by what means shall the small re-

3 ^b The Lord repented for this: A. M. 3217.
It shall not be, saith the Lord. B. C. 787.

4 ¶ Thus hath the Lord God showed unto me: and behold, the Lord God called to contend by fire, and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: ^c by whom shall Jacob arise? for he is small.

6 The Lord repented for this: This also

^b Deuteron. xxxii. 36; Verse 6; Jonah iii. 10; James v. 16.
^c Verses 2, 3.

mains of the riches and strength of the kingdom be rescued from utter destruction? *The Lord repented for this, &c.*—The prophet here informs us, that it was represented to him in his vision, that the Lord was pleased to hearken to his earnest supplication, and to promise that the threatened judgment should not proceed to an utter destruction of the whole kingdom. Those who suppose all this to be metaphorically expressed, understand this of Pul's being induced by a sum of money to depart out of the land, as we read 2 Kings xv. 20: but it may be understood of a threatened judgment of locusts and other insects, which was deprecated by the prophet's prayers, and so not executed.

Verses 4–6. *The Lord God called to contend by fire, &c.*—This represented a sorer judgment than the former, and, in the opinion of some expositors, denoted the invasion of Tiglath-pileser, who carried a great part of Israel away captive, 2 Kings xv. 29, and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land. *Then said I, O Lord God, cease, I beseech thee, &c.*—Here the prophet observes, that upon this judgment being represented to him in his vision, he made supplication to God as he had done before, and that God heark-

A. M. 3217. shall not be, saith the Lord God.
B. C. 787.

7 ¶ Thus he showed me: and behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the LORD, Behold, ^d I will set a plumb-line in the midst of my people Israel: ^e I will not again pass by them any more:

9 ^f And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and ^g I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah ^h the priest of Beth-el sent to ⁱ Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the

^d 2 Kings xxi. 13; Isaiah xxviii. 17; xxxiv. 11; Lam. ii. 8.
^e Chap. viii. 2; Micah vii. 18.—^f Beer-sheba, Gen. xxvi. 25; xlvii. 1; Chapter v. 5; viii. 14.—^g Fulfilled, 1 Kings xv. 10.
^h 1 Kings xii. 32.—ⁱ 2 Kings xiv. 23.

ened to him in this instance also, and promised that this judgment should not be executed, or should have a stop put to it.

Verses 7-9. *The Lord stood upon a wall made by a plumb-line*—A wall strongly and beautifully built. God's judgments are sometimes represented in Scripture by a line and a plummet, to denote that they are measured out by the exactest rules of justice. *Behold, I will set a plumb-line in the midst of my people Israel*—I will exactly measure my people Israel; I will take a particular view of the whole kingdom of the ten tribes, and notice how far it is right, or how far it is out of order, and will judge and punish according to their sins. *I will not again pass by them any more*—I will not any longer pass over their transgressions. *The high places of Isaac shall be desolate*—The idolatrous altars and groves which they have erected at Beer-sheba, where their holy ancestor Jacob erected an altar to the true God, and devoutly worshipped him, shall be entirely spoiled and made desolate. *And the sanctuaries of Israel shall be laid waste*—All the other places in Israel, set apart for idolatrous worship, shall also be entirely destroyed.

Verses 10, 11. *Then Amaziah the priest of Beth-el sent to Jeroboam*—This was a priest not of the tribe of Levi, but such a one as those were whom Jeroboam I. had consecrated to perform the idolatrous services at Beth-el: see 1 Kings xii. 31. *Amos hath conspired against thee in the midst, &c.*—That is, in an open and barefaced manner. He represents the prophet as exciting sedition, because he denounced destruction against the kingdom, and threatened the house of Jeroboam. The same crime was objected to Jeremiah, chap. xxvi. 9, 10; to Christ, Luke xxiii. 2; and to St. Paul, Acts xxiv. 5. *The land is not able to bear all his words*—The friends of the government cannot patiently hear his words, and the enemies of it will take advantage from them

house of Israel: the land is not able A. M. 3217
B. C. 787.
to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land.

12 Also, Amaziah said unto Amos, O thou seer, go flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But ^k prophesy not again any more at Beth-el: ^l for it is the king's ^m chapel, and it is the ⁿ king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I ^o a prophet's son; ^p but I *was* a herdsman, and a gatherer of ^q sycamore fruit:

15 And the LORD took me ^r as I followed the

^k Chap. ii. 12.—^l 1 Kings xii. 32; xiii. 1.—^m Or, *sanctuary*.
ⁿ Heb. *house of the kingdom*.—^o 1 Kings xx. 35; 2 Kings ii. 5; iv. 38; vi. 1.—^p Chap. i. 1; Zech. xiii. 5.—^q Or, *wild figs*.
^r Heb. *from behind*.

to make some disturbance. If he proceed to speak in this manner, the inhabitants will be moved to take up arms against each other. *For Amos saith, Jeroboam shall die by the sword*—This was a perverting of the prophet's words; for he did not prophesy against the king himself, but against his family, or posterity.

Verses 12, 13. *Amaziah said, O thou seer, go flee, &c.*—Thou that sayest thou art a prophet, get thee hence, where thou signifyest that thou art so much displeased with the actions of the people, and go into the land of Judah—Where it is likely thou wilt be better entertained than thou art here. *And there eat bread, &c.*—There they will feed thee well, because thou pretendest to be a prophet. *Prophesy not at Beth-el, for it is the king's chapel, &c.*—This is the place where the king performs his religious worship in person, and often resides here with his court, that he may the better attend upon the service performed at this place; (see 1 Kings xiii. 1;) and therefore thou oughtest to reverence it, and not utter thy sham prophecies here.

Verses 14, 15. *I was no prophet*—Not originally, or by study, or by any human designation; *neither was I a prophet's son*—Neither was I bred up at the schools of the prophets; as those usually were who took that office upon them. *But I was a herdsman*—By breeding and occupation I was, and still am, a herdsman; *and a gatherer of sycamore fruit*—I got my livelihood also in part by gathering wild figs for those who had occasion for them. *The Lord took me, &c.*—As I was following my flock, and thinking of nothing else; *and said unto me*—By an extraordinary irradiation, or impulse of his Divine Spirit; *Go, prophesy unto my people*—Go, and as a prophet divinely commissioned, reprove, instruct, exhort, and warn my people of the calamities impending over them, and which will assuredly fall upon them, unless they avert them by turning to me in true repentance.

A. M. 3217. flock, and the LORD said unto B. C. 787. me, Go, prophesy unto my people Israel.

16 ¶ Now, therefore, hear thou the word of the LORD: Thou sayest, Prophecy not against Israel, and ° drop not *thy word* against the house of Isaac.

° Ezekiel xxi. 2; Micah ii. 6.—^r Jeremiah xxviii. 12; xxix. 21, 25, 31, 32.

Verses 16, 17. *Now, hear thou the word of the Lord*—Who hath sent me, and whom thou contradictest; from him I have a message to thee also, which much concerns thee. *Thou sayest, Prophecy not against Israel*—Thou usest thy power to silence me; *therefore thus saith the Lord*—Because thou hast so directly and wilfully opposed the Lord; *Thy wife shall be a harlot in the city*—Shall be treated as a harlot in this very city of Beth-el. The meaning probably is, that she should be abused, or ravished,

17 ^p Therefore thus saith the LORD; A. M. 3217. ^q Thy wife shall be a harlot in the B. C. 787. city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: and Israel shall surely go into captivity forth of his land.

^q Isaiah xlii. 16; Lamentations v. 11; Hosea iv. 13; Zechariah xiv. 2.

by the Assyrian soldiers, when they should take Beth-el. *Thy land shall be divided by line*—Conquerors were used to divide conquered lands in portions among their soldiers, which was done by measuring out every one's part by a line; so that this expression signified, his land should be divided among the enemy. *And thou shalt die in a polluted land*—Thou shalt be carried captive from thine own country, and die in a land where the inhabitants are idolatrous.

CHAPTER VIII.

In this chapter, (1.) By the vision of a basket of summer fruit, the prophet is shown the certainty and nearness of the destruction of the ten tribes, 1–3. (2.) For their oppression of the poor, profanation of the sabbath, and injustice in traffic, they are threatened with the most ruinous and mournful calamities, 4–10. (3.) For their idolatrous worship they are threatened with an utter deprivation of the word and ordinances of God, 11–14.

A. M. 3217. THUS hath the Lord God showed B. C. 787. unto me: and behold a basket of summer fruit.

2 And he said, Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, ^a The end is come upon

^a Ezek. vii. 2.—^b Chap. vii. 8.—^c Chap. v. 23.

NOTES ON CHAPTER VIII.

Verses 1, 2. *Behold a basket of summer fruit*—This symbolically denoted that Israel's sins were now ripe for judgment, and that as the fruit, when it is ripe, is taken from the trees, so, their iniquity being now ripe, they should be taken off the land in which they dwelt. The two Hebrew words, קיץ, *kaits*, summer fruit, and קץ, *kets*, an end, have an affinity in their sound. Such paronomasias occur in other passages of Scripture: see Isaiah xxiv. 17; Jer. i. 11. Instead of *summer fruit*, Houbigant reads, "*autumnal fruit*, or, *fruit of the last season of the year*; and so in the next verse, where, instead of *the end*, he reads the *last end*, in order to keep up the allusion, and the play of the words in the original: whereby is signified, that as after the autumnal fruits, no others are produced from the earth, or gathered from the tree, so should it come to pass, that the kingdom of Israel should no more produce any fruit, nor reflowerish in the following years. After

my people of Israel; ^b I will not A. M. 3217. again pass by them any more. B. C. 787.

3 And ° the songs of the temple ¹ shall be howlings in that day, saith the Lord God: *there shall be many dead bodies in every place*; ^d they shall cast *them* forth ² with silence.

¹ Heb. *shall howl*.—^d Chap. vi. 9, 10.—² Heb. *be silent*.

Jeroboam II. all things became worse and worse, till the kingdom of Israel was totally destroyed:" see Jer. xxiv.

Verse 3. *And the songs of the temple shall be howlings, &c.*—Houbigant renders it, *And the singers of the palace shall howl*, the word הִכִּיל, signifying *palace* as well as *temple*; and as Amos prophesied against Israel, not against Judah, the temple, properly so called, could not be meant here. *There shall be many dead bodies in every place*—In cities, towns, and the country; in all places shall the bloody effects produced by the enemies' sword, and by famine and pestilence, be seen. *They shall cast them forth with silence*—The enemy will make such slaughter among the people, and the dead will be so numerous, that there will be no opportunity of using public mournings, or lamentations, at funerals, as had been usual in other cases; but the friends of the deceased will be glad to hurry them to their graves with as much silence and privacy as possible.

A. M. 3217. 4 ¶ Hear this, O ye that ^aswallow
B. C. 787. up the needy, even to make the poor
of the land to fail,

5 Saying, When will the ³new-moon be
gone, that we may sell corn? and ^fthe sabbath,
that we may ⁴set forth wheat, ^gmaking the
ephah small, and the shekel great, and ⁵falsify-
ing the balances by deceit?

^a Psalm xiv. 4; Prov. xxx. 14.—³ Or, month.—^f Neh. xiii.
15, 16.—⁴ Heb. open.—^g Mic. vi. 10, 11.

Verses 4-6. *Hear, O ye that swallow up the needy*—That greedily and cruelly devour such as would have been objects of your compassion, had you been just and merciful as well as rich and great. He alludes to the greater fish swallowing up the lesser. *To make the poor of the land to fail*—Either to root them out or to enslave them. *Saying, When will the new-moon be gone*—This was one of their solemn feasts, the use of which they retained with their idolatrous worship; *that we may sell corn*—It seems they were prohibited during this feast, and probably in their other solemn feasts, from every kind of traffic, even the selling of corn; and these covetous wretches thought the time during which they were so restrained long and tedious, wishing to be again at liberty to trade and get gain. *Making the ephah small, and the shekel great*—The ephah was the measure whereby they sold corn, &c., containing about one of our bushels. This they made smaller than the just standard, and so cheated in the quantity of what they sold. The shekel was the money they received for the price of their goods, and by weighing this by too heavy a weight, they diminished its real value, and so cheated also in the sum they received. So that both ways they over-reached those that dealt with them, who received less of what they bought than it was their right to receive, and paid more than they ought to pay for it. *That we may buy the poor for silver*—That we may, by these unjust dealings, soon get the poor so much into our debt, that they may not be able to discharge it, but be obliged to surrender themselves to us as slaves, and that for a very trifling consideration in reality. So that these avaricious and merciless men wished the new-moon and sabbaths to be over, that they might go to market, as it were, and *buy the poor*; and when these poor owed but for a very trifling article, as suppose a pair of shoes, they would take advantage against them, and make them sell themselves to pay the debt. Or, to *buy any thing for a pair of shoes*, was a proverbial expression to signify getting it at a very vile, or low price. It was the custom of those times when a man could not discharge his debts, for him to surrender up himself and family to his creditor as bond-servants. By this the rich increased their power, as well as their wealth; and such was their inhumanity, that they practised every art of fraud and extortion to reduce the needy to this miserable condition. *Yea, and sell the refuse of the wheat*—Not content with de-

6 That we may buy the poor for A. M. 3217.
^b silver, and the needy for a pair of B. C. 787.
shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by ⁱthe excellency
of Jacob, Surely ^kI will never forget any of
their works.

8 ^lShall not the land tremble for this, and
every one mourn that dwelleth therein? and

^a Heb. perverting the balances of deceit, Hos. xii. 7.—^b Chap.
ii. 6.—ⁱ Chap. vi. 8.—^k Hos. viii. 13; ix. 9.—^l Hos. iv. 3.

frauding in the measure and price, ye mix the chaff, or refuse, such as is not fit to make bread, and sell it together with the wheat. This was another kind of oppression; corrupted wares were sold to those that were necessitous.

Verse 7. *The Lord hath sworn by the excellency of Jacob*—That is, by himself; *Surely I will never forget any of their works*—God is said to remember men's sins when he punishes them. We may learn by this passage, and many others in Scripture, that however slightly men may think of it, God takes particular notice of, and will certainly punish, all *extortions* and *over-reachings* in trade, and more particularly when they are used in regard of the poor. They shall have judgment without mercy, who have showed no mercy. It is to be wished that persons would always consider themselves as the fathers of the poor, when they deal with them; and rather give them *measure pressed down and running over*, than mete to them with a *scanty hand*.

Verse 8. *Shall not the land tremble*—Shall not the state, or government, and all the people of the land, be terribly afraid, and greatly troubled; *for this*—*This*, that you have done, O house of Israel, in sinning, and this that God will do in punishing? *And every one mourn that dwelleth therein*—Shall not all be deeply concerned and distressed, since all have sinned and deserved punishment, and all will suffer in the approaching calamity? Certainly they shall. Observe, reader, those that will not tremble and mourn as they ought for national sins, shall be made to tremble and mourn for national judgments; those that look unconcerned upon the sins of oppressors, which should make them tremble, and upon the miseries of the oppressed, which should make them mourn, God will find out a way to make them tremble at the fury of those that oppress them, and mourn for their own losses and sufferings by it. *And it shall rise up wholly as a flood*—The LXX. read, with a very small alteration in the Hebrew points, *καὶ ἀναβήσεται ὡς ποταμὸς συντελεία*, *Destruction shall rise up like a flood*; that is, the judgment, the calamity of a hostile invasion by the Assyrians, shall be like an inundation, which in a short time overflows a whole country. *And it shall be cast out and drowied*—The inhabitants of the land shall be cast out of their possessions, or the land itself shall be overwhelmed as *by the flood*, or rather, the river of Egypt, that is, as Egypt is by the inundation of the river Nile. Thus the Chaldee paraphrase—

A. M. 3217. it shall rise up wholly as a flood: and
B. C. 787. it shall be cast out and drowned, ^m as
by the flood of Egypt.

B. C. 791. 9 And it shall come to pass in that
day, saith the Lord God, ⁿ that I will
cause the sun to go down at noon, and I will
darken the earth in the clear day:

10 And I will turn your feasts into mourning,
and all your songs into lamentation; ^p and I

^m Chap. ix. 5.—ⁿ Job v. 14; Isaiah xiii. 10; lix. 9, 10; Jer.
xv. 9; Micah iii. 6.—^p Isaiah xv. 2, 3; Jer. xlviii. 37; Ezek.

*He shall make a king come up against it [the land]
with a numerous army like a flood, and he shall
drive out the inhabitants thereof, and [the land
itself] shall be drowned as when the flood of Egypt
[overflows.]*

Verse 9. *I will cause the sun to go down at noon*
—Calamitous times are often expressed in the Scrip-
tures by the failing of the light of the sun, and the
day's being overspread with darkness. So Israel's
sun did begin to go down, as at noon, under the
dark cloud of conspiracies and civil wars by Shallum,
Menaheem, Pekah, and Hoshea, till it entirely set,
and total darkness came on through the Assyrian
invasions by Pul, Tiglath-pileser, and Shalmanezar,
and by the entire desolation and destruction of the
country produced thereby. *And I will darken the
earth*—By bringing a thick cloud of troubles and
afflictions over it; *in the clear day*—When they
think all is safe, well settled, and hopeful.

Verse 10. *I will turn your feasts into mourning*
—God commanded the Jews to celebrate their festi-
vals with joy and gladness; but this it would be im-
possible for them to do under such melancholy cir-
cumstances and manifestations of the divine dis-
pleasure. *And all your songs into lamentation*—
The particular psalms and hymns which used to be
sung at the great festivals are here alluded to. *And I will bring up sackcloth upon all loins*—All
sorts of persons shall put on mourning. *And bald-
ness upon every head*—Shaving the head and beard
was a sign of the greatest sadness. *I will make it as
the mourning*, rather, *as in the mourning of [or for]*
an only son—That is, a most heavy mourning; for the
death of an only son generally occasions the severest
grief; *and the end thereof as a bitter day*—A sor-
rowful day, which you shall wish you had never
seen, shall succeed your dark night. In other words,
the calamities shall increase more and more; so that
the last part of these grievous times shall be far
more distressing than any that had preceded. This
undoubtedly was the case, as the carrying them into
captivity would occasion a separation of friends
from friends, children from parents, wives from
husbands, than which it is not easy to conceive any
thing more deplorable.

Verse 11. *Behold the days come, saith the Lord*
—This is spoken of events which were yet at some
distance. *That I will send a famine in the land,
not of bread, &c., but of hearing the words of the*

will bring up sackcloth upon all loins, A. M. 3217.
and baldness upon every head; ^q and B. C. 787.
I will make it as the mourning of an only son,
and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord
God, that I will send a famine in the land, not
a famine of bread, nor a thirst for water, but
^r of hearing the words of the LORD:

12 And they shall wander from sea to sea,

vii. 18; xxvii. 31.—^q Jeremiah vi. 26; Zechariah xii. 10.
^r 1 Sam. iii. 1; Psa. lxxiv. 9; Ezek. vii. 26.

Lord—When Amos prophesied, and for a consider-
able time after, there were several prophets, and
abundant opportunities of hearing the word of the
Lord, in season and out of season: they had *precept
upon precept* and *line upon line*. Prophecy was
their daily bread; but they despised it as Israel did
the manna in the wilderness; and therefore God
threatens that he would hereafter deprive them of
this privilege. It appears that there were not so
many prophets in the land of Israel, about the time
that their destruction came upon them, as there
were in the land of Judah; and after the ten tribes
were carried away captive, they *saw not their signs*;
there were *no more any prophets* among them; none
to show them *How long*; Psa. lxxiv. 9. The Jewish
church also, after Malachi, had no prophets for
many ages. Now, 1st, This was the departure of a
great part of their glory: what especially made
their nation great and high was, that *to them were
committed the oracles of God*: but when these were
taken from them their beauty was stained, and their
honour laid in the dust. 2d, This was a token of
God's highest displeasure against them: surely he
was angry indeed with them, when he would no
more speak to them as he had done; and had aban-
doned them to ruin, when he would no more reprove
them for their sins, and call them to repentance by
his messengers. 3d, This made all the other calami-
ties that were upon them truly melancholy; that
they had no prophets to instruct and comfort them
from the word of God, nor to give them any hopeful
prospect. We should say at any time, and shall be
compelled to say in a time of trouble, that a famine
of the word of God is, of all others, the sorest famine
—the heaviest judgment. It is not improbable that
this threatening was intended to look further than
to the judgment now referred to, even to the *blind-
ness* which has *in part happened to Israel*, in the
days of the Messiah, and the veil that is on the
hearts of the unbelieving Jews. They reject the
gospel, and the ministers of it, which God sends to
them, and covet to have prophets of their own, as
their fathers had; but they shall have none, the
kingdom of God being taken from them and given
to another people.

Verses 12, 13. *And they shall wander from sea to
sea*—From the sea of Tiberias to the great sea, from
one border of the country to another. *And from
the north even to the east*—The prophet omits naming

A. M. 3217. and from the north even to the east ;
B. C. 787. they shall run to and fro to seek the
word of the Lord, and shall not find it.

13 In that day shall the fair virgins and
young men faint for thirst.

* Hosea iv. 15. —† Deut. ix. 21. —‡ Heb. way, Acts

the south, because the idolaters, to whom he directs his discourse, would choose to inquire anywhere rather than of the true prophets of the Lord, who dwelt in the tribe of Judah, which was situated to the south of the ten tribes. *They shall run to and fro, to seek the word of the Lord*—To inquire if there be any prophet, any prophecy, any message from God, any divine direction what course to take in their distress—any encouragement to expect deliverance from their calamities, and happier times. *In that day shall the fair virgins, &c.*—They who are in the bloom of their youth and in the strength of their age, shall faint, and be dispirited like those that want necessary refreshment.

Verse 14. *They that swear by the sin of Samaria*—That is, by the calf which Jeroboam set up as an object of worship at Beth-el, not far from Samaria, committing a great sin in so doing, and making Israel to sin. Swearing, according to the sense in which the word is here taken, is a solemn invocation of the

14 They that "swear by 'the sin of A. M. 3217.
Samaria, and say, Thy god, O Dan, B. C. 787.
liveth; and, The 'manner "of Beer-sheba
liveth; even they shall fall and never rise up
again.

ix. 2; xviii. 25; xix. 9, 23; xxiv. 14. —^a Chap. v. 5.

name of God, and an appeal to him; and, as such, is a proper part of divine worship, (see Deut. vi. 13, and x. 20,) and therefore ought not to be given to idols. *And say, Thy God—Or, As thy God, O Dan, liveth*—That is, who say in the way of an oath, *As the god who is worshipped in Dan liveth*: at Dan was placed another of Jeroboam's calves. *And, The manner of Beer-sheba liveth*—The LXX. render it, *the god of Beer-sheba liveth*; expressing the sense rather than the words of the original. The way or manner signifies the same with the way of worship; so that the people swore by the religion of Beer-sheba, or the manner of worship used there, which they looked upon as sacred. Thus the Papists swear by the mass: but they who thus give that honour to idols which is due to God alone, will find the God whom they thus affront is made their enemy. *And they shall fall, &c.*—And the gods they serve cannot raise them up; so that without better help *they shall never rise again*.

CHAPTER IX.

In this chapter we have, (1.) Judgments threatened which sinners shall not escape, 1–4; which shall be inflicted by an Almighty power, 5, 6; and are deserved by the people, 7, 8; which nevertheless should not be the utter ruin of their nation, for a remnant of pious persons should escape them, while the wicked should perish, 9, 10. (2.) Mercy, a restoration, and great prosperity promised, 11–15; which blessings were to be bestowed in the latter days, the days of the Messiah, Acts xv. 16; and with these comfortable promises, after the foregoing rebukes and threatenings, the book concludes.

A. M. 3217. I SAW the LORD standing upon the
B. C. 787. altar: and he said, Smite the
lintel of the door, that the posts may shake:
and ² cut ^a them in the head all of them; and

I will slay the last of them with the A. M. 3217.
sword: ^b he that fleeth of them shall B. C. 787.
not flee away, and he that escapeth of them
shall not be delivered.

¹ Or, chapter, or, knop. —² Or, wound them.

^a Psa. lxxviii. 21; Hab. iii. 13. —^b Chap. ii. 14.

NOTES ON CHAPTER IX.

Verse 1. *I saw*—Namely, in a vision or ecstasy; the Lord—That is, the glory and majesty of the Lord, as Isaiah did, chapter vi. 1, or a bright glorious light, indicating the presence of God; *standing upon the altar*—Resting upon, or over the altar. The altar of burnt-offering seems to be meant here, and the glory of God resting upon it to have denoted that his justice demanded the lives of the sinners here spoken of to be cut off. "He stands upon the altar," says Henry, "to show that the ground of his controversy with this people was their profanation of his holy things: here he stands to avenge the quarrel of his altar; as also to signify, that the sin

of the house of Israel, like that of the house of Eli, should not be purged with sacrifice nor offering for ever." *And he said*—To an angel, as Jerome explains it; or rather God here speaks to his people's enemies, and gives them a commission to destroy them and their temple. *Smite the lintel of the door*—This signified that the temple, which was then represented to the prophet, should be destroyed. Whether this was the temple at Beth-el, or that of Jerusalem, is not quite certain. The Chaldee understands the vision of the kingdom of Judah; if so, the temple at Jerusalem is undoubtedly intended. And even if the vision relates, as most suppose, to the kingdom of Israel, yet still the temple of Jerusalem may be

A. M. 3217. 2 ° Though they dig into hell,
B. C. 787. thence shall my hand take them;
d though they climb up to heaven, thence will
I bring them down :

3 And though they hide themselves in the
top of Carmel, I will search and take them out
thence ; and though they be hid from my sight
in the bottom of the sea, thence will I command
the serpent, and he shall bite them :

4 And though they go into captivity before
their enemies, ° thence will I command the
sword, and it shall slay them : and f I will set

c Psalm cxxxix. 8.—d Job xx. 6; Jeremiah li. 53; Obad. 4.
e Lev. xxvi. 33; Deut. xxviii. 65; Ezek. v. 12.—f Lev. xvii.
10; Jer. xlv. 11.

here spoken of, and the scene be laid there, because
Israel had forsaken this altar and temple and set up
others in opposition to them; and here God, in his
jealousy, appears prepared to take vengeance. Possi-
bly, the vision might also be designed to intimate
his future departure from Judah too. There Ezekiel,
chapter ix. 2, saw the slaughter-men stand. By the
lintel of the door, the chapter, knop, or ornament
that was upon the lintel, is intended, namely, of the
door of the gate of the temple, or possibly of the
gate that led into the priests' court. *That the posts
may shake*—The posts were the strength and beauty
of the gate, and by these the princes, the door-posts
as it were of the nation, are supposed to be repre-
sented, as the king is by the lintel of the door. *And
cut them, wound them deep in the head*—That is,
the people who were represented in the vision as
standing in the court of the temple. He says *in the
head*, more fully to signify the destroying of the
chief or heads of this sinful people. *All of them*—
Spare not one of them; let the destruction be general.
And I will slay the last of them—That is, their pos-
terity and their families—them, and all that remain
of them, till it come to the last man. Observe, reader,
there is no living for those of whom God hath said,
I will slay them; no standing before his sword. *He
that fleeth of them shall not flee away*—That is,
shall not escape. *He that escapeth of them shall
not be delivered*—That is, he that escapeth in battle,
or escapes one or two, or even several judgments,
shall, nevertheless, not escape finally; but shall fall
in some other way, or be made captive. The greatest
precaution, and the highest station in life, will not
avail a man any thing when God is resolved to
punish. This is intended for a warning to all that
provoke the Lord to jealousy: let sinners read it and
tremble. As there is no fighting it out with God, so
there is no fleeing from him. His judgments, when
they come with commission, as they will overpower
the strongest, who think to withstand them, so they
will overtake the swiftest, who think to outrun
them.

Verses 2-4. *Though they dig into hell, &c.*—
Here the subject is enlarged upon to impress it more
deeply on the minds of all that read or hear it.

mine eyes upon them for evil, and A. M. 3217.
not for good. B. C. 787.

5 And the Lord God of hosts is he that
toucheth the land, and it shall e melt, h and all
that dwell therein shall mourn: and it shall
rise up wholly like a flood; and shall be drown-
ed, as by the flood of Egypt.

6 It is he that buildeth his i stories k l in the
heaven, and hath founded his m troop in the
earth; he that n calleth for the waters of the
sea, and poureth them out upon the face of the
earth: 1 The Lord is his name.

g Isa. lxii. 1, 2; Heb. ii. 10; Micah i. 4.—h Chapter viii. 8.
i Or, spheres.—k Heb. ascensions.—l Psa. civ. 3, 13.—m Or,
bundle.—n Chap. v. 8.—1 Chap. iv. 13.

Though they hide themselves in the deepest holes
or caverns of the earth, (see Isa. ii. 19,) or take
refuge in the highest fortresses, they shall not escape
my vengeance, but shall be brought forth to de-
struction or captivity. *And though they hide them-
selves in the top of Carmel*—There were great
caves formed by nature in the tops of some moun-
tains, where men used to secure themselves in the
times of danger. Such was the cave in a mountain
of the wilderness of Ziph. *I will search and take
them out thence*—Neither the thickest bushes nor
the darkest caves shall serve to hide them. *Though
they be hid in the bottom of the sea*—The Chaldee
reads, *in the islands of the sea*; but the expression
is rather to be understood metaphorically, as signi-
fying that they should not, by any means whatso-
ever, be able to escape the calamities which God
had determined to bring upon them. The word
rendered *serpent* in our translation, is in some ver-
sions rendered *a whale*. Without doubt it should
be translated here by the name of some great sea
animal. *And though they go into captivity, thence
will I command the sword, &c.*—The same judg-
ment is denounced against them in the passages re-
ferred to in the margin.

Verses 5, 6. *And—Or, for, the Lord toucheth the
land, and it shall melt*—The least token of God's
displeasure is sufficient to put the whole frame of
nature out of order. See the margin. And when
God's hand is visibly stretched out against a people,
they become altogether dispirited; the stoutest men
lose their courage, their hearts failing them for fear,
and out of a dreadful expectation of the miseries
which are coming upon them. See the explanation
of the next clause, chap. viii. 8. *He that buildeth
his stories in the heavens*—This is an awful descrip-
tion of God's power, discovering itself in the works
of the creation, particularly in his making several
regions of the air as so many apartments which lead
to the highest heavens, the seat of his glory. Arch-
bishop Newcome renders it, *He buildeth his upper
chambers in the heavens*; alluding to the circum-
stance of the chief and most ornamented apartments
in the East being upper rooms. *And hath founded
his troop in the earth*—Or, as the old English trans-

A. M. 3217. 7 *Are ye not as children of the*
B. C. 787. Ethiopians unto me, O children of
Israel? saith the LORD. Have not I brought
up Israel out of the land of Egypt? and the
Philistines from ^a Caphtor, and the Syrians
from ^o Kir?

8 Behold, ^p the eyes of the Lord God *are*
upon the sinful kingdom, and I ^q will destroy it
from off the face of the earth; saving that I
will not utterly destroy the house of Jacob,
saith the LORD.

^m Jer. xlvii. 4.—ⁿ Deut. ii. 23; Jer. xlvii. 4.—^o Chap. i. 5.
^p Verse 4.—^q Jer. xxx. 11; xxxi. 35, 36; Obad. 16; 17.

lation renders the clause, *And hath laid the founda-
tion of his globe of elements in the earth*; the
word rendered *troop* being taken to signify the col-
lection of elements and other creatures, which fur-
nish the earth, expressed by the word צבא, *host*,
Gen. ii. 1. Many learned interpreters, however,
render the word *his storehouses*, supposing that
there is an allusion to repositories in the lower parts
of houses, or to such as were sometimes dug in the
fields. Thus Capellus: The heaven is, as it were,
God's place of dwelling, his principal apartment;
the earth is that to him which the cellars are in a
large house. *He that calleth for the waters, &c.*—
See on chap. v. 8. "The power and sure vengeance
of the Deity," says Bishop Newcome, "are very
sublimely described in this and the four preceding
verses."

Verse 7. *Are ye not as the children of the Ethio-
pians, &c.*—The prophet, to take away from the
Israelites their false confidence, that the Lord was
too much interested in their preservation to permit
their total ruin, says, that in consequence of their
idolatry and other sins, they were no more esteem-
ed by him than the Ethiopians, a barbarous and
cruel race of people: as if he had said, You have
rendered yourselves unworthy the name of my
people; you have renounced, by your idolatry, the
privileges of my covenant; you have given up me,
and I give you up in my turn. You may think my
former kindness in delivering you out of the Egyp-
tian bondage, and giving you the land of Canaan,
obliges me still to continue to be your protector.
But I have showed the like favour to other nations,
particularly to the Philistines, who had their original
from Caphtor, and afterward dispossessed the old
inhabitants of Palestine, and dwelt in their stead;
and to the Syrians, whom I brought from Kir; and
yet against these very nations have I denounced my
judgments for their sins.

Verses 8-10. *The eyes of the Lord are upon the
sinful kingdom*—See verse 4. *Saving that I will
not utterly destroy the house of Jacob*—God still pro-
mises to preserve a remnant in the midst of his
heaviest judgments, that he may perform the pro-
mises made to their fathers. *Lo, I will sift the house
of Israel among all nations*—I will mingle, or scat-
ter, the Israelites among other nations, just as good

9 For lo, I will command, and I will ^{A. M. 3217}
^{B. C. 787.} sift the house of Israel among all
nations, like as *corn* is sifted in a sieve, yet
shall not the least ⁷ grain fall upon the earth.

10 All the sinners of my people shall die by
the sword, ^r which say, The evil shall not over-
take nor prevent us.

11 ¶ ^s In that day will I raise up the taber-
nacle of David that is fallen, and ^t close up the
breaches thereof; and I will raise up his ruins,
and I will build it as in the days of old:

⁶ Heb. *cause to move*.—⁷ Heb. *stone*.—^r Chap. vi. 3.—^s Acts
xv. 16, 17.—^t Heb. *hedge*, or, *wall*.

and bad grain are mingled in a sieve; but will so or-
der it, that none of the good grain shall be lost or
fall to the ground. Though the good shall be in-
volved in the calamities which are sent to punish
the wicked, yet shall they be preserved from destruc-
tion. *All the sinners of my people shall die by the
sword*—Those unbelieving and obstinately wicked
men who have paid no regard to the warnings of the
prophets, and have given no credit to their predi-
ctions, shall all perish by the sword, or by some judg-
ment sent by me. *Which say, The evil shall not
overtake us*—Who indulge themselves in their car-
nal security, without any dread or apprehension of
the divine judgments denounced against them.

Verse 11. *In that day*—In this and the following
verses, to the end of the chapter, we have a most con-
solatory conclusion of this prophecy in sundry evan-
gelical promises, after so many very severe and sharp
menaces. The phrase, *in that day*, signifies here the
same as *afterward*, or, *after this*, for so St. James
interprets it when quoting this very verse, Acts xv.
16. And there are other places of Scripture where
then, or *in that day*, signifies *afterward*. *Will I
raise up the tabernacle of David*—This promise
seems, at least in the first place, to be intended of the
return of the Jews from the land of their captivity,
their resettlement in Judea, rebuilding Jerusalem,
and attaining to that height of power and glory
which they enjoyed in the days of the Maccabees.
This restoration was an event so extraordinary, and
the hope of it so necessary to be maintained in the
minds of the Jewish people, in order to their support
under the calamity of their seventy years' captivity,
that God was pleased to foretel it by the mouth of
all his prophets. And though we suppose the pro-
phesy before us to appertain chiefly to the kingdom
of Israel, yet a promise of a future restoration was
no less proper and necessary, in order to their en-
couragement, to be annexed to God's threatenings
against them: because it was his purpose to restore
Israel in general, that is, the whole twelve tribes,
and to make them one nation, as they were before
their unhappy division. The edict of Cyrus was
general, giving liberty to all the posterity of Jacob,
wheresoever dispersed, to return to Judea. And
many of the ten tribes certainly did return, though
the main body of those who returned consisted of

A. M. 3217. 12 ¹That they may possess the
B. C. 787. remnant of ²Edom, and of all the
heathen ³which are called by my name, saith
the LORD that doeth this.

13 Behold, ⁴the days come, saith the LORD,
that the ploughman shall overtake the reaper,
and the treader of grapes him that ¹⁰soweth
seed; ⁷and the mountains shall drop ¹¹sweet
wine, and all the hills shall melt.

14 ⁸And I will bring again the captivity

¹ Obadiah 19.—² Numbers xxiv. 18.—³ Heb. *upon whom my name is called*.—⁴ Lev. xxvi. 5.—¹⁰ Heb. *draweth forth*.
⁷ Joel iii. 18.

the two tribes of Judah and Benjamin. This prophecy, however, must also be extended to the days of the Messiah, and to the calling of the Gentiles to the knowledge of the true God: and so St. James expounds it, Acts xv. 16; for this was, emphatically speaking, raising up the tabernacle of David, both in the person of Christ, who is frequently styled David, and the seed of David in the prophets, and also in respect to what peculiarly distinguished David and Israel in God's sight, namely, their having the knowledge of the true God, and worshipping of him alone.

Verse 12. *That they may possess the remnant of Edom*—This the restored Jews did in the time of Hyrcanus, when they made an entire conquest of Edom, as Josephus relates. *And of all the heathen (or nations) which are called by my name*—Or rather, *which have been called by my name*; for so it is rendered in other versions. The Ishmaelites, Ammonites, Moabites, and other neighbouring nations, were in the beginning worshippers of the true God, as being descendants from Abraham, Lot, &c., with whom the knowledge of the true God was preserved. And the Jews subdued a considerable part of these nations in the times of the Maccabees. But this is also a prophecy of setting up the kingdom of the Messiah, and bringing in the Gentiles.

Verse 13. *Behold the days come*—Here we have another promise, literally to be understood of the abundant plenty which God would bestow on the returned captives, and mystically of the abundant grace given and blessings conferred in gospel days. *That the ploughman shall overtake the reaper*—He who breaks up the ground, and prepares it for the seed, shall be ready to tread on the heels of the reaper; who shall have a harvest so large, that before he can gather it all in, it shall be time to plough the ground again. *And the treader of grapes him that soweth seed*—This is to be understood in the same

of my people of Israel, and ⁵they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and ⁶they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

¹¹ Or, *new wine*.—⁵ Jeremiah xxx. 3.—⁶ Isaiah lxi. 4; lxx. 21; Ezek. xxxvi. 33-36.—⁷ Isaiah lx. 21; Jer. xxxii. 41; Ezekiel xxxiv. 28; Joel iii. 20.

sense as the foregoing clause: so great shall their vintage be, that before the treader of grapes can have finished their work, the seedsman shall be sowing his seed against the next season. *And the mountains shall drop sweet wine*—The vineyards shall be so fruitful, and shall produce such abundance of grapes, that wine shall appear to be as plentiful as if it ran down from the mountains. *And all the hills shall melt*—Hebrew, *shall flow*. The meaning is, that they should afford such plenty of rich feeding to the cattle, that they should in consequence thereof give a large quantity of milk. The parallel expression to this, in the prophecy of Joel, is, *The hills shall flow with milk*. As these predictions were not fulfilled in their literal sense between the time of the return of the Jews from Babylon and the coming of Christ, it is evident they are either to be figuratively understood of gospel blessings, or, if taken in their literal sense, they respect the happy state of things during the millennium, which may be supposed to begin after the future restoration of the Jews to their own country. See notes on Joel iii. 18. The prophets, it may be observed, frequently describe the days of the Messiah in terms similar to those which the poets used in describing the golden age.

Verses 14, 15. *I will bring again the captivity of my people*—I will restore them to their own country, and settle them in it. See the following verse, and notes on Isa. xi. 12; and Ezek. xxviii. 25. *They shall build the waste cities, &c.*—Compare the texts referred to in the margin. This and the following part of the verse contains a promise that they should enjoy the fruit of their labours, in opposition to that curse denounced against them, chap. v. 11; Deut. xxviii. 30, that they should *build houses and not dwell in them*. *I will plant them, &c., they shall no more be pulled up*—This part of the prophecy will receive its completion on the future restoration of the Jews to their own land.

THE BOOK OF OBADIAH.

ARGUMENT.

WE have no certain information in the Scriptures, or elsewhere, concerning the life or death of this prophet, of the time when he lived, or of his country or mission. It has been generally thought, indeed, that he was cotemporary with Hosea, Joel, and Amos; at least this was the opinion of St. Jerome, Grotius, Huetius, and Dr. Lightfoot. But the reason which they allege for it is only the supposition that the compilers of the Old Testament canon had a regard to the order of time in their placing of the books of the minor prophets. But this reason, as Lowth justly observes, is of little force, since we find Jonah placed the fifth in order, nay, the sixth, in the Greek copies, who was confessedly more ancient than any of those that are placed before him. The most probable opinion seems to be, that he was cotemporary with Jeremiah and Ezekiel, and prophesied about the time of the taking of Jerusalem; or, as Archbishop Newcome thinks, between that time and the destruction of Idumea by Nebuchadnezzar; which latter event probably took place a very few years after the former. It is certain he foretels the destruction of Edom, and that in doing this he uses several expressions which Jeremiah had used before him, speaking upon that subject. Compare verses 1, 8, with Jeremiah xlix. 9–11. Ezekiel agrees with Jeremiah and Obadiah, in assigning the same reason for the judgments threatened against the Edomites, namely, their insulting over the Jews in the time of their distress.

After the preface, 1, we have, (1,) *Threatenings against Edom*, 2–16. (2,) *Gracious promises to Israel*, 17–21.

A. M. 3417.
B. C. 587. **THE** vision of Obadiah. Thus saith the Lord God ^a concerning Edom; ^b We have heard a rumour from the Lord, and an ambassador is sent among the heathen, Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

^a Isaiah xxi. 11; xxxiv. 5; Ezek. xxv. 12, 13, 14; Joel iii. 19; Mal. i. 3.—^b Jer. xlix. 14.—^c 2 Kings xiv. 7.

NOTES ON OBADIAH.

Verses 1–4. *The vision of Obadiah*—The name of this prophet signifies, *a servant*, or a worshipper, of the Lord. Such he undoubtedly was, and also a prophet, but what he was in other respects we are not informed. It is not improbable that he had other visions, or revelations, from God, besides this which is here recorded, but this only has been preserved for the benefit of future ages. *Thus saith the Lord*—This declaration includes his commission and authority to prophesy, together with the certainty of what he declares; *concerning Edom*—Or, *against*

3 ¶ The pride of thy heart hath ^a deceived thee, thou that dwellest in ^b the clefts ^c of the rock, whose habitation *is* high; ^d that saith in his heart, Who shall bring me down to the ground?

4 ^e Though thou exalt *thyself* as the eagle, and though thou ^f set thy nest among the stars, thence will I bring thee down, saith the Lord.

^d Isaiah xiv. 13, 14, 15; Rev. xviii. 7.—^e Job xx. 6; Jer. xlix. 16; li. 53; Amos ix. 2.—^f Hab. ii. 9.

Edom; that is, both the people and the country, so named from their progenitor Esau, called *Edom*, Gen. xxv. 30. This country, which was a part of Arabia Petræa, is called Idumea, Isa. xxxiv. 5, 6. *We*—That is, other prophets, as well as I, *have heard a rumour*—Not an uncertain report, but a true and important revelation from God. *And an ambassador is sent among the heathen*—Or *nations*. For an explanation of this and the three following verses, see notes on Jer. xlix. 14–16, where nearly the same words occur; only what Jeremiah speaks in the singular number, is expressed here in the

A. M. 3417. B. C. 587. 5 If ^g thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape-gatherers came to thee, ^h would they not leave ¹ some grapes?

6 How are *the things* of Esau searched out! how are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: ² the ⁱ men that were at peace with thee have deceived thee, and prevailed against thee; ³ *they that eat thy bread* have laid a wound under thee: ^k *there is none understanding* ⁴ in him.

^g Jer. xlix. 9.—^h Deut. xxiv. 21; Isaiah xvii. 6; xxiv. 13. ⁱ Or, gleanings.—² Heb. *the men of thy peace*.—³ Jer. xxxviii. 22.—⁴ Heb. *the men of thy bread*.—^k Isa. xix. 11, 12.—⁴ Or, of it.—¹ Job v. 12, 13; Isa. xxix. 14; Jer. xlix. 7.

plural, to intimate that Obadiah had received the same commission from God which was signified to Jeremiah before. *I have made thee small among the heathen*—Or, nations. Thou art contemptible in the sight of the Chaldeans and their confederates, who think they can easily subdue thee. “Idumea was a country, if compared with the dominions of flourishing states, very moderate in extent, and inconveniently situated. The land of Moab occupied the eastern part of the sea of Sodom. Next to this country Idumea turned toward the south; though it did not border on all Canaan southward, but only on its eastern part. The rest lay open to Arabia Petrea, by which Idumea was situated southward, made a part of it, and went far into it.”—Vitringa, on Isa. xxxiv. 6. “The country of the Idumeans was properly circumscribed by that mountainous tract which enclosed Canaan to the south near the sea of Sodom, as appears from the whole sacred history: whence mount Hor, situated there, is said to have been on the edge, border, or extremity of the land of Edom, Num. xx. 23. It is true, that about the time of Solomon, the Idumeans occupied some part of the Elanitic gulf of the Red sea, whence a tract of that coast was called the land of Edom, 1 Kings ix. 26. But all the prophets who speak of Edom about these times, restrain their lands to mount Seir, in the tract which I have marked out. Vitringa, on Isa. xxi. 1.”—Archbishop Newcome. *The pride of thy heart hath deceived thee, &c.*—Thou valuest thyself too much upon the strength of thy situation, being placed among rocks which thou thinkest inaccessible by the enemy. *That saith in his heart, Who shall bring me down?*—Namely, from those lofty rocks in which I dwell? Who can climb up to them but myself? Or who can find out the way into the secret caverns where I have made my habitation? *Though thou exalt thyself as the eagle, &c.*—Upon the highest mountains, that seem to reach up to heaven; *thence will I bring thee down*—From thy height of power and pre-eminence.

Verses 5–9. *If thieves come unto thee*—See note on Jer. xlix. 9. *How are his hidden things sought*

8 ¹ Shall I not in that day, saith A. M. 3417. the LORD, even destroy the wise men B. C. 587. out of Edom, and understanding out of the mount of Esau?

9 And thy ^m mighty men, O ⁿ Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For thy ^o violence against thy brother Jacob, shame shall cover thee, and ^p thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers ^q carried away captive his forces, and foreigners entered into

^m Psal. lxxvi. 5; Amos ii. 16.—ⁿ Jer. xlix. 7.—^o Genesis xxvii. 11; Psalm cxxxvii. 7; Ezekiel xxv. 12; xxxv. 5; Amos i. 11.—^p Ezekiel xxxv. 9; Malachi i. 4.—^q Or, *carried away his substance*.

up!—Those treasures and riches which he took all possible care to conceal, that they might not be discovered by the enemy. *All the men of thy confederacy have brought thee even to the border*—Thy confederates marched out with thee, until thou wast come to the borders of thy country, and then they perfidiously joined with the enemy's forces, and thereby deceived thee. *And prevailed against thee*—Namely, treacherously. *They that eat thy bread have laid a wound under thee*—Those that were maintained at thy cost, as thine allies, have given thee a secret blow. *There is none understanding*—Thou wast not aware of it. *Shall I not, in that day, even destroy the wise men, &c.*—At that time, when these evils shall come upon them, their prudence and skill shall altogether forsake them, and the wisest among them shall not know what to do, or shall give unsatisfactory, or foolish, counsel. When God designs a people for destruction, he causes such circumstances to arise, such a multiplicity of dangers, and so unexpectedly, to surround them, that their greatest wisdom is confounded, and the most skillful among them are quite at a loss how to act. See note on Jer. xlix. 7. *And thy mighty men, O Teman, shall be dismayed, &c.*—Teman was one of the grandsons of Esau, after whom some city and district in Idumea was named. Here it seems to be used to signify the whole country of Idumea. Certain it is that the Idumeans were looked upon as a strong and valiant people. Josephus says, they went as unconcernedly and as cheerfully into battle as to a banquet; but here it is threatened that a panic fear should seize upon this courageous nation, so that they should be entirely discouraged, and not able to stand against their enemies, or defend themselves; the consequence of which would be, a great slaughter of them.

Verses 10, 11. *For thy violence against thy brother Jacob*—Because of the injury thou hast done to the people of Judea, who are descended from Jacob, the brother of Esau, your progenitor: see note on Amos i. 11. *Shame shall cover thee*—Contempt and reproach shall be cast upon thee by all that hear of thy conduct; *and thou shalt be cut off for ever*—So

A. M. 3417. his gates, and ^a cast lots upon Jerusalem, even thou wast as one of them. B. C. 587.

12 But ^e thou shouldest not have ^r looked on ^s the day of thy brother in the day that he became a stranger; neither shouldest thou have ^t rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have ^v spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have

laid hands on their ⁸ substance in A. M. 3417 the day of their calamity; B. C. 587.

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape; neither shouldest thou have ⁹ delivered up those of his that did remain in the day of distress.

15 ^u For the day of the LORD is near upon all the heathen: ^x as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

16 ^y For as ye have drunk upon B. C. 585. my holy mountain, so shall all the

^a Joel iii. 3; Nahum iii. 10.—^e Or, do not behold, &c. ^r Psalm liv. 7; lix. 10; xcii. 11; cxii. 8; Micah iv. 11; vii. 10. ^s Psa. xxxvii. 13; cxxxvii. 7.—^t Job xxxi. 29; Micah vii. 8; Prov. xvii. 5; xxiv. 17, 18.

⁷ Heb. magnified thy mouth.—⁸ Or, forces.—⁹ Or, shut up, Psa. xxxi. 8.—^u Ezek. xxx. 3; Joel iii. 14.—^x Ezek. xxxv. 15; Hab. ii. 8.—^y Jeremiah xxv. 28, 29; xlix. 12; Joel iii. 17; 1 Pet. iv. 17.

great a slaughter shall be made of thy inhabitants, that thou shalt never recover it; and at last thou shalt be quite dispossessed of thy country: see note on Ezek. xxxv. 7-9. *In the day that thou stoodest on the other side*—Or, in the day that thou stoodest against him. *That strangers carried away captive his forces*—This may refer to the time when the Syrians spoiled Judea, overcame the Jewish forces, and made many captives of them. *And foreigners entered into his gates*—That is, into his cities. This seems to be spoken of the cities of Judea, which the Syrians took when they had spoiled the country, and laid siege to Jerusalem, as recorded in 2 Kings xvi. 5. *And cast lots upon Jerusalem*—Either this means that the Syrians and Israelites, whose armies were joined together, cast lots which of them should make the first assault on that city: or else, they cast lots about the spoils of Jerusalem, before they had taken it, making themselves quite sure of it, though the event proved they were mistaken. Or, as many learned men think, the taking of Jerusalem by Nebuchadnezzar is here referred to; an event at which, as we learn from Psa. cxxxvii., the Edomites rejoiced: and then probably lots were cast what captives should fall to the share of each of the commanders. *Thou wast as one of them*—Thou, that wast a brother by birth, wast as cruel and injurious in thy actions as these strangers, and joined with them in every thing against thy brother.

Verse 12. *But thou shouldest not have looked upon the day of thy brother*—On his evil day. Thou oughtest not to have taken pleasure at the sight of thy brother's calamity. So the expression of *looking upon an enemy* signifies, in many passages of Scripture, the beholding his fall with satisfaction: see the margin. *In the day that he became a stranger*—When he was driven from his own inheritance, and went captive into a strange land. *Neither shouldest thou have rejoiced over the children of Judah, &c.*—In the day when many of them were slain; nor have spoken proudly in the day of distress—Neither shouldest thou have insulted over them when they

were in calamity, boasting of thy own felicity, while they were groaning under misery.

Verses 13, 14. *Thou shouldest not have entered into the gate of my people, &c.*—Thou shouldest not have entered into the cities of my people by way of spoiling them, or of feasting thy eyes with the slaughter, when their enemies made themselves masters of them. *Neither shouldest thou have stood in the cross-way*—Or, in the goings forth; to cut off those that did escape—Thou shouldest not have posted thyself in the passages that were left unguarded by the enemy, in order to cut off those who endeavoured to escape by such ways. *Neither have delivered up those*—Or shut up those, as the margin reads it, *that did remain*—The word כָּנַר, here used, signifies to shut up all the ways of escaping to the conquered, in order to deliver them up to the enemy.

Verses 15, 16. *For the day of the Lord is near upon all the heathen*—The sacred writers call that the day of any persons, in which they do or suffer any thing very remarkable. Thus, verse 13, the day of thy brother, signifies that time in which he was remarkably afflicted. So the day of the Lord signifies that time in which he does something extraordinary; and here it means the time in which God would inflict a remarkable vengeance upon the enemies of Judah. By all the heathen, is meant all those nations who, together with the Idumeans, insulted over the calamities of the Jews, or had waged war against them without any just cause. *As thou hast done, it shall be done unto thee*—As thou hast rejoiced at the calamities of others, so shall others rejoice at thine: and as thou hast spoiled and plundered thy neighbours, so shalt thou be served thyself: see the margin. *For as ye have drunk upon my holy mountain, &c.*—Here is a sudden apostrophe to the Jewish people, who are here addressed. The sense is, As ye, who dwell on the mount which is sacred to me, have drunk of the cup of my indignation, or have suffered grievous calamities from my just displeasure, so also shall the nations among whom I am not known. *They shall drink and*

A. M. 3417. heathen drink continually, yea, they
B. C. 587. shall drink, and they shall ¹⁰ swallow
down, and they shall be as though they had
not been.

17 ¶ ^a But upon mount Zion ^a shall be ¹¹ deliverance, and ¹² there shall be holiness; and the house of Jacob shall possess their possessions.

18 And the house of Jacob ^b shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in

¹⁰ Or, *sup up*.—^a Joel ii. 32.—^a Amos ix. 8.—¹¹ Or, *they that escape*.—¹² Or, *it shall be holy*, Joel iii. 17.

swallow down—Or, they shall drink large draughts of it, even to the very dregs. By this is expressed their suffering calamities in an extraordinary degree. *They shall be as though they had not been*—They shall be utterly destroyed, so that there shall be no remains of them.

Ver. 17, 18. *But upon mount Zion shall be deliverance*—Literally taken, this refers to the Jews; mystically, to the gospel church. By *deliverance* here may be first meant an asylum, or place of refuge, to escape the evil; and it may be spoken with a reference to the invasion of Judea by Sennacherib, and his being prevented by God from taking Jerusalem, (though he took all the other fenced cities of Judah,) so that all persons of the neighbouring places found a deliverance, or an asylum, there; and so escaped falling into the enemies' hands. It may also, perhaps, chiefly refer to the restoration of the Jews from the captivity of Babylon. But yet this promise was more remarkably verified in the time of the first preaching of the gospel, when God's law went forth out of Zion, and the word of the Lord from Jerusalem, Psa. c. 2; Isa. ii. 3; and when, through believing in Christ, and embracing the gospel, the Christians escaped the destruction that came upon the Jewish nation, concerning which see note on Joel ii. 32. And there shall be another and more glorious completion of it at the restoration of the Jewish nation, which is foretold in this and the following verses, as it is in many other places. *And there shall be holiness*—So far as this refers to the Jews returned from captivity, it signifies that the temple, the city, and the people should be *holy to the Lord*. But the words more especially refer to gospel days; and are intended to express the holiness of the Christian Church, particularly after the conversion of the Jews, and during the millennium. *The house of Jacob shall possess their possessions*—Shall remain in possession of their own land or territories. *The house of Jacob shall be a fire, &c.*—This was fulfilled in part by the Jews under Hyrcanus and the Maccabees, who made great slaughter of the Idumeans; here expressed by the strong image of their being the fire and flame, and the Idumeans stubble. But the passage will be more fully accomplished when the Lord shall make his church as a fire to all its enemies.

them and devour them; and there ^{A. M. 3417.} shall not be *any* remaining of the ^{B. C. 587.} house of Esau; for the Lord hath spoken it.

19 And *they of the south* ^c shall possess the mount of Esau; ^d and *they of the plain* the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria: and Benjamin shall possess Gilead.

20 And the captivity of this host of the children of Israel shall possess that of the Canaanites, *even* ^e unto Zarephath; and the

^b Isaiah x. 17; Zech. xii. 6.—^c Amos ix. 11.—^d Zeph. ii. 7.
^e 1 Kings xvii. 9, 10.

Verse 19. *And they of the south shall possess the mount of Esau*—The Jews that dwell in the southern parts of Judea, next Idumea, shall, after their return and victories over the Edomites, possess the mountainous part of their country, elsewhere called *mount Seir*; see Mal. i. 3. *And they of the plain*—The Jews who dwell in the plain country, lying toward that of the Philistines, shall possess their territories together with their own ancient inheritance. The Philistines were likewise ill neighbours to the Jews, who, it is here foretold, should at last conquer them and possess their land. The former part of this prediction was fully accomplished by Hyrcanus. And if this were the time of fulfilling the one, doubtless it was the time of fulfilling the other also. And they shall possess the fields of Ephraim, &c.—All the land which belonged to the ten tribes shall be possessed by the Jews after their restoration to their own country. *And Benjamin shall possess Gilead*—Benjamin, although one of the smallest tribes, shall enlarge his borders as far as the land of Gilead beyond Jordan. Here a larger possession is promised than ever they had before the captivity. But if Judah be considered as united with Benjamin, which perhaps it is, as those two tribes made but one people, all this was completely fulfilled in the time of Hyrcanus, as appears from Josephus, lib. xii.; xxii. But no doubt the great enlargement of the church of Christ, in the times of the gospel, is mystically pointed out in this passage.

Verses 20, 21. *And the captivity of this host, &c.*—Those of the ten tribes that were carried away captive by Shalmaneser; *shall possess that of the Canaanites*—That is, all the countries they anciently possessed, with this addition, that what the Canaanites held by force, and the Israelites could not take from them, shall now be possessed by these returned captives. *Even unto Zarephath*—Or Sarepta, a city near Sidon, in the northern borders of Judea, 1 Kings xvii. 9. The Canaanites, properly so called, were the ancient inhabitants of that district: see Judg. i. 32; Matt. xv. 21, 22. *And the captivity of Jerusalem*—The two tribes of Judah and Benjamin, carried captive from Jerusalem by Nebuchadnezzar; *which is in Sepharad*—That is, as some suppose, a province of Babylon, in which the Jews resided during their captivity. *Shall possess the cities of*

A. M. 3417. captivity of Jerusalem, ¹³ which is in
B. C. 587. Sepharad, ^f shall possess the cities of
the south.

¹³ Or, shall possess *that which is in Sepharad.*—^f Jer. xxxii. 44.
ε 1 Tim. iv. 16; James v. 20.

the south—All the cities which were once their own.
And saviours shall come upon mount Zion, &c.—
That is, deliverers. Taken literally, the expression
may mean, the leaders of those captive troops who
were to return from Babylon, such as Zerubbabel,
Ezra, and Nehemiah. If understood mystically,
these saviours are Christ, his apostles, and the other
preachers of the gospel. *To judge the mount of
Esau*—To avenge Israel upon the Edomites, or,
figuratively speaking, the church of Christ upon all
its enemies, here represented by Edom. Instead of

3

21 And ^e saviours shall come upon A. M. 3417.
mount Zion to judge the mount of B. C. 587.
Esau; and the ^h kingdom shall be the LORD'S.

^h Psalm xxii. 28; Daniel ii. 44; vii. 14, 27; Zechariah xiv. 9;
Luke i. 33; Rev. xi. 15; xix. 6.

saviours, the LXX., with a small alteration of the
Hebrew points, read *απαλωσμενοι*, *those that are
saved*, or escape: namely, the same with the rem-
nant often mentioned in the prophets, and particu-
larly Joel ii. 32, where see the note. *And the king-
dom shall be the Lord's*—This will be fulfilled when
the last of the four monarchies, foretold Dan. ii. 7,
are destroyed, and the *stone which smote the image
becomes a great mountain, and fills the whole earth*;
when the God of Israel shall be honoured, obeyed,
and worshipped by all mankind.

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THE BOOK OF JONAH.

ARGUMENT.

JONAH was the most ancient of all the prophets whose writings have come down to us. He is supposed to have prophesied in the latter end of Jehu's or the beginning of Jehoahaz's reign; at which time the kingdom of Israel was brought very low, by the oppressions of Hazael, king of Syria, 2 Kings xiii. 22. This might be the chief reason why Jonah was raised up to foretell the success which Jehoahaz's grandson Jeroboam should have, in restoring the coasts of Israel, 2 Kings xiv. 25, where we learn that he was of Gath-hepher, a town in the tribe of Zebulun, called Gittah-hepher, Josh. xix. 13, a place not far from Sephorim, or Diocæsarea, as St. Jerome informs us in his commentary upon Jonah: who adds, that Jonah's sepulchre was showed there in his time. This town was situated in Galilee, and so confutes that observation of the Pharisees, that out of Galilee there arose no prophet, John vii. 51. This book, which is rather a history than a prophecy, informs us of Jonah's being sent to Nineveh to denounce destruction on that city within forty days' time, if they repented not. But his preaching produced such a reformation, that God was graciously pleased to defer the execution of his judgments for the present, and indeed till about one hundred and fifty years afterward, when the great increase of their iniquities made them ripe for destruction, as we shall see more particularly when we come to the prophecy of Nahum. The narrative contained in this book is, in some parts of it, of such an extraordinary nature, that some have been induced to consider it as an allegory, while others have presumed profanely to ridicule it. But it must be remembered, that our Lord hath several times borne testimony to the truth of the narration; and hath shown, that the most wonderful of the events recorded in it was intended to be a type of his own death, burial, and resurrection on the third day. They who have faith in the power of God, as set forth in all parts of the Scripture, will not call in question what is here recorded of a miraculous nature. And they who thoroughly know themselves, and the weakness of fallen man, will not wonder at the very extraordinary conduct of the prophet himself.

CHAPTER I.

this chapter we have, (1.) God's command to Jonah to go to Nineveh and warn its inhabitants to repent, 1, 2. (2.) His disobedience to God, and flight from his land, 3. (3.) God's pursuit and arrest of him by a storm, in which he was asleep, 4-6. (4.) His disobedience discovered by the heathen mariners to be the cause of the storm, 7-10. (5.) With great reluctance the mariners cast him into the sea, as the only means of obtaining a calm, 11-16. (6.) A great fish, by swallowing him up, preserves him for future service, 17.

A. M. 3142. **N**OW the word of the LORD came
B. C. 862. unto ^aJonah ¹the son of Amittai,
saying,

^{A. M. 3142.} **2** Arise, go to Nineveh, that ^bgreat city, and cry against it; for ^ctheir
^{B. C. 862.} wickedness is come up before me.

^a 2 Kings xiv. 25.—¹ Called, Matt. xii. 39, *Jonas*.—^b Gen. x. 11, 12; Chap. iii. 2, 3; iv. 11.

^c Genesis xviii. 20, 21; Ezra ix. 6; James v. 4; Revelation xviii. 5.

NOTES ON CHAPTER I.

Verses 1, 2. *Now the word of the Lord*—An impulse or revelation from the Lord, significative of his will; *came unto Jonah, 'he son of Amittai'*—Of whom see 2 Kings xiv. 25. It is probable he had been before acquainted with the word of the Lord, and knew his voice from that of a stranger. *Arise,*

go to Nineveh, that great city—The capital of the Assyrian empire: see notes on chap. iii. 3; iv. 11; and Nah. i. 1; iii. 18. *And cry*—Proclaim as a prophet, *against it*—Or concerning it. He must witness against their great wickedness, and warn them of the destruction that was coming upon them for it. And this he must do, not privately in corners, but publicly

A. M. 3142. B. C. 862. 3 But Jonah ^d rose up to flee unto Tarshish from the presence of the LORD, and went down to ^e Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish ^f from the presence of the LORD.

4 ¶ But ^g the LORD ² sent out a great wind into the sea, and there was a mighty tempest

in the sea, so that the ship ³ was like to be broken. A. M. 3142. B. C. 862.

5 Then the mariners were afraid, and cried every man unto his god, and ^h cast forth the wares that *were* in the ship into the sea, to lighten *it* of them. But Jonah was gone down ⁱ into the sides of the ship; and he lay, and was fast asleep.

6 So the ship-master came to him, and said

^a Chap. iv. 2.—^b Josh. xix. 46; 2 Chron. ii. 16; Acts ix. 36. ^c Gen. iv. 16; Job i. 12; ii. 7.—^d Psa. cvii. 25.

² Heb. cast forth.—³ Heb. thought to be broken.—^h So Acts xxvii. 18, 19, 38.—ⁱ 1 Sam. xxiv. 3.

in the streets, and must cry aloud, that all might hear. *For their wickedness is come up before me—Is manifest in my sight, and calls aloud for vengeance.*

Verse 3. *But Jonah rose up to flee unto Tarshish*—It is not to be wondered at that Jonah should be averse to undertake this mission. He probably considered it as a dangerous one, and might be tempted to think it would be unprofitable, and answer no valuable end. The journey was long, and the perils and hardships of it, he supposed, would be great. The inhabitants of the city were idolaters, and knew nothing of Jehovah, in whose name the warning was to be given, and the destruction denounced. The city was proud as well as idolatrous, and would look down with contempt on an Israelite, coming from a distant country, hardly known to many of them, or at least despised by them. And he had every reason to suppose that the delivery of such an unpleasant message would draw upon him the resentment both of the rulers and multitude. Indeed, “when we reflect how such a message would be received in the streets of London at this day, we shall not wonder that he was extremely reluctant to undertake the service. Strong faith and a habit of unreserved obedience were necessary to overcome the reluctance that he must have felt: and perhaps he was a young man, and not as yet inured to perilous employments.”—Scott. And, besides this, Jonah himself assigns another reason, chap. iv. 2, namely, that he knew God’s mercifulness to be great, and that it was probable God would be moved to forbear executing the judgments denounced; and so he would have the shame of being accounted a false prophet. This and other parts of his conduct, however, deserve censure. But, as Bishop Newcome observes, “men endued with extraordinary gifts of the Spirit, and made the instruments of declaring God’s will to mankind, have occasionally been subject to great human infirmities, and have even contracted great guilt.” Of *Tarshish*, see note on Isa. ii. 16. *From the presence of the Lord*—That is, to be at a distance from the land of Israel, the immediate residence of God, as Grotius and Locke interpret the expression. Houbigant however reads, *through fear of the Lord*; and what he feared is shown chap. iv. 2. Perhaps Jonah hoped, if he were at a greater distance, God would send some other prophet to preach repentance to the Ninevites. *And went down to Joppa*—A well-known haven on

the Mediterranean. *And he found a ship going to Tarshish*—Bound for, and ready to sail to the place he designed. Thus Providence seemed to favour his design, and to give him an opportunity to escape. Observe, reader, we may be out of the way of duty, and yet may meet with apparently favourable providences. *So he paid the fare thereof, and went down into it*—He lost no time, for he was in haste to get at a distance from the presence of the Lord. Here we see what the best of men are when God leaves them to themselves, and what need we have, when the word of the Lord comes to us, to have the Spirit of the Lord to come along with the word, to bring every thought within us into obedience to it. Let us learn from hence to *cease from man*, and not to be too confident either respecting ourselves or others in time of trial, but *let him that thinks he stands, take heed lest he fall*.

Verses 4, 5. *But the Lord sent out a great wind*—The extraordinary greatness of it, with the suddenness of its rising, and the terrible effects it was likely to produce, showed that it was supernatural, and came from God, displeased with all, or with some one in the ship. *Then the mariners were afraid*—As they had great reason to be, since this preternatural tempest fell upon them with such great violence; *and cried every man unto his god*—To their several idols, as being heathen and ignorant of the true God. *And cast forth the wares that were in the ship*—By which they showed in what extreme danger they judged even their lives to be. *But Jonah was gone down into the sides of the ship*—Into a cabin in one of the sides of the ship. *And he lay, and was fast asleep*—This profound sleep of Jonah seems to have been caused by his weariness, labour, and anxiety: it was “not the sleep of security,” says St. Jerome, “but of sorrow;” like that of the apostles, Matt. xxvi. 40.

Verse 6. *So the ship-master*—Who had the conduct of the vessel, and from whose mouth such a reproof was seasonable; *came and said to him, What meanest thou, O sleeper?*—A just and necessary reproof this. We cannot but pity Jonah, who needed it: as a prophet of the Lord, if he had been in his place, he might have been reproving the king of Nineveh; but, being out of the way of his duty, he himself lies open to the reproof of a sorry ship-master. See how men, by their sin and folly, make themselves mean! Yet we must admire

A. M. 3142. unto him, What meanest thou, O
B. C. 862. sleeper? arise, ^k call upon thy God,
^l if so be that God will think upon us, that we
perish not.

7 And they said every one to his fellow,
Come, and let us ^m cast lots, that we may
know for whose cause this evil is upon us.
So they cast lots, and the lot fell upon Jonah.

8 Then said they unto him, ⁿ Tell us, we
pray thee, for whose cause this evil is upon us:
What is thine occupation? and whence comest
thou? what is thy country? and of what
people art thou?

9 And he said unto them, I am a Hebrew;
and I fear ^o the LORD, the God of heaven,

^k Psalm cvii. 28.—^l Joel ii. 14.—^m Joshua vii. 14, 16;
1 Samuel x. 20, 21; xiv. 41, 42; Proverbs xvi. 33; Acts i. 26.
ⁿ Josh. vii. 19; 1 Sam. xiv. 43.—^o Or, JEHOVAH.

God's goodness in sending him this seasonable
reproof; for it was the first step toward his recovery;
as the crowing of the cock was to Peter. "Those
that sleep in a storm," says Henry, "may well be
asked what they mean." *Arise, call upon thy God*—
We are here crying every man to his god, why dost
thou not get up and cry to thine? Art thou not
equally concerned with the rest both in the danger
dreaded, and in the deliverance desired? *If so be
that God will think upon us*—With pity, care, and
favour; *that we perish not*—That the ship, goods,
and men also may not be lost. The word rendered
God being in the plural number, and the ship-master,
the mariners, and others in the ship being, it appears,
idolaters, and knowing nothing of the one living and
true God, this clause should undoubtedly be rendered,
If so be that the gods will think upon us, &c.

Verses 7, 8. *Come, and let us cast lots*—"The sailors
betake themselves to this practice, because they see
that there is something supernatural in the tempest:
whence they conclude that it arose on account of
some wicked person who sailed with them. Thus
the sailors who carried Diagoras in their vessel, con-
cluded that the tempest which assailed them was
principally on account of this philosopher, who
openly professed atheism. God was pleased so to
order the lots, that Jonah was found to be the guilty
person: not to favour such vain practices of the
heathen; but that, after Jonah had made known to
the mariners that the God of heaven and earth,
whom ^{re} worshipped, had sent this storm, they
might be brought to understand that the true God is
the only director of lots; which indeed they seemed
to have well understood, as appears from the end of
this chapter." See Calmet and Houbigant *Then
said they, Tell us, we pray thee, for whose cause
this evil is come upon us*—This should rather be
rendered, *for what cause*; for they already knew
for whose cause it was, by the lot falling upon Jonah;
their inquiry now was, what he had done to occasion
divine vengeance to follow him.

^o which hath made the sea and the
dry land. A. M. 3142.
B. C. 862.

10 Then were the men ^s exceedingly afraid,
and said unto him, Why hast thou done this?
For the men knew that he fled from the
presence of the LORD, because he had told
them.

11 ¶ Then said they unto him, What shall
we do unto thee, that the sea ^e may be calm
unto us? for the sea ⁷ wrought, ⁸ and was tem-
pestuous.

12 And he said unto them, ^p Take me up,
and cast me forth into the sea; so shall the
sea be calm unto you: for I know that for my
sake this great tempest is upon you.

^o Psalm cxlvi. 6; Acts xvii. 24.—^s Heb. with great fear.
^e Heb. may be silent from us.—⁷ Or, grew more and more tem-
pestuous.—⁸ Heb. went.—^p John xi. 50.

Verses 9, 10. *And he said, I am a Hebrew*—One
descended from Heber, whose offspring by Abraham
are well known. *And I fear the Lord*—Or rather
JEHOVAH, the God of heaven, Jehovah being the pec-
uliar name of the true God, by which he was dis-
tinguished from those who had the name of gods and
lords among the heathen. *Which hath made the
sea and the dry land*—These words, as Mr. Locke
observes, are a further distinction between the true
God and the gods of the heathen; as if he had said,
I worship and serve the one living and true God;
that eternal and almighty Being, who made and
ruleth the heavens and the earth, and all creatures
therein. *Then were the men exceedingly afraid*—
And with good reason, for they perceived that God
was against them, even the God that made the world
and governs all things, and that this tempest pro-
ceeded from his offended justice. Hence they inferred
that their case was perilous in the extreme. And
having learned from Jonah that he had disobeyed
this Almighty God, and fled from his presence, they
said unto him, Why hast thou done this?—How
couldst thou dare to behave in such a manner, or
disobey his commands, whom thou acknowledgest
to be so great and powerful a Being, and Lord of
all?

Verses 11, 12. *Then said they, What shall we
do unto thee, &c.*—They perceived that Jonah was a
prophet of the Lord, and therefore they would not
do any thing to him without consulting him. He
appeared to be a delinquent, but he appeared also to
be a penitent: and therefore they would not insult
over him, or offer him any rudeness. They would
not cast him overboard, if he could think of any
other expedient by which to save the ship. *And he
said, Take me up, and cast me into the sea*—It is
probable the conviction in Jonah's mind of his guilt
was so strong, at this time, as to make him certain
that God had raised this tempest on his account; or
he might have a revelation from God that it was so:
in either case he might think it his duty to offer him-

A. M. 3142. 13 Nevertheless, the men ⁹ rowed
B. C. 862. hard to bring *it* to the land; ^a but
they could not: for the sea wrought, and was
tempestuous against them.

14 Wherefore they cried unto the LORD, and
said, We beseech thee, O LORD, we beseech
thee, let us not perish for this man's life, and
^r lay not upon us innocent blood for thou, O
LORD, ^a hast done as it pleased thee.

^a Heb. *digged*.—^r Proverbs xxi. 30.—^r Deuteron. xxi. 8.
^s Psalm cxv. 3.—^t Psalm lxxxix. 9; Luke viii. 24.—¹⁰ Heb.
stood.

self to death to save the rest that were in the ship.
For if it be lawful, and even praise worthy for one
man, though guiltless, to sacrifice his life to save the
lives of many; how much more may and ought a
person to do this who knows that he is the cause of
imminent danger, which threatens immediate de-
struction to many others.

Verses 13, 14. *Nevertheless, the men rowed hard,*
&c.—Whoever these mariners were, they are to be
admired for their generosity; for though Jonah had
told them that he was the cause of the tempest, and
had advised them to cast him into the sea, yet they
were very unwilling to do it, and generously
redoubled their efforts, strained every nerve, and
exposed themselves unto still greater danger of
sinking, for some time longer, in order, if possible, to
gain the shore without throwing him overboard.
Wherefore they cried unto the Lord—Hebrew, unto
JEHOVAH, the Maker of heaven and earth. They
were convinced, by the account which Jonah gave
of himself, that the God whom he worshipped, verse
9, had brought this tempest upon them; therefore
they made their petitions to him. *Let us not perish*
for this man's life—For doing that to him which in
all probability will prove his destruction. *And lay*
not upon us innocent blood—Although this man has
committed nothing against us worthy of death, ac-
cording to human laws, and nevertheless we are
about to take away his life; yet do not impute to us the
crime of shedding innocent blood, inasmuch as we
take it away through extreme necessity to save our
own lives, and by his own desire. *For thou, O Lord,*
hast done as it pleased thee—"Who hast raised this
storm manifestly extraordinarily, who hast caused
the lot to fall upon Jonah, who hast compelled him
to confess himself to be guilty, and the cause of this
calamity."—Grotius. Or, as Bishop Newcome ex-
presses their meaning, "Punish us not as murderers
of an innocent man: for we judge, from the whole
transaction, that we are conforming ourselves to thy
will."

Verse 16. *Then the men feared the Lord exceed-*
ingly—They were convinced of the power and

15 So they took up Jonah, and cast A. M. 3142.
him forth into the sea: ^t and the sea B. C. 862.
¹⁰ ceased from her raging.

16 Then the men ^u feared the LORD exceed-
ingly, and ¹¹ offered a sacrifice unto the LORD,
and made vows.

17 ¶ Now the LORD had prepared a great fish
to swallow up Jonah. And ^x Jonah was in the
¹² belly of the fish three days and three nights.

^u Mark iv. 41; Acts v. 11.—¹¹ Heb. *sacrificed a sacrifice*
unto the LORD, and vowed vows.—^x Matt. xii. 40; xvi. 4;
Luke xi. 30.—¹² Heb. *bowels*.

greatness of that God whom Jonah worshipped;
which appeared both in raising this storm, and in so
suddenly laying it. *And offered sacrifice unto the*
Lord—Or JEHOVAH; *and made vows*—As it is not pro-
bable that they offered a sacrifice on shipboard, this
seems to be spoken of what they did when they
came safe to the port for which they were bound;
namely that they made a public acknowledgment,
by sacrifice and other religious acts, of the mercy
they had received of God, and of his wonderful
power, the effects of which they had witnessed.

Verse 17. *Now the Lord prepared a great fish,*
&c.—We have but an imperfect acquaintance with
the natural history of fishes. However, it is a well-
attested fact, that there are fishes, sharks, for in-
stance, that grow to a size capable of swallowing and
containing a man. The Scripture calls this a great
fish in the general, and therefore there is no need to
confine it to a whale; in which view, much of the
wit thrown out by persons disposed to be merry on
the Scripture is quite foreign to the purpose. See
more in the note on Matt. xii. 40, in Calmet's disser-
tation on the subject, and in Scheuchzer. *And Jon-*
ah was in the belly of the fish three days and three
nights—"The Hebrew language," says Lowth, "has
no one word to express what we call a *natural day*;
so that what the Greeks express by *νηχθημερον*, they
denote by a *day and a night*. Therefore the space
of time consisting of one whole revolution of twenty-
four hours, and a part of two others, is fitly ex-
pressed in that language by *three days and three*
nights. Such a space of time our Lord lay in the
grave;" (that is, one whole *νηχθημερον*, or natural
day, and part of two others;) "and we may from
thence conclude that Jonah, who was an eminent
figure of him in this particular, was no longer in the
fish's belly." This miracle of preserving Jonah was
evidently very important. It served to spread the
knowledge of the true God, the whole transaction
having this tendency: see verse 16. And it also
taught Jonah, and in him the whole prophetic
order, God's power and determination to enforce his
commands.

CHAPTER II.

In this chapter we have, (1.) *Jonah's prayer in the fish's belly, representing the danger and distress he was in*, 2, 3, 5, 6; *the despair to which he was almost reduced, and the encouragement he took to himself in this deplorable condition*, 4-7. (2.) *His warning to others*, 8. (3.) *His ascription of praise and thanksgiving to God*, 9. (4.) *He is safely restored to dry land by the fish*, 10.

A. M. 3142. **THEN** Jonah prayed unto the LORD
B. C. 862. his God out of the fish's belly,

2 And said, I ^acried ¹by reason of mine affliction unto the LORD, ^band he heard me; out of the belly of ²hell cried I, and thou heardest my voice.

3 ^cFor thou hadst cast me into the deep, in the ³midst of the seas; and the floods compassed me about: ^dall thy billows and thy waves passed over me.

4 ^eThen I said, I am cast out of thy sight; yet I will look again ^ftoward thy holy temple.

5 The ^gwaters compassed me about, *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

^a Psalm cxx. 1; cxxx. 1; cxlii. 1; Lam. iii. 55, 56.—¹ Or, out of mine afflictions.—^b Psalm lxxv. 2.—² Or, the grave, Isa. xiv. 9.—^c Psa. lxxxviii. 6.—³ Heb. heart.—^d Psa. xlii. 7. ^e Psa. xxxi. 22.—^f 1 Kings viii. 38.

NOTES ON CHAPTER II.

Verses 1, 2. *Then Jonah prayed*—Those devout thoughts and feelings which he had at that time, he afterward digested into the following prayer, and added a thanksgiving for his deliverance at the end of it. So several of David's Psalms were probably composed after his trouble was over; but in a manner suitable to the thoughts he had at the time of his affliction; and with a grateful sense of God's mercies for his deliverance out of it: see Psa. liv. and cxx. *And he heard me*—He thanks God that, in consequence of his prayer, his life is wonderfully preserved. *Out of the belly of hell, cried I*—The word שְׁאוֹל signifies the state of the dead. So it may most properly be rendered the grave here, as the margin reads: the belly of the fish was to Jonah instead of a grave.

Verses 4-7. *Then I said, I am cast out, &c.*—“My first apprehensions were, that as I had justly forfeited thy favour by my disobedience, so thou wouldest cast me out of thy protection; yet, upon recollecting myself, I thought it my duty not to despair of thy mercy, but direct my prayer toward thy heavenly habitation.”—Lowth. *The waters compassed me even to the soul—Or life*; that is, to the extreme hazard of my life; and I thought of nothing more than losing my life among the waves. *I went, &c.*—I went down to the bottom of the sea, where the foundations of the mountains lie. Or, the fish carried me down as deep in the sea as are the bottoms of the mountains. *The earth with her bars was about me*—I found myself enclosed on every side, without any way for escape; and should have been enclosed for ever, had not thy power interposed.

6 I went down to the ‘bottoms of A. M. 3142
the mountains; the earth with her B. C. 862.
bars was about me for ever: yet hast thou brought up my life ^hfrom ⁱcorruption, O LORD my God.

7 When my soul fainted within me I remembered the LORD: ^jand my prayer came in unto thee, into thy holy temple.

8 They that observe ^klying vanities, forsake their own mercy.

9 But I will ^lsacrifice unto thee with the voice of thanksgiving; I will pay *that* that I have vowed. ^mSalvation is of the LORD.

10 ¶ And the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

^g Psa. lxxix. 1; Lam. iii. 54.—^h Heb. cuttings off.—ⁱ Psa. xvi. 10.—^j Or, the pit.—^k Psa. xviii. 6.—^l 2 Kings xvii. 15; Psa. xxxi. 6; Jer. x. 8; xvi. 19.—^m Psa. l. 14, 23; cxvi. 17, 18; Hos. xiv. 2; Heb. xiii. 15.—ⁿ Psa. iii. 8.

Yet hast thou brought up my life from corruption—But, notwithstanding it was involved in all these terrible circumstances, which seemed to preclude all possibility of its being preserved, yet thou, O my God, by thy power didst save my life from destruction. *When my soul fainted within me*—When I seemed just expiring, and lost all hopes of being preserved; *I remembered the Lord*—I thought of thy almighty power and boundless mercy, O Jehovah, who causest to be whatsoever thou wilt; and my prayer came in unto thee—And therefore I addressed my prayer to thee, as being persuaded that thou couldest still preserve me, even in the most extreme dangers; and my faith was not disappointed; for I found, by the event, that thou couldest deliver me, as I believed thou wast able to do.

Verses 8, 9. *They that observe lying vanities, &c.*—They that seek to, or trust in, idols, (often called by the names of *vanity* and *lies*,) *forsake their own mercy*—Forsake him who alone is able to show mercy to them, and preserve them in time of danger: who, to all that depend upon him, is an eternal fountain of mercy, even a fountain of living waters which flow freely to all that seek unto him for them. *But I will sacrifice unto thee, &c.*—I will offer to thee those thanks which I solemnly promised to pay in the time of my trouble, and which will be as acceptable to thee as the sacrifices of slain beasts.

Verses 10. *And the Lord*—This should rather have been rendered, *For the Lord*; because what follows was not done after the preceding thanksgiving, but before it; and it is mentioned here only to show the cause or subject of the thanksgiving. *The Lord spake unto the fish, &c.*—God's almighty power is

represented in Scripture as bringing things to pass by his bare will and command: see Gen. i. 3. He willed that the fish should cast Jonah up on the dry land, and the fish did so. Various are the traditions of the Orientals respecting the place where Jonah was disembogued; but, as Calmet well observes, amidst such doubt and obscurity, the best part is absolute silence, and the sincere declaration that the matter is entirely unknown. "The fame of Jonah's deliverance appears to have spread among the heathen nations; and the Greeks, who were accustomed

to adore the memory of their heroes by every remarkable event and embellishment which they could appropriate, added to the fictitious adventures of Hercules, that of his having continued three days, without injury, in the belly of a dog, sent against him by Neptune."—Gray's *Key*. Huetius (*Demonst. Evang.*, Prop. 4) supposes that Jonah's deliverance from the whale's belly gave occasion to the Greek story of Arion, who, after he was cast into the sea, was conveyed by a dolphin to the port of Corinth.

CHAPTER III.

We have here, (1,) Jonah's mission renewed and executed, 1-4. (2,) The humiliation and reformation of the Ninevites, 5-9. (3,) Their sentence revoked, 10.

A. M. 3142. B. C. 862. **AND** the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an ¹ exceeding great city of three days' journey.

4 And Jonah began to enter into ^{A. M. 3142. B. C. 862.} the city a day's journey, and ^a he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh ^b believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For word came unto the king of Nineveh,

¹ Heb. of God, so Gen. xxx. 8; Psa. xxxvi. 6; lxxx. 10.

^a Deut. xviii. 22.—^b Matt. xii. 41; Luke xi. 32.

NOTES ON CHAPTER III.

Verses 1-3. *And the word of the Lord, &c.*—After Jonah had been well chastised for his disobedience, and was set at liberty, as recorded in the preceding chapter, the divine call to him to prophesy was repeated. He had rebelled against God's command the first time, but now, being humbled and better prepared, he is tried again. So—Hebrew, *And, Jonah arose and went into Nineveh*—He now obeys without reluctance. Such was the blessed fruit of the correction which he had received. Now Nineveh was an exceeding great city—The Hebrew reads, *A great city to God*; so the mountains of God are the same with great mountains, Psa. xxxvi. 6, and the cedars of God are translated goodly cedars, Psa. lxxx. 10. Nineveh was the greatest city in the known world at that time; greater than Babylon, whose compass was then three hundred and eighty-five furlongs; but Nineveh was in compass four hundred and eighty furlongs, which makes something more than sixty of our miles. It is said that its walls were one hundred feet in height, and broad enough for three coaches to meet and pass safely by each other: that it had one thousand five hundred towers on its walls, each two hundred feet high. Diodorus Siculus represents it as an oblong figure, the two longer sides of which measured one hundred and fifty stadia, and the two shorter ninety. "Ninus," says he, "hastened to build a city of such magnitude, that it should not only be the greatest which then existed in the whole world, but that none in

succeeding ages, who undertook such a work, should easily surpass it; and his expectation has not been deceived. For no one has since built so great a city; both as to the extent of its circuit, and the magnificence of its wall." According to a report recorded by Eustathius, fourteen myriads of men were employed for eight years in building this city. It is here said, that it was of three days' journey; and Diodorus asserts the same; that is, of three days' journey in circuit, allowing twenty miles to each day.

Verse 4. *And Jonah began to enter into the city a day's journey*—That is, he proceeded into the city as far as he could go in a day. *And he cried, Yet forty days and Nineveh shall be overthrown*—The threat is express; but there was a reserve with God on condition of repentance. And it must be observed, that in most of the threatenings of God there is a condition expressed or understood. This is the general rule for interpreting all such denunciations, as has been observed in the note on Jer. xviii. 8, unless where God makes an express declaration that the iniquity of the people against whom he denounces his judgments is full, and that he will not spare them; or, as it is expressed by our Saviour, with regard to Jerusalem, *that the things which belong unto their peace are then hid from their eyes*.

Verses 5, 6. *So the people of Nineveh believed God, &c.*—"The fame," says Lowth, "of the wonderful works God had wrought for the Jews, was spread over the eastern parts of the world. This

A. M. 3142. and he arose from his throne, and he
B. C. 862. laid his robe from him, and covered
him with sackcloth, ^c and sat in ashes.

7 ^d And he caused it to be proclaimed and
² published through Nineveh by the decree of
the king and his ³ nobles, saying, Let neither
man nor beast, herd nor flock, taste any thing :
let them not feed, nor drink water :

8 But let man and beast be covered with
sackcloth, and cry mightily unto God : yea,

^c Job ii. 8. — ^d 2 Chron. xx. 3; Joel ii. 15. — ² Heb. said.
³ Heb. great men. — ^e Isa. lviii. 6.

might make the Ninevites hearken to a man of that nation, that came to them as sent by God. And it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But, without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have a regard to this message. And by the men of Nineveh's repenting at the preaching of Jonah, God designed to upbraid the stubbornness of his own people, and shame them, as it were, into repentance; lest the men of Nineveh should rise up in judgment against them, as our Saviour speaks of the Jews in his own time, Matt. xii. 41." And proclaimed a fast—The king and his nobles, or those in authority, ordered that every one should fast for three days, and put on habits of sorrow and humiliation. For word came unto the king of Nineveh—Archbishop Usher, in his *Annals ad A. M. 3233*, supposes this prince to have been Pul, the king of Assyria, (Nineveh being then the capital city of that empire,) who afterward invaded the kingdom of Israel, in the days of Menahem, 2 Kings xv. 19: it being very agreeable to the methods of Providence to make use of a heathen king, that was penitent, to punish the impenitence of God's own people Israel. And he arose from his throne, &c.—He laid aside all his state, and put on the habit of a penitent.

Verses 7-9. *Let neither man nor beast taste any thing*—This was ordered to add the greater solemnity to the humiliation, and that men might be affected by the mournful cries of the cattle under such restraints, and thereby be moved to greater sorrow and contrition. It was, however, carrying their abstinence to a greater severity than we find practised among the Jews; for though, in times of public calamity, and on the day of solemn expiation, they made their children fast, as we may gather from Joel ii. 16, yet we nowhere read of their extending that rigour to cattle. But let man and beast be covered with sackcloth—Their horses and camels, both which they had been accustomed to adorn with rich and costly clothing, they must now clothe with sackcloth, in testimony of a hearty repentance; the clothing of the beasts must witness for the men. Thus, in funerals, the covering horses and mules

^e let them turn every one from his ^f evil way, and from ^g the violence that
is in their hands.

9 ^h Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ⁱ And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not.

^f Isaiah lix. 6. — ^g 2 Sam. xii. 22; Joel ii. 14. — ^h Jeremiah
xviii. 8; Amos vii. 3, 6.

with sackcloth adds to the solemnity of the occasion, and tends to increase the sorrow. And cry mightily—That is, let the men cry; for though the men and beasts are spoken of promiscuously in this proclamation, yet there are some expressions which are to be applied peculiarly to the men. Yea, let every one turn from his evil way—Let every one forsake his vicious practices. And from the violence that is in their hands—Let him cease to defraud or oppress his fellow-creatures, and desist from all acts of violence; yea, and let him restore what he has gotten by such practices. Natural religion instructed them, that their earnest prayers, without true amendment, would not avail them before God; nor would their repentance be thought sincere, unless they restored to the true owners what they had gained by violence and injustice. Who can tell if God will turn and repent?—That is, whether he will change his way toward us, and revoke the sentence gone forth against us. It was a great thing for these heathen to give such proofs of repentance, under an uncertain hope of pardon.

Verse 10. And God saw their works—He not only heard their good words, by which they professed repentance, but saw their good works, by which they brought forth fruits meet for repentance. He saw that they turned from their evil way—And that was what he looked for and required. If he had not seen that, their fasting and sackcloth would have been as nothing in his account. Observe, reader, God takes notice of every instance of the reformation of sinners, even of those instances which fall not under the observation of the world. He sees who turn from their evil ways and who do not; and meets those with favour that meet him in a sincere conversion. When men repent of the evil of sin committed by them, he repents of the evil of judgment pronounced against them. Thus he spared Nineveh, and did not the evil which he said he would do against it. Here were no sacrifices offered to God, that we read of, to make atonement for sin; but the sacrifice of God is a broken spirit; a broken and a contrite heart, such as the Ninevites now had, is what he will not despise: on the contrary, it is what he will give encouragement to, and put honour upon.

CHAPTER IV.

In this chapter we have, (1,) *Jonah's repining at God's mercy to Nineveh*, 1-3. (2,) *The gentle reproof God gave him for it*, 4. (3,) *His discontent at the withering of his gourd, and his justifying himself in that discontent*, 5-9. (4,) *God's improving his concern for his gourd, to convince him of the propriety of saving Nineveh*, 10, 11.

A. M. 3142. B. C. 862. **B**UT it displeased Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, take, I beseech thee, my life from me; for *it is* better for me to die than to live.

4 ¶ Then said the LORD, ¹Doest thou well to be angry?

* Chap. i. 3.—^b Exod. xxxiv. 6; ^c Psal. lxxxvi. 5; Joel ii. 13. ^d 1 Kings xix. 4.—^e Verse 8.

NOTES ON CHAPTER IV.

Verses 1-3. *But it*—The divine forbearance in sparing Nineveh; *displeased Jonah exceedingly*—“Seeing that what he had foretold against the Ninevites did not happen, he was afraid lest he should pass for a false prophet and a deceiver, his ministry be despised, and his person exposed to the violence of the Ninevites. He was therefore very peevish and impatient, and he vents his complaints in the following verse.” *And he prayed unto the Lord*—He uttered expostulations and complaints in his prayer to God, wherein he pleaded an excuse for his former disobedience to God's commands. *O Lord, was not this my saying*—Did I not think of this, and suppose that it would be the case, that thy pardon would contradict my preaching? *Therefore I fled before unto Tarshish*—Namely, to avoid coming upon this message, *for I knew that thou art a gracious God*—I knew by the declarations thou madest to Moses, (Exod. xxxiv. 6,) and by several instances of thy mercy, that thou dost not always execute the punishments thou threatenest against sinners; being moved by thy essential goodness and mercifulness to spare them. *Therefore now, O Lord, take, I beseech thee, my life from me*—“I cannot survive the confusion of seeing my prediction vain and to no effect; I cannot bear to live under the imputation of being a false prophet.” *For it is better for me to die than to live*—We may learn from this, that Jonah was naturally a man of a hasty, impatient temper; for he here shows himself to have been exceedingly vexed without any just cause. For it does not appear that the Ninevites would have despised him, or looked upon him as a false prophet, though the city was not destroyed; because their having recourse to fasting, humiliation, and turning from their evil ways, was in order to avert the wrath

5 So Jonah went out of the city, ^{A. M. 3142. B. C. 862.} and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city.

6 And the LORD God prepared a ²gourd,³ and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah ⁴was exceedingly glad of the gourd.

7 But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise,

¹ Or, *Art thou greatly angry?*—² Or, *palmerist*.—³ Hebrew, *Kikajon*.—⁴ Heb. *rejoiced with great joy*.

of God, *that he might repent and turn from his fierce anger, and they perish not*; see chap. iii. 9; and therefore they would, in all probability, have attributed the city's preservation to this their humiliation and repentance, and have still looked upon Jonah as one that was divinely commissioned. So that he was indeed moved to these passionate expressions and exclamations purely by his own hasty disposition, and not from any just cause given him.

Verses 4-9. *Doest thou well to be angry?*—What a mild reproof was this from God, for such a passionate behaviour as Jonah manifested! Here the prophet experienced that Jehovah was a *gracious God, merciful, and slow to anger*. Here we learn by the highest example, that of God himself, how mild and gentle we ought to be if we would be like him, even to those who carry themselves toward us in the most unreasonable and unjustifiable manner. *So Jonah went out of the city*—The words should rather have been rendered, *Now Jonah had gone out of the city*: for the particulars related in the foregoing verses took place after his departing out of the city, and sitting somewhere in view of it, expecting some extraordinary judgment to come upon it; but being disappointed, he broke out into that expostulation with God already mentioned. We may observe, in this book, several instances of facts related first, and then the manner how these facts were brought about explained afterward. *And sat on the east side of the city*—Probably in a place where he could best see the city; *and there made him a booth*—A little cot, or shed of twigs. Or, a *shelter*, as Bishop Newcome translates the word, observing, that it signifies both an artificial cover, such as a tent, or booth, and also a natural one, as Job xxxviii. 40; Jer. xxv. 38, where it is used of the covert of a lion. The LXX. render it *σκηνη, a tent*;

A. M. 3142. that God prepared a ⁶vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, ⁶*It is better for me to die than to live.*

9 And God said to Jonah, ⁶Doest thou well to be angry for the gourd? And he said, ⁷I do well to be angry, *even unto death.*

10 Then said the LORD, Thou hast ⁸had pity

on the gourd, for the which thou hast not laboured, neither madest it grow; which ⁹came up in a night, and perished in a night:

11 And should not I spare Nineveh, [†]that great city, wherein are more than sixscore thousand persons [‡]that cannot discern between their right hand and their left hand, and *also much* [‡]cattle?

⁵ Or, *silent*.—⁶ Verse 3.—⁶ Or, *Art thou greatly angry?*
⁷ Or, *I am greatly angry*.—⁸ Or, *spared*.

⁹ Hebrew, *was the son of the night*.—[†] Chapter i. 2; iii. 2, 3
[‡] Deut. i. 39.—[‡] Psalm xxxvi. 6; cxlv. 9.

and the Vulgate, *umbraculum, a little shed*. And the Lord prepared a gourd—This is supposed to be spoken of a shrub growing in Palestine, bearing broad and very thick leaves, so that it affords a great shade. Bochart, Hiller, and Celsius say, that the *ricinus*, or *palma-christi*, is here meant; a supposition which is favoured by its height, which is that of the olive, the largeness of its leaves, which are like those of the vine, and the quickness of its growth: see Pliny, *Nat. Hist.*, lib. xv. cap. 7. Whatever kind of plant it was that shaded Jonah, we may justly attribute a miraculous growth to it. Indeed the relation in the text evidently supposes that, saying that God *made it to come up over Jonah: that it might be a shadow, &c., to deliver him from his grief*—That is, from the inconvenience which he felt from the heat. So Jonah was exceeding glad of the gourd—As vehement in his joy now as in his grief before. His passions were strong, and easily moved by trifling events, whether of an agreeable or disagreeable nature. We are not told that Jonah saw the hand of God in this plant's rising up so suddenly to shelter him, or that he was thankful to God for it. But God prepared—That is, sent, or excited, a worm—By the same power which caused the gourd suddenly to spring up and spread itself. And it smote the gourd—Early next morning it bit the root, so that the whole gourd withered. And when the sun did arise—That is, when it was got to some height; for the day-break is spoken of before, and this seems to signify some space of time after that: besides, the sun's being described as beating on the head of Jonah, shows that an advance in the day is here intended; God prepared a vehement east wind—The winds in the hot countries, when they blow from the sandy deserts, are oftentimes more suffocating than the heat of the sun, and they make the sun-beams give a more intense heat. The sun beat upon the head of Jonah that he fainted—Was overpowered by the heat, and ready to faint. And wished himself to die—As he had done before; and said, *It is better for me to die than to live*—But Jonah must be made more wise, humble, and compassionate too, before it will be better for him to die than to live. And before God hath done with him, he will teach him to value his own life more, and to be more tender of the lives of others. And God said, *Doest thou well to be angry for the gourd?*—For an insignificant, short-lived plant?

God adds this circumstance to the question before proposed, that Jonah might be his own judge, and at once condemn his own passions, justify God's patience and mercy, and acquiesce with satisfaction in God's merciful dealings with the inhabitants of Nineveh. And he said, *I do well to be angry*—When a similar question was asked before, he was silent; but now he is out of all patience, and quarrels openly and rudely with God, who had spared Nineveh, which Jonah thought ought to have been consumed as Sodom, or as the old world was. *Even unto death*—I have just cause to be angry, even to that degree as to wish myself dead. The prophet here records his own sin, without concealing any circumstance of it, as Moses and other holy writers have done.

Verse 10. Then said the Lord—Jonah having thus showed his love and pity for the gourd, God proceeds to judge him out of his own mouth; *Thou hast had pity on the gourd, &c.*—Thou deplorest the loss of the gourd, and thinkest it a severe misfortune to thee, and hard that thou shouldst be deprived of it, though it was not made by thee, came up without any labour of thine, and was by its nature of a short duration:—if this is the case with thee in regard to a mean, short-lived plant, think how unjustly thou judgest, when thou condemnest my mercy toward the Ninevites! How much more severe would it have been to have destroyed a whole city, in the ruin of which many innocent creatures, as children and brute animals, must necessarily have been involved; and, what is still more awful, many immortal beings have been plunged into everlasting misery! If thou supposest I ought to have spared or preserved the gourd, because it shaded thee from the heat; think how much more my essential goodness and kindness toward my creatures, the work of my hands, must incline me to spare them whenever it can be done any way consistently with my justice or the laws of my government.

Verse 11. And should not I—The God of infinite compassion; spare Nineveh, that great city?—Wouldest thou have me to be less merciful to such a large and populous city as Nineveh, than thou art to a shrub? Surely the lives of so many thousand men, to say nothing of their immortal souls, are much more valuable than the life of a single contemptible plant. *Wherein (in which city) are more*

than six-score thousand persons that cannot discern, &c.—That is, infants, who have no knowledge between good and evil, as it is expressed Deut. i. 39. If we compute these as a fifth part of the inhabitants of Nineveh, the whole sum will amount to six hundred thousand persons, which are as few as can well be supposed to have inhabited a city of such large dimensions. *And also much cattle*—Besides men, women, and children in Nineveh, there are many other of my creatures that are not sinful, and my tender mercies are, and shall be, over all my works. If thou wouldest be their *destroyer*, yet I will be their *saviour*. Go, Jonah, rest thyself content, and be thankful that the goodness which spared Nineveh hath spared thee, in this thy inexcusable frowardness, peevishness, and impatience. I will be to repenting Nineveh what I am to thee, a God gracious and merciful, slow to anger and of great kindness, and I will turn from the evil which thou and they deserve. This reasoning seems to have silenced

Jonah's complaints, and made him sensible of his fault in repining at God's mercy. It has been observed, that the book of Jonah ends as abruptly as it begins. It begins with a conjunction copulative, *And the word came unto Jonah, &c.*, which has made some commentators think that it was but an appendix to some of his other writings: and it ends without giving us any manner of account, either of what became of the Ninevites, or of Jonah himself after this expedition. It is likely, indeed, from the compassionate expressions which God makes use of toward the Ninevites, that for this time he reversed their doom; and it is not improbable that Jonah, when he had executed his commission, and been satisfied by God concerning his merciful procedure, returned into Judea. We may presume, however, that the repentance of the Ninevites was of no long continuance; for, not many years after, we find the Prophet Nahum foretelling the total destruction of that city. See Calmet and Bishop Newton.

THE BOOK OF MICAH.

ARGUMENT.

MICAH, of whose family nothing certain is known, was a Morasthite, or of Moresa, a village near Eleutheropolis, in the south of Judah. He was cotemporary with Isaiah, began to prophesy a little after him, and continued in the prophetic office about fifty years. What we find here in writing seems to be an abstract of what he preached during that time. He had seen the prophecies of Isaiah, and has introduced whole passages verbatim into his own. Compare Isa. ii. 2, with Mic. iv. 1; and Isa. xli. 15, with Mic. iv. 13. "The style of Micah," says Bishop Lowth, "is, for the most part, close, forcible, pointed, and concise; sometimes approaching the obscurity of Hosea: in many parts animated and sublime, and in general truly poetical." "Like Amos and Hosea," says Archbishop Newcome, "he reproves and threatens a corrupt people with great spirit and energy. See chap. ii. 1-10; iii. 2-4; vi. 10-16; vii. 2-4. And, like Hosea, he inveighs against the princes and prophets with the highest indignation. See chap. iii. 5-12; vii. 3. Some of his prophecies are distinct and illustrious ones, as chap. ii. 12, 13; iii. 12; iv. 1-4, 10; v. 2-4; vii. 8-10." In many passages, "we may justly admire the beauty and elegance of his manner;—his animation;—his strength of expression;—his pathos;—his sublimity." The scope of his whole book is, 1. To convince Israel and Judah of their sins, and of the judgments of God ready to break in upon them; 2. To comfort the righteous with promises of mercy and deliverance, and especially with an assurance of the coming of the Messiah. To be more particular, In the first chapter of his prophecies he foretells the calamities of Samaria, which was some time after taken and spoiled by Shalmaneser; and then prophecies against Judah, denouncing the evils which were accordingly brought upon it by Sennacherib, in the reign of Hezekiah. In the second chapter he inveighs against those who devised evil against others, and who coveted and took away by violence other men's possessions, &c. In the third chapter he reproves the heads of Jacob, and the princes of the house of Israel, for their avarice, injustice, and oppression of the people; and also the false prophets, for their deceiving of the people; and tells them that they will be the occasion of Jerusalem's being reduced to a heap of rubbish. After these terrible denunciations, in chapters fourth and fifth he speaks of their restoration, and, under the figure of that, of the times of the Messiah. In the sixth and seventh chapters the sins of the people are reproved, and threatenings denounced against them; but with promises of better things on their amendment. This prophet is cited by Jeremiah, (chap. xxvi. 18,) which shows that he prophesied before Jeremiah. "It is related by Epiphanius, and the Greek writers who copied him, that Micah was thrown from a precipice and killed by Jehoram, the son of Ahab, whom he erroneously calls king of Judah, but who was really king of Israel; and whose grandson Jehoram lived at least one hundred and thirty years before Micah. But these writers seem to have confounded Micah with Micaiah the son of Imlah, who flourished in Israel, and prophesied evil of Ahab. Micah does not appear to have suffered martyrdom, as may be collected from Jer. xxvi. 18, 19, but probably died in peace in the reign of Hezekiah. St. Jerome says, that his tomb was at Morasthi, and converted into a church in his time: and Sozomen professed to have heard, that his body was shown, in a divine vision, to Zebennus, bishop of Eleutheropolis, in the reign of Theodosius the Great, near a place called Berathsatia, which probably might be a corruption of Morasti, since Sozomen describes it to have been at nearly the same distance from Jerusalem that St. Jerome places Morasthi."—*Gray's Key.*

CHAPTER I.

In this chapter we have, (1.) The time when Micah prophesied, and a demand of attention, 1, 2. (2.) A solemn warning of the desolations impending over Israel and Judah, for their abounding sins, 3-7. (3.) The greatness of the destruction manifested by the prophet's sorrow for it, 8, 9; and by the general sorrow that should be produced by it in the several places that should share in it, 10-16.

A. M. 3254. B. C. 750. **THE** word of the LORD that came to ^a Micah the Morasthite in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, ^b which he saw concerning Samaria and Jerusalem.

2 ¶ ¹ Hear, all ye people; ^c hearken, O earth, and ² all that therein is: and let the Lord God ^d be witness against you, the LORD from ^e his holy temple.

3 For behold, ^f the LORD cometh forth out of his ^g place, and will come down and tread upon the ^h high places of the earth.

4 And ⁱ the mountains shall be molten under him, and the valley shall be cleft, as wax before the fire, and as the waters that are poured down ³ a steep place.

^a Jer. xxvii. 18.—^b Amos i. 1.—¹ Heb. *Hear, ye people, all of them.*—^c Deut. xxxii. 1; Isaiah i. 2.—² Heb. *the fulness thereof.*—^d Psal. i. 7; Mal. iii. 5.—^e Psal. xi. 4; Jonah ii. 7; Hab. ii. 20.—^f Isa. xxvi. 21.

NOTES ON CHAPTER I.

Verse 1. *In the days of Jotham, Ahaz, and Hezekiah*—Micah is thought to have prophesied about sixteen years in Jotham's time, as many under Ahaz, and fourteen under Hezekiah: in all, forty-six years. And he survived the captivity of Israel ten years, which he lamented as well as foretold. *Which he saw concerning Samaria and Jerusalem*—Concerning both the kingdoms of Israel and Judah, whereof Samaria and Jerusalem were the capital cities. It is said, *Which he saw, &c.*, because the prophets having the general name of *seers*, every kind of prophecy, in whatever way delivered, seems to have been generally called a *vision*.

Verses 2-4. *Hear, all ye people*—All ye of Israel and Judah. *Hearken, O earth*—Or, O land, [of Israel,] *and all that therein is*—That is, all its inhabitants. *Let the Lord be witness against you*—"I call him to witness, that I have forewarned you of the judgments that hang over your heads, unless you speedily repent. And he himself will become a witness against you, and convince you of your sins in such a manner that you shall not be able to deny the charge." *The Lord from his holy temple*—Heaven, his holy habitation. *The Lord cometh forth out of his place*—God is said, in Scripture, to come out of his place, or heaven, when he makes his judgments or mercies to be remarkably conspicuous, by visible effects on the earth. *And will tread upon the high places of the earth*—He will cause places of the greatest strength to be destroyed, and men of the highest rank to be brought down. *And the mountains shall be molten under him, &c.*—An allusion to God's coming down upon mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down. Or the words may be referred to the general judgment, of which all particular judgments are an earnest, when

5 For the transgression of Jacob ^{A. M. 3254.} is all this, and for the sins of the house ^{B. C. 750.} of Israel. What ¹ is the transgression of Jacob? ² is it not Samaria? and what ³ are the high places of Judah? ⁴ are they not Jerusalem?

6 Therefore, I will make Samaria ^k as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will ¹ discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the ^m hires thereof shall be burned with the fire, and all the idols thereof will I lay desolate: for she gathered ^{it} of the hire of a harlot, and they shall return to the hire of a harlot.

¹ Psal. cxv. 3.—² Deut. xxxii. 13; xxxiii. 29; Amos iv. 13. ³ Judges v. 5; Psal. xcvi. 5; Isaiah lxiv. 1, 2, 3; Amos ix. 5; Hab. iii. 6, 10.—⁴ Heb. *a descent.*—^k 2 Kings xix. 25; Chap. iii. 12.—¹ Ezek. xiii. 14.—^m Hos. ii. 5, 12.

the heavens and the earth shall be dissolved at Christ's appearing.

Verse 5. *For the transgression of Jacob*—That is, of the sons of Jacob; for the many transgressions committed among them; *is all this*—All these many, great, and irresistible judgments of God foretold and executed. *What is the transgression of Jacob*—Where is the chief cause of Israel's sin and apostasy? *Is it not Samaria*—Is it not in that city, the chief seat of the kingdom, the residence of the king and his princes, who have set up the idolatry of the golden calves, and made it the established religion of the kingdom? *What are the high places of Judah, &c.*—Doth not the idolatrous worship, practised in the high places of Judah, receive its chief encouragement from the city of Jerusalem, even from Ahaz, and the great men who there join with him in that idolatry?

Verses 6, 7. *Therefore I will make Samaria as a heap*—A heap of ruins. *And as plantings of a vineyard*—As in planting vineyards men dig the earth, and cast it up in hillocks, so shall they make this city. The Vulgate reads, *I will make Samaria as a heap of stones in a field, when a vineyard is planted. I will pour down the stones thereof, &c.*—The stones of it shall be tumbled down, from the lofty eminence on which it is situated, into the valley beneath, and shall leave the foundations thereof naked and bare. All this, and what follows, was fulfilled by Shalmaneser, who made a conquest of Samaria. *And all the graven images thereof*—Whether made of gold, silver, brass, wood, or stone; *shall be beaten to pieces*—Shall be pulled out of their chapels, shrines, or repositories, by their conquering enemies, and shall be trampled upon and broken, either out of contempt, or that the rich materials of which they are made may be carried away. *And all the hires thereof shall be burned with fire*—The rich gifts, given for the honour and

A. M. 3254. 8 Therefore ^a I will wail and howl ;
B. C. 750. ^o I will go stripped and naked : ^p I will
make a wailing like the dragons, and mourning
as the ^q owls.

9 For ^r her wound is incurable ; for ^a it is
come unto Judah ; he is come unto the gate of
my people, even to Jerusalem.

10 ¶ ^r Declare ye it not at Gath, weep ye not

^a Isaiah xxi. 3 ; xxii. 4 ; Jer. iv. 19.—^o Isaiah xx. 2, 3, 4.
^p Job xxx. 29 ; Psalm cii. 6.—^q Heb. daughters of the owl.
^r Or, she is grievously sick of her wounds.—² Kings xviii. 13 ;
Isa. viii. 7, 8.—² Sam. i. 20.

service of the idols by the deceived idolaters, shall
be consumed. This seems to be spoken of the gifts
sent to their temple by the Assyrians, whose wor-
ship they imitated. *For she gathered it of the hire
of a harlot, &c.*—She got it by the gifts of idola-
ters, and it shall return to those idolaters again.

Verses 8, 9. *Therefore I will wail and howl—I
will mourn and lament. I will go stripped and
naked*—That is, without an upper garment ; or,
with garments rent and torn. This would fitly de-
note the naked condition to which the ten tribes
were to be reduced by their enemies. *I will make
a wailing like dragons*—The word rendered *dra-
gons*, according to Pocock on the place, may “signi-
fy a kind of wild beast like a dog, between a dog
and a fox, or a wolf and a fox, which the Arabians,
from the noise which they make, call Ebn Awi, (filius
Eheu,) and our English travellers jackals ; which,
abiding in the fields and waste places, make in the
night a lamentable, howling noise ;” see *Encycl.
Brit.* And *mourning as the owls*—Or rather, *os-
triches* : see note on Job xxx. 29. “It is affirmed
by travellers of good credit,” says Pocock, “that
ostriches make a fearful, screeching, lamentable
noise.” Shaw also observes, that “during the lone-
some part of the night, they often make a very dole-
ful and hideous noise ;” and that he had “often heard
them groan, as if they were in the greatest agonies.”
For her wound is incurable—The wound of Sama-
ria and Israel, namely, their own sins and God’s just
displeasure : the calamities coming upon them will
end in their destruction : nothing can prevent it. *It
is come even unto Judah*—The contagion of her
sins, and the indignation of God against them, have
reached to Judah also, yea, to Jerusalem. This was
accordingly fulfilled : for a few years after the Assy-
rians had destroyed Samaria, and spoiled all the land
of Israel, their conquering army, led by Sennacherib,
entered the kingdom of Judah, and took all the
fenced cities ; and a part of it, termed *a great host*,
was sent up to the gates of Jerusalem, as is related,
2 Kings xviii. 17.

Verses 10–12. *Declare ye it not in Gath*—Lest
the Philistines triumph. The words seem to be
taken out of David’s lamentation over Saul and Jona-
than, 2 Sam. i. 20, where see the note. *Weep ye not
at all*—Or, *weep ye not with loud weeping*, as Arch-
bishop Newcome renders it. Do not make any loud
lamentations, lest the evil tidings be spread. *In the*

at all : in the house of ⁶ Aphrah ^a roll ^{A. M. 3254.}
thyself in the dust. ^{B. C. 750.}

11 Pass ye away, ⁷ thou ⁸ inhabitant of Sa-
phir, having thy ⁹ shame naked : the inhabit-
ant of ⁹ Zaanan came not forth in the mourn-
ing of ¹⁰ Beth-ezel ; he shall receive of you his
standing.

12 For the inhabitant of Maroth ¹¹ waited

⁶ That is, dust.—⁷ Jer. vi. 26.—⁸ Or, thou that dwellest
fairly.—⁹ Heb. inhabitress.—¹⁰ Isaiah xx. 4 ; xlvii. 2, 3 ; Jer.
xiii. 22 ; Nah. iii. 5.—⁹ Or, the country of flocks.—¹⁰ Or,
place near.—¹¹ Or, was grieved.

*house of Aphrah roll thyself in the dust—Or, wal-
low in the ashes*, as was commonly practised in times
of great mourning. The word *Aphrah* signifies
dust ; and the prophet, it is likely, puts it here for
Ophrah, a town in the tribe of Benjamin, that the
name might better suit their present condition. *Pass
ye away, thou inhabitant of Saphir*—Houbigant
says that Eusebius places this city, the name of
which signifies *fair*, or *elegant*, in the tribe of Ju-
dah, between Eleutheropolis and Askelon. Some
think, however, that Saphir is not a proper name,
and that there was no place so called in Judea ; but
that the clause ought to be rendered, *Pass away,
thou inhabitant of a delightful place*, that is, Sama-
ria, which was very pleasantly situated. The pro-
phet here threatens the inhabitants of that place
that they should go into captivity, in a way very un-
suitable to their former softness and luxury, even
stripped by the conquering enemy, and without so
much as a covering to hide their nakedness. *The
inhabitant of Zaanan*—A place in the tribe of Ju-
dah, called *Zenan*, Josh. xv. 37 ; *came not forth in
the mourning of Beth-ezel*—“There was no burial
of her dead with solemn mourning out of the pre-
cincts of her city, but she was besieged and put to
the sword.”—Newcome. Or, the meaning may be,
the inhabitants of Zaanan were so much concerned
to provide for their own safety, that they took no
notice of the mournful condition of their near neigh-
bour Beth-ezel, which seems to have been a place
near Jerusalem, termed *Azal*, Zech. xiv. 5. Gro-
tius, however, supposes *Zaanan* to denote *Zion*, and
Beth-ezel to signify *Beth-el*, called here by another
name, importing *the house of separation*, because it
was the principal seat of idolatrous worship. *He
shall receive of you his standing*—The standing, or
encamping of an army against the city ; that is, the
enemy shall encamp among you, shall stand on your
ground, so that you will have no opportunity of
coming out to the help of your neighbours. *For the
inhabitant of Maroth*—A town in Judea, (the same
probably that is called Maarath, Josh. xv. 59,) *wait-
ed, &c.*—Or rather, as the words may be translated,
*Although the inhabitant of Maroth waited for good,
yet evil came, &c., unto the gate of Jerusalem*—Such
a calamity as stopped not at Maroth, but reached
even to Jerusalem. By *Maroth*, which signifies *bit-
terness*, or trouble, Grotius understands *Ramah*, or,
expressed as it often is in the plural, *Ramoth*, a place

A. M. 3254. carefully for good: but ^u evil came
B. C. 750. down from the LORD unto the gate
of Jerusalem.

13 O thou inhabitant of ^x Lachish, bind the
chariot to the swift beast: she is the begin-
ning of the sin to the daughter of Zion: for
the transgressions of Israel were found in thee.

14 Therefore shalt thou ^y give presents ¹² to

^u Amos iii. 6.—^x 2 Kings xviii. 14, 17.—^y 2 Sam. viii. 2;
2 Kings xviii. 14, 15, 16.—¹² Or, for.—¹³ That is, a lie.
^z Josh. xv. 44.—^a Josh. xv. 44.

in the tribe of Benjamin, near Beth-lehem, and not
far from Jerusalem.

Verses 13-15. O thou inhabitant of Lachish—
This was a strong fortress in the tribe of Judah: see
Josh. xv. 39. Bind the chariot to the swift beast—In
order to flee from the approaching enemy. Lachish
was one of the first cities that Sennacherib besieged,
when he invaded Judea. She is the beginning of
the sin to the daughter of Zion—She was the first
among the cities of Judah which practised those
idolatries which the kings and people of Israel had
begun. Therefore shalt thou give presents to Mo-
resheth-gath—Or, to Moresheth of Gath; that is, to
the Philistines of that country, either to defend thee
against the enemy, or to receive thee under their
protection. The houses of Achzib shall be a lie to
the kings of Israel—The word Achzib signifies a
lie. There was a town of that name in the tribe of
Judah, mentioned Josh. xv. 44. This place, the pro-
phet here foretels, will answer its name, and disap-
point the kings of Israel that depended upon its
strength and assistance: see 2 Chron. xxi. 3; and
xxviii. 19. Israel is sometimes used for Judah, and
so it may probably be taken here. Yet will I bring
an heir unto thee, O inhabitant of Mareshah—This
was another town belonging to Judah, mentioned

Moresheth-gath: the houses of ¹³ Achib A. M. 3254.
^z shall be a lie to the kings of Israel. B. C. 750.

15 Yet will I bring an heir unto thee, O in-
habitant of ^a Mareshah: ¹⁴ he shall come unto
^b Adullam the glory of Israel.

16 Make thee ^c bald, and poll thee for thy
^d delicate children; enlarge thy baldness as the
eagle; for they are gone into captivity from thee.

¹⁴ Or, the glory of Israel shall come, &c.—^b 2 Chron. xi. 7.
^c Job i. 20; Isa. xv. 2; xxii. 12; Jer. vii. 29; xvi. 6; xlvii. 5;
xlviii. 37.—^d Lam. iv. 5.

Josh. xv. 44. The name signifies an inheritance;
so here, by way of allusion, it is said, that a new heir
or master should come and take possession of it,
namely, a conquering enemy. He shall come unto
Adullam the glory of Israel—Or, The glory of Is-
rael shall come to Adullam; the Assyrians, whom
Israel once gloried in as their ally, shall come to
Adullam. This was a town in Judah not far from
Lachish: see Josh. xv. 35. Some think the mean-
ing of this clause is, that the chief men of Israel
should be forced to hide themselves from their ene-
mies in the cave of Adullam, as David did when he
fled from Saul, 1 Sam. xxiii.

Verse 16. Make thee bald—O Judah and Israel,
tear off thy hair; and poll thee—Shave what thou
canst not tear off; for thy delicate children, &c.—
For the loss of them, some being slain, others starved
or swept away by pestilence, and the residue car-
ried into captivity. Cutting the hair, or shaving it
close, were expressions of mourning and lamenta-
tion anciently used among most nations. Enlarge
thy baldness as the eagle—When she moults her
feathers; for they are gone into captivity, &c.—By
these phrases the prophet signifies, that the calami-
ty would be so great as to deserve the strongest ex-
pressions of grief.

CHAPTER II.

We have here, (1.) A representation of the sins of Israel, and of the judgments hanging over them, 1-11. (2.) Gracious
promises of comfort to the pious, 12, 13.

A. M. 3274. WO to them ^a that devise iniquity,
B. C. 730. and ^b work evil upon their
beds! when the morning is light, they practise
it, because ^c it is in the power of their hand.

^a Hos. vii. 6.—^b Psa. xxxvi. 4.

NOTES ON CHAPTER II.

Verses 1, 2. Wo to them that devise iniquity—
That design and frame mischief; and work evil upon
their beds—Contrive how to work it, and actually
execute their plans when they rise in the morning.
Because it is in the power of their hand—Because
they can do it; because there is none that can hin-

2 And they covet ^d fields, and take A. M. 3274.
them by violence; and houses, and B. C. 730.
take them away: so they ¹ oppress a man and
his house, even a man and his heritage.

^c Gen. xxxi. 29.—^d Isa. v. 8.—¹ Or, defraud.

der them. They make their strength the law of jus-
tice; and do whatsoever they have a mind to do,
whether right or wrong, because they have power
in their hands. And they covet fields—Set their
minds upon the estates of their meaner neighbours,
thinking how convenient they lie to theirs, as Ahab
thought concerning the field of Naboth. And take

A. M. 3274. 3 Therefore thus saith the LORD;
B. C. 730.

Behold, against ^e this family do I devise an evil, from which ye shall not remove your necks; neither shall ye go haughtily: ^f for this time is evil.

4 ¶ In that day shall *one* ^g take up a parable against you, and ^h lament ² with a doleful lamentation, and say, We be utterly spoiled: ⁱ he hath changed the portion of my people: how hath he removed *it* from me! ³ turning away he hath divided our fields.

5 Therefore, thou shalt have none that shall ^k cast a cord by lot in the congregation of the LORD.

^e Jer. viii. 3.—^f Amos v. 13; Eph. v. 16.—^g Hab. ii. 6.
^h 2 Samuel i. 17.—ⁱ Heb. with a lamentation of lamentations.
^j Chapter i. 15.—^k Or, instead of restoring.—^l Deuteronomy xxxii. 8, 9.

them by violence—By power wrest the estates out of the hands of the owners of them. *And houses, and take them away*—They take both houses and lands. *So they oppress a man and his house*—They not only do injustice to a man himself, but to his whole family also, by taking away his heritage, whereby his family, as well as himself, and his posterity after him, were to be supported.

Verse 3. *Therefore, behold, against this family do I devise evil*—As they devise mischief against others, so will I devise an evil against them, as a due punishment for their sin. As they have unjustly deprived others of their inheritances, so a conquering enemy shall dispossess them and carry them into captivity. The word *family* is equivalent to people, as appears from Jer. i. 15. *From which ye shall not remove your necks*—They laid snares for others, where open force would not suffice, so that the poor could not get out of their hands, but were impoverished and enslaved; and God here threatens that he will deal thus with them by the Assyrians, from whose power they should not be able to defend themselves or to escape. *Neither shall ye go haughtily*—You have made others hang down their heads, and so shall you now; *for this time is evil*—You have made it an evil time for sins committed against me, and against the poor and innocent: and I will make it an evil time for calamities and miseries on the whole family of Jacob.

Verses 4-6. *In that day shall one take up a parable*—Shall use a figurative speech, *against you*—A parable signifies a speech out of the ordinary way, as the Greek word *παροιμία* imports, and illustrated with metaphors or rhetorical figures. So speaking in parables is opposed to speaking plainly, John xvi. 25, 29. *And lament, &c.*—Your friends for you, and you for yourselves. *He hath changed the portion of my people*—Their wealth, plenty, freedom, joy, and honour, into poverty, famine, servitude, grief, and dishonour. *How hath he removed it*—How dreadfully hath God dealt with Israel; removing their persons

6 ⁴ Prophecy ⁵ ye not, say they to ⁶ them that prophecy: they shall not ⁷ prophecy to them, that they shall not take shame.

7 ¶ O thou that art named The house of Jacob, is the Spirit of the LORD ⁸ straitened? are these his doings? do not my words do good to him that walketh ⁹ uprightly?

8 Even ¹⁰ of late my people is risen up as an enemy: ye pull off the robe ¹¹ with the garment from them that pass by securely as men averse from war.

9 The ¹² women of my people have ye cast out from their pleasant houses; from their

⁴ Or, Prophecy not as they prophecy.—⁵ Heb. Drop, &c.; Ezek. xxi. 2.—⁶ Isa. xxx. 10; Amos ii. 12; vii. 16.—⁷ Heb. shortened.—⁸ Heb. upright.—⁹ Heb. yesterday.—¹⁰ Heb. over against a garment.—¹¹ Or, wives.

into captivity, and transferring their possessions to their enemies! *Turning away he hath divided our fields*—Turning away from us in displeasure, God hath divided our fields among others. *Thou shalt have none that shall cast a cord*—None that shall ever return to this land, to see it allotted by line, and given them to possess it. *In the congregation of the Lord*—They shall no more be the congregation of the Lord, nor their children after them. *They shall not prophecy*—The people often said to the prophets, *Prophecy ye not*; and God here declares that he would, in his displeasure, grant their desire: and that the time should come, when the prophets should no longer prophecy unto them, that they might no longer bring contempt upon themselves, or be ignominiously treated by the people, as they had long been.

Verse 7. *O thou that art named The house of Jacob*—But dost not act suitably to the piety of thy father Jacob, and therefore, though thou art in name, yet not in truth the genuine seed of Jacob. *Is the Spirit of the Lord straitened*—Is God's hand shortened? Are his power, wisdom, and kindness less now than formerly? *Are these his doings*—Are these severe proceedings the doings your God delights in? Are the judgments he brings upon you the genuine effects of his power and goodness? and not rather such acts as your sins do, in a manner, constrain him to exercise? Thus punishments are called his strange work, Isa. xxviii. 21. *Do not my words do good to him that walketh uprightly?*—Certainly, both God's laws, and the words delivered by his prophets, would do you great and lasting good if you would obey them.

Verses 8, 9. *Of late my people is risen up as an enemy*—AGAINST ME is to be here understood, namely, against God; for this is still spoken in the person of God. The sense is more evident in the Hebrew than in our translation, namely, *But they who were yesterday (or lately) my people rise up (now, or to-day) as an enemy. Ye pull off the robe*

A. M. 3274. children have ye taken away my
B. C. 730. glory for ever.

10 Arise ye, and depart ; for this is not *your* rest : because it is ^a polluted, it shall destroy *you*, even with a sore destruction.

11 If a man ¹¹ walking ^o in the spirit and falsehood do lie, *saying*, I will prophesy unto thee of wine and of strong drink ; he shall even be the prophet of this people.

12 ¶ ^p I will surely assemble, O Jacob, all

^m Deut. xii. 9.—ⁿ Lev. xviii. 25, 28 ; Jer. iii. 2.—¹¹ Or, *walk with the wind, and lie falsely.*

with the garment—Ye are guilty of grievous oppression and inhumanity : ye are not content with spoiling the poor, and those who are weaker than yourselves, of their cloak, but take their coat also. Taking *the robe with the garment*, or the cloak and coat also, seems to have been a proverbial expression to signify a high degree of oppression and injury. *From them that pass by securely*—Who, fearing no evil, are going about their private affairs ; *as men averse from war*—Who are willing to live peaceably with you, and give you no manner of provocation : even these, you in a violent manner strip of all their substance, even to their wearing apparel. *The women of my people have ye cast out, &c.*—The widows, wives, and daughters of my people have you, by acts of injustice and oppression, turned out of their habitations, which to them were pleasant, and in which they delighted. *From their children have ye taken away my glory for ever*—You have robbed their children, or posterity, of their houses and estates, which were secured to them by the law of God from any sale or alienation beyond the year of jubilee, which was the glory of my bounty to them : yet you have confiscated these their inheritances *for ever*. Or, as some think, the sense of this clause may be, “When you plunder their houses you take away their children, and sell them to strangers and idolaters ; and they are no longer esteemed my children, because they become the worshippers of false gods.”

Verse 10. *Arise ye, and depart*—Ye Israelites prepare for your departure out of this land, for it shall be no longer yours ; *it is not your rest, because it is polluted*—Though it was given to the posterity of Jacob for a place of rest, under my protection, yet this was on condition of their continued obedience. *And because you have polluted it by your sins*—You shall be cast out of it, or shall be destroyed in it ; *even with a sore destruction*—This threatening is to the same effect with the declaration made by Moses concerning the Canaanites whom God drove out before Israel. *The land is defiled, therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.* And it accords with the solemn caution which God then gave his people, saying, *Ye shall therefore keep my statutes, and shall not commit any of these abominations ; that the land spew not you out also, when*

of thee ; I will surely gather the remnant of Israel ; I will put them together ^a as the sheep of Bozrah, as the flock in the midst of their fold : ^r they shall make great noise by reason of *the multitude of men.*

13 The breaker is come up before them : they have broken up and have passed through the gate, and are gone out by it ; and ^s their king shall pass before them, ^t and the LORD on the head of them.

^o Ezek. xiii. 3.—^p Chap. iv. 6, 7.—^a Jer. xxxi. 10.—^r Ezek. xxxvi. 37.—^s Hos. iii. 5.—^t Isa. lii. 12.

ye defile it, as it spewed out the nations that were before you, Lev. xviii. 25–28.

Verse 11. *If a man walking in the spirit and falsehood*—If a man falsely pretending to have the spirit of prophecy, *do lie*—Speak things very false, and utter pretended predictions of events that shall never take place. *Saying, I will prophesy unto thee of wine and strong drink*—I will discourse to you of sensual enjoyments : or, I will give you assurance of peace, prosperity, and plenty. You shall live long, eat, drink, and be merry. *He shall even be the prophet of this people*—Such as they like and choose, a man perfectly to their minds. Some render the clause, *I will prophesy unto thee for wine and strong drink*, understanding Micah (who here speaks in his own person) as telling them, if he were one who would prophesy lies unto them, and bring them pleasing tidings, however false, for the sake of having his belly filled with wine and strong drink ; that then they would extol him, and look upon him as a choice prophet ; for that such a one only as spoke smooth things unto them, with whatever selfish views it was apparent he did it, was a prophet to their liking ; and that, therefore, if he had been a false prophet, he should have prophesied so as to get wine and strong drink of them instead of reproaches.

Verses 12, 13. *I will surely assemble, O Jacob, all of thee, &c.*—Many commentators, connecting these verses with the preceding, interpret them as a prediction of the captivity of Israel and Judah. By *assembling all of Jacob, and gathering the remnant of Israel, as a flock in the midst of their fold*, they understand bringing them together into Samaria and Jerusalem, to be besieged in those cities, and thence taken out for slaughter or captivity. By *the breaker being come up before them, breaking up and passing through the gate*, they understand the enemies assaulting their cities, (namely, the Assyrians and Chaldeans,) breaking down their walls, and entering in and going out the gates of them, just as the citizens used to do ; and by *their king passing before them*, his being carried into captivity along with them. By *the Lord on (or, at) the head of them*, they understand, God being on the side of, or prospering the Assyrians and Chaldeans in their attempts against the Israelites and Jews. Others, however, interpret these verses of the restoration of the Jewish people from captivity, and therefore understand

by the breaker coming up before them, him who was to break the bonds of their captivity, or break through all obstacles that hindered their restoration, and open to them the way home. The following expressions, *They have broken up, and have passed through the gate, and are gone out by it*, they consider as metaphorical, describing their return, in allusion to a flock of sheep, which, as soon as a passage is opened for one to get out, do all of them follow; and that these expressions are made use of because it is said, in the foregoing verse, that they should be put or gathered together as a flock of sheep in the midst of their folds. The last clause they render, *Their king shall pass before them, even the Lord on the head of them*—That is, the Messiah, who is both the Lord and their King, shall lead and conduct them as their captain-general. Thus the Jewish commentators generally understand the *breaker* and *their king* of the same person, namely, the Messiah, as may be seen in Dr. Pocock on the place. Bishop Pearson cites the

words of Moses Hadarson to the same purpose, in his exposition of the Sixth Article of the Creed. It may be observed further, that most of those who understand the Messiah as being meant by *the breaker* and *their king*, though they consider the promise as receiving its first accomplishment in the restoration of the Jews from Babylon, yet suppose it will receive a much more complete fulfilment in the latter days, when the general conversion of the Jews and Israelites, and their restoration to their own land, shall take place; it being very usual with the prophets, after they have denounced the destruction of the Jewish republic, to foretel their grand and spiritual deliverance; that the people might not think themselves entirely forsaken of God, before the promises made to their fathers were completed. As this passage is so extremely obscure, it has been thought best to lay both these interpretations before the reader, that he may judge which is most consistent with the words of the text.

CHAPTER III.

In this chapter the prophet reproves oppressing princes, 1-4; and false prophets, 5-7; and threatens both, 8-12.

A. M. 3278. **AND** I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: ^a *Is it not for you to know judgment?*

2 Who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also ^b eat the flesh of my people, and flay their skin from off them; and they break

their bones, and chop them in pieces, A. M. 3278. as for the pot, and ^c as flesh within B. C. 726. the caldron.

4 Then ^d shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD ^e concerning the prophets that make my people err, that ^f bite

^a Jer. v. 4, 5.—^b Psa. xiv. 4.—^c Ezek. xi. 3, 7.—^d Psa. xviii. 41; Proverbs i. 28; Isaiah i. 15; Ezekiel viii. 18; Zech.

vii. 13.—^e Isaiah lvi. 10, 11; Ezekiel xiii. 10; xxii. 25. ^f Chap. ii. 11; Matt. vii. 15.

NOTES ON CHAPTER III.

Verses 1-4. *Hear, O heads of Jacob, &c.*—That the justice of God, in bringing upon them the punishments which he had threatened, might more evidently appear, the prophet here shows that there was no rank of them free from very grievous crimes; that even those, who ought to have excelled others in piety and virtue, were the first in offences. We find Ezekiel making the same complaint, chap. xxii. 6, &c. *Is it not for you to know judgment*—Ought not you to understand and conform to the just laws of your God? You princes, magistrates, and ruling officers, ought of all men to know and do right. And, as it is your province to judge and punish those who break human laws, this ought to make you reflect that God will certainly execute judgment on the breakers of his laws. If you make any reflection, you must needs be sensible, that punishment must await you for your crimes. *Who hate the good*—Ye who hate, not only to do good, but the good which is done, and those that do it; *and love the evil*—Choose and delight in both evil works and

evil workers; *who pluck off their skin from off them*—Who use the people, whom you govern, as cruelly as the shepherd would use his flock, who, instead of shearing the fleece, would pluck the skin and flesh from off their bones. *Who eat the flesh of my people, &c.*—Who devour the goods and livelihood of your brethren. *And break their bones, &c.*—An allusion to lions, bears, or wolves, which devour the flesh, and break the bones of the defenceless lambs. *And chop them in pieces as for the pot, &c.*—All these are metaphorical expressions, to signify the oppressions of the people by their heads, or great men; and how they, by one means or other, deprived them of their substance, and divided it among themselves. *Then shall they*—Namely, the heads of the people and princes spoken of above; *cry unto the Lord*—When these miseries come upon them; *but he will not hear them, he will even hide, &c.*—As they have showed no pity to others, he will have no pity on them.

Verse 5. *Thus saith the Lord concerning the prophets*—As the prophets prophesied falsely, and

A. M. 3278. with their teeth, and cry, Peace; and
B. C. 726. ^s he that putteth not into their mouths,
they even prepare war against him:

6 ^h Therefore, night *shall be* unto you, ¹ that
ye shall not have a vision; and it shall be dark
unto you, ² that ye shall not divine; ¹ and the
sun shall go down over the prophets, and the
day shall be dark over them.

7 Then shall the seers be ashamed, and the
diviners confounded: yea, they shall all cover
their ³ lips; ^k for *there is* no answer of God.

^s Ezek. xiii. 18, 19.—^h Isa. viii. 20, 22; Ezek. xiii. 23, 24;
Zech. xiii. 4.—¹ Heb. *from a vision*.—² Heb. *from divining*.
³ Amos viii. 9.—^k Heb. *upper lip*.—^k Psalm lxxiv. 9; Amos

it was chiefly through their means that the princes
bore rule, the prophet next addresses them, and lets
them hear their doom; *that make my people err*—
That lead them into mistakes, both concerning what
they should do, and what God would do with them:
that tell them they do well, and all shall be well with
them, whereas they are in the paths of sin, and
within a step of ruin. It is ill indeed with a people
when their leaders cause them to err, and those draw
them out of the way that should guide them and
go before them in it. *That bite with their teeth,*
and cry, Peace—Who speak smooth things, and
promise peace and prosperity to the people, while
they are bringing destruction upon them; or, who
compliment and flatter those that will furnish them
with gifts, and feed them well. *And he that putteth*
not into their mouths—That will not entertain them
at his table, and treat them with wine and strong
drink; *they even prepare war against him*—They
raise false accusations against him, as if he were an
enemy to the government, and thereby bring him
into trouble; or in some other way do him all the
mischief they can.

Verses 6, 7. *Therefore night shall be unto you*—
Darkness, uncertainty, perplexity, and heavy trou-
bles, shall be to you prophets; *that ye shall not have*
a vision—You shall see your predictions so fully
confuted, that you shall no more pretend to have a
vision, or dare to foretel any thing. *And the sun*
shall go down over the prophets, and the day shall
be dark, &c.—As they shall have no light, or reve-
lation, from heaven; so dark days, or dismal cala-
mities, shall overtake them, as a just punishment for
their frauds and impostures. Or, if the prophet be
considered as addressing the people, the meaning of
the verse is, Since ye have given ear to such pro-
phets, and rejected the true ones, the time shall
come when there shall be no true vision among you,
no divine counsel to direct you; but ye shall be in-
volved in darkness and uncertainty, without know-
ing what course to take. *Then shall the seers be*
ashamed, &c.—For the false pretences which they
have made to the gift of prophecy; *yea, they shall*
cover their lips—Covering the lips, or lower part of
the face, was used as a sign to express being under
some great affliction, or shame; *for there is no an-*

8 ¶ But truly I am full of power A. M. 3278.
by the Spirit of the LORD, and of B. C. 726.
judgment, and of might, ¹ to declare unto Ja-
cob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house
of Jacob, and princes of the house of Israel, that
abhor judgment, and pervert all equity.

10 ^m They build up Zion with ^a blood, ⁴ and
Jerusalem with iniquity.

11 ^o The heads thereof judge for reward, and
^p the priests thereof teach for hire, and the pro-

viii. 11.—¹ Isa. lviii. 1.—^m Jer. xxii. 13.—^a Ezek. xxii. 27;
Hab. ii. 12; Zeph. iii. 3.—⁴ Heb. *bloods*.—^o Isaiah i. 23;
Ezek. xxii. 12; Hos. iv. 18; Chap. vii. 3.—^p Jer. vi. 13.

swer of God—Because the answer, which they pre-
tended to be from God, now appears not to have
been from him.

Verse 8. *Truly I am full of power by the Spirit*
of the Lord—Here Micah speaks of himself by way
of contrast to the false prophets, and declares that he
was filled with a divine prophetic influence, and not
with dainties, wine, and strong drink, like those
false pretenders to prophecy; *and of judgment*—To
discern truth from error, right from wrong, and to
judge properly of times and seasons, and improve
them accordingly. *And of might*—Of courage, con-
stancy, and resolution to speak whatever God com-
mands me, without being deterred from it by the
fear of any one, however great, or in whatever sta-
tion.

Verses 9–11. *Hear this, ye heads of the house of*
Jacob, &c.—This address to the great men, shows
the prophet's courage and impartiality. *That abhor*
judgment, &c.—Who do not love to pass a right
judgment in matters that come before you, because
you make no advantage to yourselves by so doing;
but covet to have large bribes given you, to pervert
equity, and make wrong decisions. *They build up*
Zion with blood, &c.—Who build houses with the
riches gotten by violence, and by the condemnation
of the innocent. *The heads thereof judge for re-*
ward—The judges pass sentence, not according to
the right of the case, but according as they have been
bribed. *The priests thereof teach for hire*—The
priests for the sake of lucre teach those things which
are agreeable to the kings and people, and not what
God hath commanded to be taught. It was the duty
of the priests to instruct the people, as well as to
attend upon the service of the temple; for which
cause they had cities allotted to them in all parts of
the land: but, not being content with that plentiful
revenue which the law allowed them, they made a
corrupt gain of their office. *And the prophets divine*
for money—This is to be understood of the false pro-
phets. *Yet will they lean upon the Lord*—Pretend
to trust in him, and expect his favour, protection,
and blessing. *And say, Is not the Lord among us*—
As our God and our shield? *None evil*—Such as
war, famine, and captivity, *can come upon us*—
While we have him with us to defend and help us.

A. M. 3278. phets thereof divine for money: ^a yet
B. C. 726. will they lean upon the LORD, ^e and
say, Is not the LORD among us? none evil
can come upon us.

^a Isa. xlviii. 2; Jer. vii. 4; Rom. ii. 17.—^e Heb. saying.

Verse 12. *Therefore shall Zion for your sake*—That is, because of your transgressions, ye judges, priests, and prophets; *be ploughed as a field*—“There is nothing which hinders us from referring this prophecy to the first destruction of Jerusalem: for though the foundations of the walls were left, yet a great number of houses within the city were overturned, as well by the Chaldeans as by the Jews themselves; who possibly used the materials to repair the breaches made in the walls during the long siege they underwent; when there could be no wonder if many places were ploughed as a field, for the purposes of corn, which before were gardens and houses: see 1 Mac. iv. 38. The prophecy, however, may have a further respect to the total destruction of

12 Therefore shall Zion for your A. M. 3278
sake be ^r ploughed as a field, ^a and Je- B. C. 726.
rusalem shall become heaps, and ^t the mountain
of the house as the high places of the forest.

^r Jer. xxvi. 18; Chap. i. 6.—^a Psa. lxxix. 1.—^t Chap. iv. 2.

Jerusalem when Terentius Rufus, by the order of Titus, ploughed up the very foundations of it.” See Houbigant and Calmet. *And Jerusalem shall become heaps*—The word *heaps* alludes to the heaps of stones laid up together in fields newly ploughed. *And the mountain of the house*—That is, of the Lord’s house; *as the high places of the forest*—The place where the temple stood, which was upon mount Moriah, shall be overrun with grass and shrubs, like mountains situated in a forest. This is that passage, quoted Jer. xxvi. 18, which Hezekiah and his princes took in good part, yea, it seems, they believed and laid it to heart, in consequence whereof they repented, and so the execution of it did not come in their days.

CHAPTER IV.

In this chapter we have a prediction, (1,) Of the prosperity of the church, 1-10. (2,) Of the destruction of her enemies, 11-13.

A. M. 3284. BUT ^a in the last days it shall
B. C. 720. come to pass, *that* the mountain
of the house of the LORD shall be established
in the top of the mountains, and it shall be
exalted above the hills; and people shall flow
unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

^a Isa. ii. 2, &c.; Ezek. xvii. 22, 23.—^b Isa. ii. 4; Joel iii. 10.
¹ Or, scythes.

NOTES ON CHAPTER IV.

Verses 1-5. *In the last days it shall come to pass, &c.*—The first three of these verses are the same as Isa. ii. 2-4, where see the notes. They evidently “contain a prophecy which was to be fulfilled by the coming of the Messiah; when the [believing] Gentiles were to be admitted into covenant with God, and the apostles were to preach the gospel, *beginning at Jerusalem*; when Christ was to be the spiritual Judge and King of many people, was to convince many nations of their errors and vices, and was to found a religion which had the strongest tendency

3 ¶ And he shall judge among A. M. 3284.
many people, and rebuke strong na- B. C. 720.
tions afar off; and they shall beat their swords
into ^b ploughshares, and their spears into ¹ pruning-hooks: nation shall not lift up a sword
against nation, ^c neither shall they learn war
any more.

4 ^d But they shall sit every man under his
vine and under his fig-tree; and none shall
make *them* afraid: for the mouth of the LORD
of hosts hath spoken *it*.

5 For ^e all people will walk every one in the
name of his god, and ^f we will walk in the

^c Psa. lxxii. 7.—^d 1 Kings iv. 25; Zech. iii. 10.—^e Jer. ii.
11.—^f Zech. x. 12.

to promote peace.”—Newcome. *They shall sit every man under his vine, &c.*—This shall be the effect of that peace foretold in the foregoing verse, every man shall securely enjoy his own possessions, and the fruits of his labours. The expressions are figurative, signifying a state of uninterrupted tranquillity. *All people will walk every one in the name of his god*—It is the practice of all people to serve their gods, and to be attached to the religion of their forefathers, though false and absurd. And surely it much more becomes us to cleave steadfastly to the service of the true God, and not to disobey his laws

A. M. 3284. name of the LORD our God for ever
B. C. 720. and ever.

6 ¶ In that day, saith the LORD, ^g will I assemble her that halteth, ^h and I will gather her that is driven out, and her that I have afflicted;

7 And I will make her that halted ⁱ a remnant, and her that was cast far off a strong nation: and the LORD ^k shall reign over them in mount Zion from henceforth, even for ever.

8 And thou, O tower of ² the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

^g Ezek. xxxiv. 16; Zeph. iii. 19.—^h Psa. cxlvii. 2; Ezek. xxxiv. 13; xxxvii. 21.—ⁱ Chapter ii. 12; v. 3, 7, 8; vii. 18. ^k Isa. ix. 6; xxiv. 23; Dan. vii. 14, 27; Luke i. 33; Rev. xi. 15.

or forsake his ordinances, as we have too often done. This prophecy will be remarkably fulfilled at the time of the general conversion of the Jews, as has been observed in the notes on the parallel place in Isaiah.

Verses 6, 7. *In that day*—At that time; *will I assemble her that halteth*—Or, her that is weak, or bowed down; namely, the Jewish people, weakened with the hard usage of oppressing conquerors. *And I will gather her that is driven out*—Captive Judah, driven out from their own land. *And her that I have afflicted*—That I have subjected to great calamities. The calamity of the seventy years' captivity in Babylon seems to be chiefly referred to: as if he had said, "Though I have broken the power of my people, removed them into captivity afar off, and afflicted them; yet will I restore them to their country, I will send them the Messiah, and will be always their king." *I will make her that halted a remnant*—A part of them shall be preserved, as a seed which shall take root and increase, which shall continue to the coming of the Messiah, and in which the designs of my providence shall be accomplished.

Verse 8. *And thou, O tower of the flock*—Or, of *Eder*, as Archbishop Newcome and many others translate the word, considering it as a proper name; a tower in or near Beth-lehem; see Gen. xxxv. 21. Or, as some think, a tower near the sheep-gate in Jerusalem, (Neh. iii. 1, 32,) put here for the whole city. The word signifies a *flock*; the *strong hold of the daughter of Zion*—Hebrew, *Ophel*, a strong fort. Both expressions seem to be put for the whole city. *Unto thee shall it come, even the first dominion*—This was intended to signify the great honour coming to mount Zion, that the former dominion, the government, after seventy years' captivity, should return to the former royal family, the house of David, and continue in it till Shilo came. This, in the type, was fulfilled after the restoration of the Jews to their own land under Zerubbabel and his successors; but the whole antitype concerns the Messiah's kingdom.

9 Now, why dost thou cry out aloud? ^{A. M. 3284.}
^{B. C. 720.} *is there* no king in thee? *is thy*
counsellor perished? for ^m pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon; there shalt thou be delivered; there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ ⁿ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye ^o look upon Zion.

² Or, *Edar*, Genesis xxxv. 21.—¹ Jer. viii. 19.—^m Isaiah xlii. 8; xxi. 3; Jeremiah xxx. 6; l. 43.—ⁿ Lament. ii. 16. ^o Obad. 12; Chap. vii. 10.

Verses 9, 10. *Now*—Now I have promised such great things to you, *why dost thou cry out aloud*—As a woman in the anguish of her travail? Here the Jewish people are addressed, as bewailing themselves under the miseries of their captivity. *Is there no king in thee?*—Thou hast lost the king Zedekiah, but thy God, thy king, is with thee. *Is thy counsellor perished?*—Hast thou none among thy wise counsellors left? Yet the Wonderful Counsellor is with thee. Messiah, the wisdom of the Father, hath the conduct of thy sufferings, deliverance, and re-establishment. *For pangs hath taken thee as a woman in travail*—This may be understood of the time when Zedekiah and his counsellors were seized by the Chaldeans. *Be in pain, and labour to bring forth*—Be like a woman in her pangs; bow thyself down, and show all the signs of excessive pain, for there is a sufficient cause. *For now shalt thou go forth out of the city, &c.*—Thou shalt not only have troubles, sorrows, and dangers, in the wars against the Babylonians; but shortly thou shalt be driven out from thy city and country, and have no habitation of thy own, but be forced to dwell in a foreign land. The Jews' captivity is expressed thus, because their city and temple being destroyed, they should live in an obscure state. The same condition is elsewhere expressed by their living in the wilderness, Ezek. xx. 35. *And thou shalt go even to Babylon; there shalt thou be delivered*—Thou shalt be carried away, even as far as Babylon; but there, where, according to all human probability, and the expectations of thine enemies, thou mayest seem to be cut off from all relief, even there shalt thou be delivered:—such is the power, and loving-kindness, and faithfulness of Jehovah thy God.

Verses 11, 12. *Now also*—The time is at hand; *many nations are gathered against thee*—This may be understood of the Chaldeans and their associates, who pleased themselves with the thoughts of profaning the temple, laying waste the city of Jerusalem, and looking upon it in that condition. Or, it may be understood of the heathen nations round about

A. M. 3284. 12 But they know not ^p the thoughts
B. C. 720. of the LORD, neither understand they
his counsel: for he shall gather them ^q as the
sheaves into the floor.

13 ^r Arise and thrash, O daughter of Zion:

^p Isa. lv. 8; Rom. xi. 33.—^q Isa. xxi. 10.—^r Isa. xli. 15, 16;
Jer. li. 33.

Jerusalem, who should take occasion to insult the Jews in their calamity, should please themselves with seeing the temple profaned, and should gratify their spite with viewing Jerusalem in a forlorn condition. To look upon an enemy, signifies, in Scripture phrase, to behold his fall with delight. *But they know not the thoughts of the Lord*—But while they act in such a manner, and take pleasure in insulting over thee in thy calamitous condition, they are altogether ignorant of God's designs in permitting this, and what is soon to follow, namely, that he will *gather them as sheaves into the floor*, to be trodden under foot, and broken in pieces, while he will deliver and restore to their own land his people, whose miseries these their enemies now please themselves with the thoughts of beholding.

Verse 13. *Arise and thrash, O daughter of Zion*—The *daughter of Zion* means the Jewish people, whose power and victory over their enemies are here foretold. The expressions made use of are figurative, alluding to the manner of separating the corn from the chaff in Judea, which was done chiefly by treading it with the feet of oxen. The purport of the passage is, that the Jews are here called upon to arise and tread down their enemies. *For I will make thy horn iron, and thy hoofs brass*—Thou shalt be enabled to do this with ease and safety. *And thou shalt beat in pieces*—Or, *thalt bruise, many people*—This might be spoken of the victories which the Jewish people, some time after their

for I will make thy horn iron, and I ^{A. M. 3284.}
will make thy hoofs brass: and thou ^{B. C. 720.}
shalt ^s beat in pieces many people: ^t and I will
consecrate their gain unto the LORD, and their
substance unto ^u the LORD of the whole earth.

^s Dan. ii. 44.—^t Isa. xviii. 7; xxiii. 18; lx. 6, 9.—^u Zech.
iv. 14; vi. 5.

return, were to gain over the neighbouring nations, especially under the Maccabees and their successors. But the prophecy does not appear to have had a full accomplishment in these victories: nor has any event yet occurred in the history of the Jewish people which fully answers to it. This consideration has induced some commentators to expound the passage in a spiritual sense, namely, of bringing the Gentiles into subjection to Christ and his gospel, and of the victory which the Christian Church should obtain over her persecuting enemies after the conversion of the Roman emperor Constantine to the faith of Christ. Thus Dr. Pocock, Lowth, and many others understand it. The nations thought to have ruined Christianity in its infancy, but it proved victorious over them; those that persisted in their enmity were broken to pieces, Matt. xxi. 44; particularly the Jewish nation: but multitudes, by divine grace, were gained to the church, and, as is signified in the next clause, they and their substance were consecrated to the Lord Jesus, the Lord of the whole earth. We have reason to believe, however, that this prophecy will have a still more eminent and evident accomplishment, when all the enemies of the church shall be subdued, and the saints reigning with Christ *shall have complete power over the nations, and shall rule the refractory with a rod of iron*, Rev. ii. 26, 27: compare this text with chap. v. 8-15 of this prophecy, and with Isa. xiv. 2; xli. 15; lx. 12; lxi. 5; on which places see the notes.

CHAPTER V.

In this chapter we have, (1.) *The troubles of Israel*, 1. (2.) *The birth and advancement of the Messiah*, 2-4. (3.) *His protection of his people, and victory over their enemies*, 5, 6. (4.) *The increase of the church and destruction of her enemies*, 7-15.

A. M. 3284. **N**OW gather thyself in troops, O
B. C. 720. daughter of troops; he hath laid
siege against us: they shall ^a smite the judge

of Israel with a rod upon the cheek. ^{A. M. 3284.}

2 But thou, ^b Beth-lehem Ephratah,
though thou be little ^c among the ^d thousands

^a Lam. iii. 30; Matt. v. 39; xxvii. 30.—^b Matt. ii. 6;

John vii. 42.—^c 1 Sam. xxiii. 23.—^d Exod. xviii. 25.

NOTES ON CHAPTER V.

Verse 1. *Now gather thyself, &c.*—It seems this verse ought to be joined to the foregoing chapter, as it evidently belongs to it, and not to this, which is upon a quite different subject. Thus considered, after the promises given of a restoration from the captivity into which they should be carried, and of victory over their surrounding enemies, the pro-

phesy concludes with bidding them first expect an enemy to come against them, who should lay siege to their chief city, and carry their insolence so far as to treat the judge of Israel in the most indignant and despightful manner, such as striking him on the cheek, or face, with a rod, or stick. This, it is likely, was fulfilled on Zedekiah, who was treated in a contumelious manner by the Chaldeans, as if he

A. M. 3284. of Judah, yet out of thee shall he
B. C. 720. come forth unto me *that is* to be
“Ruler in Israel;” whose goings forth have
been from of old, from ¹everlasting.

3 Therefore will he give them up, until the

• Gen. xlix.¹ 10; Isa. ix. 6.—^f Psa. xc. 2; Prov. viii. 22, 23;
John i. 1.—¹ Heb. *the days of eternity*.

had been a common captive, 2 Kings xxv. 6, 7. And as the singular number is often used for the plural, by *the judge of Israel* may be meant *the judges of Israel*, including their principal men, as well as the king, for they doubtless were treated no better than he was; nay, probably, still more indignantly.

Verse 2. *But thou, Beth-lehem Ephratah*—Here we have evidently the beginning of another subject, quite different from any thing that the first verse can relate to, and with which it seems to have no connection. The word *Ephrah*, or *Ephratah*, is here added, to distinguish Beth-lehem in the tribe of Judah, from another Beth-lehem in the tribe of Zebulun. It is called *Ephratah*, from the fruitfulness of the land where it stood: the word whence that term is derived importing fruitfulness. *Though thou be little*—The word *though* is not in the Hebrew, but supplied by our translators. And the sense of the sentence, it seems, is unnecessarily altered by its introduction. Many interpreters render the clauses interrogatively, thus; *Art thou little among the thousands of Judah?* The expression, *the thousands of Judah*, seems to have been used in allusion to the first division of the people, into thousands, hundreds, and other subordinate divisions. The rendering of the clause thus, *Art thou little, &c.*, which implies the contrary, *thou art not little*, is certainly the right way of rendering it, because St. Matthew understood it, and quotes it, in this sense, chap. ii. 6. *And thou Beth-lehem, in the land of Judah, art not the least among the princes of Judah.* Bishop Newcome’s translation of the clause accords still more exactly with St. Matthew’s, “Thou, Beth-lehem Ephratah, art thou too little to be among the leaders of Judah? Out of thee shall come, &c.” the word אלפי, rendered *thousands*, often signifying *heads of thousands*. *Yet out of thee, &c.*—The word *yet* also is not in the Hebrew; and if the preceding clause be rendered, as is here proposed, interrogatively, it is not necessary to complete the sense of the verse; indeed, it would only obscure it. *Out of thee shall come forth, &c., that is to be ruler in Israel*—This prophecy can be applied, with no propriety, to any other but the Messiah. The words must be very much wrested and changed from their natural meaning, or deprived of their full force or signification, before they can be applied to any other person. The Jews, even the most learned ones, before and at our Saviour’s time, understood this to be spoken of the Messiah; for St. Matthew informs us, chap. ii. 5, 6, that when Herod inquired of the chief priests and scribes, assembled together, to give him information where Christ should be born, they agreed unanimously that it was in Beth-lehem

time *that* ^gshe which travaileth hath A. M. 3284.
brought forth: then ^hthe remnant of B. C. 720.
his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and ²feed ⁱin the

g Chap. iv. 10.—^h Chap. iv. 7.—² Or, *rule*.—ⁱ Isa. xl. 11;
xlix. 10; Ezek. xxxiv. 23; Chap. vii. 14.

of Judea, alleging these very words as a certain and undeniable proof of it. And so did the generality of the Jews of that age, who speak of it as an undoubted truth, that Christ was to come of the seed of David, and of the town of Beth-lehem, where David was, John vii. 42. The Chaldee agrees with their sentiments, and expressly applies the prophecy to the Messiah; and our Lord was born at Beth-lehem by an especial act of Providence, that this prophecy might plainly be fulfilled in him: see Luke ii. 4. The expression, *come forth*, is the same as to be born. *Whose goings forth have been of old from everlasting*—Hebrew, מקדם ימי עולם, rendered by the LXX., απ αρχης, ες ημεραν αιωνος; and exactly in the same sense by the Vulgate, *ab initio, a diebus æternitatis, from the beginning, from the days of eternity*. So these Hebrew expressions must of necessity signify in divers places of Scripture, being used to signify the eternity of God: see Psalm lv. 19, and xc. 2; Prov. viii. 23; Hab. i. 12. The words naturally import an original, distinct from the birth of Christ mentioned in the foregoing sentence, which original is here declared to be *from all eternity*.

Verse 3. *Therefore will he give them up*—The particle לכן rendered *therefore*, should rather be here rendered, *nevertheless*. The meaning is, Notwithstanding the promise of so great a blessing, God would give up his people into the hands of their enemies, or leave them to be exercised with troubles and afflictions, till the appointed time of their deliverance should come. *Until the time that she which travaileth hath brought forth*—Until the daughter of Zion, compared here to a woman in travail, shall be delivered out of captivity. Or rather, till the church of God, of which the daughter of Zion was a type, shall bring forth spiritual children of Jew and Gentile extraction unto God, by the preaching of the gospel; see Gal. iv. 27. This prophecy will be more fully completed in the general conversion and restoration of the Jewish nation in the latter days: see Isa. lxvi. 7–11. *Then the remnant of his brethren*—The brethren of the Messiah, those of Judah and Benjamin especially, who were carried captive; *shall return unto the children of Israel*—Or, be converted with the children of Israel. Then the remnant of the dispersed Jews, upon their conversion, shall join themselves to the true Israelites, and make one church with them. Both the LXX. and Chaldee read, *the remnant of their brethren*: but if we follow the present Hebrew, we may understand it of the believers that were to be added to the church; for Christ vouchsafes to call all believers his brethren: see Heb. ii. 11; Matt. xii. 50.

Verse 4. *And he shall stand and feed*—Or *rule*

A. M. 3284. strength of the LORD, in the majesty
B. C. 720. of the name of the LORD his God;
and they shall abide: for now ^kshall he be
great unto the ends of the earth.

5 And this *man* ^lshall be the peace, when
the Assyrian shall come into our land: and
when he shall tread in our palaces, then shall

^k Psa. lxxii. 8; Isa. lii. 13; Zech. ix. 10; Luke i. 32.—^l Psa. lxxii. 7; Isa. ix. 6; Zech. ix. 10; Luke ii. 14; Eph. ii. 14.

as the word רעה, here rendered *feed*, often signifies: that is, he shall go on, he shall continue to rule, or feed, his people. Christ shall diligently perform the office of a shepherd, or governor, over his church. *In the strength of the Lord, in the majesty of the name of the Lord—God*, or the indwelling Deity, strengthening and exalting his human nature. The expression, *the name of the Lord his God*, might be intended to signify the Messiah's acting by commission from the Father, in whose name he came, preached, wrought miracles, and instituted his gospel church. *And they shall abide—His church*, made up of converted Jews and Gentiles, shall continue; the gates of hell shall not prevail against it. *For now shall he be great unto the ends of the earth*—Some interpret this as signifying the making the true God known over all the earth: but it seems rather to be intended of the Messiah; for the angel, who foretold his conception to his virgin mother, as is related Luke i. 32, 33, seems plainly to allude to this prophecy, saying, *He shall be great, and shall be called the Son of the Highest, &c.* And he is dignified with such titles as were never given to any creature, as the apostle proves at large, Hebrews i. 4–14.

Verse 5. *This man shall be the peace*—Christ is our peace as a priest, making atonement for sin, and reconciling us to God: he is our peace as a king, conquering our enemies, protecting us against their attacks, and preserving our minds in peace and tranquillity. In this latter sense the expression seems to be taken here: as if he had said, The Messiah, in all ages, whether before or after his incarnation, secures the peace and welfare of his church and people, against all the attempts of his and their enemies. *When the Assyrian, &c.*—After the illustrious prophecy relating to the Messiah, in the foregoing verses, the prophet passes on to the subversion of the Assyrian empire, and, under the type of that ancient enemy of God's people, foretels the overthrow of all their enemies, especially of the antichristian powers which should attack his church in the latter days. *Shall come into our land*—As Sennacherib did with an overwhelming army, within a few years after this prophecy was delivered, when, by the power and authority of the Messiah, the Son of God, in his pre-existent state, (see verse 2,) the Assyrian army was defeated, and Judea's peace secured. *When he shall tread in our palaces*—Which Sennacherib did in all the cities of Judah, except Jerusalem, against which he could not prevail, because

we raise against him seven shep- A. M. 3284.
herds, and eight ³ principal men. B. C. 720.

6 And they shall ⁴waste the land of Assyria
with the sword, and the land of ^mNimrod ⁵in
the entrances thereof: thus shall he ⁿdeliver us
from the Assyrian, when he cometh into our
land, and when he treadeth within our borders.

³ Heb. *princes of men*.—⁴ Heb. *eat up*.—^m Gen. x. 8, 10, 11.
⁵ Or, *with her own naked swords*.—ⁿ Luke i. 71.

Immanuel was with Hezekiah and that city, as foretold Isa. viii. 8–10, and xxxvii. 32–35, where see the notes. *Then shall we raise against him*—Namely, Hezekiah, and with him the prophets and people, by prayer shall prevail with God to send deliverance. This seems primarily to refer to the deliverance of Hezekiah and his kingdom from the Assyrian army who invaded them. *Seven shepherds and eight principal men*—Or, *seven rulers and eight princes of men*, as Archbishop Newcome renders it, who thinks the prophet means the chiefs of the Medes and Babylonians, the prefects of different provinces, who, some time after the fall of Sennacherib, took Nineveh, overthrew the Assyrian empire, and thereby delivered the Jews from that oppressive power. Their number, he thinks, may have been what is here specified. Or, *seven and eight* may stand for an indefinite number, as similar expressions often do.

Verse 6. *And they*—The seven shepherds and eight principal men; or, the rulers and princes of men, mentioned in the preceding clause; those great and successful instruments of God's revenge, and his church's deliverance, *shall waste the land of Assyria with the sword*—Which the Medes and Babylonians did, under the conduct of Merodach-baladan, king of Babylon, who, taking advantage of the weakness of the Assyrian kingdom, humbled partly by the great destruction of Sennacherib's army, and the murder of that mighty monarch, and partly by the civil wars which ensued between the regicides and Esar-haddon, took arms, and succeeded in the attempt of subduing the Assyrian kingdom, with much slaughter and bloodshed. This Merodach-baladan was the person who sent the congratulatory letter and embassy to Hezekiah, lately cured by a miracle of his otherwise mortal disease, and delivered from the Assyrian power, Isa. xxxix. 1, 2. *And the land of Nimrod*—The same with the land of Assyria. *In the entrances thereof*—The fortified frontiers, the garrisons, which kept all the entrances of the kingdom. Or, *by the land of Nimrod*, the Babylonish empire may be understood, which afterward by Nebuchadnezzar's hand destroyed the Jews, Jerusalem, and the temple, and was overthrown by the Medes and Persians, whom God raised up to punish Babylon, and release the Jews. *Thus shall he deliver us from the Assyrian*—Whether considered literally as the present enemies of God's people, or as types of all their other and future enemies.

A. M. 3284. 7 And ° the remnant of Jacob shall
B. C. 720. be in the midst of many people ^p as a
dew from the LORD, as the showers upon the
grass, that tarrieth not for man, nor waiteth for
the sons of men.

8 ¶ And the remnant of Jacob shall be
among the Gentiles in the midst of many peo-
ple as a lion among the beasts of the forest,
as a young lion among the flocks of ^e sheep:
who, if he go through, both treadeth down,
and teareth in pieces, and none can deliver.

9 Thy hand shall be lifted up upon thine
adversaries, and all thine enemies shall be
cut off.

10 ^a And it shall come to pass in that day,
saith the LORD, that I will cut off thy horses out

of the midst of thee, and I will destroy ^{A. M. 3284.}
thy chariots: ^{B. C. 720.}

11 And I will cut off the cities of thy land, and
throw down all thy strong holds:

12 And I will cut off witchcrafts out of thy
hand; and thou shalt have no *more* ^r sooth-
sayers:

13 ^s Thy graven images also will I cut off,
and thy ⁷ standing images out of the midst of
thee; and thou shalt ^t no more worship the
work of thy hands.

14 And I will pluck up thy groves out of the
midst of thee: so will I destroy thy ⁸ cities.

15 And I will ^u execute vengeance in anger
and fury upon the heathen, such as they have
not heard.

° Verse 3.—^p Deut. xxxii. 2; Psalm lxxii. 6; cx. 3.—^e Or,
goats.—^a Zech. ix. 10.—^r Isa. ii. 6.—^s Zech. xiii. 2.

⁷ Or, statues.—^t Isa. ii. 8.—⁸ Or, enemies.—^u Psal. cxlix. 7;
Verse 8; 2 Thess. i. 8.

Verse 7. *And the remnant of Jacob*—Those who remained after the Assyrian invasion in the days of Hezekiah and Josiah, in whose reigns a considerable reformation was effected; and the remnant that should be carried captive into Babylon, who during their captivity should contribute to spread the knowledge of the one true God among the Chaldeans; (see Dan. ii. 47, and iii. 29, and iv. 34, and vi. 26;) and more especially those that should return from captivity under Zerubbabel; *shall be in the midst of many people as the dew, &c.*—Shall multiply, and become numerous as the drops of dew. Or rather, as the dew refreshes and fertilizes the earth, so shall they be a blessing to all around them that use them friendly. The remnant, however, here principally meant, is that spoken of by Joel, chap. ii. 32, *the remnant which the Lord should call*, on which the Spirit should be poured out, and which *should be saved*, (Rom. ix. 27,) namely, the Jewish converts to Christianity, among whom were the apostles, evangelists, and other first ministers of the word. These, dispersed through divers countries, like the drops of dew, or showers of rain scattered over the face of the earth, and refreshing and fertilizing the vegetable creation, shall, by their doctrine, example, exhortations, and prayers, refresh and render fruitful, in piety and virtue, the formerly barren nations, and make them grow in grace and goodness, like *the grass that tarrieth not for man*, but flourishes in places on which man bestows no culture, only by the divine blessing. Thus shall God, by the gospel of his grace, and the influence of his Spirit, unaided by human wisdom or power, render the barren deserts of the Gentile world fruitful to his praise, in a large increase of spiritual worshippers, and holy faithful servants to him.

Verse 8. *And the remnant of Jacob shall be among the Gentiles as a lion*—For strength and courage, which the beasts of the forest dare not oppose, and cannot resist. This seems to be a predic-

tion of what was to be effected in the times of the Maccabees, and those following them, when the Jewish people gained great advantages over the *Idumeans, Moabites, Ammonites, Samaritans, &c.* Or, as the former verse describes the benefits which the converted Jews should bring to those Gentiles that were disposed to embrace the gospel; this shows us what the enemies and opposers of the truth had to expect: see notes on Psal. ii. 5, 9; Isa. lx. 12.

Verses 10, 11. *And in that day*—Namely, in that time when the threatenings against the enemies, and the promises to the people of God shall be made good; *I will cut off thy horses, &c.*—Not in judgment, but in mercy, for there shall be no need of them, nor shall the church of God any more rely on them. *And will destroy thy chariots*—Chariots prepared for war. *And I will cut off the cities, &c.*—Cut off the occasion of fortifying thy cities: thou shalt need no other defence than what I will be to thee. *And throw down all thy strong holds*—Demolish thy forts, watch-towers, and garrisons. In the preceding verse, offensive preparations for annoying the enemy are intended; here, means of defence against the assaults of the enemy; in both which Israel had too much trusted. But in that time of peace and safety here spoken of, as there would be no enemy to invade the Israel of God, or put them on their defence; so neither should they have any need to make an attack upon any enemies.

Verses 12–15. *And I will cut off witchcrafts, &c.*—Here is foretold the downfall of all unlawful arts and devices, which had been used by the Jews in former ages, to obtain the knowledge of future events: that God would, in mercy to his people, take away these occasions of sinning. *Thy graven images also will I cut off*—I will abolish every species of idolatry. This was effected, even among the Jews, by that severe judgment the Babylonish captivity, from which time they have abhorred the use of images in divine worship, and indeed have

been kept from worshipping any false god. *And I will pluck up thy groves*—The usual scenes of idolatrous worship. It is justly observed by Mr. Scott here, that though the reformation of the Jews, after their return from Babylon, might be alluded to in this passage, yet the purification of the Christian Church from all antichristian corruptions of faith and worship, and all idolatry and superstition, seems more immediately to be predicted. “The reliance on human merits for justification, the external pomp used in worship, and the oppressive exercise of human authority in mere matters of conscience, will

be entirely destroyed by the clear light of divine truth, and the power of divine grace; and simplicity and purity in doctrine, worship, and practice, will prevail, when the enemies of the church shall be destroyed.” *And I will execute vengeance in anger, &c.*—When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies. *Such as they have not heard*—In an unprecedented manner. God will give his Son either the hearts or necks of his enemies, and make them either his friends or his footstool.

CHAPTER VI.

In this chapter God, (1.) Charges his people with ingratitude, 1–5. (2.) Shows them the way to please him, 6–8. (3.) Sets their sins in order before them, and the ruin coming upon them, 9–16.

A. M. 3294. **H**EAR ye now what the LORD saith; Arise, contend thou ¹ before the mountains, and let the hills hear thy voice.

2 ^a Hear ye, O mountains, ^b the LORD's controversy, and ye strong foundations of the earth: for ^c the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, ^d what have I done unto

thee? and wherein have I wearied thee? testify against me. A. M. 3294. B. C. 710.

4 ^e For I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what ^f Balak king of Moab consulted, and what Balaam the son of Beor answered him from ^g Shittim unto

¹ Or, with.—^a Deut. xxxii. 1; Psalm l. 1, 4; Isaiah i. 2. ^b Hosea xii. 2.—^c Isa. i. 18; v. 3, 4; xliii. 26; Hosea iv. 1. ^d Jer. ii. 5, 31.—^e Exod. xii. 51; xiv. 30; xx. 2; Deuteron.

iv. 20; Amos ii. 10.—^f Num. xxii. 5; xxiii. 7; xxiv. 10, 11; Deut. xxiii. 4, 5; Joshua xxiv. 9, 10; Rev. ii. 14.—^g Num. xxv. 1; xxxiii. 49; Josh. iv. 19; v. 10.

NOTES ON CHAPTER VI.

Verses 1, 2. *Hear now what the Lord saith*—Here begins a new discourse, respecting the causes of the evils which hung over the Jewish nation. *Arise*—This is God's command to Micah; *contend thou before the mountains*—Argue the case between God and thy people; and speak as if thou wouldst make the mountains hear thee, to testify for me. *Hear, O ye mountains*—God often appeals to inanimate creatures for the justice of his proceedings, thereby to upbraid the stupidity of men; *the Lord's controversy*—Or the Lord's cause or matter of complaint. Here the prophet begins to execute what he had been commanded in the preceding verse. *And ye strong foundations of the earth*—He alludes to a fabric raised on immoveable foundations, but, strictly speaking,

“The earth self-balanced on her centre hangs.”

For the Lord hath a controversy with his people—He will enter into judgment with them, for their impieties, as being injurious to his honour, and for which his justice demands satisfaction.

Verses 3, 4. *O my people, what have I done unto thee?*—What injustice or unkindness? *Wherein have I wearied thee?*—What grievous, burdensome

impositions have I laid upon thee? Or, what have I done, or said, or enjoined, to cause thee to be weary of me? The words allude to the forms of courts of justice, wherein actions are tried between man and man. God allows his people to offer any plea which they could in their own behalf. *For I brought thee out of Egypt, &c.*—Here, on the other hand, God puts them in mind of the great favours he had bestowed upon them in delivering them out of the Egyptian bondage, by the conduct of Moses and Aaron, and Miriam their sister, who is here mentioned as having been endued with the spirit of prophecy, and raised up to be an assistant to her brothers, and an example and counsellor to the women.

Verse 5. *O my people, remember, &c.*—Call to remembrance what Balaam said in answer to Balak, when he consulted him, namely, that *there was no enchantment against Jacob, &c.*, nothing that could be done against them, nothing that could overthrow them but their own sins; that they were blessed, and it could not be reversed by any thing but their own forsaking God and his service, under whose particular protection they were. *From Shittim unto Gilgal*—From the encampment at Shittim, Num. xxv. 1, on the way to that at Gilgal, Josh. iv. 19. Balaam gave different answers in the interval

A. M. 3294. Gilgal; that ye may know ^h the B. C. 710. righteousness of the LORD.

6 ¶ Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt-offerings, with calves ² of a year old?

7 ⁱ Will the LORD be pleased with thousands of rams, or with ten thousands of ^k rivers of oil? ^l shall I give my firstborn for my trans-

^h Judg. v. 11.—² Heb. *sons of a year*?—ⁱ Psa. l. 9; li. 16; Isa. i. 11.—^k Job xxix. 6.—^l 2 Kings xvi. 3; xxi. 6; xxiii. 10; Jer. vii. 31; xix. 5; Ezek. xxiii. 37.—³ Heb. *belly*.

between those places. But some think this sentence should not be connected with what goes before, but that it begins a new sentence, the purport of which is, *Remember, O my people, from Shittim unto Gilgal*; that is, what things I did, what benefits I bestowed upon you, from the time you were at Shittim till you came to Gilgal. God had indeed before bestowed upon them great benefits, but at this particular time they received more than ordinary instances of his kindness toward them, particularly in causing the waters of Jordan to run back, to let them pass through; and in the fall of the walls of Jericho. *That ye may know the righteousness of the Lord*—His mercy, justice, truth, and faithfulness.

Verses 6, 7. *Wherewith shall I come before the Lord*—After the preceding reproof of the people's ingratitude, they are here introduced as anxiously inquiring how they may propitiate God's displeasure, and avert his judgments. They intimate that they are ready to offer any expiatory sacrifices, though never so costly, for that purpose. *Shall I come before him with burnt-offerings, &c.*—Will God accept of the ordinary sacrifices, such as we have offered on other occasions, as an atonement for sin? *Will the Lord be pleased with thousands of rams, &c.*—With a prodigious number; or *ten thousands of rivers of oil*—Were it possible to give them? Doth he expect more costly sacrifices than ordinary? We are ready, if that will appease him, to offer up to him multitudes of rams, and to add meat-offerings, prepared with oil, in proportion, though it should cost us an immeasurable quantity of that article. *Shall I give my firstborn, &c.*—The dearest of my offspring, or any other of my children, to Jehovah, by way of atonement for my transgression? It is well known that the Phenicians, and their descendants the Carthaginians, sacrificed their children to Saturn or Molech, and in their great dangers they were wont to offer the dearest of them. And some of the idolatrous Jews and Israelites imitated this horrid practice: see note on Lev. xviii. 21, where God in a solemn manner prohibits it, as he frequently does elsewhere. These two verses give us an exact description of the character of hypocrites and habitual sinners, who hope to obtain God's favour by performing certain external ceremonies; and are willing to purchase their own par-

gression, the fruit of my ³ body for the sin of my soul? A. M. 3294. B. C. 710.

8 He hath ^m showed thee, O man, what is good; and what doth the LORD require of thee, but ⁿ to do justly, and to love mercy, and to ⁴ walk humbly with thy God?

9 The LORD's voice crieth unto the city, and ⁵ the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

^m Deut. x. 12; 1 Sam. xv. 22; Hos. vi. 6; xii. 6.—ⁿ Gen. xviii. 19; Isa. i. 17.—⁴ Heb. *humble thyself to walk*.—⁵ Or, *thy name shall see that which is*.

don upon any terms, except that of reforming their lives.

Verse 8. *He hath showed thee, O man, what is good*—He hath showed thee that there is no forgiveness without repentance, and that repentance is but a name, unless there be a ceasing to do evil, and learning to do well: and that this implies the practice of every branch of piety and virtue; the performance of every duty that we owe to God, our neighbour, and ourselves; 1st, *To do justly*—To render to all their dues, to superiors, equals, inferiors; to be true and just to all, and to oppress none, in their persons, property, or reputation; in our dealings with others to carry a chancery in our own breasts, and to act according to equity. 2d, *To love mercy*—Not to use severity, or exercise malice, envy, revenge, enmity, or hatred toward any, but to be compassionate, merciful, forgiving, kind, and beneficent toward all, according to our ability. And, 3d, *To walk humbly with thy God*—To humble thyself before the holy and just God, under a deep sense of thy past guilt and present unworthiness, renouncing all high thoughts of thyself, and all dependence on thy own righteousness for justification before him, but relying solely on his mercy, through the Mediator. The words imply, too, that we should keep up constant communion with God, by the exercise of an humble, holy, loving, and obedient faith, serving the Lord, as the apostle says of himself, in all humility of mind, and with continual reverence and godly fear. "See here the true spirit of the divine law! See here what makes a true Israelite! a truth which the carnal Jews could never comprehend: in vain did their legislator and their prophets inculcate it upon every occasion. They always had recourse to their gross conceptions, their attachment to sacrifices, and merely external services: herein they imagined their perfection to consist; while they neglected the more essential duties of man, and the practice of the most solid virtues, justice, benevolence, and piety."

Verse 9. *The Lord's voice crieth*—Either by his judgments, each of which is his voice, or by his prophets; *unto the city*—To every city in Israel and Judah, but principally to Jerusalem and Samaria. *The man of wisdom*—Every wise man; *shall see thy name*—Will perceive God in that cry. *Hear ye the rod, and who hath appointed it*—Who hath

A. M. 3294. 10 ¶⁶ Are there yet the treasures
B. C. 710. of wickedness in the house of the
wicked, and the ⁷ scant measure ⁸ that is abominable?

11 ⁹ Shall I count *them* pure with ¹⁰ the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and ¹¹ their tongue is deceitful in their mouth.

13 Therefore also will I ¹² make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 ¹³ Thou shalt eat, but not be satisfied; and

⁶ Or, Is there yet unto every man a house of the wicked.—⁷ Heb. measure of leanness, Amos viii. 5.—⁸ Deut. xxv. 13, 16; Prov. xi. 1; xx. 10, 23.—⁹ Or, Shall I be pure with.—¹⁰ Hos. xii. 7. ¹¹ Jer. ix. 3, 5, 6, 8.—¹² Leviticus xxvi. 16; Psalm cvii. 17, 18. ¹³ Lev. xxvi. 26; Hos. iv. 10.

chosen it out, and strikes with it; that is, Hear ye the voice of God in the punishments he is now sending. Or, Hear what severe judgments are threatened against you, and who it is that threatens them, and is able to put them in execution.

Verses 10–12. *Are there yet the treasures of wickedness, &c.*—Notwithstanding all the express laws, the exhortations and reproofs given you upon this subject, and so many examples of punishment set before you; still are there many that use unjust and fraudulent means to enrich themselves? who keep scant measures to sell their goods by, which the law of God often declares to be an abomination to him? The reproof is the same with that of Amos, chapter viii. 5, where see the note. *Shall I count them pure with the wicked balances, &c.*—Shall I approve or acquit them, as if they were righteous? *For the rich men thereof*—Namely, of the city, spoken of verse 9; *are full of violence*—Not only of fraud and injustice, but oppression, tyranny, and cruelty. *And the inhabitants have spoken lies*—Have gone aside from truth, integrity, and fidelity, and have deceived each other by falsehood.

Verses 13–15. *Therefore will I make thee sick in smiting thee*—Therefore, upon account of these thy sins, I will, ere long, so smite thee, O Israel, that the strokes shall reach thy heart, and make thee sick unto death of thy wounds. Or, the punishment wherewith I will afflict thee shall waste thy strength like a consuming sickness which preys upon the vitals. *Thou shalt eat, but not be satisfied*—See note on Hos. iv. 10. *And thy casting down shall be in the midst of thee*—Thou shalt be depressed within thee, or have no courage, or spirits, left to support thee. *Thou shalt take hold, but not deliver, &c.*—Thou shalt lay hold on things to secure them to thee, but thou shalt not be able to save them from the enemy. All the advantages that thou hast made by any means shall become a prey to them. Archbishop Newcome translates it, *Thou shalt take hold, but shalt not carry away*; contrary to what is said of

thy casting down *shall be* in the A. M. 3294.
midst of thee; and thou shalt take B. C. 710.
hold, but shalt not deliver; and *that* which
thou deliverest will I give up to the sword.

15 Thou shalt ¹⁴ sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For ¹⁵ the statutes of ¹⁶ Omri are ¹⁷ kept, and all the works of the house of ¹⁸ Ahab, and ye walk in their counsels; that I should make thee ¹⁹ a ²⁰ desolation, and the inhabitants thereof a hissing: therefore ye shall bear the ²¹ reproach of my people.

¹⁴ Deut. xxviii. 38, 39, 40; Amos v. 11; Zeph. i. 13; Hagai i. 6.—¹⁵ Or, he doth much keep thee.—¹⁶ 1 Kings xvi. 25, 26. ¹⁷ Hos. v. 11.—¹⁸ 1 Kings xvi. 30; xxi. 25, 26; 2 Kings xxi. 3. ¹⁹ 1 Kings ix. 8; Jer. xix. 8.—²⁰ Or, astonishment.—²¹ Isaiah xxv. 8; Jer. li. 51; Lam. v. 1.

thy enemies, Isa. v. 29; *They shall lay hold of the prey, and carry it away safe, and none shall deliver it, or retake it. Thou shalt sow, but shalt not reap*—Thou shalt not enjoy the fruit of thy labour: a curse often threatened for disobedience.

Verse 16. *For the statutes of Omri are kept*—An idolatrous king, of whom it is said, 1 Kings xvi. 25, that he *did worse than all that were before him*, and therefore we may judge of the corruption of the people who imitated the example, and followed the institutions of such a one. By his *statutes*, seem to be intended some idolatrous rites, which he instituted while he was king of Israel. *And all the works of the house of Ahab, &c.*—Ahab was the son of Omri, and exceeded his father and all his predecessors in impiety. He *did more* (it is said, 1 Kings xvi. 33) *to provoke the Lord God than all the kings of Israel that were before him*. For he not only walked in the sins of Jeroboam, who instituted the worship of the golden calves, under which idolatrous representation Jehovah was worshipped, but he also *went and served Baal*, a false god, and built a house, or temple, and erected an altar for him in Samaria, &c., 1 Kings xvi. 30–33. But, impious as Ahab was, he found imitators, not only in Israel, where he had power to command, but also in Judah. It is said, The works of *the house of Ahab*, because all his posterity followed his example in idolatry. And we learn, 2 Kings xxi. 3, that even the king of Judah, Manasseh, *reared up an altar for Baal, and made a grove, as did Ahab king of Israel. That I should make thee a desolation*—The event will be, that the country and city shall be laid desolate; *and the inhabitants thereof a hissing*—That is, a subject of scorn and derision to their enemies. *Therefore ye shall bear the reproach of my people*—This is addressed to the rich men, spoken of verse 12, and the meaning is, that the people in general should reproach them with being the principal cause of their calamities and desolation.

CHAPTER VII.

In this chapter the prophet, (1,) Laments the total corruption of the people, 1-6. (2,) Directs those who feared God to take courage, to be patient, but to expect long trouble, 7-13. And, (3,) To encourage themselves with God's promises and faithfulness, and the future downfall of their enemies, 14-20.

A. M. 3294.
B. C. 710.

WO is me! for I am as ¹when they have gathered the summer fruits, as ^athe grape-gleanings of the vintage: there is no cluster to eat: ^bmy soul desired the first ripe fruit.

2 The ^cgood ²man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; ^dthey hunt every man his brother with a net.

3 ¶ That they may do evil with both hands

¹ Heb. the gatherings of summer.—^a Isaiah xvii. 6; xxiv. 13.
^b Isa. xxviii. 4; Hos. ix. 10.—^c Psa. xii. 1; xiv. 1, 3; Isaiah lvii. 1.—^d Or, godly, or, merciful.

NOTES ON CHAPTER VII.

Verses 1, 2. *Wo is me, &c.*—Judea, or rather the prophet himself, is here introduced as complaining, that though good men once abounded in the land, there were now few or none to be found. *I am as when they have gathered the summer fruits, &c.*—I am like one who gathers up the ears of corn after the harvest, or grapes after the vintage: who meets with very few. *There is no cluster, &c.*—Good men, that used to be found in clusters, are now as the grape-gleanings of the vintage, here and there a berry. No societies of pious men are to be found, assembling together for the purposes of devotion and mutual edification: those that are such, are individuals, unconnected with, and standing aloof from each other. And these are but very imperfectly pious, like the small withered grapes, the refuse, left behind, not only by the gatherer, but by the gleaner. *My soul desired the first ripe fruit*—I wish to see such worthy good men as lived in the former ages, were the ornaments of the primitive times, and as far excelled the best of the present age, as the first and full ripe fruits do those of the later growth, that never come to maturity. To meet with such as these would be a refreshment, to me like that which a thirsty traveller receives when he finds the early fruits in the summer season. *The good man*—Hebrew, חסיד, the pious, kind, merciful, and beneficent; *is perished out of the earth*—Rather, out of the land, namely, Judea. There are few or none that are so truly and consistently pious as to delight in doing good to others, or making them as happy as lies in their power. *And there is none upright*—“As the early fig, of excellent flavour, cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel.”—Newcome. *They hunt every man his brother, &c.*—They make a prey, each one of his neighbour, or those they have to do with, and use all arts to deceive and injure them.

Verses 3, 4 *That they may do evil with both*

earnestly, ^ethe prince asketh, ^fand ^{A. M. 3294.}the judge asketh for a reward; and ^{B. C. 710.}the great man, he uttereth ³his mischievous desire: so they wrap it up.

4 The best of them ^gis as a brier: the most upright is sharper than a thorn-hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity.

5 ¶ ^hTrust ye not in a friend, put ye not confidence in a guide: keep the doors of thy

^d Hab. i. 15.—^e Hosea iv. 18.—^f Isa. i. 23; Chap. iii. 11.
^g Heb. the mischief of his soul.—^h 2 Sam. xxiii. 6, 7; Ezekiel ii. 6; Isa. lv. 13.—^h Jer. ix. 4.

hands, &c.—With all diligence; earnestly—Hebrew, להרטיב, to good it; that is, to do it thoroughly and effectually. “Their hands are bent on iniquity, to execute it fully.” So Dr. Wheeler. *The prince asketh*—Namely, a gift; to do any one a favour, or good. *And the judge asketh for a reward*—And the judge will not pass a decision till he has had a bribe to engage him to do it. *And the great man uttereth his mischievous desire*—The great man at court, who can do what he will there, is bold to declare plainly his unjust, oppressive design; or, the mischief of his soul, as דמיון נפש properly signifies. *So they wrap it up*—The prince, the judge, and the great man, agreeing in their ill designs, make a threefold cord of iniquity: or, they twist one sin upon another, the latter to maintain or cover the former, and all jointly promote injustice, violence, and cruelty. *The best of them is a brier*—Or, like a brier. They catch fast hold on, and retain, whatever they can lay their hands on. *The most upright is sharper than a thorn*—Even the best among them would wound and injure on every side all that come near them. *The day of thy watchmen*—The day in which they shall sound the alarm; and *thy visitation cometh*—Namely, surely and speedily. The time of vengeance is coming, which hath been foretold by the prophets of former times, as well as the present, called here watchmen, as they are by Ezekiel, chap. iii. 7, and by Hosea, chap. ix. 8; then God will visit for all the sins thou hast committed against him. *Watchmen* may signify magistrates as well as prophets, (see note on Isa. lvi. 10,) and then the words import the time when God will call both princes and prophets to account for their unfaithfulness in the discharge of their several offices. *Now*—When that day is come; *shall be their perplexity*—They shall be so entangled and insnared, as not to know what way to take.

Verses 5-7. *Trust ye not in a friend*—This and the next verse are descriptive of a general corruption of manners; so that all ties and duties of consanguinity were trampled upon, or paid no regard to.

A. M. 3294. mouth from her that lieth in thy
B. C. 710. bosom.

6 For ¹the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore ²I will look unto the LORD; I will wait for the God of my salvation; my God will hear me.

8 ¶ ¹Rejoice not against me, O mine enemy: ²when I fall, I shall arise; when I sit in darkness, ³the LORD *shall* be a light unto me.

9 ° I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: ° he will bring me forth to the light, and I shall behold his righteousness.

¹ Ezek. xxii. 7; Matt. x. 21, 35, 36; Luke xii. 53; xxi. 16; 2 Tim. iii. 2, 3.—² Isa. viii. 17.—³ Prov. xxiv. 17; Lam. iv. 21.—⁴ Psalm xxxvii. 24; Prov. xxiv. 16.—⁵ Psa. xxvii. 1. ° Lam. iii. 39.—⁶ Psa. xxxvii. 6.—⁷ Or, And thou wilt see her that is mine enemy and cover her with shame.—⁸ Psa. xxxv. 26.

The friend proved treacherous to his friend, the wife to her husband: children set at naught their parents, and a man's own family, or domestics, plotted his injury, or destruction, or acted as enemies toward him. *Therefore will I look unto the Lord*—The church here expresses her confidence in God alone, since no trust could be placed in man. Or, they may be considered as the words of the prophet, and of those who feared God in Israel.

Verses 8, 9. *Rejoice not against me, O mine enemy*—Here begins a new subject; the Jewish nation in general being here introduced speaking in their captivity, and addressing themselves to the Chaldeans. *When I fall I shall rise*—Or, *because I am fallen*; for I shall rise. *When I sit in darkness, the Lord shall be a light unto me*—Neither rejoice nor triumph over me, because I at present sit in darkness, or misery, for Jehovah will again make me prosperous. *I will bear the indignation of the Lord*—I will patiently, or without repining, bear the affliction, or punishment, Jehovah has inflicted upon me. *Because I have sinned against him*—Because I am sensible I have highly offended him by my idolatry, injustice, and unmercifulness. *Until he plead my cause, and execute judgment for me*—Until he shall be pleased to acknowledge my cause, in consequence of my repentance and perseverance in the worship of him, and avenge my injuries on my enemies. It may well be supposed that the Chaldeans made a mock of the Jews for persevering in the worship of Jehovah, or that God who (as they supposed) had not been able to deliver them, his worshippers, out of their hands, the worshippers of Bel and Nebo; whom therefore they esteemed more powerful. *He will bring me forth to the light*—He will again bring me into a prosperous condition. *And I shall behold his righteousness*—Or rather, his

10 ¹Then *she that* is mine enemy A. M. 3294.
shall see *it*, and ²shame shall cover B. C. 710.

her which said unto me, ° Where is the LORD thy God? ° mine eyes shall behold her: now ° shall she be trodden down ° as the mire of the streets.

11 In the day that thy ° walls are to be built, in that day shall the decree be far removed.

12 In that day also ° he shall come even to thee from Assyria, ° and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain.

13 ° Notwithstanding, the land shall be desolate because of them that dwell therein, ° for the fruit of their doings.

¹ Psa. xlii. 3, 10; lxxix. 10; cxv. 2; Joel ii. 17.—² Chap. iv. 11.—³ Heb. *she shall be for treading down*.—⁴ 2 Samuel xxii. 43; Zech. x. 5.—⁵ Amos ix. 11.—⁶ Isaiah xi. 16; xix. 23; xxvii. 13; Hos. xi. 11.—⁷ Or, even to.—⁸ Or, After that it hath been.—⁹ Jer. xxi. 14; Chap. iii. 12.

goodness. What we render *righteousness*, often signifies, according to the Hebrew, *beneficence*, or *goodness*.

Verses 10–13. *Then she that is mine enemy*—Namely, the Chaldean nation. *Which said unto me*, (namely, when she held me captive,) *Where is the Lord thy God?*—Where is now Jehovah, whom thou worshippest, and sayest is the only God? Why does he not now deliver thee? Why does he not free thee from my hands, who am not his worshipper? *Mine eyes shall behold her: now shall she be trodden down, &c.*—As the heathen beheld the desolations of God's church and temple with delight, (see chap. iv. 11,) so it shall come to my turn to see God's judgments executed upon the Babylonish empire, which shall be brought down to as low a condition as ever they had reduced God's people. *In the day that thy walls shall be built, &c.*—When God shall visit his people, and repair their decayed estate, (compare Amos ix. 11,) then the tyrannical edicts of their persecutors shall be utterly abolished. This may partly relate to the recalling those edicts, which put a stop to the rebuilding of the city and temple of Jerusalem: see Ezra iv. 23, 24, and vi. 14; Neh. ii. 8, 17. *In that day*—At that time also; *he shall come even to thee from Assyria, &c.*—This may be rendered, *They shall come, &c.*; that is, thy restored inhabitants; and from the fortress—Or rather, from Egypt, even unto the river—That is, the Euphrates; for the word כְּצִיר, which we translate *fortress*, likewise means *Egypt*. All this signifies the return of the Jews from the various parts to which they had been scattered. *Notwithstanding, the land shall be desolate, &c.*—Nevertheless the land shall, before this, be reduced to a state of desolation, on account of the heinous wickedness of those who at present inhabit it.

A. M. 3294. 14 ¶ ^a Feed thy people with thy
B. C. 710. rod, the flock of thy heritage, which
dwell solitarily ⁱⁿ the wood, in the midst of
Carmel: let them feed *in Bashan and Gilead*,
as in the days of old.

15 ¶ ^a According to the days of thy coming
out of the land of Egypt will I show unto him
marvellous things.

16 The nations ^b shall see, and be con-
founded at all their might: ^c they shall lay
their hand upon their mouth, their ears shall
be deaf.

^a Or, *Rule*, Psa. xxviii. 9; Chap. v. 4.—^b Isaiah xxxvii. 24.
^c Psa. lxxviii. 22; lxxviii. 12.—^d Isa. xxvi. 11.—^e Job xxi. 5;
xxix. 9.—^f Psa. lxxii. 9; Isa. xlix. 23.—^g Psa. xviii. 45.

Verse 14. *Feed thy people with thy rod, &c.*—This seems to be a prayer which the prophet broke out into on this occasion, beseeching God to take his people again under his peculiar protection and care; which is the meaning of *feeding them with his rod*, or pastoral crook: *the flock of thy heritage, which dwell solitarily*—That is, that peculiar people, which thou hast separated from the rest of the world, or caused to live apart by themselves, that they might maintain among them, and preserve uncorrupted, thy pure worship. *In the wood, in the midst of Carmel*—Called the *forest of Carmel*, Isa. xxxvii. 24, and spoken of as a place remarkable for its fruitfulness. Therefore, to feed in the midst of Carmel, implied giving them great plenty. *Let them feed in Bashan and Gilead, &c.*—These parts of Canaan were noted for their rich pastures, and therefore this implies the same as the foregoing sentence, namely, Bless them with plenty of every thing, as was the case formerly.

Verses 15, 16. *According to the days of thy coming*—These words are an answer to the prophet's prayer in the foregoing verse; wherein God tells him that the wonders he will perform in bringing back his people into their own country shall be as conspicuous as those which he showed in their deliverance out of Egypt, and giving them the first possession of it. The sense is equivalent to that of Psa. lxxviii. 22, *The Lord hath said, I will bring my people again, as I did from Bashan, &c.* *The nations shall see, and be confounded at all their might*—The heathen shall feel the same confusion as men do under a great disappointment. Or, the meaning may be, They shall be ashamed of their might; namely, to see all the might of the Chaldean empire so soon laid low. This seems to be spoken of the nations in alliance with, or who were friends to, the Chaldeans. Others, by *their might*, understand the might and power of God's people, whom no force will be able to withstand: see chap. v. 8. *They shall lay their hand upon their mouth*—The evident tokens of God's presence with his people shall strike their adversaries with astonishment. *Their ears shall be deaf*—They shall be so struck with surprise, as not to hear what is said to them: or, they shall

17 They shall lick the ^d dust like A. M. 3294.
a serpent, ^e they shall move out of B. C. 710.
their holes like ^a worms of the earth: ^f they
shall be afraid of the LORD our God, and shall
fear because of thee.

18 ¶ ^g Who is a God like unto thee, that
^h pardoneth iniquity, and passeth by the trans-
gression of ⁱ the remnant of his heritage? ^k he
retaineth not his anger for ever, because he
delighteth in mercy.

19 He will turn again, he will have compas-
sion upon us; he will subdue our iniquities;

^a Or, *creeping things*.—^b Jer. xxxiii. 9.—^c Exodus xv. 11.
^d Exodus xxxiv. 6, 7; Jer. l. 20.—^e Chapter iv. 7; v. 3, 7, 8
^f Psa. ciii. 9; Isa. lvii. 10; Jer. iii. 5.

hardly believe their own ears, when they hear of those wonderful works which God will work for his servants.

Verse 17. *They shall lick the dust like a serpent*—They shall fall to the earth through fear, and carry themselves very humbly and submissively toward God's people. *They shall move out of their holes like worms*—They shall be afraid to stir out of their lurking-places; and if they creep out like worms, they shall presently hide their heads again. *They shall be afraid of the Lord our God—Overthrowing the Babylonish empire by Cyrus.* This is expressed Isa. xlv. 1, by *loosing the loins of kings.* *And fear because of thee*—When they shall see Almighty God appear so conspicuously in thy favour. The text is parallel to that of Jeremiah, chap. xxxiii. 9, *They shall fear and tremble for all the goodness and the prosperity that I procure unto it*; that is, unto Jerusalem. Or, if the prophet be considered as addressing God, the meaning is, When they understand that it was long before denounced by the prophets that destruction should come upon them, and thy people be delivered, and they see all things tending to bring this to pass, then shall they begin to be afraid of thy power.

Verses 18, 19. *Who is a God like unto thee*—That is, there is no God like unto thee; *that passeth by the transgression of the remnant, &c.*—That pardons the offences of the remainder of his people, namely, of those that shall survive the various punishments and destructions brought upon their forefathers for their sins. *He retaineth not his anger for ever*—Though in his just displeasure he suffered their enemies to destroy their city, and lay their country desolate, and sent them into captivity; yet will he restore them again, and raise them to a state of great prosperity. He will chastise, but not consume his remnant. *Because he delighteth in mercy*—Because it is his nature to delight in pardoning the penitent, and communicating blessings; whereas to punish, or inflict evil, is contrary to it. *He will turn again, he will have compassion—Or, he will again have compassion upon us.* *He will subdue our iniquities*—He will deliver us not only from the guilt, but also from the power of them, so that they shall not have

A. M. 3294. and thou wilt cast all their sins into
B. C. 710. the depths of the sea.

20 ¹Thou wilt perform the truth to Jacob,

¹ Luke i. 72, 73.

dominion over us. Thou wilt utterly destroy them, as thou didst destroy Pharaoh and his army in the Red sea: a victory this, which can only be obtained by the merits of Christ, and the grace of the gospel. And therefore *the remnant*, here spoken of, to which God will show such mercy, seems to be chiefly those Jews which should be reserved to be made partakers of the benefits which should be conferred on that nation, upon their conversion to Christianity. Then especially shall God make manifest his mercy toward them, in pardoning all their former stubbornness and disobedience, and receiving them into his favour as formerly; and that in a degree greater than was ever experienced in the preceding ages of their church.

Verse 20. *Thou wilt perform the truth to Jacob—Thou wilt perform to his posterity what thou didst*

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and the mercy to Abraham, ^m which A. M. 3294.
thou hast sworn unto our fathers B. C. 710.
from the days of old.

^m Psalm cv. 9, 10.

promise to Jacob. *And the mercy to Abraham*—As the promises given to Abraham were made to him and to his seed after him, so the Scriptures speak of the blessings bestowed upon his children, as if they were actually made good to him their progenitor. Among the promises made to Abraham and the other patriarchs, one important one was, that their seed should possess the land of Canaan. This promise, with those of a spiritual nature, will receive its final accomplishment in the conversion and restoration of the Jewish nation in the latter times. That people are said to be *beloved for their fathers' sakes*, Rom. xi. 28; and therefore we have reason to expect, that the mercies promised to their fathers will be made good to them, in God's due time; *for the gifts and callings of God are without repentance*, Rom. xi. 29.

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3

THE BOOK OF NAHUM.

ARGUMENT.

NAHUM was a native of Elkoshai, or Elkosh, a little village of Galilee, the ruins of which remained in the time of St. Jerome. It appears, from chap. ii. 2, that he prophesied after the captivity of the ten tribes, which took place in the ninth year of Hezekiah, and after the war of Sennacherib in Egypt, because he speaks of the taking of No-ammon in that country as of an event past, chap. iii. 8. But it is probable that the first chapter at least of this prophecy was delivered before the invasion of Judah by Sennacherib, as in the latter part of it, namely, from verses 8-15, he seems to predict that attempt, and the defeat thereof. "And probably," says Henry, "it was delivered a little before it, for the encouragement of God's people in that time of treading down and perplexity." The other two chapters are thought by some to have been delivered some years after, perhaps in the reign of Manasseh; in which reign the Jewish chronologers generally place this prophet, somewhat nearer the time when Nineveh was conquered. He must have prophesied, however, before the captivity of the two tribes, as he supposes them to be still in their own country, and there celebrating their festivals as usual.

The subject of this prophecy is, the destruction of Nineveh, and the overthrow of the Assyrian empire, which Nahum describes in a manner so pathetic and picturesque, and yet so plain, as is not to be exceeded by the greatest masters of oratory. And all his predictions were exactly verified in the siege and taking of that city, by Nabopolassar and Astyages, in the year of the world 3378, about 100 years after they were uttered. "The conduct and imagery of this prophetic poem," says Archbishop Newcome, "are truly admirable. The exordium grandly sets forth the justice and power of God, tempered by lenity and goodness, chap. i. 2-8. A sudden address to the Assyrians follows; and a prediction of their perplexity and overthrow, as devisers of evil against the true God, verses 9-11. Jehovah himself then proclaims freedom to his people from the Assyrian yoke, and the destruction of the Assyrian idols; upon which the prophet, in a most lively manner, turns the attention of Judah to the approach of the messenger who brings such glad tidings; and bids her celebrate her festivals, and offer her thank-offerings, without fear of so powerful an adversary, verses 12-15. In the next place, Nineveh is called on to prepare for the approach of her enemies, as instruments in the hand of Jehovah; and the military array and muster of the Medes and Babylonians, their rapid approach to the city, the process of the siege, the capture of the place, the captivity, lamentation, and flight of the inhabitants, the sacking of the wealthy city, and the consequent desolation and terror, are described in the true spirit of eastern poetry, and with many pathetic, vivid, and sublime images, chap. ii. 1-10. A grand and animated allegory succeeds this description, and is explained and applied to the city of Nineveh, verses 11-13. The prophet then denounces a woe against Nineveh for her perfidy and violence; and strongly places before our eyes the number of her chariots and cavalry, her burnished arms, and the great and unrelenting slaughter which she spread around her, assigning her idolatries as one cause of her ignominious and unpitied fall, chap. iii. 1-7." To overthrow her false confidence in her forces and alliances, he reminds her of the destruction of No-ammon, her rival in populousness, confederacies, and situation, which had shared a fate like that which awaited her; beautifully illustrating the ease with which her strong holds should be taken, and her pusillanimity during the siege, verses 8-13. "He pronounces that all her preparations, her numbers, her opulence, her multitude of chief men, would be of no avail, and that her tributaries would all desert her, verses 14-18. He concludes with a proper epiphonema; the topics of which are, the greatness and incurableness of her wound, and the just triumph of others over her, on account of her extensive oppressions, verse 19." To sum up all with the decisive judgment of an eminent critic: "None of the minor prophets seem to equal Nahum, in boldness, ardour, and sublimity. His prophecy too forms a regular and perfect poem; the exordium is not merely magnificent, it is truly majestic; the preparation for the destruction of Nineveh, and the description of its downfall and desolation, are expressed in the most glowing colours, and are bold and luminous in the highest degree." *Prel. Hebr. xxi. p. 282.*

CHAPTER I.

We have here, (1.) *The inscription of the book*, 1. (2.) *A magnificent description of the glory of God, in his just wrath against his enemies, and merciful kindness to his people, and of his majesty and power in both*, 2-8. (3.) *A particular application of this to the destruction of Sennacherib's army*, 9-15.

A. M. 3284.
B. C. 720.

THE burden ^a of Nineveh. The book of the vision of Nahum the Elkoshite.

2 ¹ God is ^b jealous, and ^c the LORD revengeth; the LORD revengeth, and ² is furious; the LORD will take vengeance on his adversaries, and he reserveth *wrath* for his enemies.

3 The LORD is ^d slow to anger, and ^e great in power, and will not at all acquit *the wicked*: ^f the LORD *hath* his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

^a Zeph. ii. 13.—¹ Or, *The LORD is a jealous God, and a revenger*, &c.—^b Exod. xx. 5; xxxiv. 14; Deut. iv. 24; Josh. xxiv. 19.—^c Deut. xxxii. 35; Psalm xciv. 1; Isaiah lix. 18. ² Heb. *that hath fury*.—^d Exod. xxxiv. 6, 7; Neh. ix. 17; Psa. ciii. 8; Jonah iv. 2.

NOTES ON CHAPTER I.

Verse 1. *The burden of Nineveh*—Of Nineveh, see note on Jonah iii. 3. When the prophets were sent to denounce judgments against a nation, or city, their message, or prophecy, was usually called the burden of that people, or place: see note on Isa. xiii. 1. *The book of the vision*—As prophets were of old called *seers*, so their prophecies were called *visions*: of *Nahum*—Nahum, according to St. Jerome, signifies *a comforter*: for the ten tribes being carried away by the king of Assyria, this vision was to comfort them in their captivity: nor was it less a consolation to the other two tribes, who remained in the land, and had been besieged by the same enemies, to hear that these conquerors would in time be conquered themselves, their city taken, and their empire overthrown.—Bishop Newton.

Verses 2, 3. *God is jealous*—For his own glory; and *the Lord revengeth*—Or rather, *avengeth*, namely, the cause, or ill treatment, of his people, as being the Supreme Governor, who, by office, is bound to deliver the oppressed, and punish the oppressor: he also vindicates his own insulted honour. *And is furious*—Or rather, *is angry*. In the Hebrew it is literally, *And is the Lord of anger, or wrath*; that is, can easily give effect to his anger, or execute what it prompts him to. It would be well if the epithet *furious* were for ever banished from the sacred writings; and, indeed, from all others, when speaking of God. *He reserveth wrath for his enemies*—There is nothing in the Hebrew to answer the word *wrath*; it is only, *He reserveth for his enemies*. Some supply the word *punishment*; He has punishment in store to execute upon his enemies, when he pleaseth. *The Lord is slow to anger, and great* [rather, although he be great] *in power, and* [or, but] *will not at all acquit the wicked*—The

4 ^g He rebuketh the sea, and maketh ^{A. M. 3284.} it dry, and drieth up all the rivers: ^{B. C. 720.}

^h Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 ⁱ The mountains quake at him, and ^k the hills melt, and ^l the earth is burned at his presence, yea, the world, and all that dwell therein.

6 Who can stand before his indignation? and ^m who can ⁿ abide in the fierceness of his anger? ^o his fury is poured out like fire, and the rocks are thrown down by him.

^g Job ix. 4.—^f Psalm xviii. 7, &c.; xcvii. 2; Hab. iii. 5, 11, 12.—^h Psalm cvi. 9; Isa. i. 2; Matt. viii. 26.—ⁱ Isaiah xxxiii. 9.—^j Psalm lxviii. 8.—^k Judg. v. 5; Psalm xcvii. 5; Micah i. 4.—^l 2 Pet. iii. 10.—^m Mal. iii. 2.—ⁿ Heb. *stand up*.—^o Rev. xvi. 1.

sense of the clause seems to be, that although God defers punishment, yet he has it in his power to inflict it at all times; and though it be long delayed, yet it will, in the end, overtake the wicked, unless the long-suffering of God lead them to repentance. *The Lord hath his way*—The method of his providence; *in the whirlwind*—Which often riseth suddenly, and beareth before it all things that stand in its way. Thus God's judgments often come unexpectedly, and are irresistible, and most terribly destructive. *And the clouds are the dust of his feet*—He makes the clouds his chariot, and employs them to whatever purpose he pleases. This and the two following verses are a very noble and majestic description of the power of the Almighty.

Verses 4-6. *He rebuketh the sea, and maketh it dry*—The rivers and the sea itself are dried up at his rebuke, as the Red sea and Jordan were of old; and the most pleasant and fruitful countries, such as Bashan, Carmel, and Lebanon, are parched up with drought when he is displeased. *The mountains quake at him*—See notes on Psa. cxiv. 3-8. *And the earth is burned at his presence, yea, the world*—The brightness of his presence is sufficient to set the whole world on fire, with all that is in it. This is, indeed, a most magnificent description of the omnipotence of God. He walketh, or rideth, amidst the whirlwind, or in the storm; the clouds are but the dust of his feet; the sea is dried up at his word, the mountains are moved, and tremble at his presence; and the whole earth is consumed with the brightness that is before him. *Who can stand before his indignation?*—Who, or what people, however strong they may think themselves, can withstand the effects of his power when he is angry with them, and is determined to execute his wrath upon them? *His fury*—Rather, *his indignation*, or the

A. M. 3284. 7 ° The LORD is good, a 4 strong-
B. C. 720. hold in the day of trouble; and 2 he knoweth them that trust in him.

8 4 But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.

9 2 What do ye imagine against the LORD? 2 he will make an utter end: affliction shall not rise up the second time.

° 1 Chron. xvi. 34; Psa. c. 5; Jer. xxxiii. 11; Lam. iii. 25.
4 Or, strength.—2 Psa. i. 6; 2 Tim. ii. 19.—4 Dan. ix. 26;
xi. 10, 21, 40.—2 Psa. ii. 1.—1 Sam. iii. 12.—2 Sam.
xxiii. 6, 7.—2 Chap. iii. 11.—2 Mal. iv. 1.

ardour of his anger; *is poured out like fire, &c.*—Is as consuming in its effects as fire. *And the rocks are thrown down by him*—That is, as fire is of sufficient force to dissolve the hardest rocks, so God's power overthrows all opposition, however strong; and his vengeance, with infinite ease, can humble the most obdurate sinners.

Verse 7. *The Lord is good*—But though God is thus terrible in his power, yet he is merciful, gracious, and beneficent in his nature, and is a sure refuge and protection to those who worship and serve him sincerely, and put their trust in him; and he knows and pays a particular regard to all such, so that they are never overlooked or neglected by him; he approves, owns, and preserves them.

Verse 8. *With an overrunning flood he will make an utter end*—This seems to be spoken of Nineveh, and Bishop Newton is of opinion that the words allude to the manner in which it was taken. "Diodorus informs us," says he, "that there was an old prophecy, that Nineveh should not be taken till the river became an enemy to the city; and in the third year of the siege, the river, being swollen with continual rains, overflowed part of the city, and broke down the wall for twenty furlongs; then the king, thinking that the oracle was fulfilled, and the river become an enemy to the city, built a large funeral pile in the palace, and, collecting together all his wealth, and his concubines and eunuchs, burned himself and the palace with them all; and the enemy entered the breach that the waters had made, and took the city." Or, as a great destruction, or an army overrunning a country, is often compared to an inundation, the meaning of the passage may only be, that God's judgments, like a mighty flood, which overflows all banks, should overwhelm and swallow up both Nineveh and the whole Assyrian empire. *And darkness shall pursue his enemies*—That is, troubles and destructive calamities.

Verses 9, 10. *What do ye imagine against the Lord?*—Having declared the dreadfulfulness of God's power and anger against the wicked, his goodness toward his people, and denounced future destruction against the Ninevites; he now expostulates with them, inquiring what it is they design against God, and on what ground they flatter themselves into such an attempt: as if he had said, What a foolish and wicked thing it is for you to plot against Jeho-

10 For while *they be folden together as thorns,* and while they are drunken as drunkards, 2 they shall be devoured as stubble fully dry.

11 There is *one* come out of thee, 2 that imagineth evil against the LORD, 5 a wicked counsellor.

12 Thus saith the LORD; 6 Though *they be* quiet, and likewise many, yet thus 2 shall they

2 Kings xix. 22, 23.—5 Heb. a counsellor of Belial.—6 Or, If they would have been at peace, so should they have been many, and so should they have been shorn, and he should have passed away.—2 Kings xix. 35, 37.

vah, as if you could outwit infinite wisdom, and overcome almighty power. *He will make an utter end*—He will cause your utter desolation to be the issue of your projects, and the punishment of your sins. *Affliction shall not rise up the second time*—God will at once, and for ever, destroy your city and empire. He will lay you low at one stroke, so that there will be no occasion to repeat it. *For while they be folden together as thorns*—Or, For as thorns folden or entangled together are thrown into the fire all at once, and easily burned, yea, help to destroy each other; so shall the Ninevites be easily and surely destroyed. *And while they are drunken as drunkards*—As men drunken and unable to help themselves; who, when any sudden danger arises, are all involved in the same fate. *They shall be devoured as stubble fully dry*—Which soon catches fire, and breaks out into a flame. The meaning of the whole verse is, that on a sudden they should be involved in a general destruction. Diodorus relates, it was while all the Assyrian army were feasting for their former victories, that their enemies, being informed by some deserters of the negligence and drunkenness in their camp, "assaulted them unexpectedly by night, and falling orderly on them disorderly, and prepared on them unprepared, became masters of the camp, slew many of the soldiers, and drove the rest into the city."

Verses 11–13. *There is one come out of thee*—Or, *one hath gone forth of thee*. This is probably meant of Sennacherib, who uttered so many reproaches and blasphemies against the true God, one of whose royal seats was Nineveh, and who probably went forth from thence to invade Judea. But the term, *a wicked counsellor*, seems to be intended of Rabshakeh, whom Sennacherib sent against Jerusalem, while he himself warred against Lachish, and who uttered those blasphemous speeches against God, of which we have an account 2 Kings xviii. 19. *Though they be quiet*—Though the Assyrians be secure, and fear no danger. *And likewise many*—An immense host; yet shall they be cut down—Irresistibly, suddenly, and universally; when he shall pass through—When the angel of the Lord shall pass through their camp, in which he slew in one night 185,000 men: see Isa. xxxvii. 36. *Though I have afflicted thee*—O Israel, I will afflict thee no more—I will no more chastise thee by the Assyrian, the rod of mine

A. M. 3284. be ⁷cut down, when he shall ^apass
B. C. 720. through. Though I have afflicted
thee, I will afflict thee no more.

13 For now will I ^bbreak his yoke from off
thee, and will burst thy bonds in sunder.

14 And the LORD hath given a command-
ment concerning thee, *that* no more of thy
name be sown: out of the house of thy gods

⁷ Heb. *shorn*.—^a Isaiah viii. 8; Dan. xi. 10.—^b Jer. ii. 20;
xxx. 5.—^c 2 Kings xix. 37.

anger, by Sennacherib or his forces. *For now I will break his yoke from off thee*—Hezekiah and his people shall no longer be tributaries to the king of Assyria, as they have been for a considerable time: see 2 Kings xviii. 14. The words may also be considered as promising relief to the Israelites of the ten tribes, who were in a state of actual captivity among them at this time.

Verse 14. *And the Lord hath given a commandment*—God hath determined, *concerning thee, that no more of thy name be sown*—The meaning of this seems to be, God had decreed that Sennacherib's family should not long preserve their royal dignity. His son and successor, Esar-haddon, was now probably at man's estate, for he succeeded his father in a little time after his defeat, (2 Kings xix. 37,) and reigned with great prosperity for many years. But his next successor, or the next but one, was dispossessed of his kingdom by Nabopolassar, father to Nebuchadnezzar, whose family enjoyed the empire of Assyria, or Babylon, as it came then to be called, till the conquest of it by Cyrus. *Out of the house of thy gods will I cut off the graven image, &c.*—All the images which thou worshippest will I destroy. The army of the enemy shall lay all waste, and not spare even the images of thy gods. *I will make thy grave, &c.*—The sense must be supplied from the former sentence: as if he had said, The house of thine idol shall become thy grave. There Sennacherib was dishonourably slain by his own sons, and there, some suppose, he was buried. *For thou art vile*—Held in no esteem, not even by thine own offspring, but disgracefully murdered by them, as having lost all interest even in their natural affection. Or the words may be interpreted of the ignominious fall of the Assyrian monarchy itself, upon the ruins

will I cut off the graven image and A. M. 3284.
the molten image: ^o I will make thy B. C. 720.
grave; for thou art vile.

15 Behold ^dupon the mountains the feet of
him that bringeth good tidings, that publish-
eth peace! O Judah, ^ekeep thy solemn feasts,
perform thy vows: for ^o the ^o wicked shall no
more pass through thee: ^fhe is utterly cut off.

^d Isaiah lii. 7; Rom. x. 15.—^a Heb. *feast*.—^o Heb. *Belial*.
^e Verses 11, 12.—^f Verse 14.

of which that of Babylon was raised. Observe, reader, those that make themselves vile by scandalous sins, God will make vile by shameful punishments.

Verse 15. *Behold upon the mountains*—Which surrounded Jerusalem; *the feet of him*—Of the messenger; *that bringeth good tidings*—Tidings that Nineveh is destroyed; *that publisheth peace*—Deliverance from the tyranny and oppression of the Assyrians, through the destruction of their capital city, and the overthrow of their empire; or safety and prosperity to the Jews, which the word *peace* often signifies. Compare Isa. lii. 7, where the same expressions are used with relation to the destruction of Babylon, the overthrow of the Chaldean empire, and the release of the Jews, and their restoration to their own land. These deliverances being typical of the great redemption wrought out for us by the Messiah, the words are applied by the apostle (Rom. x. 15) to the gospel, which brings us glad tidings of that redemption, and of all the spiritual and eternal blessings consequent upon it. *O Judah, keep thy solemn feasts*—As thou now hast liberty to do, and mayest do with joy and gladness, being freed from thy fears; and to do which thou art now under peculiar obligations, having been so wonderfully delivered from the oppressive power of thy enemies; and having solemnly vowed to God, when thou wast in distress, that thou wouldest worship and serve him according to the precepts of his law, if thou shouldst be delivered from any further fear of thy oppressors. *For the wicked shall no more pass through thee*—The impious Assyrians, who set at naught and blasphemed Jehovah, thy God, shall no more come against thee. *He is utterly cut off*—The oppressor is taken away, and the Assyrian empire utterly and for ever ruined.

CHAPTER II.

Here is foretold, (1,) The approach of the enemy that should destroy Nineveh, and the terror of his military preparations 1-5. (2,) The taking of the city, the captivity of the queen, the flight of the inhabitants, the seizing of all the wealth of it, and the mighty consternation it should be in, 6-10. (3,) The true cause of all this, their sinning against God, and God's appearing against them, 11-13.

A. M. 3294. B. C. 710. **HE** ¹ that ^a dasheth in pieces is come up before thy face: ^b keep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

² For the LORD hath turned away ² the excellency of Jacob, as the excellency of Israel: for ^d the emptiers have emptied them out, and marred their vine-branches.

³ The shield of his mighty men is made ^e red, the valiant men *are* ³ in scarlet: the chariots *shall be* with ⁴ flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

¹ Or, *The disperser*, or, *hammer*.—^a Jer. l. 23.—^b Jer. li. 11, 12; Chap. iii. 14.—^c Isaiah x. 12; Jer. xxv. 29.—^d Or, *the pride of Jacob as the pride of Israel*.—^e Psalm lxxx. 12; Hosea x. 1.—^f Isaiah lxiii. 2, 3.

NOTES ON CHAPTER II.

Verse 1. *He that dasheth in pieces is come up before thy face*.—This is addressed to the city of Nineveh, and explains more fully how the change, described in the foregoing chapter, should be brought about. It begins with telling Nineveh, that he who should break down her walls, and discomfit her inhabitants, was coming against her, and was, as it were, already in sight. *Keep the munition, watch the way*.—Use thy utmost industry to defend thyself, by strengthening thy garrisons, and guarding the passes. *Make thy loins strong*.—Stir up all thy strength and courage. *Fortify thy power mightily*.—Increase thy forces as much as thou canst. The meaning of this is, that let the Ninevites take all the precautions they could, and strengthen themselves to the utmost, yet it would be all in vain.

Verses 2-4. *For the Lord hath turned away the excellency of Jacob*—Jacob and Israel stood in a nearer relation to God than Nineveh; yet God hath punished them: much more will he punish Nineveh. By the *excellency of Jacob*, the wealth, the strength, the valiant men, all that Jacob gloried in is here meant. *For the emptiers have emptied them out*.—This is spoken of the Assyrians having spoiled the kingdoms of Israel and Judah. *And marred their vine-branches*.—Ruined their towns and villages. Judah, or Israel, sometimes, is represented in the prophetic writings under the emblem of a vine, or vineyard; of consequence her towns and villages are her vine-branches. Some think, however, that the expression signifies here, their being bereaved of their children by the Assyrian conquerors. *The shield of his mighty men is made red*.—Is stained with blood: this appears to be a description of the Chaldeans, or Medes, assaulting Nineveh. *The valiant men are in scarlet*.—The eastern people were very fond of dressing themselves in scarlet, as we learn from Herodotus. Or, “As the preparation for battle is described, we may suppose,” says Bishop Newcome, that “it was customary among those who fought against Nineveh to carry red shields and

A. M. 3294. B. C. 710. 4 The chariots shall rage in the streets, they shall jostle one against another in the broad ways: ⁵ they shall seem like torches, they shall run like the lightnings.

⁵ He shall recount his ⁶ worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the ⁷ defence shall be prepared.

⁶ The gates of the rivers shall be opened, and the palace shall be ⁸ dissolved.

⁷ And ⁹ Huzzab shall be ¹⁰ led away captive, she shall be brought up, and her maids shall

³ Or, *died scarlet*.—⁴ Or, *fiery torches*.—⁵ Heb. *their show*.—⁶ Or, *gallants*.—⁷ Heb. *covering*, or, *coverer*.—⁸ Or, *molten*.—⁹ Or, *that which was established*, or, *there was a stand made*.—¹⁰ Or, *discovered*.

to wear scarlet.” *The chariots shall be with flaming torches*.—Rather, the chariots shall shine like the fire of torches, *in the day that they prepare themselves*.—Namely, by the wheels continually striking fire against the stones and pavement by the quickness of the motion. *And the fir-trees shall be terribly shaken*.—Namely, by the rattling of the chariot wheels, in running up and down. Or this may be interpreted of the pikes and lances used by the Chaldeans, and made of fir, and here called fir-trees on account of their length and largeness. *The chariots shall rage in the streets*.—They shall drive furiously one against another. *They shall seem like torches, &c.*—See on the preceding verse. *They run like the lightnings*.—Or, with the swiftness of lightning.

Verses 5, 6. *He*.—The enemy that attacks Nineveh, namely, the king of Babylon; *shall recount his worthies*.—Shall select some of his choicest troops for the siege of it. *They shall stumble in their walk*.—They shall show such forwardness, and be so eager to begin the attack of the city and mount the walls, that they shall stumble and throw one another down in their haste. *The defence shall be prepared*.—Hebrew, הכנן, *the covering*. So the Vulgate, *preparabitur umbraculum*: “Testudo qua tecti subruant mœnia.”—Grotius. “The testudo, or fence, with which being covered, they might undermine and throw down the walls.” *The gates of the river shall be open*.—See note on chap. i. 8. *The palace shall be dissolved*.—Or, *molten*; shall be consumed with fire.

Verse 7. *And Huzzab shall be led away captive*.—By Huzzab the Chaldee understands the queen, who, without due respect to her royal dignity, should be hurried away, among other captives, into a strange land; and exposed, as they, to danger and insolence. *And her maids*.—The ladies that waited on her in her state of royalty, shall now be her companions in her captivity; *shall lead her*.—Shall support their sorrowful, weary, and fainting queen, spent with such travel as she had not been used to; *with the*

A. M. 3294. lead *her* as with the voice of ^f doves,
B. C. 710. tabering upon their breasts.

8 But Nineveh is ¹¹ of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry*; but none shall ¹² look back.

9 Take ye the spoil of silver, take the spoil of gold: ¹³ for *there is* none end of the store and glory out of all the ¹⁴ pleasant furniture.

10 She is empty, and void, and waste: and the ^g heart melteth, and ^h the knees smite together, ⁱ and much pain *is* in all loins, and ^k the faces of them all gather blackness.

11 Where *is* the dwelling of ^l the lions, and

^f Isa. xxxviii. 14; lix. 11.—¹¹ Or, *from the days that she hath been*.—¹² Or, *cause them to turn*.—¹³ Or, *and their infinite store, &c.*—¹⁴ Heb. *vessels of desire*.—^g Isa. xlii. 7, 8.

voice of doves, tabering, &c.—Mourning like doves, and beating their breasts, instead of musical instruments. But, as the word *Huzzab* signifies a strong, or impregnable fortress, some understand thereby Nineveh itself. If this be the meaning of the term, Nineveh is here figuratively represented as a great princess carried captive, with her maids of honour attending her, and bewailing hers and their own condition: with every sign and expression of lamentation: whereby was denoted, that the lesser cities under her jurisdiction should be sharers with her in her calamity. Thus Babylon is represented by Isaiah as a tender and delicate lady, undergoing the hardships of a captivity, chap. xlvii. 1-8.

Verse 8. *But Nineveh is of old like a pool of water*—"Id est, supra modum populosa, nam aquæ populi." That is, above measure populous, for waters signify people.—Grotius. *Yet they shall flee away*—But they shall all flee for fear of the enemy, and run away like water: compare Psa. lviii. 7. *Stand, stand, shall they cry, but none shall look back*—Their commanders shall call out to them to stand, but none shall pay any regard to them, or cease to flee. The Hebrew is peculiarly animated, and highly poetical. It is literally, *Nineveh is as a pool of water: waters is she, and they run away: Stand, stand, but none looketh back*. As if he had said, Their commanders might as easily stop the flowing waters by bidding them stand, as cause the Ninevites to stand to their arms and resist the enemy. The words allude to what was foretold chap. i. 8, where see the note.

Verses 9, 10. *Take ye the spoil of silver, of gold*—Here the Babylonians are addressed as if they had just entered the city; and are bid to take the spoil of it, there being none to make any resistance. We read in Diodorus, that Arbaces carried many talents of gold and silver to Ecbatana, the royal city of the Medes. *For there is none end of the store, &c.*

the feeding-place of the young lions, A. M. 3294. where the lion, *even* the old lion, B. C. 710. walked, *and* the lion's whelp, and none made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin.

13 ^m Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions: and I will cut off thy prey from the earth, and the voice of ⁿ thy messengers shall no more be heard.

^b Dan. v. 6.—ⁱ Jer. xxx. 9.—^k Joel ii. 6.—^l Job iv. 10, 11; Ezek. xix. 2-7.—^m Ezek. xxix. 3; xxxviii. 3; xxxix. 1; Chap. iii. 5.—ⁿ 2 Kings xviii. 17, 19; xix. 9, 23.

—The Vulgate reads, *There is no end of the riches, from all the desirable vessels*. The sense of the Hebrew, however, is, *The glory* (namely, of their riches) *is above all precious vessels*; that is, beyond all that is generally esteemed precious, and greatly coveted. *She is empty, and void, and waste*—She is spoiled of every thing. *And the heart melteth*—The inhabitants have no heart, or courage, to defend themselves, but leave the city to be plundered and laid waste by the enemy. *The knees smite together*—They are quite overcome with fear.

Verses 11-13. *Where is the dwelling of the lions*—Where is the lion-like courage and strength, which formerly characterized the king of Nineveh and his people? What is become of the stately palaces of the king and princes of Nineveh? who, like so many lions, cruel, violent, and irresistible, knew no other law than their pride and ambition; preying upon their own people, and the neighbouring countries, and filling their houses with the spoils they took from them, as the lions fill their dens with their prey. *I will burn her chariots in the smoke*—Or, *even unto smoke*. The LXX. read, *καὶ ἐκκαύσω ἐν καπνῷ πλῆθος σου, I will burn thy multitude in the smoke*. Some again render the clause, *I will burn thy seat, or thy habitation*, observing, that the simile taken from lions is continued; and therefore that the word *chariots* is quite improper here; the expression referring to the den or habitation of lions, which he threatens to suffocate with fire and smoke in their subterraneous caverns. *The sword shall devour thy young lions*—Shall destroy thy young people, and the most vigorous of thy soldiers. *I will cut off thy prey from the earth*—I will prevent thy spoiling any country any more. *And the voice of thy messengers shall no more be heard*—Thou shalt no more send ambassadors with thy orders to distant countries, either to encourage thine allies or to terrify thine enemies.

CHAPTER III.

Here we have, (1.) *The sins of Nineveh, and judgments pursuing them, 1-7.* (2.) *Instances of similar judgments for the like sins, 8-11.* (3.) *The overthrow of all those things wherein they trusted, 12-19.*

A. M. 3294. **W**O to the ¹bloody ^acity! it is all
B. C. 710. full of lies and robbery; the

prey departeth not;

2 The noise of a whip, and ^bthe noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both ²the bright sword, and the glittering spear: and *there is* a multitude of slain, and a great number of carcasses; and *there is* none end of *their* corpses; they stumble upon their corpses:

4 Because of the multitude of the whoredoms of the well-favoured harlot, ^cthe mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

¹ Heb. *city of bloods*.—^a Ezek. xxii. 2, 3; xxiv. 6, 9; Hab. ii. 12.—^b Jer. xlvii. 3.—² Heb. *the flame of the sword and the lightning of the spear*.—^c Isa. xlvii. 9, 12; Rev. xviii. 2, 3. ^d Chap. ii. 13.

NOTES ON CHAPTER III.

Verse 1. *Wo to the bloody city*—Here God shows the cause of his bringing destruction on Nineveh, and overthrowing the Assyrian empire. And first, it is declared, that Nineveh was a city in which acts of cruelty abounded, and innocent blood was frequently shed; that it was also full of deceit, falsehood, and rapine; unjustly and continually increasing its riches by the plunder of the neighbouring countries, which had done them no injury.

Verses 2, 3. *The noise of a whip, &c.*—These verses are highly poetical; the prophet tells them, that he already hears the sound of the whips driving on the horses, and the rattling of the chariot wheels, &c., of their enemies coming against them. *The horseman lifteth up both the bright sword, &c.*—In the Hebrew it is, *The horseman lifteth up the flame of the sword, and the lightning of the spear*, which is more poetical than our rendering. The style of the whole passage is extremely fine; scarce any thing can be more picturesque, or strongly descriptive of a victorious army.

Verse 4. *Because of the multitude, &c.*—That is, this judgment is executed upon Nineveh because of the multitude of her whoredoms, by which idolatrous rites seem to be meant, for they are generally called whoredoms in the Scripture. Nineveh is called a *well-favoured harlot*, because, by her example and influence, she drew in other places to practise the same idolatries and other vices of which she was guilty. *That selleth nations through her whoredoms*—That makes whole nations a prey to their enemies, by encouraging them to worship idols, and thereby exposing themselves to the wrath of God: or by teaching them the arts of softness and effemi-

5 ^dBehold, I *am* against thee, saith A. M. 3294.
the LORD of hosts; and ^eI will dis- B. C. 710.

cover thy skirts upon thy face, ^fand I will show the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and ^gmake thee vile, and will set thee as ^ha gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee ⁱshall flee from thee, and say, Nineveh is laid waste: ^kwho will bemoan her? whence shall I seek comforters for thee?

8 ^lArt thou better than ³populous ^mNo, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

^e Isa. xlvii. 2, 3; Jer. xlii. 22, 26; Ezek. xvi. 37; Mic. i. 11. ^f Hab. ii. 16.—^g Mal. ii. 9.—^h Heb. x. 33.—ⁱ Rev. xviii. 10. ^k Jer. xv. 5.—^l Amos vi. 2.—^m Or, *nourishing*.—ⁿ Heb. *No-amon*.—^o Jer. xli. 25, 26; Ezek. xxx. 14-16.

nacy, and so rendering them weak and defenceless. As the violence and injustice of the Ninevites had been represented under the emblem of a lion, the prophet here paints their irregularities, their idolatry, and corruption, under the idea of a prostitute enticing men to commit lewdness.

Verses 5-7. *Behold, I will discover thy skirts, &c., upon thy face*—Nineveh, as a harlot, had been proud, and appeared beautiful and gay in the gifts of her lovers, but now God would deal with her according to her ways, would send her into captivity naked and bare, exposed to the greatest infamy, or would deal with her as inhuman soldiers deal with captive women. *And I will show, &c.*—I will expose thy shame to the world, a punishment often inflicted upon harlots: see note on Ezek. xvi. 37. *I will cast abominable filth upon thee*—I will deprive thee of all thine ornaments, and cover thee with shame and reproach. *And will set thee as a gazing-stock*—I will make a public example of thee. *All they that look upon thee shall flee from thee*—As being affrighted at the sight of thy dismal condition, and not willing to lend thee any assistance. *Who will bemoan her? &c.*—Thou didst so offend all people in thy prosperity, that all will rejoice at thy fall, and none will be found to lament or condole with thee.

Verses 8-10. *Art thou better than populous No*—Art thou in a better or safer condition; or hast thou more merit than the famous populous city of No? The Hebrew reads, *No-amon*, the same city which is spoken of Jer. xli. 25; and Ezek. xxx. 15; where see the notes; and where our version reads, the *multitude of No*, as here, *populous No*. It is thought by some, that the place took its rise from *Ham*, by whose posterity Egypt was peopled, (thence called

A. M. 3294. 9 Ethiopia and Egypt were her
B. C. 710. strength, and it was infinite; Put
and Lubim were ^athy helpers.

10 Yet *was* she carried away, she went into captivity: ^aher young children also were dashed in pieces ^oat the top of all the streets: and they ^pcast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be ^adrunken: thou shalt be hid, thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* ^rfig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, ^athy people in the midst of thee *are* women: the gates of thy land shall be set

wide open unto thine enemies: the A. M. 3294.
fire shall devour thy ^rbars. B. C. 710.

14 Draw thee waters for the siege, ^afortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There shall the fire devour thee; the sword shall cut thee off, it shall eat thee up like ^rthe canker-worm: make thyself many as the canker-worm, make thyself many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the canker-worm ^ospoil-eth, and flieth away.

17 ^vThy crowned *are* as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, *but* when the sun ariseth they flee away, and their

^a Heb. in thy help.—^r Psa. cxxxvii. 9; Isa. xlii. 16; Hosea xlii. 16.—^o Lam. ii. 19.—^p Joel iii. 3; Obad. 11.—^a Jer. xxv. 17, 27; Chap. i. 10.

^r Rev. vi. 13.—^v Jer. l. 37; li. 30.—^o Psa. cxlvii. 13; Jer. li. 30.—^a Chap. ii. 1.—^r Joel i. 4.—^v Or, spreadeth himself. ^v Rev. ix. 7.

the land of Ham, Psa. cvi. 22,) and who was worshipped under the name of Jupiter-ammon. Accordingly the LXX. render it Diospolis, that is, the city of Jupiter. *That was situate among the rivers*—Which was defended by the river Nile on the one side, and the Red sea on the other, as by so many walls and ramparts. *Ethiopia and Egypt were her strength*—Their forces defended this city. *And it was infinite*—Houbigant renders the verse, *The Ethiopians and Egyptians, who are innumerable, were her strength; the Africans and Libyans were her helpers.* Yet *was she carried away*—It is evident that Nahum does not here foretel the destruction of No-ammon as an event yet to come, but speaks of it as a transaction past, although but lately. It therefore cannot be attributed to Nebuchadnezzar, for that would suppose it to have happened after the destruction of Nineveh, instead of before it. Dr. Prideaux, with more reason, believes that it was effected by Sennacherib, about three years before he besieged Jerusalem, in the time of Hezekiah. At that time *Sevechus*, the son of *Sabaccon*, or *So*, mentioned 2 Kings xvii. 4, was king both of Egypt and Ethiopia; so they are mentioned here as confederates, and Isaiah foretels that they should be vanquished by Sargon, or Sennacherib. *They cast lots for her honourable men*—Conquerors used to cast lots what captives should come to each man's share: see note on Obad. 11.

Verses 11–13. *Thou also shalt be drunken*—Thou shalt drink deep of the bitter cup of God's displeasure. *Thou shalt be hid, &c.*—Thou shalt not dare to appear in the open field. *Thou shalt seek strength because of the enemy*—Thou shalt retire into thy strong holds, or fortified places, for fear of the enemy. *All thy strong holds shall be like fig-trees*—As figs when quite ripe drop off from the trees by the least shaking, so shall thy strong holds fall into the enemies' hands upon the first assault. *The gates of thy land shall be set wide open, &c.*—The several

passages, by which the enemy may invade thee, shall be open to them, either through fear or treachery, or shall be easily forced. *The fire shall devour thy bars*—With which the gates were shut and strengthened.

Verses 14, 15. *Draw thee waters for the siege*—Fill all thy cisterns, and draw the waters into the ditches. *Go into the clay, &c.*—Set thy brickmakers on work to prepare store of materials for thy fortifications. *There shall the fire devour thee*—After all that thou canst do, the fire of the enemy shall reach even thy inmost works, and their darts shall drive off the defenders of them. *The sword shall cut thee off*—The Hebrew word, which we render here *sword*, properly signifies any kind of dart; and this seems to be spoken of the fire, and missile weapons which the enemy should throw, in order to burn their inner works, or drive them from off them. *It shall eat thee up like the canker-worm*—The sword of the enemy shall destroy thee, as the canker-worm eats up the fruits of the earth. Or, as some interpret the expression, Thou shalt be devoured as the canker-worm is eaten up; because the Assyrians were wont to eat these kinds of worms, which were a species of locusts, which are still eaten in the eastern countries. *Make thyself many as the canker-worm*—Though thou multiply thine armies like locusts, or caterpillars, yet the enemy shall destroy them.

Verses 16, 17. *Thou hast multiplied thy merchants above the stars*—Thou hast drawn more merchants to thee than there are stars in the heavens. This is a hyperbolic expression, to signify the great number of them. *The canker-worm spoileth, and fleeth away*—As the locusts destroy the fruits of the earth, and then fly away to another place; so shall thy soldiers pillage all the wealth thou hast gained by traffic, and then leave thee. *Thy crowned (or, thy princes) are as the locusts, &c.*—For as they fly away when the heat comes on, so thy princes and captains will fly away from the heat of battle, or danger.

A. M. 3294. place is not known where they are.
B. C. 710.

18 ^aThy shepherds slumber, O ^aking of Assyria: thy ⁷nobles shall dwell in the dust: thy people is ^bscattered upon the mountains, and no man gathereth them.

^a Exodus xv. 16; Psa. lxxvi. 6.—^a Jer. l. 18; Ezek. xxxi. 3.
⁷ Or, *valiant ones*.—^b 1 Kings xxii. 17.

Verses 18, 19. *Thy shepherds slumber, O king of Assyria*—Thy rulers and counsellors are remiss, heartless, or dead. *Thy nobles*—Or valiant ones, *shall dwell in the dust*—These words are not in the Hebrew, but are supplied by our translators. The strict rendering of the Hebrew would rather be, *Have lain down*, as Grotius renders it; that is, have indulged themselves in ease, and not concerned themselves about the public affairs. The Vulgate, however, renders this former part of the verse, *Thy shepherds have slept, thy princes shall be buried*: understanding it, probably, of their being slain in battle, or having died through famine or pestilence during the siege. *Thy people is scattered upon the mountains*—Thy people, or common soldiers, for want of commanders, are scattered about, and there is no chief officer, or head commander, to collect them together. *There is no healing of thy bruise*—Or binding up of thy wound. Thy destruction is inevitable. The state of thy affairs is so bad, that there is no hope of recovering them. *All that hear the bruit of thee*—That is, the report of thee; (as the obsolete word *bruit* signifies;) all to whom the account of thy fall shall come; *shall clap the hands over thee*—Namely, for joy. *For upon whom hath not thy wickedness, &c.*—To whom hast thou not been injurious?

Thus it is evident, upon the whole of this prophecy of Nahum, that the entire desolation and complete destruction of Nineveh were most expressly and particularly foretold therein: yet one can hardly imagine any event more improbable than this was, at the time when Nahum predicted it. Surely there was no probability that the capital of a great kingdom, a city which was sixty miles in compass, a city which contained so many myriads of inhabitants, which had walls one hundred feet high, and so thick that three chariots could go abreast upon them, and which had one thousand five hundred towers of two hundred feet in height; surely there was no probability that such a city should ever be totally destroyed; and yet so totally was it destroyed, that authors are not agreed about its situation. From the general suffrage, indeed, of ancient historians and geographers, it seems to have been situated upon the Tigris; but yet no less authors than Ctesias and Diodorus Siculus represent it as situated upon the river Euphrates. Nay, authors differ, not only from one another, but also from themselves. For the learned Bochart hath shown, that Herodotus, Diodorus Siculus, and Ammianus Marcellinus, all three speak differently of it, sometimes as if it was situated upon the river Tigris, and sometimes as if upon the river Euphrates. So that, to reconcile these authors with themselves and with others, it is supposed by Bo-

19 *There is no* ^ahealing of thy ^abruise; ^cthy wound is grievous: ^dall ^athat hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?

^a Heb. *wrinkling*.—^c Mic. i. 9.—^d Lam. ii. 15; Zeph. ii. 15; Isaiah xiv. 8.

chart that there were two Ninevehs, and by Sir John Marshman that there were three; the Syrian, upon the river Euphrates; the Assyrian, upon the river Tigris; and a third, built afterward upon the Tigris by the Persians, who succeeded the Parthians in the empire of the East in the third century, and were subdued by the Saracens in the seventh century after Christ: but whether this latter Nineveh was built in the same place as old Nineveh is a question that cannot be decided. Lucian, who flourished in the second century after Christ, affirms, that Nineveh was utterly perished, and there was no footstep of it remaining, nor could one tell where once it was situated. And the greater regard is to be paid to his testimony, as he was a native of Samosata, a city upon the river Euphrates; and, coming from a neighbouring country, he must have known whether there had been any remains of Nineveh or not. "Even the ruins," says Bishop Newton, "of old Nineveh have been, as I may say, ruined and destroyed; such an utter end hath been made of it, and such is the truth of the divine predictions! This, perhaps, may strike us the more strongly, by supposing only a parallel instance: let us, then, suppose that a person should come in the name of a prophet preaching repentance to the people of this kingdom, or otherwise denouncing the destruction of the capital city within a few years. I presume we should look upon such a prophet as a madman, and show no further attention to his message than to deride and despise it: and yet such an event would not be more strange and incredible than the destruction and devastation of Nineveh. For Nineveh was much the larger, and much the stronger and older city of the two; and the Assyrian empire had subsisted and flourished more ages than any form of government in this country; so that we cannot object the instability of the eastern monarchies in this case. Let us, then, since this event would not be more improbable and extraordinary than the other, suppose again, that things should succeed according to the prediction, the floods should arise, and the enemy should come, the city should be overflowed and broken down, be taken and pillaged, and destroyed so totally, that even the learned could not agree about the place where it was situated. What would be said or thought in such a case? Whoever of posterity should read and compare the prophecy and event together, must they not, by such an illustrious instance, be thoroughly convinced of the providence of God, and of the truth of this prophet, and be ready to acknowledge, *Verily this is the word that the Lord hath spoken! Verily there is a God who judgeth in the earth!*"

THE BOOK OF HABAKKUK.

ARGUMENT.

THE Prophet Habakkuk is said to have been of the tribe of Simeon, and a native of Beth-zaker. As he makes no mention of the Assyrians in his prophecy, and speaks of the invasions of the Chaldeans as near at hand, it is probable he prophesied after the destruction of Nineveh, and the overthrow of the Assyrian empire, and not long before the kingdom of Judah was destroyed by Nebuchadnezzar. It seems he was cotemporary with Jeremiah, and prophesied in the reign of Josiah, probably toward the close of his reign, and in the beginning of Jehoiakim's. The subject of his prophecy is the same with that of Jeremiah, and upon the same occasion; namely, the destruction of Judah and Jerusalem by the Chaldeans, for their idolatries and other heinous sins and provocations. This destruction he foretels in the first chapter, as also that of the adjacent countries. In the second, he predicts the overthrow of the Chaldeans, for their unprovoked invasion of other nations, and their various acts of violence, oppression, and bloodshed, and he encourages the Jews patiently to wait for it. Thus, as the preceding prophet, Nahum, foretold the destruction of the Assyrians, who carried the ten tribes captive; so Habakkuk foretels the judgments that should come upon the Chaldeans, who completed the captivity of the two remaining tribes. In the third chapter, he, in a most lofty manner, celebrates God's former appearances for Israel, in bringing them through the Red sea; in giving his law to them; and in casting out the Canaanites before them: he professes his terrible apprehension of the Chaldean invasion; begs the Lord would at least mitigate the stroke; and concludes, rejoicing in God his Saviour. Habakkuk is repeatedly quoted as an inspired writer in the New Testament, as the reader will see if he will compare chap. i. 5, with Acts xiii. 40, 41; and ii. 3, 4, with Rom. i. 17; Gal. iii. 11; Heb. x. 37, 38: and "his predictions of the devastations" that should be made by the Chaldeans, and of the judgments that would be inflicted on them, are considered by many as foretelling also "the temporary success and final ruin of the oppressors and corrupters of the Christian Church, and the final and universal prevalence of true religion throughout the earth."—Scott. "The Prophet Habakkuk," says Archbishop Newcome, "stands high in the class of the Hebrew poets. The beautiful connection between the parts of his prophecy, its diction, imagery, spirit, and sublimity, cannot be too much admired." Bishop Lowth bears a similar testimony, observing, "The style of Habakkuk is poetical, especially in his ode, chap. iii., which may deservedly be accounted among the most perfect specimens of that class." See his 21st *Prelection*.

CHAPTER I.

In this chapter, (1.) *The prophet complains to God of the injustice and violence practised among the Jews, and of the sufferings hereby brought upon the righteous, 1-4.* (2.) *God by him foretels the punishment of this abuse of power by the sword of war, and the desolations which the army of the Chaldeans should make among them, 5-11.* (3.) *The prophet complains of the mischief done by the Chaldeans, and prays for his own people and against their enemies, 12-17.*

A. M. 3378.
B. C. 626.

THE burden which Habakkuk
the prophet did see.

2 O LORD, how long shall I cry, A. M. 3378.
and thou wilt not hear! even cry B. C. 626.

^a Lam.

iii. 8.

NOTES ON CHAPTER I.

Verse 1. *The burden*—The grievous calamities, or heavy judgments; *which Habakkuk did see*—That is, *foresee*, and was commissioned to foretel.

This burden, or prophetic vision, communicated to Habakkuk, was against the Chaldeans as well as the Jews. For while the prophet was complaining of iniquity among the Jews, 1st, God foreshows him

A. M. 3378. out unto thee of violence, and thou
B. C. 626. wilt not save!

3 Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgment doth never go forth: for the ^bwicked doth compass about the righteous; therefore ¹wrong judgment proceedeth.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously: for *I* will work

^b Job xxi. 7; Psa. xciv. 3, &c.; Jer. xii. 1.—¹ Or, *unrested*.
^c Isa. xxix. 14; Acts xiii. 41.—^d Deut. xxviii. 49, 50; Jer. v. 15.—² Fulfilled, 2 Chron. xxxvi. 6.

the desolations which the Chaldeans would make in Judea and the neighbouring countries, as the ministers of divine vengeance: and, 2d, Upon the prophet's falling into an expostulation with God about these proceedings, moved thereto probably by his compassion for his own people, God shows him the judgments which he would execute upon the Chaldeans.

Verses 2-4. *O Lord, how long shall I cry, &c.—*How long shall I complain unto thee of might overcoming right, and thou wilt not save or prevent it? The prophet here proposes the common objection against Providence, taken from the prosperity of the wicked, and their oppression of the righteous, which has often been a stumbling-block even to good men: see Jer. xii. 1; Job xii. 6; and xxi. 7; Psa. xxxvii. lxxiii. *Why dost thou show me iniquity?—*Why hast thou caused me to live in such times of iniquity? for I see nothing but scenes of rapine, and the most unjust oppression. *And there are that raise up strife, &c.—*Or, *there is strife, and contention carries it.* There is much cause for complaining, but those best skilled in the arts of contention carry the cause. *Therefore the law is slacked—*The divine law, given us for the regulation of our conduct, hath lost its force. *And judgment doth never go forth—*Causes remain undetermined, and justice is not duly administered. *For the wicked, &c.—*For the wicked, by their deceitful arts, prevail against the righteous, and overpower them; *therefore* [rather, *moreover*] *wrong judgment proceedeth—*Not only judgment is delayed, but, what is still worse, unjust judgment is given, and causes are evidently decided in a manner quite contrary to what is equitable and just.

Verse 5. *Behold, &c.—*For a punishment of such exorbitant practices, behold, God is about to make the heathen the instruments of his vengeance. *Ye among the heathen, and regard—*Consider and weigh it well, in its nature and consequences; for it is intended as a warning to you, and assures you that judgment will overtake you also. *And wonder marvellously—*As astonished at judgments too great to be described, and so strange that they will appear to many, even of God's professing people, to be in-

a work in your days, *which* ye will not believe though it be told you. A. M. 3378. B. C. 626.

6 For lo, ^aI² raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the ³breadth of the land, to possess the dwelling-places *that* are not theirs.

7 They are terrible and dreadful: ⁴their judgment and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more ⁵fierce than the ^eevening wolves: and their horsemen shall spread

³ Heb. *breadths*.—⁴ Or, *from them shall proceed the judgment of these, and the captivity of these*.—⁵ Heb. *sharp*.—^e Jer. v. 6; Zeph. iii. 3.

credible. *For I will work a work, &c., which ye will not believe—*The judgment shall be such, as you despisers of God's word will not believe to be coming upon you. These words are referred to, and indeed quoted, by St. Paul, Acts xiii. 41; not, however, according to the Hebrew text, but the translation of the LXX., who, instead of בְּגִימִים, *begoim*, among the heathen, seem to have read בְּגָדִים, *begadim*, despisers, or perfidious persons. This reading of the LXX. is preferred by Grotius, because, he observes, "God addresses the Jews who were despisers of his deity."

Verse 6. *For lo, I raise up the Chaldeans—*This is spoken of as a matter of great wonder and astonishment, because the Chaldeans, in the times of Hezekiah, Manasseh, and Josiah, were allies of the Jewish nation, and seemed linked to them in the greatest friendship; so that they had no fear on that side, but all their fear was from the Egyptians. Therefore the coming of the Chaldeans into the country is spoken of here as a thing entirely new, and as if that people had been called into existence for the very purpose of punishing the Jewish nation. There is a prophecy similar to this in Isaiah, with regard to the Assyrians, in whom the Jewish nation then placed their chief confidence, and thought of nothing less than of the evils which Isaiah threatened should be brought upon them by that nation: so weak and short-sighted often is human policy! see Isa. vii. *That bitter and hasty nation—*That people cruel in their disposition, quick in executing their purposes, and hasty in their marches, Isa. v. 26, 27; Jer. v. 16, 17. *Which shall march through the breadth of the land, to possess, &c.—*This is spoken of the Chaldeans extending their conquests to a vast distance from the original seat of their empire.

Verses 7-9. *Their judgment, &c., shall proceed of themselves—*They will judge themselves of what they shall do, without paying regard to any thing but their own will, and shall have power to put in execution whatever they resolve upon. *Their horses also are swifter than the leopards—*"Leopards tamed and taught to hunt are, it is said, made use of [in Palestine] for hunting, and seize the prey with-

A. M. 3378. themselves, and their horsemen shall
B. C. 626. come from far; ^f they shall fly as the eagle that hasteth to eat.

9 They shall come all for violence: ⁶ their ⁷ faces shall sup up as the east wind, and they shall gather the captivity as the sand.

10 And they shall scoff at the kings, and the princes shall be a scorn unto them: they shall deride every strong hold; for they shall heap dust, and take it.

^f Jer. iv. 13.—⁶ Or, the supping up of their faces, &c., or, their faces shall look toward the east.—⁷ Heb. the opposition of their faces toward the east.—⁸ Dan. v. 4.—^h Psa. xc. 2; xciii. 2;

surprising agility. When the leopard leaps, he throws himself seventeen or eighteen feet at a time.”—Harmer, ii. 438. *And are more fierce than the evening wolves*—Which, having fasted in the day, were wont to come forth in the evening fierce and ravenous. *And their horsemen shall spread themselves*—Namely, all over the land; that is, they shall be very numerous. *They shall come all for violence*—To enrich themselves by making a prey of all. *Their faces shall sup up as the east wind*—They shall destroy every thing where they march, as the east wind blasts the fruits of the earth. *And they shall gather the captivity [or, captives] as the sand*—Not only in Judea, but in all the neighbouring countries which they conquer. Houbigant renders the clause, *A burning wind goes before them, and gathers captives as the sand*. They shall carry desolation, destruction, and fire, everywhere before them. The winds which blew from Arabia the Desert were extremely hot, and very dangerous, not only on account of their own heat, but on account of the dust and sand which they brought with them.

Verses 10, 11. *And they shall scoff at the kings, &c.*—The Hebrew use the singular number here, (*He shall scoff, &c.*), as well as in the following verse, and it is to be understood of the king of Babylon, who treated the kings he conquered with scorn and contempt: so he used Zedekiah and his princes. *They shall deride every strong hold*—They shall contemn, or count as nothing, the most strongly fortified places. *They shall heap dust and take it*—They shall cast up mounds against them, and so take them. *Then shall his mind change, and he shall pass over*—Rather, *And shall pass over*, (without the personal pronoun *he*), that is, his mind shall change, and pass beyond the bounds of moderation. By this and the next clause, *imputing this his power unto his god*, was foretold that the king of Babylon should be made arrogant by his victories, and should impute them to the power of the false gods he worshipped. This was remarkably true of Belshazzar, Nebuchadnezzar's successor, who, with his thousand lords, when he was drinking wine in the golden and silver vessels taken out of God's temple, and was thereby triumphing over Jehovah and his people, praised the gods of gold and silver, &c., as the

11 Then shall *his* mind change, A. M. 3378.
and he shall pass over, and offend, B. C. 626.
⁸ *imputing* this his power unto his god.

12 ¶ ^h *Art* thou not from everlasting, O LORD my God, my Holy One? We shall not die. O LORD, ⁱ thou hast ordained them for judgment; and, O ⁸ mighty God, thou hast ⁹ established them for correction.

13 ^k *Thou art* of purer eyes than to behold evil, and canst not look on ¹⁰ iniquity: ¹ where-

Lam. v. 19.—ⁱ 2 Kings xix. 25; Psa. xvii. 13; Isa. x. 5, 7; Ezek. xxx. 25.—⁸ Heb. rock, Deut. xxxii. 4.—⁹ Heb. founded.
^k Psa. v. 5.—¹⁰ Or, grievance.—¹ Jer. xii. 1.

authors of their successes and victories. It was also remarkably verified in Nebuchadnezzar himself, who, as we find from Dan. iii., cast three otherwise innocent persons, and faithful to him, into a furnace of fire, because they would not fall down before the idol which he had set up. But Grotius, and many others, interpret the latter part of the verse thus: *Saying this his strength is his god*; that is, imputing all his success to his own skill and prowess; a sense of the words which answers remarkably to the character of Nebuchadnezzar, as given in the book of Daniel: see chapter iii. 17, and iv. 30, and v. 20. Probably the extraordinary insanity which befell Nebuchadnezzar, as the punishment of his pride and arrogance, might be also here intended in the first clause of this verse, which in the Hebrew is, *Then shall his spirit change and pass over, &c.* Here, then, is a remarkable proof of what the psalmist says, namely, that God *understandeth our thoughts afar off*: for here the alteration that should in after times be made in Nebuchadnezzar's mind by his prosperity is expressly foretold, together with the punishment that should follow upon it.

Verse 12. *Art thou not, &c.*—Here the prophet, upon being made sensible that the king of Babylon should attribute all his victories to some false or fictitious deity, or to his own abilities, breaks out into a passionate exclamation to Jehovah, *Art thou not from everlasting, O Lord my God?*—Art not thou he, who only hath been from everlasting; while all others that are called gods have had a beginning, and there was a time when neither they nor the men that set them up had any being? Thou, therefore, art infinitely superior, both to the most powerful men, and to all that are called gods. *We shall not die*—We shall not utterly perish by the Chaldeans, though we shall suffer severely from them. Or, as Seeker renders it, *Let us not die*. *Thou hast ordained them for judgment*—Thou hast appointed the Chaldeans to execute thy judgments on sinners. *And, O mighty God*—Whose sovereignty is unquestionable, and power irresistible; *thou hast established them for correction*—The Hebrew is, *thou hast founded them as a rock for correction*, namely, of the Jewish people.

Ver. 13-17. *Thou art of purer eyes than to behold evil*—Thou art of too just and pure a nature to ap-

A. M. 3378. fore lookest thou upon them that deal
B. C. 626. treacherously, and holdest thy tongue
when the wicked devoureth the man that is
more righteous than he?

14 And makest men as the fishes of the sea,
as the ¹¹ creeping things, that have no rule over
them?

15 They ^m take up all of them with the angle,

¹¹ Or, moving.—^m Jeremiah xvi. 16; Amos iv. 2.—¹² Or,
flue-net.

prove of wickedness: it must ever be an abomination
to thee. *Thou canst not look upon iniquity*—Except
with infinite abhorrence. *Wherefore lookest thou
upon them*—Seemest to connive at, or dost not show
any particular dislike at the violence of those idola-
trous Chaldeans? *And makest men as the fishes of
the sea, &c.*—By delivering them to Nebuchadnezzar,
who takes them in his net, as a fisherman takes
fishes; which creatures suffer themselves to be taken
without resistance, because they have no power to
defend themselves. *As the creeping things that have
no ruler, &c.*—No chief to conduct or guard them.
The Hebrews give the common name of reptiles to
all fishes. *They take up all of them with the angle*
—The prophet, having in the preceding verse com-
pared men to fishes, continues here, by way of
metaphor, to describe the advantages which the
Chaldeans gained over other nations, by the several
ways used by fishermen in taking fishes, as by
catching them with the angle, enclosing them in nets,
and gathering them in drags. *Therefore they re-
joice and are glad*—On account of the prey they

they catch them in their net, and A. M. 3378
gather them in their ¹² drag: there- B. C. 626.
fore they rejoice and are glad.

16 Therefore ⁿ they sacrifice unto their net, and
burn incense unto their drag; because by them
their portion is fat, and their meat ¹³ plenteous.¹⁴

17 Shall they therefore empty their net, and not
spare continually to slay the nations?

ⁿ Deut. viii. 17; Isaiah x. 13; xxxvii. 24, 25.—¹³ Or, dainty.
¹⁴ Heb. fat.

take; that is, the Chaldeans rejoice in taking a great
number of captives, and gathering rich spoils, as
fishermen rejoice when they catch a great number
of fishes. *Therefore they sacrifice unto their net,
&c.*—They impute all their victories to their own
strength and skill, or to idols of their own making,
and render no acknowledgments to God for their
success. *Because by them their portion is fat, &c.*—
Because by means of their victories they get abun-
dance of rich spoil. *Shall they therefore empty
their net*—Carry away the riches and spoils of their
conquests, (see 2 Kings xxiv. 13,) in order to under-
take more; just as fishermen empty their nets to fill
them again. But the words may be properly ren-
dered, *Shall he therefore spread his net?* in which
sense the Vulgate, as also the Greek and Chaldee,
here interpret the Hebrew verb ירוק, a word often
used of drawing or unsheathing a sword or spear.
And not spare continually to slay the nations—Wilt
thou suffer them to go on to make havoc continually
of all other nations? Shall they never be stopped
in their career?

CHAPTER II.

Here, (1.) God answers the complaints of the prophet made in the foregoing chapter, telling him that in due time, after he
has sufficiently tried the faith of his people, and distinguished hypocrites from saints, he will reckon with the proud
Chaldeans, and bring them to ruin for their oppressions and murders, 1-8. (2.) He denounces fearful curses against
them and their associates in wickedness; as being greedy of wealth and honour, 9-11; injurious and oppressive raisers
of estates by injustice, rapine, and robbery, 12, 13, 17; promoters of drunkenness, and destroyers of others, 15-17; and
worshippers of idols, 18, 19. (3.) He promises that by these judgments he would spread the knowledge and fear of him-
self among the nations, 14-20.

A. M. 3378. I WILL ^a stand upon my watch,
B. C. 626. and set me upon the ¹ tower, ^b and
will watch to see what he will say ² unto me,

^a Isaiah xxi. 8, 11.—¹ Heb. fenced place.—^b Psalm lxxxv. 8.
^a Or, in me.

NOTES ON CHAPTER II.

Verse 1. *I will stand upon my watch*—The He-
brews often express one thing by a multiplicity of
words, as here several expressions are used to
signify the same thing, namely, *watching*. As the
prophets were considered as watchmen, and as the
watchmen were placed on high towers, and it was

and what I shall answer ³ when ⁴ I A. M. 3378.
am reproved. B. C. 626.

2 ¶ And the LORD answered me, and said,

^a Or, when I am argued with.—^a Hebrew, upon my reproof,
or, arguing.

their duty to look around very diligently to see what
messengers or enemies, or what dangers or deliver-
ances were approaching, and to continue steadfast
in their posts; so here the prophet declares that he
would as diligently watch and wait for God's answer
to what he had complained of in the foregoing
chapter, namely, the great success of the Chaldeans

A. M. 3378. ° Write the vision, and make it plain
B. C. 626. upon tables, that he may run that
readeth it.

3 For ^d the vision is yet for an appointed
time, but at the end it shall speak, and not lie :

° Isa. viii. 1 ; xxx. 8.—^d Dan. x. 14 ; xi. 27, 35.—° Heb. x. 37.

though they were guilty of greater crimes than the Jewish nation. *And what I shall answer when I am reproved*—Or rather, *As to what I have argued*, meaning the expostulations which he had uttered just before. Archbishop Newcome, who renders the verbs in the first three clauses of this verse in the past time, (namely, *I stood on my watch-tower, &c.*) interprets the latter part of it thus: *And I looked to see what he would speak by me, and what I should reply to my arguing with him*; that is, what I should reply, “to my own satisfaction, and to that of others, as to the difficulties raised chap. i. 13-17, why the idolatrous and wicked Chaldeans and their king are to be prosperous and triumphant.”

Verses 2, 3. *The Lord said, Write the vision*—Write down what I am going to say. Every divine communication, by whatever means made, is often spoken of in the prophetic writings under the title of a *vision*. When the prophets were commanded to *write* any thing, it denoted the great importance of it, and that the fulfilling of it was at some distance. *Make it plain upon tables*—Write it in legible characters; *that he may run that readeth*—That it may be read with ease. *For the vision is yet for an appointed time*—What I am now about to reveal to thee will not be fulfilled till a certain time which God hath appointed, but which is yet at a distance. As this vision undoubtedly related to the destruction of the Babylonish monarchy, which is plainly foretold from verse 5 to the end of the chapter, so that event was not to take place till about one hundred years from this time. *But at the end it shall speak*—When the period appointed by God shall come, it shall be accomplished, and not disappoint your expectation. The Hebrew is, *At the end it shall break forth*, namely, as the morning light, which the word פֹּהַ, here used, properly and emphatically expresses: that is, the event spoken of shall break forth, or appear, with great clearness and evidence, and then this prophecy shall be proved a true one. *Though it tarry, wait for it*—Although it may be long deferred, and much time may intervene before it be accomplished; yet, nevertheless, continue confidently to expect it; *because it will surely come, it will not tarry*—Hebrew, לא יאחר, *It will not be prolonged, or go beyond*, namely, the appointed time; that is, it will certainly be fulfilled at the time that is appointed. The word here used is not the same with that rendered *tarry* in the former clause. All this is addressed to the Jewish nation in answer to their complaints, represented in the foregoing chapter, respecting the success and prosperity of the Chaldeans, notwithstanding their crimes; in reply to which, God, by a prophetic vision, informs the prophet, that the

though it tarry, wait for it; because A. M. 3378.
it will ° surely come, it will not tarry. B. C. 626.

4 Behold, his soul *which* is lifted up, is not
upright in him: but the ¹ just shall live by his
faith.

† John iii. 36; Rom. i. 17; Gal. iii. 11; Heb. x. 38.

Chaldean nation should not go unpunished at the appointed time, namely, when they had filled up the measure of their iniquity, but they should be involved in a much greater destruction than the nations which they had conquered; that most of these nations would survive to see the entire overthrow and final ruin of the Chaldeans. Though God may defer the execution of his promises and threatenings a long time, according to our computation, yet they are no less sure than if they were immediately accomplished; and indeed it is only *long* with respect to our finite and narrow capacities; for with God, the Scriptures tell us, *a thousand years are but as one day*.

Verse 4. *Behold, his soul which is lifted up*—That does not humbly adore and acquiesce in the justice and wisdom of the divine dispensations, but contends against them, and provides for his safety in a way of his own devising. The Vulgate renders this clause, *Ecce qui incredulus est, non erit recta anima ejus in semetipso*, “Behold he who is unbelieving, his soul will not be right in him.” And the version of the LXX. differs still more from our translation, *Εαν υποστειληται, ουκ ευδοκει η ψυχη μου εν αυτο, If he* (that is, the just man, as it follows) *draw back, my soul shall have no pleasure in him*. As these translations do not accord with the present Hebrew text, it is supposed by some learned men that it was written otherwise in the ancient copies; especially as the rendering of the LXX. is sanctioned by the author of the epistle to the Hebrews, chap. x. 38. According to this translation the sense of the passage is, that God having, in the foregoing verse, ordered the Jewish nation confidently to expect the fulfilling of the prophecy, and assured them that it would most certainly come to pass, he in this verse declares that his soul should have no pleasure in the man who should *draw back*, or whose faith should fail him in waiting for the fulfilling of the prophecy; *but that the just should live by his faith*—That is, that the truly *righteous* man, as both the Hebrew and Greek expression signifies, namely, the humble and upright one, who, adoring the depths of the divine dispensations, and being persuaded of the truth of God’s promises, should confide in him for the fulfilment of them, and remain constant in the expectation thereof, as well as of whatever else God had spoken; that he should thereby be supported under all the seeming irregular and trying dispensations of providence, and also be blessed with God’s favour and peculiar love, through the means of his faith. Our rendering, however, (namely, *his soul which is lifted up, &c.*) “furnishes,” as Bishop Newcome observes, “a good sense, if we understand the passage of the Chaldeans; who, as appears

A. M. 3378. 5 ¶⁵ Yea also, because he trans-
B. C. 626. gresseth by wine, *he is* a proud man,
neither keepeth at home, who enlargeth his
desire ^{as} hell, and *is* as death, and cannot be
satisfied, but gathereth unto him all nations,
and heapeth unto him all people:

6 Shall not all these ^{take up} a parable
against him, and a taunting proverb against
him, and say, ^{Wo} to him that increaseth *that*

⁵ Or, *How much more.*—⁶ Proverbs xxvii. 20; xxx. 16.
^h Micah ii. 4.

from chap. i. 7, 12, 15-17, may be addressed in the singular number throughout this chapter, though Nebuchadnezzar and Belshazzar (Dan. v.) may be alluded to at the same time. But the idea of elation of mind does not occur in the ancient versions or paraphrase.²

Verse 5. *Yea also, because he*—Namely, the king of Babylon; *transgresseth by wine*—Hereby Belshazzar, his city and kingdom, fell a prey to Darius and Cyrus. *He is a proud man*—Insolent in his behaviour toward all, whether subjects, strangers, or conquered enemies; such pride shall have a fall. *Neither keepeth at home*—Is always abroad, warring upon some nation or other. The sense, some think, would be plainer, if the words were thus translated: *Moreover, like a man transgressing by wine, he is proud, and shall not continue*, or prosper. So the Chaldee paraphrase and Vulgate interpret the words. *Who enlargeth his desire as hell*—Or rather, *as the grave*. He is most insatiably greedy to devour all, and as far from saying, *It is enough*, as the grave is. *And is as death*—As pernicious and ravenous. *And cannot be satisfied*—All is too little for him. *But gathereth unto him all nations*—Addeth one after another of the neighbouring nations to his kingdom; *and heapeth unto him all people*—Another expression of the same import. Now all these things, predicted of the future disposition of the kings of Babylon and their kingdom, were sure presages of their not continuing long in power and grandeur, but that divine vengeance would soon overtake them. Accordingly at this verse begins the denunciation against the Chaldean, or Babylonian empire, which is spoken of as comprised under one head, who is described as intoxicated with his successes, and not knowing how to set any bounds to his ambition; but still, as his conquests enlarged, his desire of having more increased. Death and the grave are proverbial emblems of an insatiable temper.

Verse 6. *Shall not these take up a parable against* (or, concerning) *him, and a taunting proverb*—A *parable*, or *proverb*, signifies a metaphorical or figurative saying, out of the common way. *And say, Wo to him that increaseth, &c.*—Wo to him that is still increasing his own dominions, by invading those of his neighbours. *How long?*—Namely, will he be permitted to do this? Surely he will not be suffered to continue to act thus, without some remarkable check from Providence: and so what he thus in-

which is not his! how long? and *to him that ladeth himself with thick clay!*

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 ⁱ Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; ^k because of men's ⁷ blood, and *for* the violence

⁶ Or, *Ho, he.*—ⁱ Isaiah xxxiii. 1.—^k Verse 17.—⁷ Heb. *bloods.*

creases will not be *his*, or *for himself*, (for so the words in the former part of the sentence may be translated,) but for the Medes and Persians, who shall conquer him, and enrich themselves with his spoils: see the following verse. *And to him that ladeth himself with thick clay*—Gold and silver, so called, being nothing originally but earth, or clay, and what should not turn to his benefit, but rather be his burden; adding weight to his sins and punishment.

Verses 7, 8. *Shall they not rise up suddenly that shall bite thee?*—Is it not just, or what thou deservest, that others should suddenly rise against thee, and bite and tear thee? It is a metaphor taken from the hunting of wild beasts. *And awake that shall vex thee*—As thou hast been a vexation to others by thy tyranny and cruelty. *And thou shalt be for booties unto them*—Unto the Medes and Persians. The expression, *rise up suddenly*, very fitly describes the suddenness with which the Babylonian empire was afterward overthrown. For though Cyrus could not be said to come upon them suddenly, or unexpectedly, yet the blow, whereby the Babylonian empire was overturned, was struck extremely suddenly; for, after all Cyrus's victories, they thought themselves very secure within the walls of Babylon; and that Cyrus must be wearied out, and his army mouldered away, before he could make himself master of it: but by an unexpected stratagem, in draining the Euphrates, he got possession of the city, and destroyed the king and all his principal men in a few hours time: see notes on Isa. xiii. 20; Jer. i. 38; and Dan. v. 30. *Because, &c.*—The prophet proceeds to give an account of the reasons on which divine vengeance proceeded in this affair. *Thou hast spoiled many nations*—Hast slain or led captive their people, destroyed their cities, robbed their treasures, deposed their kings; and hast done this to many nations, whose cry for vengeance is come up to heaven. *All the remnant of the people shall spoil thee*—Now shalt thou be paid in thine own coin: the remnant of the nations, unspoiled by thee, shall combine against thee, and execute the Lord's just sentence upon thee. This was evidently verified in the destruction of the Babylonian empire; for Cyrus's army was made up of a great many different nations. *Because of men's blood*—As a just return for thy cruelty, in the slaughter thou hast made of mankind. *And for the violence of*—Or rather, *against, the land*

A. M. 3378. of the land, of the city, and of all
B. C. 626. that dwell therein.

9 ¶ Wo to him that ¹coveteth ²an evil covetousness to his house, that he may ³set his nest on high, that he may be delivered from the ⁴power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast sinned against thy soul.

11 For the stone shall cry out of the wall, and the ¹⁰beam out of the timber shall ¹¹answer it.

12 ¶ Wo to him that buildeth a town with ¹²blood, ¹²and establisheth a city by iniquity!

¹ Jer. xxii. 13.—² Or, *gaineth an evil gain*.—³ Jer. xlix. 16; Obad. 4.—⁴ Heb. *palm of the hand*.—¹⁰ Or, *piece, or, fasting*.—¹¹ Or, *witness against it*.—¹² Jer. xxii. 13; Ezek. xxiv. 9; Mic. iii. 10; Nah. iii. 1.

—And particularly for the violence offered to the land of Judea, and the city of Jerusalem, and its temple and inhabitants.

Verses 9-11. *Wo to him that coveteth an evil covetousness to his house*—"Which Nebuchadnezzar strove to aggrandize, and which Cyrus cut off."—Newcome. The translation of the LXX. accords exactly with ours: but the Hebrew, *בצע בצע רע*, seems to be more exactly rendered by Dr. Wheeler, "*Wo unto him that procureth wicked gain for his family*:" that is, who endeavours to raise it to a state of wealth and pre-eminence by sinful means. *That he may set his nest on high*—May exalt himself and his family to such power and greatness, that they shall be out of the reach of all their enemies; *that he may be delivered from the power of evil*—May be kept secure and out of danger from all below him. This is spoken of Nebuchadnezzar, his family and kingdom; that as birds, guided by instinct, build their nests on the top of rocks and trees, or other places; so the king of Babylon thought, by getting possession of many places strong by their situation, on lofty eminences difficult to come at, as well as by their fortifications, that he, his family, and kingdom, should always be safe and out of danger from any enemy; or, as it is expressed in the text, *from the hand of evil*. *Thou hast consulted shame to thy house by cutting off many people, &c.*—Thy cruelty toward others will turn at last to thy own confusion, and utter extirpation. *And hast sinned against thy own soul*—Hast done that which will bring destruction on thyself. *For the stone shall cry out of the wall, &c.*—The walls of so many cities thrown down, and the ruins of a multitude of houses, will bear witness of thy injustice and cruelty.

Verses 12-14. *Wo to him that buildeth a town with blood*—Wo to those mighty conquerors who have augmented Babylon by unjustly spoiling and ruining many other cities, and destroying their inhabitants. Here we see that God does not approve

13 Behold, *is it* not of the LORD ¹³of hosts ¹³that the people shall labour ¹³in the very fire, and the people shall weary themselves ¹³for very vanity?

14 For the earth shall be filled ¹⁴with the ¹⁴knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour drink, that puttest thy ¹⁵bottle to *him*, and makest *him* drunken also, that thou mayest ¹⁵look on their nakedness!

16 Thou art filled ¹⁶with shame for glory: ¹⁶drink thou also, and let thy foreskin be uncovered: the cup of the LORD's right hand shall

¹² Heb. *bloods*.—¹³ Jer. li. 58.—¹³ Or, *in vain*.—¹⁴ Or, *by knowing the glory of the LORD*.—¹⁴ Isa. xl. 9.—¹⁵ Hos. vii. 5. ¹⁶ Genesis ix. 22.—¹⁶ Or, *more with shame than with glory*. ¹⁶ Jeremiah xxv. 26, 27; li. 57.

of those mighty conquerors who ravage the world, or carry their arms into divers countries. Though he makes use of them for the wise purposes of his providence, in chastising or punishing the wicked, yet, amidst all the pomp of their victories, they are often hateful in his sight; and, while they are in the midst of their triumphs, he is preparing the sword to cut them off. What is said in this verse is applicable to all covetous, unjust, and oppressive methods whatever of raising a fortune. *Behold, is it not of the Lord that the people shall labour in the very fire?* &c.—The latter part of the verse occurs with very little alteration Jer. li. 58, where the destruction of Babylon is described: see the note there. The sense is, All the pains which the Chaldeans have taken, in enlarging and beautifying their city, shall be lost in the flames, which shall consume their stately buildings; and nothing of all that they have obtained, or collected, by their toilsome victories, shall be of any use to them. *For the earth shall be filled*—For God's power and providence, in governing the world, shall conspicuously appear, and be widely displayed in the humiliation of Nebuchadnezzar, (Dan. iv. 37,) in the downfall of the Chaldean empire, and the destruction of Babylon; especially as it is described in the prophets as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke of divine justice, that will thoroughly vindicate oppressed truth and innocence, and open the way for the universal spread of true religion: see note on Isa. xi. 9.

Verses 15, 16. *Wo unto him that giveth his neighbour drink*—By the metaphorical expressions used in this verse is signified the perfidy of Nebuchadnezzar and the Chaldeans, who gained advantage over other nations by cunning arts of policy, and taking them off their guard by pretences of friendship, and the like; just as some men gain advantage over others by persuading them to drink too much. *Thou art filled with shame for glory, &c.*—Thy glory shall now be turned into shame. Perhaps

A. M. 3378. be turned unto thee, and shameful
B. C. 626. spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, ¹ because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ ^a What profiteth the graven image that the maker thereof hath graven it; the molten

image, and a ^x teacher of lies, that ^a the maker of his work trusteth ^{B. C. 626.} therein, to make ^y dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, it *is* laid over with gold and silver, ^z and *there is* no breath at all in the midst of it.

20 But ^a the LORD *is* in his holy temple: ¹⁷ let ^b all the earth keep silence before him.

¹ Verse 8.—^a Isa. xlv. 9, 10; xlv. 2.—^x Jer. x. 8, 14; Zech. x. 2.—¹⁶ Heb. *the fashioner of his fashion*.—^y Psalm cxv. 5;

1 Cor. xii. 2.—^z Psa. cxxxv. 17.—^a Psa. xi. 4.—¹⁷ Heb. *be silent all the earth before him*.—^b Zeph. i. 7; Zech. ii. 13.

this might be intended to signify the rejoicing of the nations at the downfall of the Chaldean empire. *Drink thou also*—Now it is come to thy turn to drink of the cup of God's anger. Be thou also naked, as thou hast made others naked. All this is spoken in derision, or by way of mockery. *The cup of the Lord's right hand shall be turned unto thee*—Or, *upon thee*; that is, thou shalt drink out the whole cup, or experience all the indignation of God. "Grotius justly observes, that these two verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance, and in return they received from Jehovah the cup of his fury."—Newcome.

Verse 17. *For the violence of Lebanon* [that is, *the violence done to Lebanon*] *shall cover thee*—That is, says Grotius, thou shalt suffer the punishment of having destroyed the temple, which is here called Lebanon, because it was built, in a great measure, with the cedars of Lebanon. *And the spoil of beasts, which made them afraid*—The relative *which*, added by our translators, obscures the text, which might be more plainly rendered, *The spoil of (or, made by) beasts shall make them afraid, or make thee afraid*, as the LXX. and Chaldee, with very little alteration, read the text. As thou hast spoiled others, without any sense of common humanity, so the army of the conqueror shall deal by thee, and shall tear thee in pieces as wild beasts do their prey. See Isa. xiii. 15–18. *Because of men's blood*—See note on verse 8.

Verses 18, 19. *What profiteth the graven image*—The last sin that the prophet takes notice of, for which God would execute his judgments upon Babylon, is idolatry. Compare Jer. l. 2; and li. 44, 47. But what he says was not intended to be confined to Nebuchadnezzar and the idols of Babylon: it is equally applicable to idols in general. What will they avail their worshippers in the day of danger, and when the Lord ariseth to take vengeance on them? *The molten image, and a teacher of lies*—

Rather, *a molten image, teaching lies*. This was a very proper epithet for the image of an idol; because the worshippers of them thought that a deity, or a divine power, resided in them, when there was no such thing; and that God was like the work of men's hands. *That the maker of his work trusteth therein*—Or, *that the maker trusteth in his work*; that any one should be so unreasonable and foolish as to trust in that as a god which he has made and fashioned with his own hands! *To make him dumb idols*—Which have mouths and speak not; which can neither hear nor answer his prayers, nor do him good or harm. *Behold, it is laid over with gold and silver*—They are beautified with a great deal of cost, on purpose to delude their ignorant worshippers, and make them fancy some divinity lodges within them. *And there is no breath at all, &c.*—They are altogether without life, sense, and motion.

Verse 20. *But the Lord is in his holy temple*—But Jehovah, the true God, is not like one of these, but lives for ever in his holy temple, the heavens, from whence he beholds and governs all things, and is the fountain of being, life, power, and salvation to his people. *Let all the earth keep silence before him*—Or, as the LXX. render it, *stand in awe, or fear before him*. The consideration of his infinite perfections, his self-existence, independence, supremacy, immensity, eternity; his omnipresence, omniscience, and omnipotence; his unspotted holiness, his inviolable truth, and impartial justice; and especially his sovereign authority and dominion, should strike all men with a reverential awe, and should dispose them to the most perfect submission toward him; particularly when they see him executing his judgments in the world, as he would shortly do upon the Chaldeans. The expression is taken from the reverent behaviour which young persons, servants, and others are wont to manifest by keeping silence in the presence of their superiors. Or, it alludes to such a silence as is kept in courts of justice, when a judge pronounces the sentence.

CHAPTER III.

This chapter contains Habakkuk's prayer, in which he, (1.) Earnestly begs that God would help and relieve his afflicted people, 1, 2. (2.) Calls to mind God's glorious and gracious appearances for the Israelites in bringing them out of Egypt and into Canaan, 3–15. (3.) Deeply affected with the impending troubles of his nation, he comforts himself and others that, even without any visible means, God could and would bring every thing to a happy issue, 16–19.

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A PRAYER of Habakkuk the prophet ^a upon ¹ Shigionoth.

2 O LORD, I have heard ² thy speech and was afraid: O LORD, ³ revive ^b thy work in the midst of the years, in the midst of the years make

^a Psa. vii. title.—¹ Or, according to variable songs, or, tunes, called in the Hebrew Shigionoth.—³ Heb. thy report, or, thy hearing.

NOTES ON CHAPTER III.

Verse 1. *A prayer of Habakkuk, &c.*—The word *prayer* is here taken in a general sense for an act or exercise of devotion, including adoration, praise, and thanksgiving. The word *shigionoth* signifies wanderings, and may denote "*cantio erratica, vel mixta*," a desultory, various, or mixed hymn; or, as Bishop Newcome thinks, "a musical instrument of great compass, with which the Jews accompanied this piece of poetry."

Verse 2. *O Lord, I have heard thy speech and was afraid*—I have heard what thou hast revealed to me concerning thy judgments to be executed, first upon thy own people, and afterward upon their enemies the Chaldeans, and the terribleness of them hath filled me with a reverential awe and dread. *O Lord, revive, or preserve alive, thy work in the midst of the years*—Habakkuk having understood, by divine revelation, that some time would intervene between the desolation of Judea and the punishment of the Chaldeans, here entreats God, that, during that interval, he would preserve or take care of his work; that is, his Israel, that *work of his hands which he had formed for himself*, that they might show forth his praise: (see Isa. xliii. 21; xlv. 11:) together with the work of his grace in and among them; that he would keep that spark alive amidst the waters of tribulation and temptation through which they had to pass. Although all men are the work of God, yet the Jews might be called so more emphatically, because he had, by many extraordinary interpositions, raised them to be a peculiar people to himself, and had formed them such by laws given to them in a singular manner, not used with regard to any other people. *In the midst of the years make known; in wrath remember mercy*—Or, as Grotius interprets the clause, *In that intervening time show, that although thou art angry, thou rememberest mercy*. In the midst of these years of calamity let thy people experience, that even in thy indignation thou thinkest upon mercy, and dost not lay more upon them than thou enablest them to bear. The years here referred to seem plainly to be those in which the Jews were under the power of the Chaldeans, and Judea lay desolate. Mr. Green translates the verse, *O Jehovah, I have heard thy report*: (that is, what thou hast revealed concerning the captivity:) *I am in pain, O Jehovah, for thy work*: (that is, the Jewish people:) *in the midst of the years revive it*: (restore the Jews to their own land before the years appointed for their captivity are expired:) *in the midst of the years show compassion; in wrath remember mercy*.

known; in wrath remember mercy. A. M. 3378. B. C. 626.
3 ¶ God came from ⁴ Teman, ^c and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

^a Or, preserve alive.—^b Psalm lxxxv. 6.—⁴ Or, the south.
^c Deut. xxxiii. 2; Judg. v. 4; Psa. lxviii. 7.

Verse 3. *God came from Teman, &c.*—Bishop Lowth observes, that "this chapter affords us a remarkable instance of that sublimity which is peculiar to the *ode*, and which is principally owing to a bold and yet easy digression, or transition. The prophet, foreseeing the judgments of God, the calamities which were to be brought upon his countrymen by the Chaldeans, and then the punishments which awaited the Chaldeans themselves; partly struck with terror, partly revived with hope and confidence in the divine mercy, he prays that God would hasten the redemption and deliverance of his people, verse 3. Now here immediately occurs to every one's mind a similitude between the Babylonish and Egyptian captivity; that it was possible an equal deliverance might be procured by the help of God; and how aptly the prophet might so have continued his prayer, namely, that God, who had wrought so many miracles in ancient days for the sake of his people, would likewise continue his providential regard toward them; and how much it would contribute to confirm and strengthen the minds of the pious, who should remember, that the God who formerly had manifested his infinite power in rescuing the Israelites out of such great calamities, was able to do the same by avenging their posterity likewise. But the prophet has omitted all these topics, for this very reason, because they so readily occur to the mind; and instead of expatiating in so large a field, he bursts forth with an unexpected impetuosity, *God came from Teman, &c.*"—*Psal. Heb.* 28. Habakkuk, therefore, having offered up his petitions to God for the preservation and support of his people during their captivity, proceeds, from hence to verse 16, to recount, for their encouragement, the wonderful works which Jehovah had formerly wrought for them to deliver them from Egyptian slavery, and to put them in possession of the land of Canaan, intimating by this, that he would in due time show himself equally powerful in delivering them from the Babylonish captivity, and restoring them to their own land. In recounting these wonderful works he first exhibits a description of Jehovah, as king and commander of the thousands of Israel, marching at their head in a pillar of a cloud, to conduct them, and put them in possession of the promised land. When Jehovah sets out from *Teman* and *Paran*, so great is the majesty and glory with which he is arrayed, that the heaven and the earth are too little to contain them, verse 3. His brightness, like that of the meridian sun, is insupportable, and his power irresistible, verse 4. The pestilence and devouring fire attending him to do execution upon the enemy at his command, verse 5.—As

A. M. 3378. 4 And his brightness was as the light; he had ⁵ horns coming out of his hand; and there was the hiding of his power.

5 ^a Before him went the pestilence, and ⁶ burning coals went forth at his feet.

6 He stood, and measured the earth: he be-

^a Or, bright beams out of his side.—^d Nah. i. 3.—^e Or, burning diseases, Deut. xxxii. 24.

soon as he enters the land of Canaan, (verse 6,) he takes possession of it as rightful Lord; and the seven nations of Canaan, conscious that they had forfeited it by their wickedness, flee at the sight of him. The mountains of the land disperse to make way for him, the hills bow to pay him obeisance, and the highways own him for their Lord; and so great is the dread of him, that the neighbouring nations tremble while he passes by, verse 7. "Throughout the whole passage the prophet preserves the same magnificence with which he begins, choosing the noblest images which so copious a subject could afford, and illustrating them with the most splendid colours, images, figures, and the most elevated style. What crowns the sublimity of this piece, is the singular elegance of the close; and were it not that antiquity hath here and there thrown its veil of obscurity over it, there could not be conceived a more perfect and masterly poem of the kind."—Bishop Lowth. "The grandest images," adds Bishop Newcome, "are selected; and the diction is as splendid as the subjects." *Teman* is thought to have been first the name of an encampment, and afterward of an Idumean city: see Job ii. 11; Jer. xlix. 7. *Paran* was a part of Arabia Petræa, near mount Sinai: see Gen. xxi. 21; Deut. xxxiii. 2. *His glory covered the heavens*—That excessive splendour which filled the air when God descended on mount Sinai, in flames of fire, lightnings, and thunders, to give the law to his people. *And the earth was full of his praise*—Green reads, *And his glory filled the earth*.

Verses 4, 5. *And his brightness was as the light*—Green renders this verse thus: *His brightness was as the brightness of the sun; he had rays of light beaming from his hand; and there was the hiding-place of his power*. The Hebrew word אור, here rendered *light*, is translated the *sun*, Job xxxi. 26; and that rendering seems to improve the sense here. The word קרנִים, rendered *horns*, being derived from קרַן, to shine, or emit rays of light, is much better rendered *rays*, or *splendours*, here, than *horns*: see Parkhurst on the word. In this illustrious passage, then, we see the brightness, or splendour, poetically represented as streaming from the hand of God, that awful hand which is mighty in operation, and which has so often manifested the divine power to a wondering world. Or, as others explain it, The Shechinah, or symbol of the divine presence, had rays of light issuing out on every side, and yet that was but a hiding, or veil, to the Divine Majesty, who covereth himself with light as with a garment, (Psa. civ. 2,) and who dwelleth in light inaccessible, or of too re-

held, and drove asunder the nations; A. M. 3378. ^f and the ^g everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting.

7 I saw the tents of ⁷ Cushan ⁸ in affliction: and the curtains of the land of Midian did tremble.

^g Psalm xviii. 8.—^f Nahum i. 5.—^g Gen. xlix. 26.—⁷ Or, Ethiopia.—⁸ Or, under affliction, or, vanity.

splendent brightness to be approached, or gazed at, by mortals. *Before him went the pestilence*—Occasionally inflicted on the Israelites for their guilt: see Num. xi. 33, and xiv. 37, and xvi. 46. *And burning coals*—Or rather, as the expression would be better translated, *devouring fire*, or *lightning*, went forth at his feet—See Lev. x. 2; Num. xi. 1, and xvi. 35, in which passages we read of the Israelites being consumed by a fire which went out from Jehovah. And (Lev. ix. 24) we learn, that the burnt-offering was consumed by a fire which came out from before him.

Verse 6. *He stood and measured the earth*—"It was customary for a conqueror, as soon as he became possessed of a country, to measure it out, and divide it among his people. Thus David, (Psa. lx. 6,) *I will divide Shechem, and mete out the valley of Succoth*. Hence Jehovah, who takes possession of the land of Canaan, upon the flight and cession of its guilty inhabitants, is represented as dividing it among the tribes of Israel."—Green, who translates the former part of the verse thus: *He stood and measured out the land; he beheld and scattered the nations: the eternal mountains dispersed, the perpetual hills bowed*. The passage is certainly extremely poetical; representing, not only the inhabitants of Canaan, but the land itself, as struck with conscious terror at the approach of Jehovah. *His ways are everlasting*—His purposes, foreknown from all eternity, will infallibly be executed in their appointed time: or, his wisdom, goodness, justice, holiness, and power, exerted and manifested in governing his people, are immutable and eternal.

Verse 7. *I saw the tents of Cushan in affliction*—Since Moses's wife, who was a Midianite, is called (Num. xii. 1) a *Cushite*, Cushan may be here another name for Midian, and then the two members of this period will be equivalent; but if they be different, then the Cushites must have been an Arabian nation who dwelt in tents near the Midianites, and were seized with the same consternation, at the approach of Jehovah and his people Israel, as the latter were. The total overthrow which the Israelites gave the Midianites and their allies, as recorded Num. xxxi. 7–12, is probably here referred to. We can never sufficiently admire the strength and spirit, as well as justness and propriety, of this whole description. "The glory with which Jehovah is arrayed, is such as fills the heaven and the earth; a glory arising not from the pomp of external grandeur, and the parade of honourable followers, but from himself. His power is the terror of all the

A. M. 3378. B. C. 626. 8 Was the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, ^hthat thou didst ride upon thy horses, *and* ⁹thy chariots of salvation?

9 Thy bow was made quite naked, *according* to the oaths of the tribes, *even* thy word. Selah. ¹⁰Thou ⁱdidst cleave the earth with rivers.

10 ^kThe mountains saw thee, *and* they trembled: the overflowing of the water passed

^h Deuteron. xxxiii. 26, 27; Psal. lxxviii. 4; civ. 3; Verse 15. ⁹ Or, *thy chariots were salvation.*—¹⁰ Or, *Thou didst cleave the rivers of the earth.*—Psal. lxxviii. 15, 16; cv. 41.—^k Exod. xix. 16, 18; Judges v. 4, 5; Psalm lxxviii. 8; lxxvii. 18;

world around him; the insignia of it being, not the sword or the fasces, but the pestilence and devouring fire; and so great is the dread of him, that the Canaanites flee at his approach, the land trembles at his presence, and the nations around are not able to hide their dismay. Such is Habakkuk's description of Jehovah, simple and plain, but yet grand and sublime; as much excelling every pagan description of Jupiter, as light surpasses darkness."—Green and Houbigant.

Verses 8-10. *Was the Lord, &c.*—After the description of Jehovah, given in the preceding verses, the first of his wonderful works, recounted by the prophet, is the passage through the Red sea, where he represents the Lord as appearing at the head of the Israelites in his chariot of war, with his bow drawn in his hand, to rescue them from their cruel oppressors the Egyptians, and to give them the land of Canaan, according to the oath which he swore unto them, verses 8, 9. The next is his giving them water to drink in the wilderness, where the mountains moved at his presence. The next, his passage over Jordan, where the waters, testifying their ready obedience to his will, opened to the right and left to make way for his people to pass through. The next, his interposition at Joshua's engagement with the Amorites, when the sun and moon stood still to give them time to discomfit their enemies, verses 9-11. The last wonderful works which the prophet recounts were performed after this engagement, when Jehovah marched before them to execute vengeance on the Canaanites, and to protect the Israelites; destroying utterly the princes of Canaan and their states, at a time when they made sure of Israel for their prey; and giving his own people entire possession of their country, from the river Jordan on the east, to the Mediterranean sea on the west, verses 12-15.—Green.

Was the Lord displeased against the rivers—Can it be imagined, that when God caused the Red sea to be dry in the midst of it, and the waters of the river Jordan to stop, it was done out of displeasure against the waters? Surely not. But it was done out of God's singular care of, and regard for, his people, for whose deliverance he appeared in as illustrious a manner, as if he had been seen riding in the

by: the deep uttered his voice, *and* ¹lifted up his hands on high. A. M. 3378. B. C. 626.

11 ^mThe sun *and* moon stood still in their habitation: ¹¹at the light of thine ⁿarrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, ^othou didst thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine anoint-

cxiv. 4.—¹ Exod. xiv. 22; Josh. iii. 16.—^m Josh. x. 12, 13. ¹¹ Or, *thine arrows walked in the light, &c.*—ⁿ Joshua x. 11; Psalm xviii. 14; lxxvii. 17, 18.—^o Jeremiah li. 33; Amos i. 3; Micah iv. 13.

clouds, (here termed his *horses*;) and carried upon the wings of the wind as in a chariot: see notes on Deut. xxxiii. 26; Psal. civ. 3; Isa. xix. 1. *Thy bow was made quite naked*—Or, *Thou didst lay bare thy bow, to fight for Israel*; that is, thou didst fight for Israel, as evidently as if thou hadst been seen with a bow in thy hand; *according to the oath, &c.*—That thou mightest fulfil the oaths and promises which thou hadst made, to give the tribes of Israel full possession of Canaan. *Thou didst cleave the earth with rivers*—Thou didst cleave the hard rocks, and the earth about them, and make the waters to run down in great streams, like rivers, which followed them a great part of their journey. *The mountains saw thee, and they trembled*—Mount Sinai, and the hills adjoining, felt the effects of thy presence. *The overflowing of the water passed by*—Or, *hasted away*, as Green renders it. "At the season when the Israelites passed over Jordan, this river overflowed its banks; but as soon as the priests who bore the ark entered into it, the waters, rearing themselves upon the right hand and upon the left, parted asunder with a mighty noise; here nobly described by the deep *uttering its voice, and lifting up its hands on high*:" see Josh. iii. 15, 16.

Verses 11, 12. *The sun and moon stood still in their habitation*—At the command of Joshua. *At the light of thine arrows they went*—Or rather, *by their light* (namely, the light of the sun and moon) *thine arrows flew abroad, and by their shining, thy glittering spear.* It was to give the Israelites time for the destruction of their enemies, that God caused the sun and moon to stand still; and while these gave them light, *Jehovah sent out his arrows and scattered them, &c.*, Psal. xviii. 14. He alludes to God's casting down great hailstones and lightnings from heaven, to discomfit the Amorites: see the margin. *Thou didst march, &c.*—Jehovah is here represented as marching before his people, through the land of Canaan, in his chariot of war, and trampling under foot those that rose up against him; which seems to be the meaning of the second clause, *Thou didst thrash, &c.*

Verses 13-15. *Thou wentest forth for the salvation of thy people*—For their deliverance and protection; *even for salvation with thine anoint-*

A. M. 3378. ed; ¹⁰ thou woundedst the head out of
B. C. 626. the house of the wicked, ¹² by disco-
vering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages: they ¹³ came out as a whirlwind to scatter me: their rejoicing *was* as to devour the poor secretly.

15 ^a Thou didst walk through the sea with thy horses, *through* the ¹⁴ heap of great waters.

16 When I heard, ^r my belly trembled; my lips quivered at the voice: rottenness entered

^P Josh. x. 24; xi. 8, 12; Psalm lxxviii. 21.—¹² Heb. *making naked*.—¹³ Hebrew, *were tempestuous*.—^a Verse 8; Psalm lxxvii. 19.

With those appointed and qualified to be leaders and rulers of thy people; such as Moses, Joshua, Samuel, and David. *Thou woundedst the head out of the house of the wicked*—That is, the heads, or confederate princes, of the Canaanites, Josh. x. 3, and xi. 1; *by discovering the foundation unto the neck*—Or, as Green renders it, *Thou rasedst the foundations even to the rock. Thou didst strike through with his staves, &c.*—Waterland reads, *Thou didst strike through the head of his warriors among his tribes*; and Houbigant, *Thou, with thy sceptre, didst strike through the head of his princes*. Thou didst discomfit all the petty kings of the several clans carrying on the war against Joshua. *They came out as a whirlwind to scatter me*—The prophet here assumes the person of the Israelitish people, and therefore says, *They came out to scatter me*. Armies are sometimes spoken of as *whirlwinds*: see Zech. ix. 14. *Their rejoicing was as to devour the poor secretly*—Or, *in secret*, that is, to devour those who were weak and defenceless, and should keep themselves in secret for fear. So the enemies of the Israelites, who came out as a whirlwind to scatter them, thought that they were not able to oppose them, but would hide themselves through fear; and they therefore exulted, as if they were marching to certain victory. *Thou didst walk through the sea with thy horses*—This seems to be a highly figurative expression, to signify God's dividing the waters of the Red sea and the river Jordan, and making them to stand on a heap, while the Israelites went through with as much safety as if they had rode on horses.

Verse 16. *When I heard, my belly trembled*—The prophet, having recounted, for the present encouragement of the faithful, the wonderful works which God had formerly wrought for his people, here returns again to his first subject, namely, the revelation which he had received from God, concerning the calamities which should be brought on the Jewish people by the Chaldeans. *My belly trembled, my lips quivered, &c.*—A consternation and shaking seized me, and I could not speak for grief and astonishment, at being informed what great miseries were coming upon my nation. *Rottenness entered into my bones*—I could no more stand than a person

into my bones, and I trembled in A. M. 3378. myself, that I might rest in the day B. C. 626. of trouble: when he cometh up unto the people, he will ¹⁵ invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit be in the vines; the labour of the olive shall ¹⁶ fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 ^s Yet I will ^t rejoice in the LORD, I will joy in the God of my salvation.

¹⁴ Or, *mud*.—^r Psa. cxix. 120; Jeremiah xxiii. 9.—¹⁵ Or, *cut them in pieces*.—¹⁶ Heb. *lie*.—^s Job xiii. 15.—^t Isaiah xlii. 16; lxi. 10.

whose bones are rendered rotten by disease. *That I might rest in the day of trouble*—These words are interpreted in different ways: some suppose that the prophet here expresses a desire of being gathered to his fathers in peace, before the king of Babylon should invade Judea, and carry the people away captive; and that he adds, as a reason of his prayer, a description of the desolation which should then come upon the land. In this sense the clause is understood by Mr. Green, who therefore interprets it, *O that I might be at rest before the day of distress, when the invader shall come up against the people with his troops!* But Noldius, whose interpretation is approved by Lowth, reads, *Yet I shall rest in the day of trouble, when he shall come up against the people, even he who shall invade them with his troops*. The prophet may be considered as speaking in the person of every truly pious Jew; I shall rest secure under the divine protection, when the Chaldeans shall come to invade Judea. This sense of the clause accords well, perhaps better than any other, with the following verses; in which we have a plain and noble description of the confidence we ought to have in God, in the most trying times, and when involved in the greatest calamities.

Verses 17, 18. *Although the fig-tree shall not blossom*—Though all outward means of support should fail, yet will I still have a firm confidence in the power, goodness, and faithfulness of God, that he will preserve me, and supply me with all things necessary; and therefore, amidst the most threatening appearances of affairs, I shall still preserve inward peace and serenity of mind, as; trusting in him *in whom is everlasting strength*, Isa. xxvi. 3, 4. The state of the land during the captivity may be here prophetically described, when the vineyards, oliveyards, fields, and pastures, would be in a desolate and barren state: or the prophet may be considered as declaring, that even such circumstances should not shake his confidence in God. *Yet will I rejoice in the Lord*—I shall have him to rejoice in, and will rejoice in him. *I will joy in the God of my salvation*—In the knowledge and love, the favour and friendship, the care and kindness of him in whom I have present, and hope to have future and eternal

A. M. 3378. 19 The Lord God is "my strength,
B. C. 626. and he will make my feet like
x hinds' feet, and he will make me to y walk

x Psa. xxvii. 1.—x 2 Sam. xxii. 34; Psa. xviii. 33.

salvation. Observe: reader, this is the principal ground of our joy in God, that he is *the God of our salvation*; our everlasting salvation, the salvation of our souls; and if he be so, we may rejoice in him as such in our greatest distresses, since by them our salvation cannot be hindered, but may be furthered. Instead of, *the God of my salvation*, the LXX. read, *ἐπὶ τῷ Θεῷ τῷ σωτηρὶ μου*, in God my Saviour; and the Vulgate, in Deo Jesu meo, in God my Jesus, or, in Jesus my God. "That Jesus," says Calmet, "who is the joy, the consolation, the hope, the life of believers; without whom the world can offer us nothing but false joys; who was the object of the desires, and the perpetual consolation of the prophets and patriarchs:" see Joon viii. 56.

Verse 19. *The Lord God is my strength*—He that is the God of our salvation in another world, will be our strength in this world, to carry us on in our journey thither, and help us over the difficulties and oppositions we meet with in our way, even then when provisions are cut off, to make it appear that man does *not live by bread alone*, but may have the want of bread supplied by the graces and comforts of God's Spirit. Observe, reader: 1st, We may be

1000

upon my high places. To the chief A. M. 3378.
singer on my ¹⁷ stringed instru- B. C. 626.
ments.

y Deut. xxxii. 13; xxxiii. 29.—¹⁷ Heb. *neginoth*, Psa. iv. title.

strong for our spiritual warfare and work, *The Lord God is my strength, the strength of my heart*, Psa. lxxiii. 26. 2d, We may be *swift* for our spiritual race, *He will make my feet like hinds' feet*, that with enlargement of heart I may run the way of his commandments. 3d, We may be successful in our spiritual enterprises, *He will make me to walk upon my high places*: that is, I shall gain my point, shall be restored unto my land, and tread upon the high places of the enemy: see the notes on Psa. xviii. 33; Deut. xxxii. 13, and xxxiii. 29. Thus the prophet, who began his prayer with fear and trembling, concludes it with joy and triumph; for prayer is the support and consolation of a pious soul. And as he seems to have had the beginning of Moses's blessing in his eye, at verse 3, so in this he alludes to the conclusion of it. Some think it appears from the last words, *To the chief singers, &c.*, that this prayer was sung in the temple service. Houbigant, however, gives the last words another turn, rendering them thus: *And shall bring me to the tops of the mountains to victory in my song*; or, that I may overcome, when those things which I here sing shall have their completion.

8

THE BOOK OF ZEPHANIAH.

ARGUMENT.

ACCORDING to Epiphanius, Zephaniah was of the tribe of Simeon. He prophesied in the reign of Josiah, as he himself tells us, verse 1, but in what part of his reign is not certain; although it is probable, from the description which he gives of the disorders which prevailed in Judea in his time, that it was before the eighteenth year of it: that is, before that prince began to exert himself to effect a reformation in his kingdom, according to what we read, 2 Kings xxii., xxiii. Some think, however, that Zephaniah uttered these prophecies toward the close of Josiah's reign, when religion had greatly declined among the Jews, through the hypocrisy of those who had at first concurred with that pious king, in endeavouring to bring about a reformation. The first chapter of this prophecy contains divers threatenings against the kingdom of Judah in general, and the city of Jerusalem in particular. In the second he calls the people to repentance, and prophesies against the Philistines, Moabites, Ammonites, Assyrians, &c. The third and last consists of two parts: the first, a prophecy against Jerusalem and its inhabitants; the second, a promise of a return from their captivity upon their repentance, and a restoration of the Jewish state to a flourishing condition. The style of this prophet is poetical; but his book contains nothing remarkable or striking, either with respect to the arrangement of his matter, or the colouring of his diction. His method and his subject bear so near a resemblance to those of Jeremiah, that St. Isidore asserts him to have been his abbreviator. Nor is this the only prophet whom Zephaniah resembles, as every one must own who compares him with Joel. See Calmet and Bishop Lowth.

CHAPTER I.

In this chapter, after an account of the prophet, and the date of his mission, we have, (1.) Denunciations of utter destruction to Judah and Jerusalem, particularly to such as worshipped idols, and neglected the worship of God, 2-6. (2.) A command to submit to the divine judgments in silence, because they had greatly sinned, 7-9, 12, 17; and to howl, because the judgments would extend to all ranks and all places, and would be most terrible and unavoidable, 10-18.

A. M. 3374. **T**HE word of the LORD which
B. C. 630. came unto Zephaniah the son
of Cushi, the son of Gedaliah, the son of

Amariah, the son of Hizkiah, in the A. M. 3374.
days of Josiah the son of Amon, B. C. 630.
king of Judah.

NOTES ON CHAPTER I.

Verse 1. *The word that came to Zephaniah*—The divine revelation that was made to him. *The son of Cushi, the son of Gedaliah, &c.*—If these were not prophets, as the Jewish doctors make them, yet 't is probable they were persons of some note in Judah. *The son of Hizkiah*—Although both the letters and points of this name in the Hebrew are the same with those of King Hezekiah, and some therefore have thought that the prophet was his great-grandson; yet that could not be the case, because there was not a sufficient distance of time between King Hezekiah and Josiah, in whose time he flourished, for four descents: nor do we read of

Hezekiah's having any son but Manasseh. *In the days of Josiah*—The Jews were wont to allege, that their kings obliged them to practise idolatry, and rendered them in other respects corrupt in their manners; but God, by raising up the pious Josiah to be their king, deprived them of that excuse. For so far was he from encouraging them in any branch of impiety or vice, that he used his utmost efforts to effect a thorough reformation among them, although, alas! to little purpose, for they continued to be exceeding corrupt, both in their principles and practices; or, if any change took place among them for the better, it seems to have been but very partial, and of very short duration.

A. M. 3374. 2 ¶¹ I will utterly consume all *things*
B. C. 630. from off ² the land, saith the LORD.

3 ^a I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and ^b the ³ stumbling-blocks with the wicked; and I will cut off man from off the land, saith the LORD.

4 I will also stretch out my hand upon Judah, and upon all the inhabitants of Jerusalem; and ^c I will cut off the remnant of Baal from

¹ Heb. *By taking away I will make an end.*—² Heb. *the face of the land.*—^a Hosea iv. 3.—^b Ezekiel vii. 19; xiv. 3, 4, 7; Matt. xiii. 41.—³ Or, *idols.*—^c Fulfilled about B. C. 624; 2 Kings xxiii. 4, 5.—^d Hosea x. 5.—^e 2 Kings xxiii. 12;

Verses 2, 3. *I will utterly consume all things, &c.*—That is, I will make the land of Judea quite desolate. *I will consume man and beast, &c.*—That is, beasts of the tame and domestic kind. *I will consume the fowls of the heaven and the fishes of the sea*—Or of the waters, as we are wont to speak, for the Jews called every large collection of waters a sea. The meaning is, I will bring a judicial and extraordinary desolation on the land, which shall extend itself even to the birds and fishes: see notes on Hos. iv. 3; Jer. iv. 23–25. Virgil speaks of pestilential disorders affecting both the fishes of the sea and the fowls of the heaven.

“Jain maris immensi prolem, et genus omne natantum
Litore in extremo, ceu naufraga corpora, fluctus
Proluit.” GEORG. iii. l. 541.

“Ipsis est aër avibus non æquus; et illæ
Præcípites altâ vitam sub nube relinquunt.”

Ib. l. 546.

“The scaly nations of the sea profound,
Like shipwreck’d carcasses, are driven aground:
And mighty phocæ, never seen before,
In shallow streams, are stranded on the shore.
To birds their native heavens contagious prove,
From clouds they fall, and leave their souls above.”

DRYDEN.

“It is known,” says Bishop Newcome, “that birds are affected by pestilential disorders arising from putrified carcasses. They fall dead when they alight on bales of cloth infected by the plague.” And St. Jerome upon this place says, that there are sufficient proofs when cities are laid waste, and great slaughter is made of men, that it creates also a scarcity or solitude of beasts, birds, and fishes; and he mentions several places which, in those days, bore witness to this, where he says, there was nothing left but earth and sky, and briars and thick woods. *And the stumbling-blocks with the wicked*—In the Hebrew it is, *The offences with the wicked*; that is, the idols with their worshippers. *I will cut off man from the land*—The land shall be depopulated, either by its inhabitants being slain, or carried away captive.

Verses 4–6. *I will also stretch out my hand upon Judah*—I will manifest my power upon Judah, as I have done upon Israel. *And I will cut off the rem-*

this place, and the name of ^d the A. M. 3374.
Chemarims with the priests; E. C. 630.

5 And them ^e that worship the host of heaven upon the house-tops; ^f and them that worship and ^g that swear ⁴ by the LORD, and that swear ^h by Malcham;

6 And ⁱ them that are turned back from the LORD; and *those* that ^k have not sought the LORD, nor inquired for him.

7 ¹ Hold thy peace at the presence of the

Jeremiah xix. 13.—¹ 1 Kings xviii. 21; 2 Kings xvii. 33, 41. ² Isa. xlviii. 1; Hos. iv. 15.—³ Or, *to the LORD.*—⁴ Joshua xxiii. 7; 1 Kings xi. 33.—⁵ Isaiah i. 4, Jer. ii. 13, 17; xv. 6. ⁶ Hos. vii. 7.—⁷ Hab. ii. 20; Zech. ii. 13.

nant of Baal—The altars, or places of worship, dedicated to Baal, which still remain in this place, namely, Jerusalem; and the name of the Chemarims—Of the idolatrous priests, for so the same word is rendered 2 Kings xxiii. 5, where see the note; *with the priests*—That is, I will destroy these together with the priests of the tribe of Levi, who have been joined in the worship of idols, in which, as we learn from Ezek. viii. 11, xxii. 26, some of them were joined. *And them that worship the host of heaven upon the house-tops*—They were wont to worship the moon and stars upon the roofs of their houses, which were made flat. *And that swear by the Lord, and by Malcham*—That join the worship of idols to that of the true God. Malcham is the same with Meloch, to whom many of the people of Judah continued to offer their children, as Jeremiah upbraids them, chap. vii. 31; xix. 5; and that, it seems, after the reformation that Josiah had made. Swearing is an act of religious worship, or a solemn invocation of God, as a witness and a judge, Deut. x. 20; and therefore the Israelites were expressly forbidden to swear by idols, Josh. xxiii. 7. *And them that are turned back, &c.*—That are apostates to idolatry. *And those that have not sought the Lord*—That live without any sense of religion, and, as it were, *without God in the world.*

Verse 7. *Hold thy peace at the presence of the Lord*—Keep silence in token of an awful reverence toward God. *For the day of the Lord is at hand*—Now he is coming to execute his judgments upon the land. Humble thyself under his mighty hand, without repining or murmuring at his corrections, which thy sins do so justly deserve. *For the Lord hath prepared a sacrifice*—The slaughter of the wicked is called a sacrifice, because it is, in some sense, an atonement to God’s justice. *He hath bid his guests*—This is an allusion to the custom of those who offered sacrifices, which was to invite their friends to partake of the feasts which accompanied them. So here God is said to invite his guests, that is, the Babylonians, who were to reap the spoils of the destruction of Judah and Jerusalem, and of the desolation of Judea; or, as some explain it, the guests may mean ravenous birds wild beasts, and dogs, collected to devour the carcasses of the slain.

A. M. 3374. Lord GOD: ^mfor the day of the B. C. 630.

LORD is at hand: for ⁿthe LORD hath prepared a sacrifice, he hath ⁵bid his guests.

8 And it shall come to pass in the day of the LORD's sacrifice, that I will ⁶punish ^othe princes, and the king's children, and all such as are clothed with strange apparel.

9 In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit.

10 And it shall come to pass in that day, saith the LORD, *that there shall be* the noise of a cry from ^pthe fish-gate, and a howling

¹² Isa. xiii. 6.—¹³ Isa. xxxiv. 6; Jer. xli. 10; Ezek. xxxix. 17; Rev. xix. 17.—¹⁴ Heb. sanctified, or, prepared.—¹⁵ Heb. visit upon.—¹⁶ Jer. xxxix. 6.

Verses 8, 9. *In that day I will punish the princes and the king's children*—In 2 Kings xxv. 7, 21, we read of the fulfilling of both these particulars; the sons of King Zedekiah, and the principal officers of the state, being slain by the order of the king of Babylon. *And all such as are clothed with strange apparel*—Used for idolatrous purposes: see Deut. xxii. 11. There were peculiar vestments belonging to the worship of each idol; hence the command of Jehu, 2 Kings x. 22, *Bring forth vestments for all the worshippers of Baal*. The text may likewise be explained of such men as wore women's apparel, and such women as wore that of men, which was contrary to an express law, Deut. xxii. 5, and was a rite observed in the worship of some idols. *In the same day will I punish all those that leap on the threshold*—Or rather, *over the threshold*. The expression is thought to denote some idolatrous rite, like that which was practised in the temple of Dagon, where the priests did not tread upon the threshold, 1 Sam. v. 5. Thus the Chaldee paraphrast interprets it of those who walked after the laws or rites of the Philistines. Capellus, however, understands it of those who invaded the house of their neighbours, joyfully bounding on the threshold. "This sense is favoured by what follows."—Newcome. *Which fill their masters' houses with violence and deceit*—Who enter into other men's houses, and take away their goods by fraud or violence, and carry them to the houses of their masters. The iniquitous officers of the kings and princes seem to be here intended, who employed all the arts of deceit and oppression, as well as of open violence, to fill their master's coffers.

Verses 10, 11. *In that day there shall be the noise of a cry from the fish-gate*—Mentioned Neh. iii. 3. It was opposite to Joppa, according to Jerome, and at the entering of the city from that quarter. The sundry expressions of this verse are intended to describe the cries and shrieks that should arise from all parts of the city, upon the taking of it by the Ba-

from the second, and a great crash—A. M. 3374. B. C. 630. ing from the hills.

11 ^aHowl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, *that* I will search Jerusalem with candles, and punish the men that are ⁷settled ^ron their lees: ^sthat say in their heart, The LORD will not do good, neither will he do evil.

13 Therefore, their goods shall become a booty, and their houses a desolation: they shall also build houses, but ^tnot inhabit *them*; and they shall plant vineyards, but ^unot drink the wine thereof.

^p 2 Chron. xxxiii. 14.—^q James v. 1.—^r Heb. curded, or, thickened.—^s Jer. xlviii. 11; Amos vi. 1.—^t Psalm xciv. 7. ^u Deut. xxviii. 30, 39; Amos v. 11.—^v Mic. vi. 15.

bylonians. The great crashing from the hills might be intended to signify the noise that should be heard from the palace and temple, which were situated on the mountains, Zion and Moriah. *Howl, ye inhabitants of Maktesh*—The inhabitants of some particular part in or near Jerusalem. The Chaldee interprets it of the inhabitants near the brook Cedron. Bishop Newcome renders the clause, *Howl ye inhabitants of the lower city*, understanding it of the valley in Jerusalem, which divided the upper from the lower city, "This," says he, "is agreeable to the etymology of the word, which signifies a hollow place, a mortar." In this sense the word is understood by Buxtorf. *For all the merchant people are cut down*—All they who used to traffic with you shall be destroyed. *All they that bear silver are cut off*—All the money-changers: the rich merchants in general, or the money-changers in particular, may be meant.

Verses 12, 13. *At that time, I will search Jerusalem with candles*—I will deliver up Jerusalem to the hands of the Chaldeans, who shall let no corner of it escape them, but shall diligently search the houses, even with lights or torches, that they may plunder them of every thing. *And punish the men that are settled on their lees*—Who live securely in ease and plenty: see notes on Jer. xlviii. 11, and Amos vi. 1. *That say in their heart, The Lord will not do good, &c.*—Who have not God in all their thoughts, or imagine that he doth not concern himself with the affairs of the world, and that neither good nor evil is brought to pass by his providence. The prophet especially describes those men, who, trusting in their riches, paid very little regard to the threats of the prophets, and seemed entirely safe in their own eyes, while they kept their beloved treasures. *Therefore their goods shall become a booty, &c.*—The enemy shall plunder their goods, and turn them out of their houses and possessions, so that they shall not inherit the houses they have built, nor drink the wine of the vineyards which they have planted.

A. M. 3374. 14 *The great day of the LORD is
B. C. 630. near, it is near, and hasteth greatly,
even the voice of the day of the LORD: the
mighty man shall cry there bitterly.

15 †That day is a day of wrath, a day of
trouble and distress, a day of wasteness and
desolation, a day of darkness and gloominess, a
day of clouds and thick darkness,

16 A day of ‡the trumpet and alarm against
the fenced cities, and against the high towers.

* Joel ii. 1, 11.—† Isaiah xxii. 5; Jeremiah xxx. 7; Joel
ii. 2, 11; Amos v. 18; Verse 18.—‡ Jer. iv. 19.—§ Deut.
xxviii. 29; Isa. lix. 10.

Verses 14–16. *The great day of the Lord is near*—The time of God's executing his terrible judgments is nigh at hand. *Even the voice, &c.*—The word *even* is not in the Hebrew. This latter part of the sentence may, it seems, be better rendered thus: *The voice of the day of the Lord is bitter, and it vehemently resoundeth there. Or, Then the mighty man crieth out.* The general sense is, that great noise, or distraction, should attend the taking of Jerusalem by the Chaldeans. *That day is a day of wrath, &c.*—That time will be a time of executing wrath. *A day of wasteness and desolation*—Hebrew, שָׂחָה וּמְשֹׁחָה, of tumult and devastation. *A day of darkness and gloominess, &c.*—Of perplexity, terror, and dismay. *A day of the trumpet and alarm against the fenced cities*—A day of attacking and taking fortified cities and strong holds, the attacks on which were used to be made by the sound of trumpets; and probably trumpets sounded all the time of the attack, as also when an entrance was gained into them.

Verses 17, 18. *I will bring distress, &c., that they shall walk as blind men*—I will bring them into such straits that they shall no more know whither to turn themselves, or which way to go for safety, than if they were blind: compare Deut. xxviii. 29, and Isa. lix.

17 And I will bring distress upon A. M. 3374.
men, that they shall † walk like blind B. C. 630.
men, because they have sinned against the
LORD: and ‡ their blood shall be poured out as
dust, and their flesh § as the dung.

18 † Neither their silver nor their gold shall be
able to deliver them in the day of the LORD's
wrath; but the whole land shall be § devoured by
the fire of his jealousy: for † he shall make even a
speedy riddance of all them that dwell in the land.

† Psalm lxxix. 3.—‡ Psalm lxxxiii. 10; Jeremiah ix. 22;
xvi. 4.—§ Proverbs xi. 4; Ezekiel vii. 19.—|| Chapter iii. 8.
¶ Verses 2, 3.

10; in both which places the image is heightened by the circumstance of groping, or stumbling, like the blind, even at noon-day. *And their blood shall be poured out as dust*—That is, as if it were of no value at all; *and their flesh as dung*—The inhabitants of Jerusalem shall be slain in the streets of the city, and their carcasses left there to rot and putrefy. *Neither their silver nor gold shall deliver them*—This is spoken of the merchants, and other rich citizens. *The whole land shall be devoured by the fire of his jealousy*—God's vengeance is frequently compared to fire: see Nah. i. 6. This, it is here threatened, should consume the land and its inhabitants for their heinous offences, and chiefly for their idolatry; because that sin gives that honour which is only due to the one living and true God, to images, or fictitious gods, and therefore, in a peculiar manner, intrinches on God's glory; is so contrary in its nature to the truth and fitness of things, and to all that is reasonable, just, and proper; has so great a tendency to corrupt and debase men's minds, and the practice of it is so unfit in every point of view, that the Scriptures, to give men some idea how odious it is, and what a great provocation to the Most High, represent him as jealous of having that honour which is only due to him, given to another.

CHAPTER II.

In this chapter we have, (1.) An earnest exhortation to the Jews to repent, and make their peace with God, in order to prevent the judgments threatened before it was too late, 1–3. (2.) A denunciation of desolating judgments to the neighbouring nations, which had assisted in bringing calamities on Israel, or had rejoiced therein; particularly the Philistines, 4–7; the Moabites and Ammonites, 8–11; the Ethiopians and Assyrians, 12–15.

A. M. 3374. GATHER † yourselves together,
B. C. 630. yea, gather together, O nation
‡ not desired;

* Joel ii. 16.—† Or, not desirous.—‡ Job xxi. 18; Psalm

NOTES ON CHAPTER II.

Verses 1, 2. *Gather yourselves together, &c.*—Assemble yourselves to make a public humiliation: see Joel ii. 16. *O nation not desired*—Or coveted,

2 Before the decree bring forth, A. M. 3374.
before the day pass † as the chaff, B. C. 630.
before ‡ the fierce anger of the LORD come

i. 4; Isaiah xvii. 13; Hosea xiii. 3.—† 2 Kings xxiii. 26.

as the word נִכְפָּף properly signifies. The Vulgate renders it, *non amabilis, not lovely*; and the Greek, *ρο ἀμαδευτος, uninstructed*, or, *that will not receive instruction*; that is, not to be amended but by the dis-

A. M. 3374. upon you, before the day of the LORD's anger come upon you. B. C. 630.

3 ^d Seek ye the LORD, ° all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: ° it may be ye shall be hid in the day of the LORD's anger.

4 ¶ For ° Gaza shall be forsaken, and Ashkelon a desolation: they shall drive out Ashdod ^h at the noon-day, and Ekron shall be rooted up.

5 Wo unto the inhabitants of ⁱ the sea-coasts, the nation of the Cherethites! the word of the LORD is against you; O ^k Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings, and cottages for shepherds, ^l and folds for flocks.

7 And the coast shall be for ^m the remnant of the house of Judah; they shall feed there—

^d Psa. cv. 4; Amos v. 6.—° Psa. lxxvi. 9.—^f Joel ii. 14; Amos v. 15; Jonah iii. 9.—^g Jer. xlvii. 4, 5; Ezek. xxv. 15; Amos i. 6, 7, 8; Zech. ix. 5, 6.—^h Jer. vi. 4; xv. 8.—ⁱ Ezek. xxv. 16.—^k Josh. xiii. 3.—^l Isa. xvii. 2; Verse 14.—^m Isa. xi. 11; Mic. iv. 7; v. 7, 8; Hag. i. 12; ii. 2; Verse 9.—ⁿ Or, when.—^o Ezek. iv. 31; Luke i. 68.

cipline of God's judgments. *Before the decree bring forth, before the day, &c.*—Before the decree of God shall bring forth the day that shall be like the passing of chaff; that is, wherein the wicked shall be dispersed, as the chaff is by the wind. God's consuming the wicked is often compared in Scripture to the dispersing of chaff.

Verse 3. *Seek ye the Lord, all ye meek*—Here the prophet addresses some others, different from those addressed before, namely, the few pious, who still remained in Jerusalem and Judah amidst the general corruption; *which have wrought his judgment*—Who have obeyed his laws, and done his will. *Seek righteousness*—That is, continue to seek it; persevere in the practice of every branch of piety and virtue. *Seek meekness*—Patiently wait on the holy and gracious God. *It may be ye shall be hid, &c.*—That ye shall be protected and preserved by the divine providence, amidst the dangers and calamities of that dreadful time, when God shall execute his judgments.

Verses 4-7. *For Gaza shall be forsaken*—The prophet digresses here to foretel the fate of some cities and nations bordering on Judea; probably with a view to show that when Judea should be invaded, and Jerusalem attacked, there would be no place for the Jews to escape to, since all the neighbouring cities would be brought to ruin, as well as those of Judea. Nebuchadnezzar, as history informs us, took many of the cities of the Philistines. *Wo to the inhabitants of the sea-coasts*—Wo to the Philistines who live upon the coast of the Mediterranean sea: compare Ezek. xxv. 16, where, as well as here, they are called *Cherethites*, or *Cherethims*. The LXX.

upon: in the houses of Ashkelon shall they lie down in the evening: A. M. 3374. B. C. 630.

² for the LORD their God shall ^a visit them, and ^o turn away their captivity.

8 ¶ ^p I have heard the reproach of Moab, and ^a the revilings of the children of Ammon, whereby they have reproached my people, and ^r magnified *themselves* against their border.

9 Therefore, as I live, saith the LORD of hosts, the God of Israel, Surely ^s Moab shall be as Sodom, and ^t the children of Ammon as Gomorrah, ^u even the breeding of nettles, and salt-pits, and a perpetual desolation: ^x the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have ^y for their pride, because they have reproached and magnified *themselves* against the people of the LORD of hosts.

^o Psalm cxxvi. 1; Jeremiah xxix. 14; Chap. iii. 20.—^p Jer. xlviii. 27; Ezek. xxv. 8.—^a Ezek. xxv. 3, 6.—^r Jer. xlix. 1. ^s Isa. xv.; Jer. xlviii.; Ezek. xxv. 9; Amos ii. 1.—^t Amos i. 13.—^u Genesis xix. 25; Deuteron. xxix. 23; Isaiah xlii. 19; xxxiv. 13; Jer. xlix. 18; l. 40.—^x Verse 7.—^y Isa. xvi. 6; Jer. xlviii. 29.

read, *παροικοὶ Κρητῶν*, *strangers of the Cretans*. They are supposed to have been a colony removed from Crete to Palestine. *O Canaan, the land of the Philistines, I will even destroy thee*—The Canaanites, properly so called, were the same with the Philistines, and seated in that part of Palestine: see Josh. xiii. 3. *And the sea-coast shall be dwellings for shepherds*—The merchants, who inhabited there before, being driven far away by the calamities of the times, or carried into captivity, and no others resorting thither. *And the coast shall be for the remnant of the house of Judah*—This is a declaration that the sea-coasts, of which the Philistines should be dispossessed, should afterward come into the possession of the Jewish people, namely, after their return from their captivity; and that they should feed their flocks there, which should lie down in the evening in the desolate or ruined houses of Ashkelon.

Verses 8-11. *I have heard the reproach of Moab, and the revilings of Ammon*—These countries were destroyed by Nebuchadnezzar, about five years after the destruction of Jerusalem: see the places referred to in the margin, where, as well as here, they are threatened with destruction, for their insulting over the Jews in their calamities. *And magnified themselves against their border*—Have invaded their territories: see Jer. xlix. 1. *Surely Moab shall be as Sodom, and Ammon as Gomorrah*—Proverbial expressions signifying utter destruction; and a perpetual desolation—That shall never more be possessed by its former inhabitants. *The residue of my people shall spoil them*—Judas Maccabeus and his brethren subdued the Ammonites: see 1 Mac. v. 6

A. M. 3374. 11 The LORD *will be terrible unto*
B. C. 630. — them; for he will ³famish all the
gods of the earth; ²and *men* shall worship
him, every one from his place, *even* all ^athe
isles of the heathen.

12 ¶ ^bYe Ethiopians also, *ye shall be slain*
by ^cmy sword.

13 ¶ And he will stretch out his hand against
the north, and ^ddestroy Assyria; and will make

² Heb. *make clean*.—^a Mal. i. 11; John iv. 21.—^a Genesis
x. 5.—^b Isa. xviii. 1; xx. 4; Jeremiah xlv. 9; Ezek. xxx. 9.
^c Psalm xvii. 13.—^d Isaiah x. 12; Ezek. xxxi. 3; Nah. i. 1;

“But this and the seventh verse,” says Lowth, “will receive their utmost completion at the general restoration of the Jewish nation. Those that then escape, and return from their several dispersions, are elsewhere called by the name of the *residue*, and the *remnant*.” compare chap. iii. 13; and see note on Mic. iv. 7. *The Lord will be terrible unto them*—Or, *The Lord, who is to be feared, is against, or above them*, and will make it appear that he is terrible in his judgments. *For he will famish all the gods of the earth*—Such as Dagon, Chemosh, Moloch, &c., all those that are gods nowhere else but upon the earth, among the deceived sons of earth, vile, spurious gods. Though their altars are now filled with sacrifices, and their bowls run over, as if it were designed to make them fat, they shall be *famished*, or starved, by being deprived of their sacrifices and drink-offerings. Instead of, *He will famish*, Houbigant reads, *He will dissipate*: but it is justly observed by Bishop Warburton, that the expression, as it stands in our version, is noble, alluding to the popular superstitions of paganism, which conceived that the gods were nourished by the steam of sacrifices. *And men shall worship him, every one from his place*—Or, *in his place*: that is, not only at Jerusalem, but everywhere: see the margin. *Even all the isles of the heathen*—“By the earth the Jews understood the great continent of all Asia and Africa, to which they had access by land; and by the isles of the sea they understood the places to which they sailed by sea, particularly all Europe.”—Sir I. Newton, on Daniel, p. 216. Chrysostom cites this passage, according to the version of the LXX., and applies it to gospel times, as an argument against the Jews, and surely it was chiefly meant of those times; for never were the false gods so famished, or so destroyed, as they were by the preaching of the gospel. Then especially did men, in every place where the gospel prevailed, worship the true God alone. It is true, many of the people, among whom the Jews were dispersed in the time of their captivity, and also with whom they had commerce after their return, were instructed by them in the knowledge of the one living and true God; yet, what is said here seems to be much more applicable to the times of the gospel, than to any conversion of the heathen to the worship of Jehovah, which was ever effected by the Jews, before Christ sent out his apostles to preach his gospel through all the world.

Nineveh a desolation, and dry like A. M. 3374.
a wilderness. B. C. 630.

14 And ^eflocks shall lie down in the midst
of her, all ^fthe beasts of the nations: both
the ⁴cormorant ^gand the bittern shall lodge in
the ⁵upper lintels of it; *their voice shall sing*
in the windows; desolation *shall be* in the
thresholds: ⁶for he shall uncover the ^hcedar-
work.

ii. 10; iii. 15, 19.—^e Verse 6.—^f Isa. xiii. 21, 22.—⁴ Or,
pelican.—^g Isaiah xxxiv. 11, 14.—⁵ Or, *knops*, or, *chapters*.
⁶ Or, *when he hath uncovered*.—^h Jer. xxii. 14.

Verse 12. *Ye Ethiopians also shall be slain*—Here a denunciation of divine wrath is uttered against the Ethiopians, as, verse 8, against the Moabites and Ammonites. It is said that they should be slain by *God's sword*; because Nebuchadnezzar, who was to subdue them, was raised up by the divine providence, in order to execute its purposes; and to cut off those whose wickedness called for the infliction of divine vengeance. This denunciation against the Ethiopians was fulfilled by Nebuchadnezzar, by whom they were overthrown, when they came to assist the king of Egypt against him.

Verses 13, 14. *And he will stretch out his hand against the north*—Nor will the southern nations only be punished, but judgments will be executed by the divine justice on the nations lying toward the north; and will make Nineveh a desolation—What is here foretold was fulfilled before the predictions recorded in the foregoing verses. Dr. Prideaux observes, that “Chyniladanus being king of the Assyrian and Babylonian empire, Nabopolassar, his general, took the latter from him, in the sixteenth year of Josiah; fourteen years after which Saracenus the king was slain, and Nineveh destroyed, which completed the fall of Assyria.” *And dry like a wilderness*—A multitude of people are often compared to, and called *waters*, in Scripture language; and therefore, figuratively speaking, to *make Nineveh dry like a wilderness*, may signify depopulating her. Or the words may be taken literally; for “Rauwolf observes, in his Travels, that on this side the river Tigris, in Mesopotamia, the ground is so sandy and dry, that you would think you were in the middle of the deserts of Arabia.”—*Prid. Con., Ann.* 612 and 626. *And flocks shall lie down, &c., all the beasts of the nations*—The several kinds of wild beasts that are in the country. What is said in this verse, is descriptive of a place lying in ruins and desolation; for in such a case it soon becomes a haunt of wild beasts and birds of every kind. *Both the cormorant and the bittern, &c.*—Bishop Newcome reads, *Both the pelican and the porcupine shall lodge in the carved lintels thereof*; observing of the former, “These birds fed in the Tigris, and made their nests in the deserted ruins of the city.” The next clause he renders, *A cry shall resound in the window: the raven shall be in the porch. For he shall uncover*—Or lay bare, the cedar-work—God will reduce the houses of Nineveh to such a state of desolation, that

A. M. 3374. 15 This is the rejoicing city ⁱ that
B. C. 630. dwelt carelessly, ^k that said in her
heart, I am, and there is none besides me: how

ⁱ Isa. xlvii. 8.—^k Rev. xviii. 7.—^l Job xxvii. 23;

the floors and ceilings of cedar shall lie open to the injuries of the weather, and to birds to roost and build their nests there. "This reference" (in mentioning *cedar-work*) "to the former elegance of the city, is finely introduced; and, in the next verse, the grand and affecting description of her desolate state is beautifully contrasted, by her late festivity and pride."

Verse 15. *This is the rejoicing city*—This is supposed to be said by those who should pass by it after its desolation; *that said in her heart, I am, and there is*

is she become a desolation, a place for A. M. 3374.
beasts to lie down in! every one that B. C. 630.
passeth by her ^l shall hiss, and ^m wag his hand.

Lam. ii. 15; Ezek. xxvii. 36.—^m Nahum iii. 19.

none besides me—Its inhabitants indulged themselves in their ease and pleasures; and they arrived at that degree of presumption, as to fancy that no strength or power could bring them down from the height of grandeur at which they were arrived. Babylon is charged with the same degree of pride and carnal security, Isa. xlvii. 8. *Every one that passeth by her shall hiss, &c.*—In astonishment at the condition to which she is reduced: see a like topic, of a great city laid waste, pursued in a train of images full of sublimity and terror, Isa. xxxiv. 11–17.

CHAPTER III.

Returning to Jerusalem, God, by his prophet, (1.) Sharply reproves and threatens her for the abundance of wickedness found in her, of which divers instances are given, with their aggravations, 1–7. (2.) He exhorts the people to wait on him, graciously promising to destroy their enemies, 8, 15, 19; to reform their manners, 9–13; and restore their happiness and honour, 14–20.

A. M. 3374. WO to ¹her ²that is filthy and
B. C. 630. polluted, to the oppressing city.

2 She ^a obeyed not the voice; she ^b received not ³ correction; she trusted not in the LORD; she drew not near to her God.

3 ^c Her princes within her are roaring lions; her judges are ^d evening wolves; they gnaw not the bones till the morrow.

¹ Or, *gluttonous*.—² Heb. *craw*.—^a Jer. xxii. 21.—^b Jer. v. 3.—³ Or, *instruction*.—^c Ezek. xxii. 27; Mic. iii. 9, 10, 11.
^d Hab. i. 8.—^e Jer. xxiii. 11, 32; Lam. ii. 14; Hos. ix. 7.

NOTES ON CHAPTER III.

Verses 1, 2. *Wo to her that is filthy*—(Bishop Newcome reads, *rebellious*, and the Vulgate, *provoking*), and *polluted*—That is, defiled with various crimes; *to the oppressing city*—It is well deserving of our notice, that the oppression of the poor is always ranked by God among those things which are most offensive to him. *She obeyed not the voice*—Namely, of God's messengers, the prophets. *She received not correction*—Or *instruction*, as כוֹסֵר may be rendered: she did not attend to it; was not amended by it. *She trusted not in the Lord*—Did not place her confidence and hopes in the power and goodness of God, but in other things. *She drew not near to God*—In prayer and praise, and other acts of worship.

Verses 3, 4. *Her princes are roaring lions*—Are like devouring lions, who roar in the act of seizing their prey. *Her judges are evening wolves*—Like so many beasts of prey. The princes and judges devour the people by injustice and oppression. *They*

4 Her ^e prophets are light and trea- A. M. 3374.
cherous persons: her priests have B. C. 630.

polluted the sanctuary, they have done ^f violence to the law.

5 ^g The just LORD ^h is in the midst thereof; he will not do iniquity: ⁴ every morning doth he bring his judgments to light, he faileth not; but ⁱ the unjust knoweth no shame.

^f Ezek. xxii. 26.—^g Deuteron. xxxii. 4.—^h Verses 15, 17; Mic. iii. 11.—ⁱ Heb. *morning by morning*.—^j Jeremiah iii. 3; vi. 15; viii. 12.

gnaw not the bones till the morrow—That is, they greedily devour every thing immediately, as soon as they lay hold on it. This expresses very forcibly the violence and oppression of which the great men in Jerusalem were guilty toward the poor, and their greediness after gain. *Her prophets are light and treacherous persons*—This is to be understood of the false prophets, who seduced the people by lying pretences to inspiration. *Her priests have polluted the sanctuary, &c.*—They have presumed to attend upon my service in the temple, after they had polluted themselves with idolatry, and thereby have profaned my holy place, (see chap. i. 4.) and have broken the ordinances of my law in many things.

Verse 5. *The just Lord is in the midst thereof*—Namely, of Jerusalem, and sees all these things. *He will not do iniquity*—He is just and holy, and will do nothing but what is right; nor will he suffer wickedness to pass unpunished. *Every morning doth he bring his judgment to light*—"The sense is, not a day passes but we see instances of his goodness to

A. M. 3374. 6 I have cut off the nations: their
B. C. 630.

^a towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 ^k I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and ^l corrupted all their doings.

8 ¶ Therefore, ^m wait ye upon me, saith the

^e Or, corners. — ^k So Jer. viii. 6. — ^l Gen. vi. 12. — ^m Psalm xxvii. 14; xxxvii. 34; Prov. xx. 22.

righteous men, and of his vengeance on the wicked." — Newcome. The expression, *every morning*, alludes to the custom of the Jews and neighbouring nations, who passed judgment only in the morning. *He faileth not*—He never omits thus to act. *But the unjust knew not shame*—The wicked continue to be hardened in their sins, and will not be induced to forsake them by any consideration, either of the baseness and evil of their conduct, or of the judgments of God continually inflicted on transgressors.

Verses 6, 7. *I have cut off the nations*—I have executed vengeance upon that great city Nineveh, chap. ii. 15, and have brought my judgments nearer to you, by giving up your brethren of the ten tribes into the hands of Shalmaneser; who hath put an end to that kingdom, and hath carried its inhabitants captive into a strange land: see 2 Kings xvii. 6. *I said, Surely thou wilt fear me, thou wilt receive instruction*—This is addressed to the city of Jerusalem. And God is here introduced as speaking after the manner of men, and signifying what effect it was reasonable to conclude the execution of his judgments upon the ten tribes would have had upon the inhabitants of Jerusalem; that it would have caused them to fear him, and to have taken example, from the destruction of their brethren, to avoid similar crimes, and obey the laws which God had given them. *So their dwelling should not be cut off*—In order that by that means their city and country might be saved from destruction. *But they rose early, and corrupted all their doings*—But they, as it were with diligence and assiduity, corrupted their ways, and daily proceeded to greater and greater acts of wickedness. The expression, *to rise early* to do a thing, signifies to do it with assiduity, and with a great inclination, or good-will toward it.

Verse 8. *Therefore*—Rather, *Nevertheless, wait ye upon me, saith the Lord*—"Notwithstanding these provocations, saith God, I exhort the godly among you to expect the fulfilment of the promises I have made, of restoring the Jewish nation to my wonted favour in the latter ages of the world: in order to which great crisis, I will execute remarkable judgments upon the unbelievers and disobedient." Thus Lowth. It is very common with the prophets to subjoin the most comfortable promises to the most fearful threatenings, and, after having denounced the captivity, to foretel the deliverance of his people;

LORD, until the day that I rise up to A. M. 3374.
the prey: for my determination *is* to B. C. 630.

ⁿ gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth ^o shall be devoured with the fire of my jealousy.

9 For then will I turn to the people ^p a pure language, that they may all call upon the name of the LORD, to serve him with one ^q consent.

ⁿ Joel iii. 2. — ^o Chap. i. 18. — ^p Isaiah xix. 18. — ^q Heb. *tip*.
⁷ Heb. *shoulder*.

but the prophet here seems to look further, even to the gospel times, and perhaps to the future and final restoration of the Jews. *Until the day that I rise up to the prey*—Until, as an enemy, I rise up to destroy first, and next to take the spoil: as if he had said, Since you, by your sins, continue to be mine enemies; so I will, by my judgments, show myself in arms against you as your enemy, namely, by the Chaldeans, who shall invade your country, and destroy and spoil you. *For my determination*—My fixed purpose, that which I have unalterably resolved on; *is to gather the nations, &c.*—All that are subject to the Chaldean monarchy; with all that are confederate with, or tributary to, the king of Babylon; *to pour upon them*—Upon the obstinate, incorrigible, and impious Jews first; *mine indignation*—Which by their sins they have kindled against themselves; *for all the earth*—Or, all the land, namely, the whole land of Judea, and her cities; *shall be devoured*—Consumed, as if burned up; *with the fire of my jealousy*—That jealousy wherewith God is concerned for his own glory, for his ordinances and statutes, which the Jewish people, their princes, prophets, and priests, had notoriously violated. Lowth thinks this may perhaps be meant of the same general summons which Joel speaks of, whereby the nations of the earth shall be gathered into the valley of Jehoshaphat: see notes on Joel iii. 2, 12.

Verse 9. *For then*—Or, *afterward*, as the particle *then* seems to signify here, *will I turn, or restore, to the people a pure language*—I will turn them from their idolatries, and other wickedness, (see verse 13,) to glorify me *with one mind and one mouth*. The same thing is expressed by *speaking the language of Canaan*, Isa. xix. 18. This promise seems primarily to respect the Jewish captives in Babylon, and to imply that God would, by the captivity, and other methods of his providence, so reform them and wean them from their idolatries and other sins, that they should, upon their return to their own land, all join together to glorify him with one mind and one mouth, and serve him alone in sincerity and truth. And this was accordingly, in a great measure, accomplished. For they never after their restoration worshipped different gods, as they had done before; but all joined, as well those of the ten tribes that returned, as those of Judah and Benjamin, in the worship of Jehovah alone; nor did the nation

A. M. 3374. 10 ^a From beyond the rivers of
B. C. 630. Ethiopia my suppliants, *even* the
daughter of my dispersed, shall bring mine
offering.

11 In that *day* shalt thou not be ashamed
for all thy doings, wherein thou hast trans-
gressed against me: for then I will take away
out of the midst of thee them that ^arejoice in

^a Psalm lxxviii. 31; Isaiah xviii. 1, 7; lx. 4; Mal. i. 11; Acts
viii. 27.—^a Jer. vii. 4; Micah iii. 11; Matt. iii. 9.—^a Heb.
in my holy.

in general ever afterward fall into gross idolatry.
And it is not to be doubted that their morals in gen-
eral were much more pure when they returned from
Babylon, than at the time they were carried thither.
It is, however, generally supposed by commentators,
that the full accomplishment of this promise is re-
served for the latter days, after the conversion of the
Jews, and the coming in of the fulness of the Gen-
tiles, when *there shall be one Lord, and his name
one*, Zech. xiv. 9. Accordingly the word rendered
people in the first clause is in the plural, עַמִּים, *peo-
ples*, I will restore to the peoples a pure language:
an expression which could hardly be intended of the
Jews only, but seems evidently to include the Gen-
tiles also. *To serve him with one consent*—Hebrew,
with one shoulder; that is, unanimously, and with
joint endeavours. The metaphor is taken from
beasts drawing together in one yoke, or men setting
their shoulders together to one burden.

Verse 10. *From beyond the rivers of Ethiopia*—
The expression, כְּעֵבֶר, rendered *from beyond*, may
be translated, *from the borders of*, as it signifies in-
differently the *hither* or *further* side of a river. In
the war with Pharaoh-necho, king of Egypt, many
of the Jews were made captive and carried into
Egypt, and from thence were sold into Ethiopia,
properly so called. This prophecy, therefore, in its
primary sense, seems to signify, that the posterity of
these, termed here by God the *daughter of his dis-
persed*, should bring him an offering, namely, into
his temple. And accordingly Cyrus, entering into
an alliance with the Ethiopians, obtained that the
Jews, who were captives among them, should have
their liberty restored to them, that so they might
return with others to their own country. In like
manner Ptolemy Philadelphus, as Josephus relates,
purchased the liberty of a vast number of the Jews,
who were captives, or slaves, in very distant coun-
tries. Thus were the prophecies of bringing them
from the east and the west, and from the north and
the south, and from beyond the sea, very remarkably
fulfilled. There can be no doubt, however, that this
promise ultimately relates to the time when *all Israel
shall be saved*, Rom. xi. 26; when “the Jews, who
are dispersed in the most distant countries, such as
was Ethiopia, which lay beyond Egypt, shall come
into the Christian Church, and make their religious
acknowledgments there.”—Lowth.

Verse 11. *In that day*—Or, after that time; *shalt*
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thy pride, and thou shalt no more ^abe haughty ^abecause of my holy
mountain. A. M. 3374.
B. C. 630.

12 I will also leave in the midst of thee ^aan
afflicted and poor people, and they shall trust in
the name of the LORD.

13 ^aThe remnant of Israel ^ashall not do
iniquity, ^anor speak lies; neither shall a de-

^a Isaiah xiv. 32; Zech. xi. 11; Matt. v. 3; 1 Cor. i. 27, 28;
Jam. ii. 5.—^a Mic. iv. 7; Chap. ii. 7.—^a Isa. lx. 21.—^a Isa.
lxiii. 8; Rev. xiv. 5.

thou not be ashamed for all thy doings—Thy guilt
and thy punishment shall cease: thou shalt be par-
doned and reformed. *For then will I take away
them that rejoice in thy pride*—Or, *greatness*:
or, as some render it, *that exult in their pride*. And
*thou shalt no more be haughty because of my holy
mountain*—That is, because of mount Zion, my tem-
ple, the sacrifices offered there, and the ordinances
of my worship. I will purge out from thee those
hypocrites who continue in their sins, unconcerned
and unreformed, and yet rely on outward privileges,
ordinances, and forms of worship. Thus Jeremiah
represents them as exclaiming, *The temple of the
Lord! the temple of the Lord!* while they little
regarded the Lord of the temple. Thus the Popish
clergy cry out, *The church, the church, the Catholic
Church!* while in the mean time they neither enter
into the true church themselves, nor permit those to
enter that are so inclined.

Verses 12, 13. *I will also leave in the midst of
thee*—Of Judea and Jerusalem; *an afflicted and
poor people*—Hebrew, עַם עֲנִי ורָר, *a people humble,
or meek, and poor*. When the Chaldeans carried
away the Jews into captivity, they left of the poor of
the land for vine-dressers and husbandmen; and
such as returned from the Babylonish captivity were
generally both poor and lowly, and dead to all confi-
dence in external privileges. These were a type
and figure of God's spiritual remnant, who, at the
coming of the Messiah, should believe on him, and
embrace his gospel; who were both *poor in spirit*,
and generally poor as to this world, and were *meek
and lowly in heart*, and very different in their dis-
positions from the proud, self-righteous Pharisees,
who rejected Christ on account of his appearing
among them in a state of poverty, reproach, and
humiliation. *And they shall trust in the name of
the Lord*—Not in their descent from Abraham, their
rite of circumcision, their city or temple, or any of
their civil or religious advantages, but only in the
Lord, in his mercy, power, and faithfulness. *The
remnant of Israel*—Preserved in the captivity and
dispersion, purified in the furnace of affliction, and
now restored to their own land; *shall not do iniquity*
—Shall not commit the sins they formerly commit-
ted, nor provoke God with their idolatries and other
abominations as before; they shall be reformed and
righteous. *Nor speak lies*—Nor shall they deceive
each other, as they had been wont to do: they shall

A. M. 3374. B. C. 630. ceitful tongue be found in their mouth: for ^r they shall feed and lie down, and none shall make *them* afraid.

14 ¶ ^z Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: ^a the King of Israel, *even* the LORD, ^b is in the midst of thee: thou shalt not see evil any more.

16 In that day ^c it shall be said to Jerusalem,

^r Ezek. xxxiv. 28; Mic. iv. 4; vii. 14.—^z Isa. xii. 6; liv. 1; Zech. ii. 10; ix. 9.—^a John i. 49.—^b Verses 5, 17; Ezek. xlviii. 35; Revelation vii. 15; xxi. 3, 4.—^c Isaiah xxxv. 3, 4. ^d Heb. xii. 12.

be honest and upright, men of veracity and fidelity. *Neither shall a deceitful tongue be found in their mouth*—Their spirit being without guile, their speech shall be without deceit. *For they shall feed*—Or, *They shall also feed, and lie down*—That is, they shall abound in necessary things, and live securely; a blessing which shall be added as a crown of their piety and truth. *And none shall make them afraid*—So as to induce them to commit iniquity, or speak lies; or, they shall be in no fear of any of the neighbouring nations, but shall have perfect peace on all sides. But this promise undoubtedly was to receive its full accomplishment only in the holy and happy state of the Christian Church, fed and protected by the good Shepherd, and safe under his watchful care; especially in the latter days, and during his millennial reign. Compare the places referred to in the margin.

Verses 14, 15. *Sing, O daughter of Zion*—At that time, O daughter of Zion, thou shalt break forth into loud and joyful praises to Jehovah, for his goodness toward thee; and thou mayest even now do it, for thou shalt certainly enjoy this prosperous state. The injunction here to Zion, to be thankful and joyful, is trebled, *sing, shout, and rejoice*, as it is elsewhere in both Testaments; and it is a sin for the people of God not to rejoice, as well as not to repent. Thus, after the promises to take away sin, here follow promises of the taking away of trouble; for when the cause is removed, the effect will cease. What makes a people holy, will make them happy of course. But the precious promises here made to God's purified people, although in some measure fulfilled to the Jews at their return from captivity, yet, in their full propriety of meaning, belong to the times of the gospel, and have their full accomplishment only in the comforts and joyful hopes of future felicity, which are the portion of the true disciples of the Lord Jesus. *The Lord hath taken away thy judgments*—That is, thy punishments. The prophet speaks of what was future, as though it were already past; of what God certainly would do, as if it were done already. *He hath cast out thine enemy*—Hath taken away the power of hurting thee from those who were before injurious to thee; or,

Fear thou not: *and to Zion*, ^d Let A. M. 3374. B. C. 630. not thy hands be ^e slack.

17 The LORD thy God ^e in the midst of thee is mighty; he will save, ^f he will rejoice over thee with joy; ^g he will rest in his love, he will joy over thee with singing.

18 I will gather *them that* ^h are sorrowful for the solemn assembly, *who* are of thee, *to whom* ⁱ the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that ^j halteth,

^g Or, faint.—^e Verse 15.—^f Deut. xxx. 9; Isaiah lxii. 5; lxv. 19; Jer. xxxii. 41.—^h Heb. *he will be silent*.—ⁱ Lam. ii. 6.—^j Heb. *the burden upon it was reproach*.—^k Ezekiel xxxiv. 16; Mic. iv. 6, 7.

hath removed thine enemies, who were the instruments of his vengeance. *The King of Israel, &c., is in the midst of thee*—He is returned to redeem and save thee, and gives manifest tokens of his presence in thee, and protection over thee. *Thou shalt not see evil any more*—While thy conduct is as becomes my presence with thee, thou shalt neither feel, nor have cause to fear, such evils as thou hast formerly suffered.

Verses 16, 17. *In that day*—Or, *time of restitution*, when the captives shall return and be settled in their own land; *it shall be said to Jerusalem*—By prophets, or by friends congratulating and encouraging them; *Fear thou not*—Disquiet not yourselves with unnecessary fears, though you may apprehend some danger from Sanballat, Tobiah, and the Samaritans: see Neh. iv. 1, 2; and though you shall have *troublesome times*, Dan. ix. 25. *Let not thy hands be slack*—In the work of the Lord, in rebuilding the city and temple, and restoring the worship of God. *The Lord*—Hebrew, *Jehovah*; *thy God*—Thine in a covenant never to be repealed or forgotten; *in the midst of thee is mighty*—He can and will restrain and destroy thine enemies, and support and defend his own people. *He will save, &c.*—Will deliver thee from thy fears, and thine enemies' rage. *Will rejoice over thee with joy*—Will greatly rejoice in thee, and take pleasure in blessing and doing thee good. *He will rest in his love*—Will continue peculiarly to love thee, and will take satisfaction in so doing. These promises also, in their full sense, belong only to the Christian Church, composed of converted Jews and Gentiles, and shall be completely fulfilled during the millennium, when believers will have, as it were, a heaven on earth.

Ver. 18–20. *I will gather them that are sorrowful for the solemn assembly*—I will collect together those Israelites who are dispersed in their several captivities, both that of Babylon, and those of following times; who mourn for the loss of the public ordinances, and are grieved at the reproaches wherewith their enemies upbraid them, as if they were utterly forsaken of God. *Behold*—Mark well; *at that time I will undo all that afflict thee*—I will break the power, and dissolve the kingdom of thy

A. M. 3374. and gather her that was driven out; B. C. 630. and ¹² I will get them praise and fame in every land ¹³ where they have been put to shame.

20 At that time ¹ will I bring you *again*, even

¹² Hebrew, *I will set them for a praise.*—¹³ Hebrew, *of their shame.*

enemies and oppressors, particularly of the Babylonians. *And I will save her that halteth*—Who is in trouble, and ready to fall; *and gather her that was driven out*—Into remote countries. *And I will get them praise, &c., where they have been put to shame*—I will cause them to have fame, even in those places where they have been scoffed at and held in contempt. *I will make you a name, &c., when I turn back your captivity*—When I cause you to return out of captivity, I will make your name great, and ye shall be the subject of men's praise among all

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in the time that I gather you: for I A. M. 3374. will make you a name and a praise B. C. 630. among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

¹ Isaiah xi. 12; xxvii. 12; lvi. 8; Ezek. xxviii. 25; xxxiv. 13; xxxvii. 21; Amos ix. 14.

the nations around. So the Christian Church was, when it was made to flourish in the world, for there is that truth and grace, that piety and virtue in it, which may justly recommend it to the value and esteem of all the people of the earth; and so the universal church of the firstborn will be in the great day, when the saints shall be brought together to Christ, that he may be admired and glorified in them, and they admired and glorified in and through him, before angels and men. Then will God's Israel be a name and a praise to all eternity.

1011

THE BOOK OF HAGGAI.

ARGUMENT.

THE nine preceding minor prophets preached before the captivity; but the last three some time after it. Haggai was the first that was sent to the Jews, after their return to their own land. It is thought that he was born in Chaldea, and that he came from thence into Judea with Zerubbabel. He began his public work of prophesying and preaching in the sixth month of the second year of Darius Hystaspes, about seventeen years after the return of the captives. He, together with Zechariah, who, about two months after, was raised up to second him, mightily excited and encouraged the Jews to resume and proceed with the work of rebuilding the temple, which they had intermitted for fifteen or sixteen years. He remonstrated how improper it was for them to let the temple lie in ruins, while their own houses were finished and elegantly adorned; and that their neglect of God's house and honour had provoked him to blast their outward enjoyments. To stir them up to use greater diligence in this work, he assured them from God, that, after terrible convulsions of the nations, the Messiah should appear in the flesh, should teach in the courts of this latter temple, and thereby render it more glorious than the first. It appears that all Haggai's prophecies, that are recorded, were delivered in the second year of Darius, and within the space of four months. Zechariah, however, prophesied longer, for we have prophecies delivered by him which were dated two years after. The Jews ascribed to these two prophets the honour of being members of the great synagogue, as they call it, which was formed after the return from captivity. But it is more certain, and doubtless it was much more to their honour, that they both prophesied of Christ. Haggai spoke of him, as has just been observed, as the glory of the latter house; and Zechariah, as the man, the Branch, that should build the spiritual temple of the Lord, should bear the glory, should sit and rule upon his throne, and be a priest upon his throne. In and by these two prophets, and Malachi, who succeeded them, the light of the morning-star shone more bright than in and by the foregoing minor prophets, as they lived nearer the time of the rising of the Sun of righteousness, and saw more clearly than their predecessors had done his day approaching. The LXX. make Haggai and Zechariah to be the penmen of Psalms cxxviii., cxlvi., and the two following.

CHAPTER I.

In this chapter, after an account of the date and direction of this prophecy, we have, (1.) A sharp reproof of the Jews from the Lord, for their delay in building the temple, which had provoked God to punish them with a famine; and an exhortation earnestly to resume and finish that work, 1-11. (2.) An account of their ready obedience, and of the Lord's further animating and encouraging them to their work, 12-15.

A. M. 3484. **I**N the second year of Darius the first day of the month, came the word A. M. 3484.
B. C. 520. king, in the sixth month, in the of the LORD¹ by Haggai the prophet B. C. 520.

^a Ezek. iv. 24; v. 1; Zech. i. 1.

¹ Heb. by the hand of Haggai.

NOTES ON CHAPTER I.

Verse 1. *In the second year of Darius*—Namely, the son of Hystaspes, king of Persia. Blair places the second year of his reign five hundred and twenty years before Christ. *In the sixth month, in the first day of the month*—Therefore, about two months before Zechariah received a similar commission, for

the word of God came to him in the eighth month of the same year: see Zech. i. 1. These two prophets were sent to the Jews chiefly, it seems, to exhort them to go on with the rebuilding the temple. And the historical book of Ezra records, chap. v., that the rebuilding of the temple was resumed and carried on again through the exhortations and en-

A. M. 3484. unto ^b Zerubbabel the son of Shealtiel, ² governor of Judah, and to Joshua the son of ^d Josedech, the high-priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD ^e by Haggai the prophet, saying,

4 ^f *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?*

5 Now, therefore, thus saith the LORD of hosts; ³ Consider ^g your ways.

6 Ye have ^h sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you,

but there is none warm; and ⁱ he that earneth wages, earneth wages to ⁴ put it into a bag with holes.

7 ¶ Thus saith the LORD of hosts; Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.

9 ^k Ye looked for much, and lo, *it came to little*; and when ye brought *it* home, ¹ I did ⁵ blow upon it. Why? saith the LORD of hosts. Because of my house that *is* waste, and ye run every man unto his own house.

10 Therefore, ^m the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

^b 1 Chron. iii. 17, 19; Ezra iii. 2; Matt. i. 12; Luke iii. 27.
^c Or, captain.—^e Ezra iii. 2; v. 2.—^d 1 Chronicles vi. 15.
^f Ezra v. 1.—^g 2 Sam. vii. 2; Psalm cxxxii. 3.—^h Heb. *Set your heart on your ways.*—ⁱ Lam. iii. 40; Verse 7.

^j Deut. xxviii. 38; Hos. iv. 10; Mic. vi. 14, 15; Chap. ii. 16.
^k Zech. viii. 10.—^l Heb. *pierced through.*—^m Chapter ii. 16.
ⁿ Chap. ii. 17.—^o Or, *blow it away.*—^p Lev. xxvi. 19; Deut. xxviii. 23; 1 Kings viii. 35.

couragements of these prophets. *Unto Zerubbabel son of Shealtiel*—And grandson of Jeconiah, who was carried captive to Babylon: see the margin. It is likely that Zerubbabel was regarded with as much respect by the Jews as if he had been their king, being of the royal family of David; but they did not give him the title of king, or invest him with the splendour of royal dignity, for fear of giving offence to the Persian kings, under whose protection they lived, and upon whom they were in a great measure dependant. *And to Joshua the son of Josedech*—Son of Seraiah, who was high-priest when Jerusalem was taken, and who was slain at Riblah: see 1 Chron. vi. 14; 2 Kings xxv. 18–21. Haggai seems to have addressed Zerubbabel and Joshua probably in the hearing of the people: see verse 12.

Verses 2–4. *This people say, The time is not come, &c.*—They had no just cause for saying this; but their own private concerns and conveniences (as appears from what follows) employed all their thoughts, and they preferred them to the rebuilding of the temple. *Then*—When the people were thus sluggish, made excuses, and delayed the work; *came the word of the Lord to Haggai*—To reprove them for their neglect, and excite them to their duty. *Is it time for you, &c.*—You think it full time to build your own houses: you judge it seasonable enough to lay out much cost on adorning them; what pretence then can you make, that it is not seasonable to build my house? Ought not that first to be set about, and the ornamenting of your own houses to be left till afterward? The reproof here given seems to allude to the different spirit with which David was actuated, Psal. cxxxii., who vowed that he would *not come into the tabernacle of his house, &c., until he found out a place for the Lord*. It certainly argues a contempt of God, when men give the preference to themselves before him, or think no cost or grandeur is too much for themselves, but the

meanest accommodation good enough for the service of God. It is true an humble and devout mind is the only temple which God delights to dwell in; and he dwells not in, nor regards, temples made with hands; but yet, for the public solemnization of his worship, and as an outward testimony of men's respect toward him, it is proper that places should be erected for, and appropriated to his worship; which places ought not to be neglected, but made as decent and becoming the design of their erection as the circumstances of things will admit of.

Verses 5, 6. *Therefore consider your ways*—Reflect seriously upon this affair, whether it is consistent with the reason of things, or whether you have even promoted your own happiness by it as you thought to do. *Ye have sown much, and bring in little*—Namely, into your barns. *Ye eat, but ye have not enough*—To satisfy your hunger; *ye drink, but ye are not filled*—Ye have not wine enough for your support. *Ye clothe you, but there is none warm*—Ye have not been able to get sufficient clothing to keep yourselves warm. *And he that earneth wages, &c.*—And whatever you gain by your labour, it is very quickly required for your necessary expenses, every thing being at a very dear rate. This has been the case with you, and this has arisen from your neglect of rebuilding God's temple; for as you have neglected him, so hath he withdrawn his blessing from you; the consequence of which has been, that nothing has prospered with you.

Verses 8–11. *Go up to the mountain*—Go to any of the forests upon the mountains: see Neh. ii. 8; and cut down timber to carry on the building; or go to the mountain of Moriah, which I have chosen to build my temple upon it; *and I will take pleasure in it*—I will accept your offerings, and hear your prayers. *And I will be glorified*—Will show my majesty, and account myself glorified by you also. *Ye looked for much and lo, it came to little*—It did

A. M. 3484. B. C. 520. **11** And I ^a called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and ^o upon all the labour of the hands.

12 ¶ ^p Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high-priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, as the LORD their God had sent him, and the people did fear before the LORD.

^a 1 Kings xvii. 1; 2 Kings viii. 1.—^o Chap. ii. 17.—^p Ezra v. 2.—^q Matt. xxviii. 20; Rom. viii. 31.

not answer the expectation you had formed. *When ye brought it home, I did blow upon it*—I blasted it; or, *blowed it away*: when you brought your gains home, I caused them to be soon scattered again, or expended. The dearth with which God punished them for their neglect of rebuilding the temple, made all the necessities of life so dear, that whatever gains they got were quickly expended. *Why? saith the Lord, &c.*—For what reason have ye been visited with this calamity? *Because of my house that is waste*—All this evil is come upon you for your ungodly neglect of my house, leaving it waste. *And ye run every man to his own house*—You with eagerness carry on your own particular buildings, and mind only your own private affairs, and you take no manner of care about those things which concern my worship. *Therefore the heaven over you is stayed from dew*—I have punished you with great drought, wherein the dew itself has ceased to fall: see 1 Kings xvii. 1. *And the earth is stayed*

A. M. 3484. B. C. 520. **13** Then spake Haggai the LORD's messenger in the LORD's message unto the people, saying, ^a *I am with you, saith the LORD.*

14 ¶ And ^r the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, ^s governor of Judah, and the spirit of Joshua the son of Josedech, the high-priest, and the spirit of all the remnant of the people; ^t and they came and did work in the house of the LORD of hosts, their God.

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

^r 2 Chron. xxxvi. 22; Ezra i. 1.—^s Chapter ii. 21.—^t Ezra v. 2, 8.

from her fruit—From bringing forth those fruits which otherwise it would have produced. *And I called for a drought*—I caused a dearth of every thing in the land, or a general barrenness to take place. *And upon the mountains*—Upon the hills, where your cattle and flocks used to feed, and to find sufficient nourishment; *upon the new wine, and upon the oil*—Upon your vineyards and olive-yards; *and upon men, and upon cattle*—I made both men and cattle unfruitful. Or the meaning is, their very constitutions were changed, and many diseases afflicted them.

Verses 12, 13. *Then Zerubbabel, &c., obeyed the voice of the Lord*—Compare Ezra v. 1, 2; where see the notes. *Then spake Haggai the Lord's messenger*—Or prophet; *in the Lord's message*—That is, who spake what follows, not in his own name, but in the name of God, *saying, I am with you, saith the Lord*—To afford you all the help you need, and to give success to your undertaking.

CHAPTER II.

Haggai assures the builders, (1,) *That the glory of this house should exceed the glory of the former*, 1–9. (2,) *That God would bless them and give them success*, 10–19. (3,) *That he would peculiarly bless Zerubbabel*, 20–23.

A. M. 3484. B. C. 520. **I**N the seventh month, in the one and twentieth day of the month, came the word of the LORD ¹ by the Prophet Haggai, saying,

2 Speak now to Zerubbabel the son of

¹ Heb. *by the hand of*.

NOTES ON CHAPTER II.

Verses 1–3. *In the seventh month, &c.*—For the further encouragement of the people to proceed in rebuilding the temple, Haggai was sent again to them, about a month after he had been sent the first time, to assure them from God, that the glory of

A. M. 3484. B. C. 520. Shealtiel, governor of Judah, and to Joshua the son of Josedech the high-priest, and to the residue of the people, saying,

3 ^a Who is left among you that saw this house in her first glory? and how do ye see it

^a Ezra iii. 12.

this latter temple, how little appearance soever there might be of it now, should be greater than that of the former. This message, or prophecy, of Haggai, was communicated a little before Zechariah was sent to them for the like purpose. *Who is left among you that saw this house in her first glory?*—About

A. M. 3484. now? ^b is it not in your eyes in comparison of it as nothing?

4 Yet now ^a be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech the high-priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts:

5 *According to the word that I covenanted with you when ye came out of Egypt, so ^a my*

^b Zechariah iv. 10.—^c Zech. viii. 9.—^d Exod. xxix. 45, 46; Jer. vii. 23.—^e Neh. ix. 20; Isa. lxiii. 11.

sixty-six years had elapsed from the destruction of the former temple, (before Christ 587,) to the time when this prophecy was delivered; (see notes on Ezra vi. 15, and Blair's tables;) nevertheless, it appears by this question of the prophet, that some of the Jews there present had seen the former temple when young, before they were carried to Babylon, and could remember what a magnificent building it was. *Is it not in your eyes as nothing*—That is, in comparison of the former. The words are an elegant Hebraism. We learn from Ezra iii. 12, (where see the note,) that when the foundation of the second temple was laid, in the second year of Cyrus, many of the ancient men, that had seen the first house, wept to see how much this second was likely to fall short of the glory of it. Undoubtedly the slender substance of the Jews at this time, and the haste they were in to rebuild the temple, that they might have a place for public worship, made them lay the foundation of it at first of much smaller dimensions than those of the former temple, and also to build it with less strength and magnificence.

Verses 4, 5. *Yet now be strong, O Zerubbabel*—Do thou and all the rest of you exert yourselves, and proceed in rebuilding the temple with spirit and pleasure; for I am with you, saith the Lord of hosts—And will enable you to bring the work to a happy issue. *According to the word that I covenanted with you*—I will fulfil to you what I promised to your ancestors, namely, that I would be their God, and that it should be well with them, if they obeyed my voice; that I would keep them from evil, and moreover, bless and prosper them; (see the margin;) and so will I act toward you upon the same conditions, namely, your obeying my voice. *So my Spirit remaineth*—Rather, *So my Spirit shall remain among you*, namely, as a source of strength and courage, of wisdom and understanding, of zeal and fervency, to carry you through this work. *Fear ye not*—Let no discouraging fears or apprehensions have place in your minds, or weaken your hands.

Verses 6, 7. *Yet once*—Or, *once more, εν αναξ*, as the LXX. render it, whom St. Paul follows, Heb. xii. 26. The phrase implies such an alteration, or change of things, as should be permanent, and should not give place to any other, as the apostle there expounds it. The expression, says Bishop Newcome, "has a clear sense, if understood of the evangelical age: for many political revolutions suc-

Spirit remaineth among you; fear ye not. A. M. 3484. B. C. 520.

6 For thus saith the LORD of hosts; ^f Yet once, it is a little while, and ^g I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, ^h and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

^f Verse 21; Heb. xii. 26.—^g Joel iii. 16.—^h Gen. xlix. 10; Mal. iii. 1.

ceeded, as the conquest of Darius Codomanus, and the various fortunes of Alexander's successors; but only one great and final religious revolution;" namely, a revolution, not introductory to, but consequent upon the coming of the Messiah; the change of the Mosaic economy for that of the gospel. *A little while*—Though it was five hundred years from the time of the uttering of this prophecy to the coming of the Messiah, which was the event here intended, yet it might be called a short time, when compared with that which had elapsed from the creation to the giving of the law, or from the giving of the law to the return of the Jews from Babylon, and the erection of this second temple. *And I will shake the heavens and the earth, &c.*—These and similar figurative expressions are often used in the prophetic Scriptures, to signify great commotions and changes in the world, whether political or religious. The political ones here intended began in the overthrow of the Persian monarchy by Alexander, within two centuries after this prediction, which event was followed by commotions, destructive wars and changes among his successors, till the Macedonian empire, which had overturned the Persian, with the several kingdoms into which it was divided, was itself subdued by the Roman. The expressions, *the sea and the dry land*, are added as a particular explication of what is meant by the general term *earth*, and signify only what is expressed without a figure in the next clause. *I will shake all nations*—All nations were more or less involved in, and shaken by, the wars that overthrew the Persian kingdom, and still more in and by those that overturned the empire of the Greeks. Grotius explains this prophecy as being, in part, at least, accomplished by the extraordinary phenomena in the heavens, and on the earth, at the birth, death, and resurrection of Christ, and mission of the Holy Spirit. But certainly the other is the interpretation chiefly intended. *And the Desire of all nations*—Christ, most desirable to all nations, and who was desired by all that knew their own misery, and his sufficiency to save them; who was to be the light of the Gentiles, as well as the glory of his people Israel: such a guide and director as the wise men among the heathen longed for; and whose coming was the expectation of the Jewish nation, and the completion of all the promises made to their fathers. *And I will fill this house with glory*—A glory no-

A. M. 3484. 8 The silver is mine, and the gold
B. C. 520. is mine, saith the LORD of hosts.

9 ⁱ The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give ^k peace, saith the LORD of hosts.

10 ¶ In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, ^l Ask now the priests concerning the law, saying,

12 If one bear holy flesh in the skirt of his

garment, and with his skirt do touch A. M. 3484.
bread, or pottage, or wine, or oil, or B. C. 520.
any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If one that is ^m unclean by a dead body touch any of these, shall it be unclean? And the priest answered and said, It shall be unclean.

14 Then answered Haggai, and said, ⁿ So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean.

ⁱ John i. 14.—^k Psalm lxxxv. 8, 9; Luke ii. 14; Ephesians ii. 14.

^l Lev. x. 10, 11; Deut. xxxiii. 10; Mal. ii. 7.—^m Num. xix. 11.
ⁿ Titus i. 15.

consisting in the magnificence of its structure, its rich ornaments, or costly sacrifices, which would have been only a worldly glory; but a glory that was spiritual, heavenly, and divine.

Verses 8, 9. *The silver is mine*—Solomon's temple was more richly adorned with silver and gold than this, and I, that am the Lord of all the world, could easily command the riches of it, and bring them together for beautifying this my house, if I took delight in, or wanted any thing of this sort. A like expression as this is used, *Psa. l. 10*, with regard to sacrifices. *The glory of this latter house, &c.*—The glory of this second temple shall exceed that of the former, not in riches or costly ornaments, but in this, that there the Prince of peace shall make his appearance, and there the gospel of peace shall be preached and published. See *Isa. ix. 6*; *Mic. v. 5*; *Eph. ii. 14*. "Notwithstanding the former temple had the Urim and Thummim, the ark containing the two tables of the law, (written with the finger of God,) the pot of manna, Aaron's rod that budded, and the cloud that overshadowed the mercy-seat, and was the symbol of the divine presence; yet the glory of this latter house shall be greater by the appearance, doctrines, and miracles of Christ. Some interpret this passage of the richer decorations in the latter temple; but it may well be doubted whether the second temple could exceed that of Solomon in the splendour and costliness of its ornaments. The presumption is, that the former temple was more magnificent and sumptuous in its furniture than the latter, though inferior to it in point of magnitude. Prideaux values the gold, with which the holy of holies alone was overlaid, at four million three hundred and twenty thousand pounds sterling. *P. I. B. iii. Ann. 534.*"—Newcome. What were the magnificence and beauty which adorned the former temple? What was even the Shechinah, the resplendent cloud of glory, which rested upon the mercy-seat, compared with the emanations of the divine perfections from Immanuel: the almighty power and boundless goodness exerted in acts of beneficence which shone forth in Christ, when the blind and the lame came to him in the temple, and he

healed them; and the infinite wisdom displayed in his divine discourses, when he taught daily in the temple, *Luke xix. 47*, and his doctrine dropped as the rain, and his speech distilled as the dew? And never, surely, was such peace given to men by any other as was imparted by and through him; peace between God and man, between Jews and Gentiles, and between man and man, wherever his religion is received in the truth and power of it: peace, spiritual, internal, and heavenly; peace of conscience, tranquillity of mind, serenity of heart; a peace which, as the apostle observes, *passeth all understanding*, all purely rational conception, or, which no one can comprehend, save he that receives it.

Verses 10–14. *In the four and twentieth day of the ninth month*—At which time, as appears from verses 16, 19, (the materials being collected,) they began to go on again with the building of the temple. *Ask now concerning the law*—What the law saith in this case. The question was put to the priests, whose office it was to put a difference between holy and unholy, between clean and unclean, *Lev. x. 10*: that is, to be thoroughly acquainted with all the ceremonial laws, and to instruct others concerning them. *If one bear, or carry, holy flesh*—Part of the sacrifice, legally sanctified, or made holy, by the altar on which the whole was sanctified; *in the skirt*—In the lap; *of his garment*—Or in any other cloth; and if this cloth touch any common thing, as bread, &c., shall that become legally holy? *And the priests said, No*—By the answer of the priests in this, compared with the following verse, we find, that legal holiness was not so easily communicated as legal impurity: for the holy flesh did not make any thing that was touched by it holy; but the touch of a person who was unclean rendered holy things unclean. Thus is vice much more easily contracted than virtue! Broad and easy is the way that leadeth to sin, but narrow and difficult is that which leads to holiness! *Then said Haggai*—Now a second case is proposed; *If one that is unclean by a dead body touch any of these*—Namely, the things mentioned in the former verse, bread, pottage, wine, &c.; *shall it be unclean?*—Shall that which the unclean per-

A. M. 3484. 15 And now, I pray you, ° consider
B. C. 520. from this day and upward, from be-
fore a stone was laid upon a stone in the temple
of the LORD:

16 Since those *days* were, ° when *one* came
to a heap of twenty *measures*, there were *but*
ten: when *one* came to the press-fat for to draw
out fifty *vessels* out of the press, there were *but*
twenty.

17 ° I smote you with blasting, and with mil-
dew, and with hail, ° in all the labours of your
hands; ° yet ye *turned* not to me, saith the
LORD.

18 Consider now from this day and upward,
from the four and twentieth day of the ninth

° Chapter i. 5.—° Chap. i. 6, 9; Zech. viii. 10.—° Deut.
xxviii. 22; 1 Kings viii. 37; Chap. i. 9; Amos iv. 9.—° Chap.
i. 11.—° Jer. v. 3; Amos iv. 6-11.

son doth touch become unclean? Though a touch
of what is holy will not make holy, yet, will not a
touch of what is polluted defile? *and the priests an-
swered, It shall be unclean*—The law was plain in
this case: see Num. xix. 11. The least defect is
sufficient to make a thing evil, whereas, to make it
good and perfect, a concurrence of all good qualities
is requisite. *So is this people before me*—In like
manner, saith God, your neglect of my temple, and
your disregard of my worship, have made you un-
clean, as if you had contracted legal pollution by
touching a dead body; and rendered every thing
you undertake, even the sacrifices you offer on my
altar, unclean and unacceptable.

Verses 15-17. *And now, consider from this day,
&c.*—Reflect on what has happened to you, from the
time that a stop was put to the building of the tem-
ple, after the first foundation of it was laid, till you
began again to rebuild it. *And upward*—Or, *for-
ward*. He had bid them look back, chap. i. 5, 7;
now he bids them look forward. *Since those days*
—All the time the temple lay neglected. *When
one came to a heap*—Namely, of corn, which seem-
ed likely to produce twenty measures; *there were
but ten*—Only half the quantity expected was found
to be produced, through the poverty of the ear.
The verse, it must be observed, according to the
present rendering, is very elliptical; but if the first
clause be explained by the second, which it ought to
be, the sense will clearly appear to be this: *When
one came to a heap for twenty measures*; that is,
when a person came to a heap of corn on his floor,
either of sheaves unthrashed, or of corn unwinnow-
ed, and expected that it would have produced twenty
measures after it was thrashed and winnowed, to
his great disappointment he had but ten out of it.
Such also was the case of those who came to draw
out fifty measures of wine from the wine-press. *I
smote you with blasting*—Burning and scorching
winds; *and with hail*—Which even in cold coun-
tries many times destroys corn, fruits, and trees, by

month, even from ° the day that the A. M. 3484.
foundation of the LORD's temple was B. C. 520.
laid, consider it.

19 ° Is the seed yet in the barn? yea, as yet
the vine, and the fig-tree, and the pomegra-
nate, and the olive-tree, hath not brought forth:
from this day will I bless you.

20 ¶ And again the word of the LORD came
unto Haggai in the four and twentieth *day* of
the month, saying,

21 Speak to Zerubbabel, ° governor of Judah,
saying, ° I will shake the heavens and the
earth;

22 And ° I will overthrow the throne of king-
doms, and I will destroy the strength of the

° Zechariah viii. 9.—° Zechariah viii. 12.—° Chapter i.
14.—° Verses 6, 7; Hebrews xii. 26.—° Daniel ii. 44;
Matthew xxiv. 7.

its violence; but in those hot countries does it much
oftener. *In all the labours of your hands*—In all
that you sowed or planted; *yet ye turned not to me*
—Ye did not lay my judgments to heart, nor con-
sider that they were inflicted for your sin, in neglect-
ing to rebuild my temple, and restore my worship
in it.

Verses 18, 19. *Consider now, from this day and
upward*—That is, *forward*. In the 15th verse the
prophet exhorted them to reflect upon the calami-
ties they had suffered, from the time the rebuilding
of the temple was intermitted. Now he bids them
look forward, from the day the building was recom-
menced, (see chap. i. 15,) and they would find a
visible change in their affairs for the better. *Even
from the day that the foundation was laid, &c.*—The
prophet expresses the carrying on of the building
as if it were laying the foundation anew, because
the work had been so long interrupted; (compare
Zech. viii. 9;) but yet there is no doubt to be made
that they built upon the same foundation which had
been laid some years before, of which we have an
account Ezra iii. 8, and did not lay a new founda-
tion. *Is the seed yet in the barn*—Is the harvest
already laid up in the barn? or any fruits of the earth
gathered in? No, certainly: for this is but the ninth
month, (answering to our November,) when no judg-
ment can be formed what will be the increase of the
year following; yet, from this time, I promise you
the blessing of a fruitful year, as an encouragement
to you to carry on the building. *Yea, as yet the
vine and the fig-tree hath not brought forth*—No
sign yet appears what vintage you shall have, what
store of wine, oil, figs, and pomegranates; yet by
the word of God I tell you, you shall be blessed in
them all, and have a large produce.

Verses 20-22. *Again the word of the Lord came
unto Haggai*—Probably on the same day that he
uttered what precedes, from verse 10; *speak to Ze-
rubbabel, governor of Judah*—The same title which
is given to him chap. i. 1; in which character he was

A. M. 3484. kingdoms of the heathen; and ^aI
B. C. 520. will overthrow the chariots, and those
that ride in them; and the horses and their
riders shall come down, every one by the sword
of his brother.

^a Micah v. 10; Zech. iv. 6; ix. 10.

the type of the Messiah, to whom the following words chiefly belong. *I will shake the heavens and the earth*—I will cause great commotions, and bring great things to pass. *I will overthrow the throne of kingdoms*—This is supposed to be spoken of the overthrow of the Persian empire, in Egypt, which, lying near to the Jewish territories, was regarded by them with great awe; and therefore its subversion was foretold to them, to encourage them to go on in the rebuilding of the temple. *I will destroy the strength of the kingdoms of the heathen*—Or, of the nations. The strength of the Persians, whose empire consisted of many kingdoms, or nations, was broken in a most remarkable manner by the little country of Greece. Such vast overthrows, both by sea and land, as they received from the Greeks, are scarcely to be paralleled. *The horses and their riders shall come down*—Shall fall to the earth; *every one by the sword of his brother*—That is, of his fellow-creature. Perhaps the different nations which should be concerned in these commotions, namely, the Persians, Egyptians, and Greeks, are here called brothers, because they were all idolaters, or worshippers of fictitious gods.

Verse 23. *In that day will I take thee, O Zerubbabel, &c.*—Amidst the commotions which I will cause in the world, I will so order it, that Judea shall remain safe under thy government, O Zerubbabel, and thy successors, and be molested by none. A signet, or seal, particularly a royal one, is kept with great care; therefore the promise of making Zerub-

23 In that day, saith the LORD of ^{A. M. 3484.}
hosts, will I take thee, O Zerubbabel, ^{B. C. 520.}
my servant, the son of Shealtiel, saith the LORD,
^band will make thee as a signet; for ^cI have
chosen thee, saith the LORD of hosts.

^b Cant. viii. 6; Jer. xxii. 24.—^c Isa. xlii. 1; xliii. 10.

babel as a signet, signified keeping him safe, or preserving him as a person of great estimation. *For I have chosen thee*—To be the ruler of my people. This whole prophecy, from verse 21, addressed to Zerubbabel, is considered by Bishop Chandler, Mr. Lowth, and many others, as parallel to that contained in verses 6-9; that the same commotions and shaking of nations are intended in both passages; and therefore that by Zerubbabel here, the Messiah, typified by him, is chiefly intended. That the prediction could not be properly and fully accomplished in Zerubbabel, personally considered, is evident, as in all likelihood he did not live many years after the finishing of the temple, and certainly did not see any of those great changes here foretold; and therefore the Messiah must be here described under the name of Zerubbabel, as he elsewhere is under that of David. He is, indeed, the signet on God's right hand; for all power is given to him, and derived from him, he being constituted Head of the church, and Judge of the world. In him the great charter of the gospel is signed and sanctified, and it is in him that all the promises of God are yea and amen. And what is foretold, verse 22, respecting the overthrow of the throne of kingdoms, may probably ultimately refer to his second coming, or to that illustrious display of divine power, whereby a period shall be put to all anti-christian empires, and the *kingdoms of this world shall be made the kingdoms of our God and of his Christ*, Daniel ii. 44; Revelation xi. 15.

BOOK OF ZECHARIAH.

ARGUMENT

ZECHARIAH, one of the last of that succession of prophets whom God sent at sundry times to signify his will to the Jewish nation, was the son of Barachiah, and the grandson of Iddo, mentioned Ezra v. 1; vi. 14. He is, indeed, in these passages, called simply the son of Iddo; but that is merely because a person's descendants, though remote, are frequently termed his sons, or daughters, in the Scriptures. The time and place of his birth are not certainly known. Dr. Blayney, however, thinks it unquestionable, that he was of the number of the captives who returned from Babylon to Jerusalem in consequence of the decree of Cyrus; but that he was very young when he came thither, being styled *הַנֶּעֱר*, a youth, chap. ii. 4, sixteen or seventeen years afterward, even when he had begun to exercise his prophetic function; a title which would scarcely have been given him had he much exceeded the age of twenty. "It was in the eighth month of the second year of the reign of Darius Hystaspes, king of Persia, that is, about the year 520 before the Christian era, that he first opened his divine commission with a serious and solemn call to repentance. In the same year he is found, together with the Prophet Haggai, employed in assisting the endeavours of Zerubbabel and Joshua, to excite and animate the people at Jerusalem to a vigorous prosecution of the work of rebuilding their temple. For this purpose he communicated the visions which are contained in the first six chapters, and which he was favoured with on the 24th day of the 11th month, in the year aforesaid; all evidently calculated to inspire the strongest hopes and assurance of future prosperity, through the returning favour of the Almighty. The same design is further carried on in a subsequent revelation, made to him about two years afterward;" as is recorded chap. vii., viii. But though the time and occasion of this former part of his prophecies be thus ascertained, by the dates annexed to them, we have not the same certainty with respect to those that follow. "It is, however, highly probable, from the apparent difference both of style and subject, that they came forth at a different and more advanced period of our prophet's life. This difference, indeed, has been urged as a proof that the last six chapters are not Zechariah's, but by a different hand. But the argument is inconclusive; for it is very possible for the same man to alter his style, and write differently at different periods of time. Nor would it be at all surprising if this writer, as he advanced in years and dignity, should have learned to express himself in a tone of more elevation and energy." At such distant periods also, as we suppose, the subject of his predictions and discourses would be materially changed. For he would no longer have occasion to stimulate his countrymen to the building of the temple, which was already completely finished; but he was actually engaged in predicting some remarkable occurrences that would distinguish his own and the neighbouring nations in remote periods, some of them perhaps not yet arrived; and in urging an immediate reformation of national manners. In so doing, what more natural to expect, than that he would encounter hatred and opposition from those whose corruptions he was called upon to censure and repress. "The sequel," says Dr. Blayney, "may easily be guessed at; for from similar causes, similar effects may naturally be looked for. His enraged adversaries, after thwarting and defeating all his endeavours for the public good, at length so far succeeded as to turn the tide of popular prejudice and resentment against him; and he was barbarously murdered, as his namesake Zechariah the son of Jehoiada had been, for the same cause, and in the self-same place, between three and four hundred years before. For this we have no less authority than that of our blessed Lord himself, who expressly calls the person of whom he speaks, Matt. xxiii. 35, Zecharias, son of Barachias, distinguishing him from the before-mentioned Zechariah son of Jehoiada by his patronymic as effectually as two men bearing the same Christian name in our days would be distinguished by their family names. That the Scriptures of the Old Testament are silent in regard to this latter instance can be no objection, if it be considered that a very small portion of them was written after the supposed date of this transaction; and that nothing occurs in this part which would naturally lead to the mention of it. But no sooner is the line of sacred history

resumed in the New Testament, than we find the subject brought forward with such precision, that it requires no small degree of prejudice to controvert it. Add to this, how very improbable it is that our Saviour, who has taken his first term from the earliest date of history, should have chosen for his last one which would not include the whole series of prophets and divine messengers, who suffered for their testimony to the cause of religious truth." In this particular, however, it must be observed, Dr. Blayney's opinion differs from that of many commentators, who suppose that Zechariah the son of Jehoiada is intended in the passage of St. Matthew's gospel above referred to, and that the expression, the son of Barachias, was the officious addition of some early transcriber of that gospel, and not inserted by St. Matthew himself. See the note on Matt. xxiii. 35.

It has been urged by some, that many parts of this book are very hard, if not impossible, to be understood. "That Zechariah is in some degree obscure," says Dr. Blayney, "is not to be questioned. And which of the ancient prophets is not so? It is of the nature of prophecy to affect a degree of enigmaticalness previous to the accomplishment, in order not to clash with the freedom of human agency. And there is no doubt, that some of Zechariah's predictions relate to matters that are still involved in the womb of futurity. No wonder, then, that these fall not within the reach of our perfect comprehension. Others there are, which we have good reason to believe have already been fulfilled, but do not appear with such a degree of evidence, as they probably would have done if we had been better informed concerning the times and facts to which they relate. With respect to the emblems and types that are exhibited, they are most of them of easy and determinate application. And, in favour of the importance of his subject matter, it must be acknowledged that, next to Isaiah, Zechariah is the most evangelical of all the prophets; having more frequent, and more clear and direct allusions to the character and coming of the Messiah, and his kingdom, than any of the rest. Nor in his language and composition do we find any particular bias to obscurity; except that the quickness and suddenness of the transitions are sometimes apt to confound the boundaries of discourse, so as to leave the less attentive reader at a loss to whom the several parts of it are to be ascribed. But, upon the whole, the diction is remarkably pure, the construction natural and perspicuous, and the style judiciously varied, according to the nature of the subject; simple and plain in the narrative and historical parts; but in those that are wholly prophetic, the latter chapters in particular, rising to a degree of elevation and grandeur scarcely inferior to the sublimest of the inspired writings."

CHAPTER I.

In this chapter, after the introduction, 1, we have, 1st, An awakening call to a sinful people to repent, and to return to God, 1-6. 2d, Great encouragement to hope for mercy, (1,) By a vision of horses and their riders among the myrtle-trees, 7-11. (2,) By the prayer of an angel for Jerusalem, and the answer to that prayer, 12-17. (3,) By a vision of four carpenters, that were employed to cut off the four horns with which Judah and Jerusalem were scattered, 18-21.

A. M. 3484.
B. C. 520.

IN the eighth month, ^a in the second year of Darius, came the word of the LORD ^b unto Zechariah, the son of Barachiah,

the son of Iddo the prophet, saying, A. M. 3484.
B. C. 520.
2 The LORD hath been ¹ sore displeased with your fathers.

^a Ezra iv. 24; Hag. i. 1.

^b Ezra v. 1; Matt. xxiii. 35.—¹ Heb. with displeasure.

NOTES ON CHAPTER I.

Verses 1, 2. *In the eighth month*—This month, according to that reckoning which begins the year with the month Abib, or Nisan, Exod. xii. 2, falls in with the latter part of our October, and the beginning of November. Haggai had begun to exhort the Jews to resume the work of building the temple two months before this, and they had actually resumed it on the 24th day of the sixth month, that is, in the beginning of September. *In the second year of Darius*—That is, Darius the son of Hystaspes, as Dr. Blayney and many other learned men have proved to a demonstration. *Came the word of the Lord to Zechariah*—Here we see the prophet did not run before he was sent, or undertake a work to

which he was not called: as also, that what he communicated to the people, was first communicated to him by the Lord. *Saying, The Lord, &c.*—Blayney here supplies, *Speak unto all the people of the land, saying, &c.* He supposes that some words, expressive of that or a similar sense, have been omitted by the carelessness of some transcriber. *The Lord hath been sore displeased with your fathers*—He was so long and so much provoked, that his displeasure at last broke out into that flame which consumed your city and temple, and even desolated your country, nay, and punished the inhabitants thereof, and their children, with the captivity of seventy years; yet now he declares himself willing to be reconciled to you upon your repentance.

A. M. 3484. 3 Therefore say thou unto them,
B. C. 520. Thus saith the LORD of hosts; Turn
ye unto me, saith the LORD of hosts, and I
will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, ^a unto whom the
former prophets have cried, saying, Thus saith
the LORD of hosts; * Turn ye now from your
evil ways, and from your evil doings: but
they did not hear, nor hearken unto me, saith
the LORD.

5 Your fathers, where *are* they? and the pro-
phets, do they live for ever?

6 But ^f my words and my statutes, which I
commanded my servants the prophets, did
they not ² take hold of your fathers? and they

^c Jeremiah xxv. 5; xxxv. 15; Micah vii. 19; Malachi iii. 7;
Luke xv. 20; James iv. 8.—^d 2 Chronicles xxxvi. 15, 16.
* Isaiah xxxi. 6; Jeremiah iii. 12; xviii. 11; Ezekiel xviii. 30;

Verses 3-6. *Therefore say*—Rather, *but say thou unto them, Thus saith the Lord, Turn ye unto me*—The word *turn*, as it related to the people, signified, that they should change their corrupt manners and turn to God in newness of life; and by *God's turning to them*, was meant, that he would take them again into his favour, and perform for them acts of manifest kindness, instead of displeasure. *Be ye not as your fathers*—Do not persist in impenitence as your fathers did. Instead of being hardened in your evil courses by the example of your fathers' sin, rather be deterred from those courses by the example of your fathers' punishment. *Your fathers, where are they*—Where are your disobedient fathers? Were they not consumed with famine and the sword, as God threatened them? *And the prophets, do they live for ever*—Though the prophets, and those to whom they delivered their message, are dead, yet the commandments delivered by their ministry still continue in full force; which appears by the judgments that came upon your fathers, for not hearkening to them; as they themselves could not but acknowledge. And the same punishments will overtake you, if you continue disobedient. *But my words*—The dreadful menaces which I delivered; *and my statutes*—The decreed judgments which I resolved to execute on them: *did they not take hold on your fathers?*—Overtake them as a pursuing enemy overtakes and seizes on the object of his hostility? In other words, Did not the evils which I had denounced by the prophets come upon your fathers? *And they returned, &c.*—They were forced to acknowledge with sorrow, that all those calamities which I had threatened against them, and forewarned them of, if they did not obey my voice, were actually come upon them.

Verses 7, 8. *Upon the four and twentieth day of the eleventh month*—That is, about three months after he had received the former vision; *which is the month Sebat*—This was the Chaldee or Syriac name of the eleventh month, not the Hebrew name

returned and said, ^e Like as the LORD A. M. 3484.
of hosts thought to do unto us, accord- B. C. 520.
ing to our ways, and according to our doings, so
hath he dealt with us.

7 ¶ Upon the four and twentieth ^{About}
day of the eleventh month, which ^{B. C. 519} is
the month Sebat, in the second year of Darius,
came the word of the LORD unto Zechariah, the
son of Barachiah, the son of Iddo the prophet,
saying,

8 I saw by night, and behold ^h a man riding
upon a red horse, and he stood among the
myrtle-trees that *were* in the bottom; and be-
hind him *were there* ⁱ red horses, ³ speckled,
and white.

Hosea xiv. 1.—^f Isaiah lv. 1.—² Or, *overtake*.—^e Lament.
i. 18; ii. 17.—^h Joshua v. 13; Revelation vi. 4.—ⁱ Chap. vi.
2-7.—³ Or, *bay*.

This month corresponded with the latter end of January and the beginning of February. *Came the word of the Lord unto Zechariah*—This second revelation contains eight distinct visions, following each other in the same night. "The first vision is of an angel in a human form, sitting on horseback, in a low valley among myrtle-trees, attended by others upon horses, of different colours. The prophet asks the meaning, and is informed that they were the ministers of Providence, sent to examine into the state of the whole earth, which they report to be quiet and tranquil. The angel hereupon intercedes for Judah and Jerusalem, which he represents to have suffered under the divine indignation seventy years. He receives a consolatory answer. The prophet is directed to proclaim, that God's wrath against Judah was at an end; that he would cause the temple and Jerusalem to be rebuilt; and would fill the country with good, as a token and consequence of his renewed favour, verses 7-17."—Blayney. *Saying, I saw, &c.*—That is, the word came to the prophet, *who said, I saw, &c.*, or, thus recited the divine vision which had been sent him. What now follows (which extends to the end of the sixth chapter) was uttered when the people had made a great progress in the work of the temple, and were now to be excited to the new labour of fortifying Jerusalem. *And behold a man*—The prophet terms him so, according to his appearance; till, perceiving by his answer, verse 10, that he had a divine commission, he afterward gives him the respectable title of *the angel*, or messenger of Jehovah; *riding upon a red horse*—A horse of a red or bloody colour was an emblem of the slaughters of war, as appears from Rev. vi. 4. But the myrtle being a tree of pleasure, and an emblem of peace, therefore the red horse appearing among the myrtle-trees, signified that the slaughters of war were, or soon would be, repressed or restrained by a profound peace, namely, in the Persian empire, for that is here referred to: and accordingly there was a profound peace in it in the

A. M. 3484. 9 Then said I, O my Lord, what
B. C. 520. are these? And the angel that talked
with me said unto me, I will show thee what
these be.

10 And the man that stood among the myrtle-trees answered and said, ^k These are they whom the LORD hath sent to walk to and fro through the earth.

11 ^l And they answered the angel of the LORD that stood among the myrtle-trees, and

* Heb. i. 14.—^l Psa. ciii. 20, 21.—^m Psa. cii. 13; Rev. vi. 10.

fourth, fifth, and sixth years of Darius. It is doubtful what angel or other being was represented by the figure of a man on this red horse. Some suppose Michael, whom the Prophet Daniel seems to mention as the guardian angel of the Jews, or the angel presiding, under God, over the affairs of their nation, and taking care of them. Others suppose the *λογος*, or Son of God, is meant; which opinion seems probable. The reason of his appearing in a bottom, or low place, amidst myrtles planted by the waters, is thought to have been to mark out the affliction, humiliation, and sorrow to which Judea was reduced. The myrtle flourishes best in shady and watery places. *Littora myrtetis latissima*, says Virgil. See Calmet. *Behind him were red horses*—With riders on them, as appears from verse 10, “who were angels, verse 11. They had horses to show their power of celerity; and horses of different colours, to intimate the difference of their ministries.”—Newcome. Or, as others explain it, to signify the various events of the wars waged by Darius, which were sometimes fortunate, at other times unsuccessful.

Verses 9-11. *Then said I, O my Lord, what are these*—What is the meaning of these appearances, or visions? *And the angel that talked with me said*—“This was another heavenly minister, sent, probably, to present the visions to the prophet’s imagination, as well as to explain them. *Angelus comes et interpretes*, “an accompanying angel and interpreter.” And under his direction the prophet receives satisfactory information from the mouth of the first angel and his attendants.”—Blayney. *I will show thee what these be*—“I will cause that it shall be explained to thee by the angel who stands first among the myrtles. This may have been done by a sign given to that angel, or by words omitted in the relation.”—Newcome. *And the man that stood among the myrtle-trees*—This was an angel of an order superior to him mentioned in the preceding verse, who either prevents that angel, and takes upon him to return an answer to the prophet’s question, or else sends his answer to Zechariah by that angel, as Christ sent his revelation to St. John by an angel, Rev. i. 1. *These are they whom the Lord hath sent*—They are the messengers or ministering spirits of Jehovah. *And they*—The rest of the angels, implied at the end of verse 8, and who came after the first; *answered, We have walked to and fro through the*

A. M. 3484. said, We have walked to and fro
B. C. 520. through the earth, and behold, all the
earth sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, ^m O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation ⁿ these threescore and ten years?

13 And the LORD answered the angel that

ⁿ Jer. xxv. 11, 12; Dan. ix. 2; Chap. vii. 5.

earth—We have been diligent to execute that office which was allotted to us. *And behold all the earth sitteth still, &c.*—This must be understood here, and in many other places, in a restricted sense, for all the nations with whom the Jews had a connection. It means here chiefly the Persian empire, which enjoyed peace at that time. But the state of the Jews was unsettled: see verse 16: which circumstance gives occasion to the following intercession.

Verse 12. *Then the angel of the Lord said*—“Christ the mediator,” as Bishop Hall explains it, “prayed for the salvation of his church, which was now troubled, when all the countries around were at rest.” But, as we find by the next verse that God’s answer to this petition was given to the angel interpreter, or the angel who talked with the prophet, this seems to determine that the petition was made by that angel. *How long wilt thou not have mercy on Jerusalem*—At this time Jerusalem lay without any walls or defence, and was not wholly rebuilt; *and on the cities of Judah*—These still lay wholly in ruins; *against which thou hast had indignation these threescore and ten years*—There are three ways of computing the seventy years of the captivity, taken notice of in Scripture. The first is, beginning from the fourth year of Jehoiakim to the first of Cyrus: this is Jeremiah’s account, chap. xxv. 1, 11; which Daniel follows, chap. ix. 2. Another may be computed from the besieging of Jerusalem in the ninth year of Zedekiah, in the tenth month, for which a solemn fast was kept by the Jews: compare 2 Kings xxv. 1, with Zech. viii. 19. This computation ends with the second year of Darius, which is the reckoning Zechariah here follows. Or lastly, if we compute the beginning of the seventy years from the destruction of Jerusalem and the first temple, which came to pass in the eleventh year of the same reign, they will be accomplished in the fourth year of Darius, and this computation agrees with what is said chap. vii. 1, 5. The last two ways of reckoning the seventy years may be reduced to one, only by supposing, that the prophet, in this verse, sets down a complete for an incomplete number, and calls that space of time seventy years, which wanted but little of it: a way of speaking of which several instances may be produced.

Verses 13-17. *And the Lord answered the angel*—“By a voice, or impulse; and the angel communicated the reply to Zechariah.”—Newcome. *So the*

A. M. 3484. talked with me *with* ° good words
B. C. 520. *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am ° jealous for Jerusalem and for Zion with a great jealousy.

15 And I am very sore displeased with the heathen *that are* at ease: for ° I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; ° I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and ° a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through ° prosperity shall yet

be spread abroad; ° and the LORD A. M. 3484.
shall yet comfort Zion, and ° shall B. C. 520.
yet choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, ° These *are* the horns which have scattered Judah, Israel, and Jerusalem.

20 And the LORD showed me four carpenters.

21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which ° lifted up *their* horn over the land of Judah to scatter it.

° Jer. xxix. 10. — ° Joel ii. 18; Chap. viii. 2. — ° Isa. xlvii. 6.
° Isa. xii. 1; liv. 8; Chap. ii. 10; viii. 3. — ° Chap. ii. 1, 2.

° Heb. good. — ° Isa. li. 3. — ° Isa. xiv. 1; Chap. ii. 12; iii. 2.
° Ezra iv. 1, 4, 7; v. 3. — ° Psa. lxxv. 4, 5.

angel said, Cry thou—Now publish what thou hearest, and assure God's poor, captive, impoverished church, that he will do her good. *Saying, Thus saith the Lord of hosts*—The God of armies, and the Father of his people; *I am jealous for Jerusalem*—I have been jealous against, but now am jealous for Jerusalem; my love is now raised to a very high degree of compassion for my people, and of indignation against her enemies and oppressors. The words may be rendered, *I am jealous for Jerusalem with great zeal*, for so the word קנאה often signifies. So that the meaning is, I have a great concern for the welfare of my people, and I will not any longer suffer them to be ill treated. *I am very sore displeased with the heathen, &c.*—The remnant of the Babylonians, Philistines, Edomites, Samaritans, &c., which had not been made such examples of God's severity as the Jews were. *For I was but a little displeased*—Namely, with the Jewish nation; *and they*—Namely, their enemies; *helped forward the affliction*—They added to, or lengthened out, the time of the affliction, namely, by hindering the accomplishment of Cyrus's decree in favour of the Jews: see Ezra iv. 1-6. Or the meaning is, "Mine anger did not rise so high, as the punishment which the enemies of my people inflicted." I made the Babylonians instruments of my vengeance; but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty; and I was displeased with them for their extreme cruelty, and with the nations who insulted over my people in their distress. *Therefore I am returned to Jerusalem with mercies*—I will have compassion on Jerusalem, and cause her to experience the effects of my favour. *And a line shall be stretched forth upon Jerusalem*—That is, the architect's measuring-line, for laying out the buildings. And Jerusalem shall be wholly rebuilt, and fortified with walls, &c. This accordingly was fulfilled not many years after, as

we read Neh. iii., iv. *My cities through prosperity shall yet be spread abroad*—Over the face of Judea: or, the cities of Judea shall be rebuilt, enlarged, and adorned, throughout the land. *And the Lord shall yet comfort Zion*—By showing his wonted kindness to her after her affliction.

Verses 18-21. *Then, behold, four horns*—Horns often signify the power of princes or people, the metaphor being taken from those cattle whose strength lies in their horns. The horns here mentioned denote the powers which had scattered Israel and Judah, or that should scatter them, as a bull, in his fury, tosses into the air whatever opposes him. It is uncertain whether the number *four* is here used indefinitely, or to denote that specific number; and if the latter, what particular powers are pointed out by it. Calmet supposes the Assyrians, Chaldeans, Persians, and Egyptians. But "the most ancient and prevailing opinion among the Jews themselves, and perhaps the most probable of any, is, that the four great empires, the Assyrian, or Babylonian, the Persian, Grecian, and Roman, are intended; namely, the empires alluded to by the four beasts, Dan. vii. By each of these the Jewish nation hath been in turns oppressed, and all of them have been successively brought down and annihilated; although, from the depression of the last, the Jews have not as yet apparently derived any considerable advantage." —Blayney. *The Lord showed me four carpenters*—Or *workmen*, as Bishop Newcome renders the word, observing, "Vitringa supposes that the horns were iron, and that these were fabri ferrarii malleis dolabris que instructi," blacksmiths furnished with hammers and axes. *Then said I, What come these to do?*—He inquires not who or what they were, but what was their business and design. *And he spake, (or said,) These are the horns*—In order to satisfy the inquiry of the prophet, the angel first points to the four horns, mentioned verses 18, 19, as if he had

said, See, there are four horns, *which have scattered Judah*. The LXX. add, *καὶ τὴν Ἰσραὴλ κατέσταν, and have broken Israel*. Instead of which addition the Arabic has, *and destroyed Jerusalem*. So that no man did lift up his head—No one had either strength or courage to make any resistance: so dispirited and dejected were all the people. *But these are come to fray them*—These are principal commanders, or powers, raised up by God to dismay and deter them. *To cast out the horns of the Gentiles*—To break, or

cast down, the power of these nations; *which lifted up their horn over the land of Judah*—Who employed their strength, and used all possible efforts, to hinder the Jewish people from flourishing again in Judea. Observe, reader, in what way soever the church is threatened with mischief, and whatever opposition is given to its interests, God can find out ways and means to check the force, or restrain the wrath of its enemies, and make it turn to his praise.

CHAPTER II.

In this chapter we have a third vision; (1.) In conformity to what was said chap. i. 16, a man, or angel, appears with a measuring-line in his hand, going to take the dimensions of Jerusalem, in order to its being rebuilt, according to its former extent, 1, 2. (2.) A message is delivered to the prophet, showing the great increase of its population and wealth, and its perfect security under the divine protection, 3-5. (3.) The recall of the Jewish exiles from the north country, and the punishment of those that oppressed them, 6-9. (4.) The return of God's presence to dwell in Jerusalem, and the conversion of many heathen nations, 10, 11. (5.) The reinstatement of Judah and Jerusalem in the full possession of all their ancient privileges; and a warning to all men not to prescribe to or limit God, but patiently to wait for the fulfilment of his promises, 13.

A. M. 3484.
B. C. 520.

I LIFTED up mine eyes again, and looked, and behold ^a a man with a measuring-line in his hand.

2 Then said I, Whither goest thou? and he said unto me, ^b To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

^a Ezek. xl. 3.—^b Rev. xi. 1; xxi. 15, 16.

NOTES ON CHAPTER II.

Verses 1-5. *I lifted up mine eyes, &c., and behold a man*—An angel in the form of a man, probably representing Nehemiah, under whose direction the wall was rebuilt, according to the ancient line marked out by the ruins. See Nehemiah iii., &c., &c. *And the angel that talked with me went forth*—Went away from me, as if he had performed his commission in regard to me, and was to commune with me no longer. *And another angel went out to meet him*—But, as he was going away, I saw another angel meet him. This appears to have been an angel sent with fresh commands, from the superior personage among the myrtle-trees, to the angel who communed with the prophet. *And said, Run, speak to this young man*—Hasten with all diligence, and communicate to the young and inexperienced prophet what will check his fears, and encourage him to proceed in the execution of his prophetic office. *Saying, Jerusalem*—Which hath so long lain in ruins, and seemed to be in a hopeless state, *shall be inhabited as towns, &c.*—Shall overflow with inhabitants, who shall occupy spaces beyond the circuit of the walls: that is, its inhabitants will multiply so fast, that the houses within the walls will not be able to contain them, and they will be obliged to seek habitations in the neighbouring country in villages, which shall be of as great extent as towns,

3 And behold, the angel that talked ^c with me went forth, and another angel went out to meet him, A. M. 3484.
B. C. 520.

4 And said unto him, Run, speak to this young man, saying, ^e Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein:

^c Jer. xxxi. 27; Ezek. xxxvi. 10, 11.

which, although *without walls*, shall be safe and secure against the attacks of enemies; their own multitude of men being a sufficient defence to them. And their cattle will increase in proportion. That this was a fact with regard to Jerusalem, see Josephus, *De Bell. Jud.*, lib. v. chap. 4, where we learn that "the city, overflowing with its number of inhabitants, by degrees extended itself beyond its walls;" and that Herod Agrippa fortified the new part called Bezetha. *For I, saith the Lord, will be unto her a wall of fire*—Which cannot be scaled or undermined, as it would soon consume any that might attempt to do the one or the other. Thus, in regard to her inhabiting without walls, God engages to secure her as effectually as if she were surrounded with a wall of fire. "The image is most sublime, and expresses very strongly the protection of God. It must have reminded the Jews of the pillar of fire by which God directed and defended their ancestors."—Newcome. He says, *Round about*, to signify that no part should be left unguarded, or open to the enemy. *And will be the glory in the midst of her*—My presence and favour shall render her glorious. He alludes to the symbol of the divine presence in the holy of holies. Observe, reader, those that have Jehovah for their God have him for their glory: and they that have him in the midst of them have glory in the midst of them. And all

A. M. 3484. 5 For I, saith the LORD, will be
B. C. 520. unto her ^d a wall of fire round about,
• and will be the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee ^f from the
land of the north, saith the LORD: for I have
^g spread you abroad as the four winds of the
heaven, saith the LORD.

7 ^h Deliver thyself, O Zion, that dwellest *with*
the daughter of Babylon.

8 For thus saith the LORD of hosts: After
the glory hath he sent me unto the nations

^d Isaiah xxvi. 1; Chap. ix. 8.—^e Isa. lx. 19; Rev. xxi. 23.
^f Isa. xlviii. 20; lli. 11; Jer. i. 14; l. 8; li. 6, 45.—^g Deut.
xxviii. 64; Ezek. xvii. 21.—^h Rev. xviii. 4.—ⁱ Deut. xxxii.
10; Psa. xvii. 8; 2 Thess. i. 6.

those persons and places that have God in the midst of them, have him for a *wall of fire round about them*; for *upon all that glory*, there is, and *shall be, a defence*, Isa. iv. 5. This prophecy was fulfilled in part in that Jerusalem, which, in process of time, became a very flourishing city, and made a very great figure in those parts of the world, much beyond what could have been expected, considering how low it had been brought, and how long it was before it recovered itself. But it was to have its full accomplishment in the gospel church, which is extended far, like towns without walls, by the admission of the Gentiles into it; and which hath the Son of God, and God himself, for its prince and protector.

Verses 6-9. *Ho, Ho!*—Ye sleepy Jews, *come forth*—Come out from your prisons; and *flee*—Make all the haste you can, *from the land of the north*—From Chaldea, and Babylon, the chief city of it, which lay northward of Judea. The Jews, who still remained in those parts, are here exhorted to return with all speed from them, for a reason assigned, verse 9. *For I have spread you abroad*—As I executed my threats in scattering you, and your brethren of the ten tribes, all over the world; so, in due time, I will gather you from your several dispersions, of which your present restoration from Babylon shall be an earnest. *Deliver thyself, O Zion, &c.*—O ye citizens of Zion, that still dwell in Babylon, make haste to come out from thence. *For after the glory hath he sent me unto the nations which spoiled you*—After that he is become your glory, saith the angel, I am to avenge you of your enemies. Or, the words may be considered as spoken by the prophet, and then the sense is, (as the Chaldee explains it,) “After I have given you the promise of restoring Jerusalem to such a glorious state, I (the Prophet Zechariah) am sent to execute God’s judgments, that is, to foretel that they shall be executed, upon the Chaldeans, who spoiled you of your wealth and ornaments. *For he that toucheth you, &c.*—God is very sensible of every injury offered to his people. See Psa. cv. 15. It is like hurting the eye, which is the most tender and sensible part of the body: compare Psa. xvii. 8. And thou hast made the Babylonians instruments of his

which spoiled you: for he that ^{A. M. 3484.}
^{B. C. 520.} toucheth you, toucheth the apple
of his eye.

9 For behold, I will ^k shake my hand upon
them, and they shall be a spoil to their servants:
and ^l ye shall know that the LORD of hosts
hath sent me.

10 ¶ ^m Sing and rejoice, O daughter of Zion:
for lo, I come, and I ⁿ will dwell in the midst
of thee, saith the LORD.

11 ^o And many nations shall be joined to the

^k Isaiah xi. 15; xix. 16.—^l Chap. iv. 9.—^m Isaiah xii. 6;
liv. 1; Zeph. iii. 14.—ⁿ Lev. xxvi. 12; Ezekiel xxxvii. 27;
Chap. viii. 3; John i. 14; 2 Cor. vi. 16.—^o Isaiah ii. 3; xlix.
22; lx. 3; Chap. viii. 22, 23.

vengeance, yet now he will call them to an account for exceeding their commission.”—Lowth. See note on chap. i. 15. *For behold, I will shake my hand upon, or over them, &c.*—Namely, the nation that doth violence to my people, meaning chiefly the Babylonians. *And they shall be a spoil to their servants*—They shall be spoiled by, or become subject to, those to whom they were superior, and who were their servants. This seems to be a prediction of some new calamity to be brought upon the Babylonians. And accordingly we find from history, that, very soon after this time, the Babylonians revolting from Darius, he marched against Babylon with a great army; and having, after a siege of twenty months, made himself master of it, beat down its walls, put 3,000 of its principal inhabitants to death, and made captives, or slaves, of a great number. Before Cyrus, the Persians were subject to the Babylonians, and therefore are here called their servants. *And ye shall know that the Lord of hosts hath sent me*—These words are a continuation of the prophet’s speech: as if he had said, When this judgment is executed upon the Chaldeans, it will be an undoubted sign and proof of the truth of my mission. Compare Ezek. xxxiii. 33.

Verses 10-12. *Sing and rejoice, &c.*—Here the prophet calls the daughter of Zion, or the whole Jewish nation, being redeemed and restored, to rejoice in the goodness showed them, and to proclaim the praises of Him who showed it. *For lo, I come, &c.*—To execute judgments on thine adversaries, and to complete thy deliverance and salvation. *And I will dwell in the midst of thee*—To defend and bless thee. This was fulfilled in part to the Jews, but more fully to the gospel church. *And many nations shall be joined to the Lord*—The church shall be greatly enlarged by the accession of the Gentiles to it; and shall receive a still further increase when, upon the conversion of the Jews, the fulness of the Gentiles shall be brought in. *And shall be my people*—My true worshippers, subjects, and servants. This promise relates chiefly to the latter times. Compare chap. viii. 21-23. *And thou shalt know that the Lord of hosts hath sent me*—The fulfilling of these my words shall be an unde

A. M. 3484. LORD ^p in that day, and shall be
B. C. 520.

^a my people: and I will dwell in the midst of thee, and ^r thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall ^s inherit Judah his

^p Chap. iii. 10. — ^q Exod. xii. 49. — ^r Ezek. xxxiii. 33; Ver. 9.
^s Deut. xxxii. 9. — ^t Chap. i. 17. — ^u Hab. ii. 20; Zeph. i. 7.

niable evidence that my mission is divine. *And the Lord shall inherit Judah his portion*—Shall claim, recover, possess, and delight in Judah, as a man doth in his paternal inheritance. God will give visible tokens that the land of Judea is, in a peculiar sense, his land; and its inhabitants his peculiar people, according to the tenor of the covenant he made with their fathers. *And shall choose Jerusalem again*—Will have a regard to Jerusalem, as he

portion in the holy land, and ^t shall choose Jerusalem again. A. M. 3484.
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13 ^u Be silent, O all flesh, before the LORD: for he is raised up ^v out of ¹ his holy habitation.

^x Psalm lxviii. 5; Isaiah lvii. 15. — ¹ Heb. *the habitation of his holiness*, Deut. xxvi. 15; Isa. lxiii. 15.

formerly had. This prophecy will be more fully accomplished at the general restoration of the Jewish nation.

Verse 13. *Be silent*—Reverence and adore God, and expect the accomplishment of his word. *O all flesh*—Both Jews and Gentiles. *He is raised up out of his holy habitation*—God is engaged in this work already, and will not rest till he has accomplished his whole work.

CHAPTER III.

In this chapter, (1.) Zechariah sees Joshua the high-priest standing before an angel of the Lord, as it were soliciting to be admitted to the discharge of his sacred functions, and Satan standing by in the act of opposing him, 1. (2.) The adversary receives a rebuke from the Lord himself, by whose special command Joshua is stripped of his filthy garments, and invested with the priestly robes of service, 2-5. (3.) The angel delivers to him a solemn charge, 6, 7. (4.) A clear and interesting prediction of the coming of the Messiah follows, and of the establishment of his church; and pardon and peace are held forth as the blessed effects of Christ's coming, 8-10.

A. M. 3484. **AND** he showed me ^a Joshua the
B. C. 520. high-priest standing before the angel of the LORD, and ^b Satan ¹ standing at his right hand ² to resist him.

2 And the LORD said unto Satan, ^c The LORD rebuke thee, O Satan; even the LORD

^a Haggai i. 1. — ^b Psalm cix. 6; Rev. xii. 10. — ¹ That is, an adversary. — ² Heb. to be his adversary.

NOTES ON CHAPTER III.

Verse 1. *And he showed me—He*, that is, the angel, who talked with him, after delivering the message in the preceding chapter, proceeded to another representation; *Joshua the high-priest, &c.*—We find from Haggai, that Joshua the son of Josedech was at this time high-priest. He stands here as representing the whole Jewish people. *Standing before the angel of the Lord*—This angel was Christ, or the *Logos*, mentioned chap. i. 11, and called the *Lord* in the following verse, whose minister, or servant, the high-priest was, as well as a type of him. *And Satan*—Or the *adversary*, as the word may be rendered; *standing at his right hand to resist him*—That is, to be his accuser, as he is called Rev. xii. 10. "So here he is represented as aggravating the faults of Joshua, the representative of the whole body of the Jews, (see verse 2,) by this means to prevail with God to continue the Jews under the

that ^d hath chosen Jerusalem rebuke ^e thee:—^e is not this a brand plucked out of the fire? A. M. 3484.
B. C. 520.

3 Now Joshua was clothed with ^f filthy garments, and stood before the angel.

4 And he answered and spake unto those

^a Jude 9. — ^d Chapter i. 17; Rom. viii. 33. — ^e Amos iv. 11; Rom. xi. 5; Jude 23. — ^f Isa. lxiv. 6.

power of their adversaries. It was the custom in courts of judicature, for the accuser to stand at the right hand of the accused."—See Lowth, and notes on Job i. 6; and Ps. cix. 6. "It appears to me," says Blayney, "the most probable, that by *Satan*, or the *adversary*, is here meant the adversaries of the Jewish nation in a body, or perhaps some leading person among them, Sanballat for instance, who strenuously opposed the rebuilding of the temple, and of course the restoration of the service of the sanctuary, and the re-establishment of Joshua in the exercise of his sacerdotal ministry."

Verses 2-5. *And the Lord said, &c.*—The *Logos*, or Son of God, said unto Satan; *The Lord*—Namely, God the Father; *rebuke thee*—And not suffer thy mischievous imagination against Jerusalem and the temple to prosper. *Even the Lord that hath chosen Jerusalem*—Who hath chosen that place for his especial residence. Christ, as a mediator, rather chooses

A. M. 3484. that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, ^s and I will clothe thee with change of raiment.

5 And I said, Let them set a fair ^h mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

^s Isaiah lxi. 10; Rev. xix. 8; Luke xv. 22.—^h Exod. xxix. 6; Chap. vi. 11.—¹ Lev. viii. 35; 1 Kings ii. 3; Ezek. xlv. 16.

to rebuke the adversary in his Father's name than in his own. *Is not this a brand plucked out of the fire*—"Is not this small remnant returned from captivity," represented here by Joshua, "miraculously rescued from utter destruction, like a brand plucked out of the fire? and can it be thought that God will not preserve them?" *Now Joshua was clothed with filthy garments*—Denoting the sins and pollutions of the people, of whom he was the representative. *And he spake unto those that stood before him*—Christ spake to the inferior angels, his servants; *Take away the filthy garments from him*—Remove, or cause them to be removed. These filthy garments those angels removed, but another and superior hand takes away the sins and pollutions signified by that emblem. *And he*—Namely, Christ, the Lamb of God; *said, Behold, I have caused thine iniquity to pass from thee*—I have, by my merits and Spirit, removed the guilt, power, and pollution of thine iniquity. *And I will clothe thee with change of raiment*—With other garments, namely, such as are not filthy or polluted, but clean and rich, an emblem of holiness. As the *filthy garments* denoted the sins of the people, whose representative Joshua was, the taking them away denoted God's pardoning their public and national transgressions, and his restoring them to his favour and protection. "The Jews used to change their garments under any public calamity; which calamity being over, they expressed the change of their condition, and the greatness of their joy, by clothing themselves in garments adapted to their circumstances:" see Calmet. *And I said*—I, the Lord, further said, or commanded. The LXX. omit these words, prefixing *and* to the following expression: and the Syriac and Vulgate read, *He said, Let them set a fair mitre upon his head*—As the new garments put upon Joshua were such as belonged to the high-priest, and were contrived for glory and beauty, Exod. xxviii. 2, so the mitre was the proper ornament for his head. *And the angel of the Lord stood by*—Namely, Christ, through whose mediation, and at whose command, the above was done.

Verses 6, 7. *And the angel of the Lord protested*—Solemnly declared; *unto Joshua, If thou wilt walk in my ways*—If thou wilt diligently observe the commandments of my law; *and wilt keep my charge*—The special charge and office of the high-priest. *Then thou shalt also judge my house*—Thou shalt,

6 ¶ And the angel of the LORD protested unto Joshua, saying, A. M. 3484. B. C. 520.

7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and if thou wilt ⁱ keep my ³ charge, then thou shalt also ^k judge my house, and shalt also keep my courts, and I will give thee ⁴ places to walk among these that ¹ stand by.

8 ¶ Hear now, O Joshua the high-priest, thou and thy fellows that sit before thee: for

^s Or, ordinance.—^k Deut. xvii. 9; Mal. ii. 7.—⁴ Heb. walks. ¹ Chap. iv. 14; vi. 5.

for a long time, be ruler in my temple, and exercise all the authority and jurisdiction which belongs to the high-priest's office; *and shalt also keep my courts*—Not as a servant, but as the chief, on whom others wait, and at last thou shalt have a place among my angels: so many interpret the following clause. Some, however, render it, *And I will appoint thee ministers among those that stand by*; and by the ministers, Blayney understands, "not the angels attending upon God's throne, but some of the subordinate priests who attended upon Joshua;" observing, "as it is promised to him that he should be reinstated in the honours of his high office, so it is also added, that he should be waited upon by those inferior priests, whose business it was to officiate in the service of the temple, under the authority of the high-priest. And the same persons are presently after designed, under the name of the companions of Joshua, that sat before him."

Verse 8. *Hear now, O Joshua, and thy fellows that sit before thee*—The angel directs his speech to Joshua and his assessors, or assistants in council. "Possibly these may have been some of those who were called chief priests; who, though subordinate to the high-priest, were entitled by their rank to assist in his councils."—Blayney. The rabbins call these, of whom doubtless Zerubbabel was one, *the heads of the captivity, and the men of the great synagogue*, by whom they suppose the Jewish affairs, both ecclesiastical and civil, to have been settled after the captivity, and the canon of the Old Testament to have been completed. The angel bespeaks their attention to what follows, as containing matter of great importance. *For they are men wondered at*—Hebrew, מופת המה אנשי, *men of wonder*, or, *men of sign* are they: men intended for signs or tokens, or typical men, as some render the phrase. Thus Isaiah, walking naked and barefoot, was for a sign and wonder, or rather a type or example, to Egypt and Ethiopia, Isa. xxiv. 3; that is, a sign, or emblem, that they should be carried away without covering. So Ezekiel, in digging through the wall, &c., (as commanded chap. xii. 7–12,) and in not mourning for his wife, chap. xxiv. 24, was to be a sign, type, or emblem, to the Jews: in all which passages the same word, מופת, is used in the original. To this sense the Vulgate translates it here, *virī portendentes, men foreshowing*, namely, something to come, that is, the men that composed this council, with

A. M. 3484. they *are* ^mmen^s wondered at: for
B. C. 520. behold, I will bring forth ^mmy servant
The ^oBRANCH.

^m Psa. lxxi. 7; Isa. viii. 18; xx. 3.—^s Heb. *men of wonder*, or, *sign*, as Ezek. xii. 11; xxiv. 24.—^m Isa. xlii. 1; xlix. 3, 5; lii. 13; liii. 11; Ezek. xxxiv. 23, 24.

Joshua at the head of them, were an emblem, or figure, of the restoration of the church, under the government of the Messiah. Their wonderful deliverance from the Babylonish captivity; the fortitude and resolution which they manifested in returning to Jerusalem, when it lay in ruins; their perseverance amidst the various difficulties, hardships, and perils, which they had to encounter on their journey, and when they arrived in Judea; their preservation among their numerous, powerful, and inveterate enemies; not only rendered them objects of wonder to many, but proper types of the deliverance, restoration, and preservation of the church of God under the Messiah.

The next clause points out the person, of whom Joshua was to be a figure; as the verse following does those of whom his companions were to be representatives, or signs. *For behold, I will bring forth my servant the BRANCH*—Namely, the Messiah, to whom this title, *the BRANCH*, is often given in the prophets, as descended from the stock of David: see the places referred to in the margin; in all which the word in the original is צֶמַח, *tsemach*, as here; and all which texts the Chaldee explains of the Messiah; who is elsewhere called God's servant in an eminent sense, because he was sanctified and sent into the world upon a message of the highest importance. Some, indeed, would explain this passage, and chap. vi. 12, of Zerubbabel; but, as Dr. Blayney justly observes, there is no reasonable ground to conclude that he is designed in either place. "It is true he was a descendant from David, and appointed under the authority of the kings of Persia to be a subordinate governor of the Jews who returned from Babylon, and in that capacity he presided, and took an active part with Joshua the high-priest, and with the chief of the fathers, in forwarding the building of the temple. But there surely does not appear, in what we know of his character or performances, any thing to merit the particular notice imagined to be here taken of him. The same person must needs be intended here as is spoken of under the same title Jer. xxxiii. 5; nor is it conceivable that terms so magnificent as those used in this latter place especially can be applicable to one of so limited power and authority as Zerubbabel enjoyed. Besides, it is evident that the *Branch* is promised as one that was to come, or be brought forth, and not as one that had already enjoyed his estate, such as it was, for many years past. In short, for these and for many other reasons, it may be concluded against Zerubbabel; and, I think, against any other of less consequence than the great Messiah himself, through whom alone iniquity is put away, and the reign of perfect peace and righteousness is to be established: compare Psa. cxxxii. 17; Isa. iv.

9 For behold the stone that I have A. M. 3484
laid before Joshua; ^p upon one stone B. C. 520
shall be ^q seven eyes: behold, I will engrave

^o Isaiah iv. 2; xi. 1; Jeremiah xxiii. 5; xxxiii. 15; Chap. vi. 12; Luke i. 78.—^p Psa. cxviii. 22; Isa. xxviii. 16.—^q Chap. iv. 10; Rev. v. 6.

2; Jer. xxxiii. 15, 16." The word which here, and in the places above referred to, is translated *Branch*, is by the LXX. rendered *Ανατολή*, *the east*, or *sun-rising*, from whence it is applied to Christ, Luke i. 78, and is translated there *the day-spring*. Hence the name of *Oriens* was probably given to the supposed king of the Jews by the Roman writers: see *Tacit. Hist.*, lib. v. cap. 13.

Verse 9. *For behold the stone, &c.*—Or, as some render the former part of the verse, *For this is the stone which I lay before Joshua; there are in the same stone seven eyes: I will engrave it with its engravings, saith the Lord*—There seems to be an allusion in these words to the foundation, or chief corner stone of the temple, which probably was laid with great solemnity in the presence of Joshua. Christ is not only *the rod out of the stem of Jesse*, and *the branch that should grow out of his roots*, the fruit of which is *excellent and comely* for the remnant of Israel that escape the corruption which is in the world, but the foundation of the spiritual temple laid in Zion. And it is here foretold, that when he should be brought forth, *seven*, that is, many, eyes should be upon him. "The eye of the Father was upon him, to take care of him and protect him, especially in his sufferings. The eyes of all the prophets and Old Testament saints were upon this one stone: Abraham rejoiced to see Christ's day, and he saw it and was glad. The eyes of all believers are upon him, as the eyes of the stung Israelites were upon the brazen serpent. They look unto him and are saved."—Henry. Or, the seven eyes upon this stone may be explained, as the eyes upon the wheels in Ezekiel's vision: they may signify the perfection and plenitude of knowledge and wisdom which were in Jesus Christ for the good of his church, and his ever watchful care of his people: or the various gifts and graces of the Holy Spirit, with which he was endued: for he hath the seven spirits of God, as well as the seven stars, Rev. iii. 1; and *his eyes are as a flame of fire*, piercing through all disguises, and *searching the reins and the heart* of every human creature, and especially of every one that professes to be his disciple. "The *Branch* and the *Stone*," says Dr. Dodd, "are the same; which stone hath seven eyes, because the Messiah is the searcher of hearts, whom God engraved with his engraving; as in John the evangelist, *him the Father sealed*, endowed him with those gifts, virtues, and powers of the Spirit, which the prophets had foretold should be in the Messiah, by whom, dying on the cross, *God removed the iniquity of that land in one day*. In a day when every man (verse 10) *called his neighbour, &c.*, that is, when the whole world was in profound peace." But, instead of, *Upon one stone shall be seven eyes*, Blayney reads, *From one stone seven*

A. M. 3484. the graving thereof, saith the LORD
B. C. 520. of hosts, and [†]I will remove the iniquity of that land in one day.

^{*} Jer. xxxi. 34; 1. 20; Mic. vii. 18, 19; Chap. xiii. 1.

fountains, the word פַּי signifying *a fountain* as well as *an eye*. "It seems," says he, "as if the prophet saw in his vision a stone or rock, set before Joshua, with seven fountains springing out of it, which God says were opened by himself." There is, he thinks, here "a plain allusion to the rock which Moses smote in the wilderness, and brought waters out of it for the refreshment of the people of God; and *that rock*, St. Paul says, *was Christ*, 1 Cor. x. 4. In speaking of which transaction, the psalmist says, *He opened the rock and the waters gushed out*, Psalm cv. 41:" in which passage the same verb, פָּתַח, is used, which in the next clause is translated, *I will engrave, &c.*, which Blayney renders, *Behold, I open the passage thereof*; that is, the hole or orifice through which the fountains shall flow. Again, it is said, Isa. xli. 18, *I will open rivers in the high places*, where not only the same verb is used, but is followed by the same preposition as is here placed before the word rendered *stone*. And it is said chap. xiii. 1, *In that day shall there be opened a fountain* (the same verb being again used) *to the house of David, and to the inhabitants of Jerusalem*. For what purpose? *for sin and for uncleanness*. "This was spoken of the gospel times; and, in like manner, it is here said of the same, *And I will remove, or take away, the iniquity of the land in one day*, namely, that one day on which Christ died to put away sin by the offering of himself. There cannot, surely, remain a doubt of what is intended, nor that עֲוֹנוֹ must signify *fountains* of living waters, issuing from Christ. The living waters are the doctrines of the gospel, and the fountains, the dispensers of them, the apostles and evangelists, who are said to be *fellow-workers with Christ*, and therefore aptly represented by the companions of Joshua. The number seven is frequently used in Scripture to

10 ^{*}In that day, saith the LORD of A. M. 3484.
hosts, shall ye call every man his neigh- B. C. 520.
bour [†]under the vine and under the fig-tree.

^{*} Chap. ii. 11.—[†] 1 Kings iv. 25; Isa. xxxvi. 16; Mic. iv. 4.

denote multitudes, 1 Sam. ii. 5; Jer. xv. 9, &c., &c." It must be observed, however, that both the LXX. and the Vulgate read *seven eyes*, and not *seven fountains*.

Verse 10. *In that day*—In the day of removing the sins of my people; literally referring to the returned captive Jews, and mystically to the whole church in gospel days, when Christ the chief corner stone should have purged away sin and established his church; and when sinners should come to him in repentance and faith, and obtain reconciliation with God and peace of conscience; *shall ye call every man his neighbour*—Invite, with love and kindness, such as become neighbours by partaking of the same divine grace and blessing of the gospel; *under the vine, and under the fig-tree*—To associate together in holy duties and godly fellowship, sitting under the shadow of the true vine with delight, and finding its fruits sweet to your taste; as in Judea men used to feast together under the shade, and upon the fruit of their vines and fig-trees. When the guilt and power of iniquity are taken away, and we are in Christ new creatures, we receive precious privileges and blessings, as the fruit of our justification, regeneration, and union with Christ; yea, more precious than the products of the vine or fig-tree. And we repose ourselves in sweet tranquillity under his protection and care, being saved from the fear of evil, and possessed of a peace that passeth all understanding. "This may perhaps have a special reference to that day when the eyes of the Jews shall be fixed upon Christ, the precious corner stone, which they have hitherto rejected. Then their load of national guilt shall at once be removed; and they shall enjoy spiritual peace and temporal security in their own land, as in the days of Solomon."—Scott.

CHAPTER IV.

In this chapter the prophet is called to contemplate a fifth vision of the most sublime and mysterious import. (1.) He sees a candlestick of pure gold, with its seven lamps, communicating, by seven pipes, with a bowl at the top, which serves for a reservoir, and is constantly supplied with oil from two olive-trees standing on each side of the candlestick, 1-3. (2.) He inquires into the meaning of the vision, and receives an answer, which, though it might, in some sort, apply to the circumstances of the temple then building, yet, from the solemnity of the manner and terms used, must be considered as pointing to something far higher, even the final and complete establishment of Christ's holy, catholic church, not by any human means, but by the power of the Holy Spirit, surmounting all obstacles thrown in the way, 4-7. (3.) A special prediction is annexed, that Zerubbabel, who had begun, should have the honour of finishing the building of the temple; the accomplishment of which is made a sign, or proof, of Zechariah's divine mission, 8-10. (4.) The meaning of the seven lamps is explained, and of the two over-hanging branches of the olive-trees on each side of the candlestick, 11-14: see Blayney.

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AND ^a the angel that talked with me came again, and waked me, ^b as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold ^c a candlestick, all of gold, ¹ with a bowl upon the top of it, ^d and his seven lamps thereon, and ² seven pipes to the seven lamps, which *are* upon the top thereof:

3 ^e And two olive-trees by it, one upon the

right *side* of the bowl, and the other <sup>A. M. 3484.
B. C. 520.</sup> upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto

^a Chap. ii. 3.—^b Dan. viii. 18.—^c Exod. xxv. 31; Rev. i. 12.
¹ Heb. with her bowl.—^d Exod. xxv. 37; Rev. iv. 5.

² Or, seven several pipes to the lamps, &c.—^e Verses 11, 12; Revelation xi. 4.

NOTES ON CHAPTER IV.

Verses 1-3. *And the angel came again, and waked me*—This seems to indicate, that the prophet's attention was very deeply engaged by the foregoing vision; that all the powers of his mind were wholly engrossed by it; so that he had even fallen into a kind of trance, or ecstasy, when he was roused again by the angel, to attend to what follows. *And said unto me, What seest thou?*—Thus the angel still further excites his attention. *And I said, Behold a candlestick of gold*—This represented the church of God, Jewish and Christian, set up for the enlightening of this dark world, by diffusing the light of divine truth. The candle, or lamp, is God's, the church is but the candlestick; but it is all of gold, signifying the great worth of the church, composed of the excellent of the earth. This golden candlestick had seven lamps, branching out from it by so many sockets, in each of which was a burning and shining light. The Jewish Church was but one; and though the Jews that were dispersed had probably synagogues in other countries, yet they were but as so many lamps belonging to one candlestick; but now, under the gospel, Christ is the centre of unity, and not Jerusalem, or any one place; and, therefore, seven particular churches are represented, not as seven lamps, but as seven several golden candlesticks, Rev. i. 20. This candlestick had one bowl, or common receiver, on the top, into which oil was continually dropping; and from it, by seven pipes or conduits, it was conveyed to the seven lamps; so that, without any further care, they received oil as fast as they wasted it, and so were kept always burning. And the bowl too was continually supplied, without any care or attendance of man, *from two olive-trees*, (verse 3,) one on each side of the candlestick, which were so fat and fruitful, that, of their own accord, they poured plenty of oil continually into the bowl. So that nobody needed to attend to this candlestick, to furnish it with oil; it carried not for man, nor waited for the sons of men: the scope of which is to show, that God easily can, and often doth, accomplish his gracious purposes concerning his church by his own wisdom and power, without any art or labour of man. And though sometimes he makes use of instruments, yet he neither needs them, nor is confined to them, but can do his work

without them, and will, rather than it shall remain undone.

Verses 4, 5. *So I answered, &c.*—Namely, after I had seen and discerned; *What are these, my lord*—Observe how respectfully he speaks to the angel, calling him his lord; those that would be taught, must give honour to their teachers. He saw what these things were, but inquired what they signified. It is very desirable to know the meaning of God's manifestations of himself, and of his mind, both in his word and by his ordinances and providences. *The angel answered, &c., Knowest thou not what these be?*—This might be said, not with a view of reflecting on the prophet's want of discernment, but merely to excite his attention: so Capellus observes. Blayney, however, thinks that, by this question, the angel meant to censure the prophet's dulness in not perceiving "what a reasoning and reflecting mind, versed in the allegories of prophecy, might in some measure at least have discovered." Thus also Henry: "If he had considered and compared spiritual things with spiritual, he might have guessed at the meaning of these things: for he knew that there was a golden candlestick in the tabernacle, which it was the priest's constant business to supply with oil, and to keep it burning; when, therefore, he saw in vision such a candlestick, with lamps always burning, and yet no priests to attend it, nor any occasion for them, he might discern the meaning of this to be, that though God had set up the priesthood again, yet he could carry on his own work for and in his people without them." *And I said, No, my lord*—He makes an ingenuous confession of his ignorance.

Verse 6. *Then he answered, Not by might nor by power, &c.*—That is, Zerubbabel and Joshua, with the Jews under their conduct, shall finish the temple and re-establish the Jewish state, not by force of arms, nor by human power, but by the aid of my providence and grace; just as the lamps are supplied with oil in a secret and invisible manner, without the help of man. Thus the angel answers the prophet's question, "not by descending to an explanation of particulars, but by giving the general purport of the vision; the design being, not to gratify a partial curiosity, but to comfort and encourage an almost desponding people by the assurance that God would, not by those human means, in which they

A. M. 3484. Zerubbabel, saying, ^f Not by ^g might, B. C. 520. nor by power, but by my Spirit, saith the LORD of hosts.

7 Who art thou, ^h O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth ⁱ the headstone thereof ^j with shoutings, crying, Grace, grace unto it.

8 Moreover the word of the LORD came unto me, saying,

^f Hosea i. 7.—^g Or, army.—^h Jeremiah ii. 25; Mal. xxi. 21.—ⁱ Psa. cxviii. 22.—^j Ezra iii. 11, 13.—^k Ezra iii. 10. ^l Ezra vi. 15.—^m Chap. ii. 9, 11; vi. 15.

were sufficiently sensible of their own deficiency, but by his own Spirit, render his church triumphant over all opposition.”—Blayney. We may observe further here, that what is done by God’s Spirit, is done by *might* and *power*; but this stands in opposition to visible force. Israel was brought out of Egypt, and into Canaan, *by might* and *power*: but they were brought out of Babylon, and into Canaan the second time, by *the Spirit of the Lord of hosts*; working upon the spirit of Cyrus, and inclining him to proclaim liberty to them, and upon the spirits of the captives, inclining them to accept the liberty offered them. It was by the Spirit of the Lord that the people were excited and animated to build the temple, and therefore they are said to be helped by the prophets of God, Ezra v. 2; because by their mouths the Spirit of God spoke to the people’s hearts. It was by the same Spirit that the heart of Darius was inclined to favour and further that good work, and that the sworn enemies of it were infatuated in their counsels, so that they could not hinder it as they designed. Observe, reader, the work of God is often carried on very successfully, when yet it is carried on very silently, and without the assistance of human force: the gospel temple is built, not by might or power, for *the weapons of our warfare are not carnal*, but spiritual; namely, the force of truth and love, which, through the Spirit of the Lord, are mighty to pull down strong holds, and bring men’s hearts and lives *into captivity to the obedience of Christ*. Thus the excellency of the power is of God, and not of man.

Verses 7–9. *Who, rather, What art thou, O great mountain*—O great obstacle, apparently as insurmountable and immovable as a high mountain. *Before Zerubbabel thou shalt become a plain*—Thou shalt sink into nothing. The obstacle shall give way, the difficulty vanish, the opposition cease. *Removing mountains*, or levelling them into plains, are proverbial expressions, denoting the overcoming the greatest difficulties, and removing all obstacles. So that the angel here encourages Zerubbabel to go on with his undertaking of rebuilding the temple, and restoring the Jewish state, assuring him that all the endeavours of the Samaritans, and of others of the neighbouring people to hinder him, would be fruitless, and that nothing should be able to withstand him. As the words of the text proceed immediately from Jehovah, Blayney thinks they appear

9 The hands of Zerubbabel ^k have A. M. 3484 laid the foundation of this house; B. C. 520. his hands ^l shall also finish it; and ^m thou shalt know that the ⁿ LORD of hosts hath sent me unto you.

10 For who hath despised the day of ^o small things? ^p for they shall rejoice, and shall see the ^q plummet in the hand of Zerubbabel *with* those seven; ^r they are the eyes of the LORD,

^a Isaiah xlviii. 16; Chap. ii. 8.—^b Hag. ii. 3.—^c Or, since the seven eyes of the LORD shall rejoice.—^d Heb. stone of tin. ^e 2 Chron. xvi. 9; Prov. xv. 3; Chap. iii. 9.

more dignified, if considered as expressing the same sense by an interrogation, closed by a brief answer, thus: “What art thou, O great mountain? Before Zerubbabel, a level plain.” *He shall bring forth the headstone*—Namely, of the temple. He shall lay the top or headstone upon the walls of the temple: agreeably to what is said in the next verse, that he should finish the temple, as well as lay the foundation of it; *with shoutings, crying Grace, grace unto it*—Which action of Zerubbabel shall be accompanied with the joyful acclamations of the people, as also with their earnest prayers, wishing all prosperity, and a long continuance of it, to the temple, and those that should worship God therein. As if he had said, As the free favour of God began and finished the building, may the same favour ever dwell in it and replenish it. But although this be the literal sense of the passage, it has undoubtedly also a mystical meaning. As Christ is figuratively intended by the stone laid before Joshua, (chap. iii. 9,) so here it is figuratively signified that God would *bring forth*, or bring into the world, the Messiah, as the top, or headstone, the last or finishing ornament of the church, God’s spiritual house, Eph. ii. 21. To this sense the Chaldee paraphrase expounds the words: “His Messiah shall come forth, who was named from all eternity, and shall obtain the empire of all the kingdoms of the earth.” And St. Jerome tells us upon the place, that the ancient Jews explained it so. *His hands also shall finish*—He shall have the happiness of seeing the great work, which he hath begun, finished and brought to perfection. *And thou shalt know, &c.*—These may either be the words of the prophet to Zerubbabel, signifying, that when the prediction now uttered was accomplished, it would evidently appear to have been delivered by a divine commission, in which sense similar words must be understood, chap. ii. 9. Or they may be the words of the angel to the prophet, signifying that when the promise made in the preceding clause was fulfilled, then he would know that God had sent this divine instructor to him, and that the vision was really from God.

Verse 10. *For who hath despised*—The sense would be plainer if the particle *for* were omitted, as it is in most other versions; namely, thus: *Who hath despised the day of small things? they shall rejoice, &c.*—That is, who, or where are they, who despised the small beginnings of my temple, when

A. M. 3484. which run to and fro through the whole earth.
B. C. 520.

11 ¶ Then answered I, and said unto him, What *are* these ^a two olive-trees upon the right side of the candlestick and upon the left side thereof?

12 And I answered again, and said unto him, What *be* these two olive-branches which

^b through the two golden pipes ^c empty A. M. 3484.
^d the golden oil out of themselves? B. C. 520.

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, ^e These *are* the two ^f anointed ones, ^g that stand by ^h the LORD of the whole earth.

^a Verse 3.—^b Heb. *by the hand*.—^c Or, *empty out of themselves oil into the gold*.—^d Heb. *the gold*.

^e Rev. xi. 4.—^f Heb. *sons of oil*.—^g Chap. iii. 7; Luke i. 19.
^h Josh. iii. 11, 13; Chap. vi. 5.

the foundations of it were laid again in order to rebuild it? They shall be made glad, or they shall now have occasion to break out into joyful acclamations; instead of sorrowing, as many of them did, Ezra iii. 12, on account of what seemed contemptible in their eyes. In the work of God, the day of small things is not to be despised. God often chooses weak instruments to bring about mighty things: and though the beginnings be small, he can make the latter end greatly to increase. Though many of the Jews undervalued the mean and unpromising appearance of the second temple when it began to be built, yet, it is here foretold, that when finished they should rejoice in it. "By the day of small things," says Blayney, "I suppose to be meant the time when the resources of the Jewish nation appeared in the eyes of many, even well wishers, so small and inadequate to the building of the temple, against a powerful opposition, that they despaired of seeing it carried into effect. Such persons would, of course, rejoice, when the event turned out so contrary to their expectations." *Shall see the plummet in the hand of Zerubbabel*—The perpendicular line with which he should try the finished work; *with these seven*—In subordination to the divine providence, expressed by the seven eyes which were on that stone. And those that have the plummet in their hand must look up to these eyes of the Lord, must have a constant regard to the divine providence, and act in dependance upon its conduct, and in submission to its disposals. But both the LXX. and the Vulgate render this clause more agreeably to the Hebrew, dividing it into two distinct sentences, thus: *They shall rejoice, and see the plummet in the hand of Zerubbabel*. Those seven [namely, eyes] are the eyes of the Lord, which run to and fro through the whole earth; that is, his wise and watchful providence is always attentive to the concerns of his church, and is continually superintending and ordering all events for its benefit. It must be observed, however, that here again, as in chap. iii. 9, (where see the note,) Blayney reads *fountains* instead of *eyes*, observing, "The lamps, considered as part of the furniture belonging to the candlestick, that is, the church, can represent no other than the ministers and dispensers of evangelical light and knowledge: in which sense our Saviour says of them, *Ye are the light of the world*, Matt. v. 14. These, taken in conjunction with their pipes, may not improperly be represented as *fountains*, or con-

duits, for conveying and communicating to others the gifts and graces of the Holy Spirit, with which they are replenished themselves. And as fountains they are said to *run to and fro through the whole earth*, which was, in an eminent degree, seen in the apostles and first preachers of the gospel; *whose sound went into all the earth, and their words unto the ends of the world*, Rom. x. 18."

Verses 11-14. *Then answered I*—Or, *Then spake I*, the Hebrew word *אמר* being not only used of giving an answer to a question, but likewise of beginning or continuing a discourse. *What are these two olive-trees, &c.*—The prophet had learned the meaning of the candlestick and its lamps, and now wants to know what the two olive-trees signify; and no answer being given to his question, he immediately proceeds to ask another; and in the answer given to it he acquiesces. Observe, reader, those that would be acquainted with the things of God, must be inquisitive concerning them. They must inquire of those who understand them, and they shall receive information; and if satisfactory answers be not given them at first, or quickly, let them renew their inquiries, praying for light from God, and the vision shall at length *speak, and not lie*. The prophet's second question differs a little, yet not much, from the former.

I answered again, says he, *What be these two olive-branches?*—Two principal branches, one from each tree, extending to the golden candlestick, and communicating to it, *through two golden pipes, fastened to the golden bowl, the golden oil, out of themselves*—That is, the clear, bright oil, the best of its kind, and of great value. *And he answered, Knowest thou not what these be?*—If thou knowest the candlestick to be the church, must thou not suppose that the olive-trees and the olive-branches are emblems of the means which God hath provided to communicate to it his truth and grace? The prophet having again acknowledged his ignorance, the angel says, *These are the two anointed ones*—Hebrew, *בני הציור*, *sons of oil*, as in the margin. As by the candlestick we understand the visible church, particularly that of the Jews at that time, for whose comfort this vision was primarily intended, these *sons of oil, that stand by the Lord of the whole earth*, are the two great ordinances and offices of the magistracy and ministry, at that time lodged in the hands of those two great and good men, Zerubbabel and Joshua. This prince, this priest, were

sons of oil, anointed of God, or endued with the gifts and graces of his Spirit, to qualify them for the work to which they were called. They stood before the Lord of the whole earth, to minister to him, and to receive direction from him; and a great influence they had upon the affairs of the church at that time; for their wisdom, courage, and zeal were continually emptying themselves into the golden bowl, to keep the lamps burning; and when they should be removed, others would be raised up to carry on the same work, and Israel should not be left without prince and priest. Thus Grotius, Lowth, Henry, Dodd, and several later interpreters, understand the clause. By the *two anointed ones*, says Archbishop Newcome, "Zerubbabel and Joshua may be meant; who presided over the temporal and spiritual affairs of the Jews; were the ministers, or vicegerents, of Jehovah; and acted not by their own strength, but by the divine assistance;" verse 6. "It is plain," adds he, "that the golden candlestick is the Jewish state, both civil and religious: and that the oil, with which the lights are supplied, is the Spirit of God, in opposition to human efforts." But though the candlestick here may primarily signify the Jewish Church, yet, in a secondary sense, it was also undoubtedly intended to be a figure of the Christian Church; and Zerubbabel and Joshua were types of the Messiah, and their offices emblematical of his offices, who, as is said chap. vi. 13, *sits and rules upon his throne, and is a priest upon his throne*: who is not only the anointed one himself,

but in his mysterious person, as God and man, is the *good olive* to his church, supplying it with the golden oil of saving grace, and communicating to believers out of his fulness the unction, or anointing of the Holy Spirit, John i. 16; 1 John ii. 20-27.

Dr. Blayney, however, gives a different explanation of this passage. By the candlestick, indeed, he understands the church of God, both under the Jewish and Christian dispensations: but, in verse 12, instead of *two olive-branches*, he reads, *two orderers of the olive-trees*, understanding by the olive-trees "the two dispensations of the law and the gospel, under which were communicated the precious oracles of divine truth, which illuminate the soul, and make men wise unto salvation;" and by the *orderers*, or *directors*, of these dispensations, Moses and Christ, the *two sons of oil*, or *anointed ones*, that stand by the Lord of the whole earth, fulfilling his will and executing his commands. "Of the latter of these," says he, "it is expressly said, Isa. lxi. 1, *The Spirit of the Lord is upon me, because the Lord hath anointed me, &c.* Nor do I conceive that any other can be meant by the two witnesses, appointed to prophesy for a certain time, clothed in sackcloth, Rev. xi. 3; the next verse plainly showing, that an allusion is there made to this prophecy of Zechariah, concerning the candlestick and olive-trees, though not with all that accuracy of citation which we should look for at present. *These are the two olive-trees and the two candlesticks, standing before the God of the earth*, Rev. xi. 4."

CHAPTER V.

In this chapter the prophet is shown two visions, (1.) That of an immense roll, or book, like that which Ezekiel describes, chap. ii. 9, 10, filled with curses, and in the act of flying, to denote the celerity and speed, as well as the certainty with which the thief and false swearer would be visited to their utter destruction, 1-4. (2.) The vision of an ephah, or measure, in which sat a woman representing a nation, whose wickedness was arrived at such a height as required an immediate check. Accordingly a heavy cover is cast over her, and she is carried into exile in a distant land, there to abide the full time allotted for her punishment, 5-11.

A. M. 3484. B. C. 520. **T**HEN I turned, and lifted up mine eyes, and looked, and behold a flying * roll.

* Ezek. ii. 9.

NOTES ON CHAPTER V.

Verse 1. *Then I turned and lifted up*—Or, again *I lifted up, mine eyes*—For the verb שׁוּב, *to return*, is often used adverbially; *and behold a flying roll*—That is, a roll of a book, as the expression is Jer. xxxvi. 2; Ezek. ii. 9; the ancient way of writing being upon long scrolls of parchment, which used to be rolled up. This roll contained an account of the sins and punishments of the people, and is described as *flying*, both because it was open, and to denote the swiftness of God's judgments. Hitherto, from the beginning of this prophecy, "all has been consoling, and meant to cheer the hearts of the Jewish people, by holding forth to them prospects of

2 And he said unto me, What A. M. 3484. B. C. 520. seeest thou? And I answered, I see a flying roll; the length thereof is twenty

approaching prosperity. But, lest they should grow presumptuous and careless of their conduct, it was thought proper to warn them of the conditions on which their happiness would depend; and to let them see, that however God was at present disposed to show them favour, his judgments would assuredly fall upon them with still greater weight than before, if they should again provoke him by repeated acts of wickedness." Accordingly, this warning and information are given them by the visions of this chapter, which are of a very different kind from the preceding ones.—Blayney.

Verses 2-4. *The length thereof is twenty cubits, &c.*—Such scrolls for writing were usually longer

A. M. 3484. cubits, and the breadth thereof ten
B. C. 520. cubits.

3 Then said he unto me, This *is* the ^b curse that goeth forth over the face of the whole earth: for ¹ every one that stealeth shall be cut off *as* on this side, according to it; and every one that sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of ^c him that sweareth falsely by my name: and it shall remain in the midst of his house, and ^d shall consume it with the timber thereof and the stones thereof.

^b Mal. iv. 6.—¹ Or, every one of this people that stealeth holdeth himself guiltless, as it doth.

than they were broad; so this was represented as ten yards in length, and five in breadth. The roll was very large, to show what a number of curses would come upon the wicked. *Then said he, This is the curse, &c.*—This roll, or book, contains the curses, or judgments, due to sinners, particularly sinners of the Jews, who have been favoured with greater light and privileges than other people, and whose sins, therefore, are the more inexcusable. *That goeth over the face of the whole earth*—Or rather, *of the whole land*; for the land of Judea only seems to be here meant. *Every one that stealeth shall be cut off as on this side, &c.*—The roll was written on both sides, as that mentioned Ezek. ii. 10: and on one side were contained the judgments against stealing, and on the other against false swearing. These two sins are joined together, because in the Jewish courts men were compelled to purge themselves by oath, in case they were accused of theft; and they often would forswear themselves rather than discover the truth. Considering the time when Zechariah prophesied, it seems probable, that those who made use of fraud with respect to what had been dedicated to the rebuilding of the temple, and restoring the service of God, are here particularly referred to. According to Calmet, under the two names of *theft* and *false swearing*, the Hebrews and Chaldeans included all other crimes; theft denoting every injustice and violence executed against men, and perjury all crimes committed against God. Instead of *on this side*, and *on that side*, Newcome reads, *from hence*, namely, from the land. And instead of *shall be cut off*, the Vulgate reads, *judicabitur, shall be judged*; and Houbigant, *shall be punished*. It must be acknowledged, however, that the Hebrew word נָקָה, so rendered, rather means, *carries himself as innocent*, or, *asserts himself to be innocent*; or, *is declared innocent*, or, *left unpunished*, namely, by the magistrate. Blayney therefore translates the clause, *Because, on the one hand, every one that stealeth is as he that is guiltless; and, on the other hand, every one that sweareth is as he that is guiltless.* On which he observes,

5 ¶ Then the angel that talked A. M. 3484.
with me went forth, and said unto B. C. 520.
me, Lift up now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an ephah that goeth forth. He said moreover, This is their resemblance through all the earth.

7 And behold, there was lifted up a ² talent of lead: and this is a woman that sitteth in the midst of the ephah.

8 And he said, This is wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

^c Lev. xix. 12; Chapter viii. 17; Mal. iii. 5.—^d Lev. xiv. 45.
² Or, weighty piece.

"The reason assigned for the curse going forth through the whole land is, that the good and the bad, the innocent and the guilty, were in every part of it looked upon and treated alike; so that it was time for the divine justice to interpose, and make the proper distinction between them." *And it shall enter, &c.*—This curse shall come with commission from me; *into the house of the thief*—Where he had laid up that which he got by theft, thinking to enjoy it to his satisfaction. Or, by his house may be understood his family, estate, and goods: it shall take hold of him, and all that belong to him, and shall never leave them till they are utterly destroyed. *And it shall remain in the midst of the house*—It shall stick close to them and theirs, as Gehazi's leprosy did to him and his posterity; or, like the leprosy that infects a house, and cannot be purged till the house itself be pulled down.

Verses 5-8. *The angel that talked with me went forth*—Or rather, *went on*, as the verb *וָיָח* often signifies; (see 2 Chron. xxi. 19; Jer. xxv. 32; and so it may signify at the end of this verse, and in the next, where it occurs again. *And I said, What is it?*—What does this signify, or, what thing is this? *And he said, This is an ephah*—An ephah was a measure containing somewhat less than our bushel, and consequently too small for a woman to sit in; we must therefore understand here a measure, in the form only of an ephah, but of a larger size, which was probably the reason why Zechariah did not know what it was: and being the measure whereby they bought and sold dry things, it seems to have been intended to denote the unjust dealings of the Jews in buying and selling; their fraud, deceit, and extortion in commerce, were sins abounding among them; as they are among that people at this day. *He said moreover, This is their resemblance*—Or, as the LXX. render it, *This is their iniquity* (reading *וְיָח*, instead of *וָיָח*) *through all the earth*—Or, *through all the land*; that is, by this you may make an estimate of their unjust dealings all over the land. Besides the intimation given by this vision of the ephah, that the dealings of the Jews with each

A. M. 3484. 9 Then lifted I up mine eyes, and
B. C. 520. looked, and behold, there came out
two women, and the wind *was* in their wings;
for they had wings like the wings of a stork:
and they lifted up the ephah between the earth
and the heaven.

° Jeremiah xxix. 5, 28.

other were unjust, its largeness and its *going forth* corresponded with the iniquities that prevailed in the land, both as exceeding the ordinary measure, and also as continually increasing, so as already to have arisen to such a pitch as made it necessary to repress them. *And behold there was lifted up a talent*—Or, a huge mass; of lead—This seems to have been intended to denote the weight, or severity, of the judgments here threatened. *And this is a woman, &c.*—What thou seest besides, is a woman sitting carelessly upon the ephah, and fearing no evil. So Grotius, "*super epha, superba et nihil mali metuens.*" That she appeared at first sitting upon the ephah, is evident from what is said in the following words, namely, that the angel cast her *into the midst of the ephah*; which implies that she was not there before. *And he said, This is wickedness*—This woman denotes *wickedness*: or, this is iniquity itself, or corruption of heart, the mother or spring of thefts, perjuries, and all kind of crimes. Blayney renders it, *This is the wicked one*. Public states, or societies, are often represented by women, as the mothers of their people, as we see in the ancient coins. By the same analogy, corrupt societies are expressed by harlots, and women of lewd characters; so here, the corrupt state of the Jews is set forth by a wicked woman. *And he cast it*—Rather, *he cast her, into the midst of the ephah*—So the LXX., ἐρριψεν αὐτὴν εἰς μέσον τῆς μετρῆς. So also the Vulgate. Newcome renders it, *He cast her within the ephah*, that is, (as he explains it,) "caused her to contract herself within the compass of the vessel, denoting the check given to her further progress." *And he cast the weight of lead upon the mouth thereof*—That is, of the ephah, *ne quis esset exitus*, says Grotius, that there might be no exit, or way of escape. Or to signify, that when a people have filled up the measure of their iniquities, they sink under the weight of their sins, and cannot escape the judgment of God, and that thus it should fare with the Jewish people.

Verses 9–11. *Then lifted I up mine eyes, &c.*—Great difficulties attend the interpretation of this part of the vision, and commentators are much divided upon it. According to Calmet, the woman enclosed in the ephah denoted the iniquity of Babylon; the mass of lead which fell down upon her was the vengeance of the Lord; and the two women who lifted her up into the air were the Medes and Persians, who destroyed the empire of Babylon. Houbigant, however, observes, "that nobody has yet found out, nor ever will find out, why these women

10 Then said I to the angel that A. M. 3484.
talked with me, Whither do these B. C. 520.
bear the ephah?

11 And he said unto me, To ° build it a house
in ° the land of Shinar: and it shall be esta-
blished, and set there upon her own base.

° Genesis x. 10.

should carry the ephah into the land of *Shinar*, or of the Chaldees, if Shinar be understood literally, and not metaphorically. The Jews were not again carried captive into the land of the Chaldeans, after the rebuilding of the temple by Zerubbabel; nor can the Chaldeans be understood by the *ephah* which is carried into the land of Shinar with the woman, who abused it to fraudulent purposes; for the ephah is a Hebrew measure; and this woman, who is kept shut up in the ephah, is carried into a land not her own. Shinar will be more properly understood, as spoken metaphorically of the last captivity, under which the Jews now live; being, in the several kingdoms of the world, in the same state of servitude as they lived in under the kings of the Chaldeans; having their dwelling everywhere, with the deceitful ephah, to denote their usury and fraud. There is no necessity to be anxious about explaining why the ephah was to be carried by *two women*, and not by one only, or more, for the empire of the Greeks and Romans is not denoted hereby, but two women pertain only to the parable; as it might have seemed too much for one to have carried into a distant country an ephah burdened with lead, and with a woman shut up in it." Archbishop Newcome understands the words in this sense: considering the two women as "mere agents in the symbolical vision;" the meaning of which, he says, seems to be, "that the Babylonish captivity had happened on account of the wickedness committed by the Jews; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter would be an awful admonition that multiplied curses, and particularly that dispersion and captivity, would be the punishment of national guilt." Blayney interprets the vision in a similar way. "These, [namely, *two women*,] and the other circumstances mentioned verse 9, seem to indicate nothing more particular, than that Providence would make use of quick and forcible means to effect its purpose." Hence these women are said to have *had wings like the wings of a stork*; the stork, like other birds of passage, being provided with strong wings. Though the *land of Shinar* signifies, as he observes, the land of Babylon, (see Gen. xi. 2,) yet "this does not necessarily imply that Babylon would be the scene of the next captivity; but only that the people, in case of fresh transgression, might expect another severe captivity, like that in Babylon, but of still longer duration. In this manner Egypt is used proverbially for any grievous calamity, inflicted by the judgment of God: see Deut. xxviii. 68; Hos. viii. 13, and ix. 3."

CHAPTER VI.

In this chapter we have, (1.) A vision of four chariots, drawn by horses of different colours, representing the four great empires of the world, rising in succession, and distinguishable, both by their order and by their attributes, 1-8. (2.) The prophet is commanded by God, in the presence of witnesses, and for a memorial to them, to place a crown, or crowns, upon the head of Joshua the high-priest, thereby constituting him a type of Christ, the Branch, whom he proclaims, as about to come to build the spiritual temple of Jehorah, and to preside over it, both as king and priest, for the great purpose of peace, 9-14. (3.) The accession of strangers to assist in building the temple is foretold, and given as a proof of the prophet's divine mission, 15.

A. M. 3484.
B. C. 520.

AND I turned, and lifted up mine eyes, and looked, and behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.

2 In the first chariot were ^a red horses; and in the second chariot ^b black horses;

3 And in the third chariot ^c white horses; and in the fourth chariot grizzled and ^d bay horses.

^a Chap. i. 8; Revelation vi. 4.—^b Rev. vi. 5.—^c Rev. vi. 2.
^d Or, strong.—^e Chap. v. 10.

NOTES ON CHAPTER VI.

Verse 1. *And I turned and looked, &c.*—"The main design of this eighth and last vision is to confirm the Jews in their faith in, and dependance upon God, by showing them that, weak and defenceless as they seemed to be, they had nothing to fear from the greatest earthly powers, while they remained under the divine protection; since all those powers originally proceeded from the counsels of the Almighty, were the instruments of his providence, and could not subsist, nor act, but under his permission."—Blayney. *And behold there came four chariots*—Horses and chariots are the usual emblems of conquerors: see Isa. xxi. 7-9; Zech. x. 3. The four chariots, here mentioned, denoted the four great empires, which either had subdued, or were to subdue the greater part of the then known world, namely, the Assyrian, or Babylonian, the Persian, Grecian, and Roman. They are here represented as coming from *between two mountains*, because mountains are the natural barriers which divide kingdoms; which, though they be *strong as brass*, are here supposed to be broken through by those that invade and conquer their neighbours. And it is observable, that several of the mighty conquerors of the world owed the beginning of their greatness to their successful passage through the straits of mountains, where a small force might have maintained the passes against a powerful army. Thus the beginning of Alexander's success against the Persians, was his passing without opposition through the straits of Cilicia; through which also the Babylonians and Persians had passed before, when they marched into Syria and Judea.

Verses 2, 3. *In the first chariot were red horses*—This meant the Chaldean empire, the bloody cruelties of which were signified by the red colour of the horses. This empire being overthrown, and its power extinct, when the prophet had this vision, it is only mentioned by-the-by, for the sake of order,

4 Then I answered ^a and said unto ^b the angel that talked with me, What are these, my lord? A. M. 3484.
B. C. 520.

5 And the angel answered and said unto me, ^c These are the four ^d spirits of the heavens, which go forth from ^e standing before the LORD of all the earth.

6 The black horses which are therein go forth into ^f the north country; and the white

^a Psa. civ. 4; Heb. i. 7, 14.—^b Or, winds.—^c 1 Kings xxii. 19; Dan. vii. 10; Chap. iv. 14; Luke i. 19.—^d Jer. i. 14.

and nothing further is said of it. *And in the second, black horses*—We find by the Apocalypse, chap. vi. 5, that a *black horse* was an emblem of famine, or dearth, so that the *chariot with black horses* seems to have signified the Persian empire, which brought desolation on many countries, as appears from the history of Darius and Xerxes. *And in the third chariot white horses*—Conquerors used to ride on white horses, when they were triumphing on account of victories gained over their enemies. This, therefore, aptly denoted the almost continual victories of Alexander, who in a few years overturned the Persian empire, and set up the Macedonian. *And in the fourth chariot*—Representing the Roman empire; *grizzled and bay horses*—Denoting the various forms of the Roman government.

Verse 5. *These are the four spirits of the heavens*—Or rather, *The four winds*, as the word רוחות very frequently signifies, and as it is here rendered in the margin, and also by the LXX. and the Vulgate: that is, these chariots are the four empires in the different parts of the world. Thus Daniel, beginning to foretel the rise of these four great empires, chap. vii. 2, observes, *Behold, the four winds of heaven strove upon the great sea*. But how, it may be asked, could these chariots be said to be winds? Like strong winds they rushed violently on, and produced great agitations and commotions in the earth, resembling the effects of strong winds, both by sea and land. These winds are said to go forth from standing before the Lord of all the earth, to signify that, as winds are frequently made God's ministers, and fulfil his word, (Psa. cxlviii. 8.) so these empires, as his servants, should do his pleasure, and execute his purposes, whether of judgment or mercy, upon the different nations of the earth. In other words, they should be made subservient to the designs of his providence.

Verses 6, 7. *The black horses go forth into the north country*—The Persians (signified, as before

A. M. 3484. go forth after them; and the grizzled
B. C. 520. go forth toward the south country.

7 And the bay went forth, and sought to go that they might ^h walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my ⁱ spirit in the north country.

^h Gen. xiii. 17; Chap. i. 10.—ⁱ Judg. viii. 3; Eccles. x. 4.

observed, by the black horses) marched from Persia into Chaldea, which lay north of Judea, and is commonly denominated *the north country*. And the white go forth after them—Alexander, with his Macedonians, signified, as we have said, by the white horses, marched from Greece through Asia Minor to Babylon, after the Persians, who retired before his victorious army. And the grizzled go forth toward the south country—This probably was intended to denote the Romans conquering Egypt, frequently called the south country in Scripture: see Dan. xi. 6. This was the last country the Romans subdued, under Augustus, whereby they became masters of the greatest part of the known world. And the bay sought to go, &c., that they might walk to and fro through the earth—As the bay horses, as well as the grizzled, belonged to the fourth chariot, representing the Roman empire, (see note on verse 3,) and the bay horses are mentioned after the grizzled, this verse may be intended to describe the ambition of the Romans, especially under the last form of their government, the *imperial*, to extend their conquests to every quarter of the globe; and the divine permission granted them so to do, signified in the latter part of the verse. Or, as Lowth supposes, a different branch of that empire may be here intended, which should arise and extend its conquests in the latter times; namely, the empire of the Goths and Vandals, whose power rose out of the ruins of the first Roman empire, and who set up the kingdom of the ten horns, mentioned Rev. xiii. 1, and xvii. 3.

Verse 8. Then cried he unto me, Behold, these that go toward the north—Namely, the black horses, denoting the Persian empire; have quieted my spirit in the north country—That is, by conquering the Babylonians, and executing upon them the punishment which they deserved for their cruelty and other crimes, they have satisfied the wrath which I had conceived against that people. So the LXX., ἀνεπαύσαν τὸν θυμὸν μου ἐν γῇ βορρᾶ, they have caused my wrath to cease in the land of the north. Instead of these that go toward the north, it would be better to translate the words, those who have gone toward the north; because it is spoken of the Persians overturning the Babylonian empire, which happened before the prophet was favoured with this vision.

Verses 9–11. And the word of the Lord came unto

9 ¶ And the word of the LORD A. M. 3484.
came unto me, saying, B. C. 520.

10 Take of *them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;*

11 Then take silver and gold, and make ^k crowns, and set *them* upon the head of Joshua the son of Josedech, the high-priest;

12 And speak unto him, saying, Thus speak—

^k Exod. xxviii. 36; xxix. 6; Lev. viii. 9; Chap. iii. 5.

me, &c.—The prophet here proceeds to relate how he was favoured with another revelation, respecting a kingdom very different from the preceding; saying, Take of *them of the captivity, &c.*—That is, receive from the captivity, from Heldai, from Tobijah, &c. The exiles who remained in Babylon, showed their regard for the temple that was then building, by sending their gifts and oblations to Jerusalem, for carrying on the work, and adorning the temple after it was built. These offerings, it is to be supposed, they sent about the time when the prophet had this vision, by the persons here named, as they did afterward by Ezra and his companions: see Ezra vii. 16, and viii. 25, 26. And go into the house of Josiah—This was probably one who came from Babylon along with those before mentioned, namely, Heldai, &c.; for in other versions the words, *which are come from Babylon*, are put at the end of the verse. Then take silver and gold—That is, receive from them silver and gold, namely, of that which they had brought for the service of the temple, from those who remained still in Babylon. And make crowns—“That is, cause to be made by the artist.”—Newcome, who observes that Josiah, above mentioned, was probably a worker in gold and silver. Some versions read, not *crowns*, but a *crown*. It seems, however, more probable, that “two crowns are here ordered to be made, and both of them to be placed upon the head of Joshua; to signify that the Messiah, the branch, spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and so should have a right to wear the two crowns that belonged to these offices. One crown was probably made of silver, and the other of gold; or both silver and gold might be used on the same crown; the silver denoting the human nature of the Messiah, and the gold the divine; or the former the exercise of his offices of priest and king on earth, and the latter the exercise of them in heaven. Or, as some think more probable, both crowns were made of gold, and the silver was employed for some different sacred use, especially as the high-priest’s crown, inscribed with HOLINESS TO THE LORD, was to be entirely made of pure gold.

Verse 12. And speak unto him, saying—Bishop Chandler justly observes, that the prophet’s speech is directed to Joshua only; the two crowns are put

A. M. 3484. B. C. 520. eth the LORD of hosts, saying, Behold ¹the man whose name is The BRANCH; and he shall ³grow up out of his place, ²and he shall build the temple of the LORD:

¹ Luke i. 78; John i. 45.—² Chap. iii. 8.—³ Or, branch up from under him.

only on the head of Joshua; to him only it is said, *Behold the man whose name is The Branch*—As much as to say, “Behold the sign of the BRANCH, the person whom I promised to David in Solomon, and by the prophets after David to the Jews, by the name of the BRANCH.” “There cannot be a doubt,” says Blayney, “that the same person is meant by the BRANCH here, who is so called chap. iii. 8, and this has been already shown to be, not Zerubbabel, but the Messiah himself; of whom Joshua is made the type, or representative, by the crown placed on his head. For to what end should he have been called in to represent Zerubbabel, who was his co-temporary, and altogether as ready at hand as himself. Nor will the passage, strictly and literally translated, answer to any other but him who was at once both king and priest, and, by uniting both characters in himself, was completely qualified to bring about the counsel of peace, or reconciliation between God and man.” It must be observed, however, that the human nature of our Lord is here chiefly intended by the expression, *The man, the BRANCH*. For, considered in his divine nature, he is not the branch out of the stem of Jesse, or David, but their root, as he is termed Isa. xi. 10; Rev. v. 5, and xxii. 16. In this his human nature, he was small in his beginning, even as to his kingdom as well as his person; and mean in his appearance, as a mere bud or sprout, but gradually flourishing and becoming great and fruitful. As a branch, he was to be cut off, but would produce sprouts, branches, and trees of righteousness innumerable. *He shall grow up out of his place*—Out of the tribe and family, and in the place foretold; as if he had said, Though you may suspect the root to be dry and dead, yet assuredly it is not: the branch will spring up, the Messiah, who shall be both priest and king, will make his appearance in due time. The Hebrew, *יִצְחָקוֹ יִצְחָק*, is literally, *He shall spring up, or flourish, from under himself*; by his own power, or by the power of his own Spirit, he shall be both stock and stem to himself. The words seem evidently to express his miraculous conception. *He shall build the temple of the Lord*—As the preceding clause speaks of his person, his conception, and birth, so this describes his work; as if he had said, He it is that stands by you, though unseen, and enables you to build this material temple; which neither Zerubbabel, nor Joshua, nor all the Jews uniting with them, would be able to complete without him. This, however, is a temple far inferior to that spiritual building, the gospel church, which the Messiah will in due time raise, beautify, preserve, and honour; *the spiritual house*, in which he will dwell, 1 Pet. ii. 4; the temple built on the

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

¹ Chap. iv. 9; Matt. xvi. 18; Eph. ii. 20, 21, 22; Heb. iii. 3. ² Isa. xxii. 24.—³ Psa. cx. 4; Heb. iii. 1.

foundations laid in Zion, where he will manifest his grace and glory, and be worshipped in Spirit and in truth, 1 Cor. iii. 9–16; 2 Cor. vi. 16; Eph. ii. 19–22.

Verse 13. *Even he shall build the temple of the Lord*—Here we have a sentence omitted by the LXX., Syriac, Arabic, and one MS., and which Archbishop Newcome proposes to expunge, as being only a different reading of the foregoing clause. “But, in arrest of judgment,” says Dr. Blayney, “I would beg leave to plead, that, in my opinion, the clause is not superfluous, but highly emphatic, implying that EVEN HE, the self-same person, who should build the temple of Jehovah, *יהוה*, EVEN HE, should have the honour of governing and presiding in it, as both king and priest, in both capacities advancing the peace and prosperity of his people.” Or, perhaps, the prediction is repeated, chiefly in order to confirm the Jews in the assured expectation of what is promised. *And he shall bear the glory*—The glory of the priesthood and royalty had been divided between the house of Aaron and that of David: but now, he alone shall bear the glory of both. Glory, in general, is a burden, and this double glory would be a double burden; but not too heavy for him to bear who *upholdeth all things*. He bore the cross, which was his glory, and he bears the crown, an exceeding great and eternal weight of glory. They shall hang on him all the glory of his Father’s house, &c., Isa. xxii. 24. He shall bear such glory that *the glory of the latter house shall be greater than that of the former*. Thus he shall raise, or lift up (Hebrew, *יָרָא*) the glory. The glory of Israel hath been thrown down and depressed, but he shall raise it out of the dust. *And shall sit and rule upon his throne*—He shall have a throne: *the government shall be on his shoulders*; which denotes both dignity and dominion, exalted honour and extensive power: *he hath a name above every name; all power is his in heaven and on earth*. And this throne is his: by birth-right; by donation of his Father; by purchase; by conquest: it is his most undoubted right. And its being said that he *shall sit and rule upon his throne*, signifies at once his royal magnificence, the perpetuity thereof, and the ease with which he shall rule, namely, the world, by his providence, judging and punishing, or sparing and pardoning nations, families, or individuals; or the church, and all the members of it, by his word, especially his laws, his Spirit, and the exercise of discipline. Observe well, reader, Christ, who is ordained to offer sacrifice for us, is authorized to give law to us. He will not save us, unless we be willing he should govern us, Heb. v. 9. God has prepared him a throne in the heavens, and if we

A. M. 3484. 14 And the crowns shall be to He-
B. C. 520. lem, and to Tobijah, and to Jedaiah,
and to Hen the son of Zephaniah, ^a for a me-
morial in the temple of the LORD.

15 And ^r they *that are* far off shall come and

^a Exod. xii. 14; Mark xiv. 9.

would have any benefit by that, we must prepare him one in our hearts, and be willing and glad that he should sit and rule there, and to him must every thought be brought into subjection. *And he shall be a priest upon his throne*—With the majesty and power of a king, he has the *tenderness* and *sympathy* of a priest, who, being taken from among men, is *ordained for men, that he may offer both gifts and sacrifices for men*; who can have compassion on the ignorant, &c., Heb. v. 1, 2. In all the acts of his government as a king, he prosecutes his intentions as a priest. Let not those, then, that believe in, and are subject to him, look on his throne, though a throne of glory and of judgment, with terror and amazement. For as *there is a rainbow round about the throne*, so there is a priest upon the throne. And his office as a priest is no diminution to his dignity as a king. But his dignity as a king gives efficacy to his intercessions and services as a priest. *The counsel of peace shall be between them both*—Between Jehovah on the one hand, and the man, *whose name is the Branch*, on the other. That is, the counsel concerning the peace to be made between God and man, by the mediation of the Messiah, shall be, or rather, shall appear to have been, concerted by infinite wisdom, in the covenant of redemption; and that the Father and the Son understood each other perfectly in that matter. So some interpret the words. But it seems more probable that the kingly and priestly offices of Christ are here referred to, and that the meaning is, that the peace made for God's people shall rest on these two offices; that Christ, by his priestly office, should make peace for them with God, and by his kingly office should deliver them from their spiritual enemies: that by the former he should expiate sin, and by the latter extirpate it; that as a priest he should make, and as a king maintain peace.

A. M. 3484. build in the temple of the LORD; and
B. C. 520. ^a ye shall know that the LORD of
hosts hath sent me unto you. And *this* shall
come to pass, if ye will diligently obey the
voice of the LORD your God.

^r Isa. lvii. 19; lx. 10; Eph. ii. 13, 19.—^a Chap. ii. 9; iv. 9.

Verses 14, 15. *And the crowns*—The two crowns before mentioned, made of the gold and silver brought from Babylon, verse 11; *shall be to Helem and to Tobijah, &c.*—Of these persons we know no more, with any certainty, than their names. *For a memorial in the temple of the Lord*—Namely, of this transaction, of the pious liberality of those men, who had presented the gold and silver of which they were made, and especially of the Messiah's certain and speedy coming. *And they that are far off shall come and build, &c.*—Though this verse, in its literal sense, may refer to the Jews who lived in distant parts, and other artificers, coming to Jerusalem to assist in building the material temple, yet, in its mystical and ultimate meaning, it refers to the conversion of the Gentiles to Christ, and to that true temple, the Christian Church, in helping to erect, enlarge, and beautify which, thousands and myriads of the Gentiles have co-operated, and still more, in ages to come, will co-operate. *And ye shall know that the Lord of hosts hath sent me unto you*—And the event of things, which, if not prevented by your disobedience, will be agreeable to my predictions, shall prove to you, beyond all doubt, that I was divinely inspired, and commissioned to declare these things to you: that is, the prediction, as far as it was intended to be understood literally, shall be accomplished in your days; and, in its mystical sense also, it shall be fulfilled in its season: the Gentiles shall come in and be united with you as brethren, and will help you to build the spiritual temple; *if ye will diligently obey the voice of the Lord*—For I must again desire you to observe, that the accomplishment of these promises depends on the condition of your obedience: for if you rebel and obey not, you shall even be cast out of God's church, shall be deprived of his protection and care, and the Gentiles shall be taken to be his peculiar people in your place.

CHAPTER VII.

In this chapter, (1.) A case of conscience is proposed to the prophet, by some Jews sent from a distant place, concerning fasting, namely, whether they should continue to observe their annual fasts in the fifth and seventh months, which had been appointed on the occasion of the destruction of Jerusalem and the ensuing captivity, 1-3. (2.) The prophet reproves them sharply for their selfish and carnal manner of observing their fasts, regardless of the instructions which God had given them by former prophets, 4-7. (3.) He reminds them how they had been exhorted to the practice of justice, mercy, and love toward each other, how obstinately their fathers had hardened their hearts, and how God, in wrath, rejected their prayers, destroyed or scattered them, and laid their land utterly desolate, 8-14.

A. M. 3486.
B. C. 518.

AND it came to pass in the fourth year of King Darius, that the word of the LORD came unto Zechariah in the fourth day of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,

3 And to ^a speak unto the priests which were in the house of the LORD of hosts, and to the prophets, saying, Should I weep in ^b the fifth

¹ Heb. to entreat the face of the LORD, 1 Samuel xiii. 12; Chapter viii. 21.—^a Deuteronomy xvii. 9–11; xxxiii. 10; Malachi ii. 7.

NOTES ON CHAPTER VII.

Verses 1–3. *The word of the Lord came unto Zechariah, &c.*—In this and the next chapter is contained a third and distinct revelation made to Zechariah, about two years after the former; of which the occasion and matter are as follows: A considerable progress having, by this time, been made in the rebuilding of the temple, and affairs going on pretty smoothly, the hopes of the Jewish nation began to revive, and a deputation was sent to inquire of the priests and prophets, whether it was God's will that they should still observe the fast, which had been instituted on account of the destruction of the city and temple by the Chaldeans. To this inquiry, the prophet is directed in these chapters how to answer; and his answer is given not all at once, but, as it seems, by piece-meal, and at several times. For here are four distinct discourses that have reference to this case. *In the fourth day of the ninth month, even in Chisleu*—This month corresponded with the latter part of our November and the beginning of December. *When they had sent*—The Hebrew verb here used is in the singular number, *he had sent*, or *one had sent*: but our translators very properly interpret it plurally, by the figure termed an enallage of the number, which is often used in the Hebrew; and the Vulgate renders it in the same sense. This is understood by some to be spoken of the Jews who still remained in Chaldea; but it seems more probable that those are meant who dwelt in the towns or villages at some distance from Jerusalem. *These sent unto the house of God*—That, is unto the temple, where the building was still carried on with success; *Sherezer and Regem-melech*—Men of note among them; and *their men*—Servants, or persons of less rank, who accompanied them; *to pray before the Lord*—To offer up prayers for themselves and their friends. The temple was the only place where they could offer sacrifices and oblations, to which solemn prayers were always wont to be joined. *And to speak unto the priests and prophets*—It was the office of the priests to resolve any doubts that might arise respecting the worship of God, or any part of his law, whether moral or ceremonial, and the people were commanded to consult them, and to act according to their determination. And since the Prophets Hag-

month, separating myself, as I have done these so many years? A. M. 3486.
B. C. 518.

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye ^e fasted and mourned in the fifth ^d and seventh month, ^e even those seventy years, did ye at all fast ^f unto me, *even* to me?

6 And when ye did eat, and when ye did

^b Jer. lii. 12; Chapter viii. 19.—^c Isaiah lviii. 5.—^d Jer. xli. 1; Chapter viii. 19.—^e Chapter i. 12.—^f Romans xiv. 6.

gai and Zechariah were at this time residing in Jerusalem, it was proper to inquire of them, who might probably give them an immediate answer to their inquiry from God himself. *Should I weep in the fifth month*—The fast in the fifth month was kept because in that month, answering to our month of July, the city and temple were burned by the Chaldeans, 2 Kings xxv. 8; in memory of which grievous judgment, the people instituted a solemn fast, which, it appears, they had observed from that time until the times here spoken of; refraining from all worldly business and pleasure, and employing themselves in the religious exercise of prayer and humiliation: see chap. xii. 12–14. The question they now proposed, was, whether it were proper for them still to continue this fast, when the ecclesiastical and civil state was in a great measure restored, and the judgment for which they mourned was removed.

Verses 4–6. *Then came the word of the Lord unto me*—When these men had proposed their case, and were expecting the priests' answer, God commissioned his prophet to give them the answer contained in the subsequent part of this and in the following chapter; *saying, Speak unto all the people of the land*—Let all the people in general, and not only those who have proposed the question, know what I am now about to say to thee, in answer to it. *When ye fasted and mourned in the fifth and seventh month*—"The Jews not only observed those fasts which were instituted by God himself, but likewise added others, in commemoration of great calamities. The exiled Jews instituted four of these fasts; *one* in the fourth month, (June 17,) in commemoration of the breach of the wall, mentioned Jer. lii. 7; *one* in the fifth month, (July 4,) in commemoration of the burning of the temple, Jer. lii. 12; *one* in the seventh month, (September 3,) for the murdering of Gedaliah, Jer. xli. 2; and *one* in the tenth month, (December 4,) in commemoration of the beginning of the siege, 2 Kings xxv. 1. These fasts were observed, not only in their captivity, but likewise in Judea, between the reigns of Cyrus and Darius the son of Hystaspes; the Jews therefore, as we have remarked, particularly inquired concerning the observation of the fast on account of the burning of the temple, because that temple was now

A. M. 3486. drink, ² did not ye eat *for yourselves*,
B. C. 518. and drink *for yourselves*?

7 ³ Should ye not hear the words which the LORD hath cried ⁴ by the former prophets when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when men inhabited ⁵ the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying,
¹ Execute ⁶ true judgment, and show mercy and compassions every man to his brother :

² Or, be not ye they that, &c.—³ Or, Are not these the words.
* Heb. by the hand of, &c.—⁴ Jer. xvii. 26.—⁵ Isa. lviii. 6, 7; Jer. vii. 23; Mic. vi. 8; Chapter viii. 16; Matthew xxiii. 23.
⁶ Heb. Judge judgment of truth.—¹ Exod. xxii. 21, 22; Deut. xxiv. 17; Isaiah i. 17; Jeremiah v. 28.

rebuilding; for they might doubt whether it was not improper to retain it any longer, as the reason had ceased which gave rise to it; or, whether the commemoration of past calamities was not of great utility to the morals of mankind." See Grotius, and Calmet's Dictionary on the word FASTS. *Did ye fast at all unto me*—Blayney renders it, *Did ye fast any fastings of mine?* Or, *Did ye fast my fastings, mine?* When ye fasted, were those fastings observed as mine, my ordinances? No: you did not fast with an intention to obey me, or from religious motives, and with sincere purposes of repentance and reformation. You lamented more the losses, inconveniences, and miseries you suffered, than the sinfulness of your conduct which brought these calamities upon you. *And when ye did eat, did ye not eat for yourselves?*—Did you not seek your own pleasure and convenience, and not my glory? *I was* as little regarded by you in your fasts as in your feasts.

Verse 7. *Should ye not hear the words*—You needed not to have thus inquired, had you regarded the words spoken by my prophets, who have borne testimony to the real excellence and absolute necessity of obedience to the great and momentous precepts of my law, and who have called for true repentance and sincere love to God and man, with their proper fruits, and have shown how light and insignificant all ceremonies and formal services are in comparison thereof. *When Jerusalem was inhabited and in prosperity*—He puts them in mind of the reproofs, warnings, and exhortations of Isaiah, Jeremiah, and others of the former prophets, delivered to them when they were in a state of comparative prosperity, in which state they would have been continued, if they had hearkened to these prophets, and been obedient to the Lord's voice uttered by them. As if he had said, This is what you should have done on your fast-days; it was not enough to weep and separate yourselves on those days in token of your sorrow for the judgments that had come upon you; but you should have searched the Scriptures of the prophets, that you might have seen

10 And ¹ oppress not the widow, A. M. 3486.
nor the fatherless, the stranger, nor B. C. 518.
the poor; ² and let none of you imagine evil against his brother in your heart.

11 But they refused to hearken, and ¹ pulled ⁶ away the shoulder, and ⁷ stopped ^m their ears, that they should not hear.

12 Yea, they made their ⁿ hearts as an adamant-stone, ^o lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit ^a by the former prophets: ^p therefore came a great wrath from the LORD of hosts.

* Psa. xxxvi. 4; Mic. ii. 1; Chap. viii. 17.—¹ Neh. ix. 29; Jeremiah vii. 24; Hos. iv. 16.—⁶ Heb. they gave a backsliding shoulder.—⁷ Heb. made heavy.—^m Acts vii. 57.—ⁿ Ezekiel xi. 19; xxxvi. 26.—^o Neh. ix. 29, 30.—^a Heb. by the hand of. ^p 2 Chron. xxxvi. 16; Dan. ix. 11.

what was the ground of God's controversy with your fathers, and might have taken warning by their miseries, not to tread in the steps of their iniquities. You ask, shall you do as you have done in fasting? No; you must do that which you have not yet done; you must repent of your sins, and reform your lives; that is it that we now call you to, and it is the same that the former prophets called your fathers to. To affect them the more with a sense of the mischief that sin had done them, and to bring them to true repentance, he reminds them of the former flourishing state of their country; Jerusalem was then inhabited, and in prosperity, but is now desolate and in distress; the cities round about, that are now in ruins, were then inhabited too, and in peace; the country likewise was very populous. But then God by the prophets cried to them, as one in earnest, and was importunate with them to mend their ways, and their doings, or else their prosperity would soon be at an end. Now, says the prophet, you should have taken notice of that, and have inferred, that what was required of them for the preventing of the judgments, and which they did not perform, is required of you for the removal of the judgments; and if you do it not, all your fastings and weeping signify nothing. The south was that tract of land called *the wilderness of Judea*, Matt. iii. 1; part of which, or near to it, was the hill country, mentioned Josh. xxi. 11; Luke i. 39. The LXX. here render it *Opewn, the hill country*. The plain was that open country, called *the plains of Jericho*, 2 Kings xxv. 5; and *the plain of the valley of Jericho*, Deut. xxxiv. 3; and reached as far as the salt sea, or the lake of Asphaltites, called *the sea of the plain*, Deut. iii. 17; compare Jer. xvii. 26.

Verses 9–12. *Thus speaketh the Lord of hosts*—Or did speak, that is, to your fathers, and thus he speaks to you now; *Execute true judgment*—I often put your fathers in mind that judgment and mercy were more acceptable to me than fasting, or any external performances; (see the margin;) and I repeat the same admonition to you of the present age. *And let none of you imagine evil against his brother*

A. M. 3486. 13 Therefore it is come to pass, that
B. C. 518. as he cried, and they would not hear;
so ^a they cried, and I would not hear, saith the
LORD of hosts:

14 But ^r I scattered them with a whirlwind

^a Prov. i. 24-28; Isaiah i. 15; Jer. xi. 11; xiv. 12; Mic. iii. 4.
^r Deut. iv. 27; xxviii. 64; Ezek. xxxvi. 19; Chap. ii. 6.

&c.—Neither think ill of, nor wish ill to, nor plot evil against one another. *But they refused to hearken*—But your fathers refused to obey the admonitions of the former prophets, and were often reproved by them for their refractory disposition; *and pulled away the shoulder*—Withdrew their shoulder from the yoke of the law. The metaphor is taken from oxen that refuse to put their necks under the yoke. See the margin. *Yea, they made their hearts as an adamant-stone*—So that no arguments could make any impression upon them; *lest they should hear the law*—Of God by Moses, which they were peremptorily required to do, but to do which they as peremptorily refused; *and the words*—The counsels and commands; *which the Lord hath sent in his Spirit by the former prophets*—Inspired and commissioned his prophets to declare; *therefore*—For this great obstinacy; *came a great wrath*—Which consumed the whole land, and burned against the people that had inhabited it ^s seventy years together in Babylon; *from the Lord of hosts*—In all

among all the nations ^a whom they A. M. 3486.
knew not. Thus ^r the land was de- B. C. 518.
solate after them, that no man passed through
nor returned: for they laid ^a the ^s pleasant land
desolate.

^a Deut. xxviii. 33.—^r Leviticus xxvi. 22.—^s Daniel viii. 9.
^s Heb. land of desire.

which the hand of the Lord was most evidently seen, rendering unto them according to their ways.

Verses 13, 14. *Therefore*—On this very account; *as he cried*—As I, by my Spirit in my prophets, called, warned, entreated, and urged them to repent, obey, and live, but they would not; *so they cried*—In their deep distress, and amidst their overwhelming calamities; *and I would not hear*—Would not answer, or regard their prayer. *But I scattered them*—Cast them out of their habitations, and dispersed them through distant countries; *with a whirlwind*—Suddenly and irresistibly; *among all the nations*—All the heathen, that hated them and their ways. *Thus the land*—Once flowing with milk and honey; once full of cities, men, and cattle; *was desolate after them*—Became waste as a wilderness after they were cast out; *that no man passed through*—An entire riddance was not only made of its inhabitants, but the very highways were desolate, so that none passed and repassed: and that which was before a pleasant land, became a mere desert.

CHAPTER VIII.

The prophet, having accounted for God's past severity to the Jews, proceeds, in this chapter, (1.) To inform them, that the anger of the Lord was now appeased; and that he was again disposed to be gracious unto his people, and to restore Jerusalem, 1-8. He therefore, (2.) Exhorts them to proceed vigorously with the building of the temple, and assures them that they would, from that instant, experience a happy revolution in their affairs, 9-15. (3.) He renews his exhortation to the practice of moral righteousness, and promises that, on that condition, their fasts should be turned into joyful feasts; and they should be so distinguished by the divine favour, that many nations would be eager to embrace their religion, and sue for their alliance, 16-23.

A. M. 3486. A GAIN the word of the LORD of
B. C. 518. hosts came to me, saying,

2 Thus saith the LORD of hosts; ^a I was

jealous for Zion with great jealousy, A. M. 3486.
and I was jealous for her with great B. C. 518.
fury.

^a Nahum i. 2;

Chapter i. 14.

NOTES ON CHAPTER VIII.

Verse 2. *I was jealous for Zion with great jealousy*—With great care that she should not, as formerly, sin against my love and her own welfare, and with a great desire to do her good, and rescue her from her enemies. Jealousy is properly the passion of a lover, or husband, made up of love, care, and anger, in their highest degrees, for his beloved, and against all that he thinks hurtful to her. Thus God had greatly loved Zion, had been careful of her honour and welfare, and displeased with her

sins, which first hurt her, and then with the Chaldeans, who violated her. *And I was jealous for her*—Or toward, or against her, as לה may be rendered; *with great fury*—Hebrew, חמה, heat, or wrath, namely, for her sins. In a note on chapter i. 14. Blayney gives it as his opinion, that the jealousy there spoken of was God's resentment against his people for their disloyalty and misbehaviour toward him. "In this opinion," he here says, "I am confirmed by the present passage, where not the least mention is made of the persecuting nations. That

A. M. 3486. B. C. 518. 3 Thus saith the LORD; ^b I am returned unto Zion, and ^c will dwell in the midst of Jerusalem: and Jerusalem ^d shall be called, A city of truth; and ^e the mountain of the LORD of hosts, ^f The holy mountain.

4 Thus saith the LORD of hosts; ^g There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand ^h for very age.

5 And the streets of the city shall be full of

boys and girls playing in the streets A. M. 3486. B. C. 518. thereof.

6 Thus saith the LORD of hosts; If it be ² marvellous in the eyes of the remnant of this people in these days, ^h should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, ⁱ I will save my people from the east country, and from ³ the west country.

8 And I will bring them, and they shall

^b Chap. i. 16.—^c Chap. ii. 10.—^d Isa. i. 21, 26.—^e Isa. ii. 2, 3.—^f Jer. xxxi. 23.—^g 1 Sam. ii. 31; Isa. lxx. 20, 22; Lam. ii. 20; v. 11-14.—^h Heb. for multitude of days.—ⁱ Or, hard, or, difficult.

^h Genesis xviii. 14; Luke i. 37; xviii. 27; Romans iv. 21. ⁱ Isa. xi. 11, 12; xliii. 5, 6; Ezek. xxxvii. 21; Amos ix. 14, 15. ³ Heb. the country of the going down of the sun, Psa. l. 1; cxiii. 3; Mal. i. 11.

God's jealousy bespeaks wrath toward the object of it, needs no other proof than his own words, Num. xxv. 11."

Verse 3. *I am returned unto Zion*—"I have punished her infidelities with all the rigour of despised and abused love; but, though sensible of her fault, my tenderness has continued, and my love is rekindled for her, upon her change in conduct, and return in true repentance to me. I have received her, restored my love to her, and will render to her my former kindnesses." *And will dwell in the midst of Jerusalem*—Once more, as of old, I will manifest my presence and fix my residence there: according to my promise, repeated to my people, Jerusalem shall be my dwelling-place: see the note on chap. ii. 10. *Jerusalem shall be called, A city of truth*—That is, it shall be such: the truth of God shall be known, believed, loved, and adhered to therein; the true God, and he only, shall be worshipped there, and that in sincerity and truth, and in the manner which he hath prescribed. Its citizens shall love and speak the truth, shall practise and execute true justice and judgment, and be faithful to Jehovah; *and the mountain of the Lord, The holy mountain*—On account of the pure and holy worship performed there, and the holy conduct of its inhabitants. We see a shadow of the accomplishment of this prophecy in the Jews, after their return from captivity; but this *faithful city*, this city of truth and holiness, in the strictness of the letter, is no other than the Christian Church, that chaste and faithful spouse of Jesus Christ, Eph. v. 27.

Verses 4, 5. *There shall yet old men, &c., dwell in Jerusalem*—Namely, both at this time and afterward. Formerly war, or famine, or pestilence, or wasting diseases cut off men and women before they grew to old age; but now it shall be otherwise: I will bless the people with a state of peace, and with health and long life. *And every man, or, every one, man or woman, with his staff in his, or her, hand for very age*—It shall not be from weakness and diseases that they lean upon their staves, but mere old age shall bring them to do it. *And the streets, &c., shall be full of boys and girls*—Strong, brisk, and lively; *playing in the streets*—As in a time of perfect peace and security.

Verses 6, 7. *If it be marvellous*—If these things promised appear difficult, and in a manner impossible; *in the eyes of the remnant of this people*—In the judgment and opinion, or rather to the unbelief, of this people, who are few in number, exceedingly poor, and perpetually surrounded with dangers; *in these days*—Which are days of small things; *should it also be marvellous in mine eyes*—Impossible, or so much as difficult to me, who am the Almighty God. *Thus saith the Lord of hosts*—Here God engages his almighty power to make good his promise. *Behold, I will save my people*—Or, bring them safe; *from the east country*—From Persia and Media, which lay east from Jerusalem, and were now masters of Babylon; *and from the west country*—From the countries of Europe, in which many of the Jews were, or would afterward be dispersed. The original words may be literally rendered, *From the rising to the going down of the sun*, including all parts of the world. This implies the general restoration of the Jewish nation from all their dispersions: an event foretold by most of the prophets of the Old Testament: see note on Isa. xi. 11. *The west country* here mentioned, has a particular relation to their present dispersion, great numbers of them being, in these latter ages, settled in the western parts of the world. "The Jews, upon the completion of the Babylonish captivity, returned from the north, or from the east, but not from the west: nor can any other time here be pointed out, than the last return of the Jews; when they shall flow from all parts of the world to the New Jerusalem, and there constitute a new republic, the fame of whose sanctity shall allure and draw to it many nations, as is foretold at the end of this chapter. We cannot understand this either of the Jews or of the Gentiles, who embraced the faith upon the preaching of the apostles. Not of the Jews, because the Lord did not save at that time the Jewish nation, which he was about to disperse in a very short period;—not of the Gentiles, because the Gentiles were not the people of God, (my people,) before he had called them from the east and from the west."—Dodd.

Verse 8. *And I will bring them*—Though many things interpose to hinder, none shall prevent their returning; I will lead the way, guard them in it

A. M. 3486. dwell in the midst of Jerusalem ;
B. C. 518. ¹ and they shall be my people, and
I will be their God, ¹ in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts ; ^m Let your hands be strong, ye that hear in these days these words by the mouth of ⁿ the prophets, which *were* in ^o the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ⁴ there was no ^p hire for man, nor any hire for beast ; ^a neither *was there any* peace to him that went out or came in because of the affliction : for I set all men every one against his neighbour.

11 But now I *will not be* unto the residue of this people as in the former days, saith the LORD of hosts.

⁴ Jeremiah xxx. 22 ; xxxi. 1, 33 ; Chap. xiii. 9.—¹ Jer. iv. 2.
^m Haggai ii. 4 ; Verse 18.—ⁿ Ezra v. 1, 2.—^o Haggai ii. 18.
^a Or, *the hire of man became nothing, &c.*—^p Haggai i. 6, 9, 10 ;
ii. 16.—⁴ 2 Chron. xv. 5.

supply their necessities, give strength to the weak and support to the dejected, and bring them safe to the end of their journey. *And they shall dwell in the midst of Jerusalem*—They shall inhabit their capital city as in old times. *And they shall be my people, &c.*—They shall duly perform their duty to me, and I will perform my promises to them ; they shall truly worship me, and I will protect and bless them. *In truth and in righteousness*—If we refer these words to God only, the word *righteousness* is equivalent to *mercy*, as it is often used ; and, joined with *truth*, implies God's faithfulness in performing his gracious promises. Or, this may be understood of the people, implying that, as God was faithful to them, so they should live in obedience to him.

Verses 9, 10. *Let your hands be strong*—Be of good courage, and go on with resolution and perseverance in the work you have begun, the rebuilding of the temple, since you have received such assurances from God's prophets, even from the very first of your entering upon it, that he would prosper you in it, enable you to finish it, and bless you on account of your labour bestowed on it. *Ye that hear these words of the prophets*—He refers to the prophecies of Haggai, as well as those of Zechariah ; which *were in the day*, or, *who spake in the day*, *that the foundation of the house was laid*—The prophet speaks of the carrying on of the building as if it were the laying a new foundation : see Hag. ii. 18. *For before these days there was no hire for man, &c.*—Or rather, *There was no reward for man, nor any reward for beast* : so the word שָׂכָר, here used, often signifies ; that is, the fruits of the earth would not pay for the labour of those who cultivated it : see the margin. *For I set all men every one against his neighbour*—I suffered many

12 ^r For the seed *shall be* ^b prosperous ; the vine shall give her fruit, and ^e the ground shall give her increase, and ^t the heavens shall give their dew ; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were ^a a curse among the heathen, O house of Judah, and house of Israel ; so will I save you, and ^z ye shall be a blessing : fear not, *but* ^r let your hands be strong.

14 For thus saith the LORD of hosts ; ^z As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, ^a and I repented not :

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah : fear ye not.

^r Hos. ii. 21, 22 ; Joel ii. 22 ; Hag. ii. 19.—^b Heb. *of peace*.
^e Psa. lxxvii. 6.—^t Hag. i. 10.—^a Jer. xlii. 18.—^z Gen. xii. 2 ; Ruth iv. 11, 12 ; Isa. xix. 24, 25 ; Zeph. iii. 20 ; Hag. ii. 19.
^r Verse 9.—^z Jer. xxxi. 28.—^a 2 Chron. xxxvi. 16 ; Ch. i. 6.

molestations to be given you. The enemies of the Jews ceased not to molest them from without, Ezra iv. 1, &c. ; and civil dissensions, it seems, prevailed within.

Verses 11–13. *But now I will not be as in the former days*—But now, seeing that ye have proceeded in rebuilding my temple, I will order, by my divine providence, that things shall happen otherwise to you than they did before, or that your affairs shall be more prosperous. *For the seed shall be prosperous*—This in the Hebrew is, *For the seed shall be of peace*, which seems intended to express that they should have peaceable times, or be a seed or nation at peace. *And, as ye were a curse*—A standing form of imprecation ; *among the heathen*—Who wished that their enemies might be as miserable as the Jews. This was to be changed into a blessing, to the contrary effect ; *May you be as happy as the Jews who are restored*. See Grotius and Calmet. *O house of Judah and house of Israel*—By Israel may be understood here those of the ten tribes who returned to Judea with the two tribes of Judah and Benjamin. But the mentioning both Judah and Israel, which had been so long separated, shows that both the curse and the blessing here spoken of, in their ultimate sense, belong to the whole body of the Jews, who, as they are public instances of God's judgments now, so shall they be hereafter of his blessings ; namely, at the general restoration and conversion of that nation, to which several promises in this chapter relate.

Verses 14, 15. *As I thought to punish you*—As my wisdom saw it to be fit and necessary to punish your nation ; and I accordingly did punish it, when your fathers transgressed my laws in such a manner that my justice and wisdom could no longer suffer

A. M. 3486. B. C. 518. 16 ¶ These are the things that ye shall do; ^b Speak ye every man the truth to his neighbour; ^c execute the judgment of truth and peace in your gates:

17 ^c And let none of you imagine evil in your hearts against his neighbour; and ^d love no false oath: for all these are things that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; ^e The fast of the fourth month, ^f and the fast of the fifth, ^g and the fast of the seventh, ^h and the fast of the tenth, shall be to the house

^b Chap. vii. 9; Verse 19; Eph. iv. 25.—^c Heb. judge truth, and the judgment of peace.—^d Proverbs iii. 29; Chap. vii. 10. ^e Chap. v. 3, 4.—^f Jer. lii. 6, 7.—^g Jer. lii. 12, 13; Chapter vii. 3, 5.—^h 2 Kings xxv. 25; Jer. xli. 1, 2.

it; So again, &c.—So now my wisdom sees it to be fit, since you have been reformed by your sufferings, that I should be favourable to you, bestow my blessings upon you, and protect you from your enemies.

Verses 16, 17. *These are the things that ye shall do, &c.*—But these my promises of good to you are conditional, and the performance of them will depend upon your observing the laws of justice and righteousness; *Speak ye every man the truth to his neighbour*—Let no one deceive another by guile or falsehood. *Execute the judgment of truth*—True judgment; and *peace in your gates*—Use all means to restore and establish peace among you. Or, Let those who have the administration of justice committed to their charge endeavour to search out the truth from the witnesses, in the trials which come before them; and decide according to the law, and do all in their power to uphold truth and integrity, and maintain the public peace. The judges, it is to be remembered, used to execute their office at the gates of each city, and therefore it is said here, *Execute judgments, &c., in your gates.* *Let none of you imagine evil in your hearts*—See note on chap. vii. 10. *And love no false oath*—See note on chap. v. 3, 4. *For all these are things which I hate*—God, as he essentially, by his nature, loves that which is good and excellent, so must he hate that which is the contrary.

Verse 19. *The fast of the fourth month and of the fifth, &c.*—See the note on chap. vii. 5. The siege of Jerusalem was begun in the tenth month, and in the fourth of the year following the city was taken. God here informs the people, by his prophet, in answer to the question proposed, chap. vii. 3, that they might now disuse these fasts, and lay aside the mournful ceremonies with which they had been solemnized, the judgments, which had given occasion to them, being removed. *Therefore*—Rather, *but, love the truth and peace*—But take care to have a regard to truth in your dealings and conversation with each other; and cultivate a meek and peaceable disposition; which will be far more pleasing to

of Judah ⁱ joy and gladness, and ^j cheerful ^k feasts; ^l therefore love the truth and peace. A. M. 3486. B. C. 518.

20 Thus saith the LORD of hosts: *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one city shall go to another, saying, ¹ Let us go ² speedily ³ to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, ^m many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those

^b Jeremiah lii. 4.—ⁱ Esther viii. 17; Isa. xxxv. 10.—^j Or, solemn, or, set times.—^k Verse 16.—^l Isa. ii. 3; Mic. iv. 1, 2. ^m Or, continually.—ⁿ Heb. going.—^o Heb. to entreat the face of the LORD, Chap. vii. 2.—^p Isa. lx. 3, &c.; lxvi. 23.

God than any of your outward performances. Such divine instructions as these prepared men's minds for the reception of the gospel. See Jer. xxxi. 33.

Verses 20–22. *It shall yet come to pass, &c.*—The design of this and the three following verses is evidently to show the high degree of estimation in which Jerusalem and the Jews would hereafter be held, by foreign nations, when those among them, who were piously disposed to worship Jehovah the true God, would come to worship him at Jerusalem, as a place of peculiar sanctity; and those who wanted protection would humbly sue to the Jews for it, convinced that the men of that nation were especial objects of divine favour. It must be observed, however, that though the prediction contained in these verses might, in the primary sense, refer to those times of the Jewish republic which should precede the coming of the Messiah, and to the proselytes, which should then be made to the Jewish religion; yet the expressions are such, that it can scarce be doubted that the times of the gospel are also and more especially intended, when many more, of various nations, should be brought to the knowledge of the true God, and engaged to worship him in an acceptable manner. *There shall come people, and the inhabitants of many cities*—Great multitudes of different cities and nations. *Saying, Let us go speedily to pray before the Lord*—The expressions allude to the Jews going up in companies to Jerusalem at the solemn feasts. *I will go also*—So every single person shall express his willingness to go along with them. *Many people, &c., shall come to seek the Lord in Jerusalem*—Understanding the words literally, we find the first-fruits of these mentioned Acts ii. 10–12; but mystically Jerusalem means the church of Christ. *To pray before the Lord*—To perform all parts of gospel worship.

Verse 23. *In those days ten men*—That is, many men, a definite number being put for an indefinite. *Out of all languages of the nations*—From many

A. M. 3486. days *it shall come to pass*, that ten
B. C. 518. men shall ^atake hold, out of all
languages of the nations, even shall take hold

^a Isaiah iii. 6; iv. 1.

different and remote countries, no nation being any longer excluded; *shall take hold of the skirt of him that is a Jew*—Christians are sometimes called by the name of Jews, as being confessors of the true religion, and those to whom the promises, made to the fathers of the Jewish nation, chiefly belong. In this sense especially the word is here to be taken.

of the skirt of him that is a Jew, A. M. 3486.
saying, We will go with you: for B. C. 518.
we have heard ^othat God is with you.

^o 1 Cor. xiv. 25.

To take hold of another is a gesture of entreating his friendly assistance: see the notes on Isa. iii. 6, and iv. 1. The meaning of the passage, therefore, is, that the heathen should apply themselves to the Christians, particularly to Christian pastors and ministers, for instruction, in order to qualify themselves for admittance into the church.

CHAPTER IX.

In this chapter, (1.) The prophet announces the fate of the Syrians, Sidonians, and Philistines, contrasted with the better prospects of the Jewish nation, 1-8. (2.) He foretels the coming of the Messiah to Jerusalem, and the peace of his kingdom, 9, 10. (3.) Predicts the restoration of Israel and Judah, together with a series of glorious victories, and great prosperity, 11-17.

A. M. 3494. **THE** ^aburden of the word of the
B. C. 510. LORD in the land of Hadrach,
and ^bDamascus shall be the rest thereof:
when ^cthe eyes of man, as of all the tribes of
Israel, shall be toward the LORD.

2 And ^dHamath also shall border thereby;
^eTyrus and ^fZidon, though it be very ^gwise.

^a Jer. xxiii. 33.—^b Amos i. 3.—^c 2 Chron. xx. 12; Psalm cxlv. 15.—^d Jeremiah xlix. 23.—^e Isa. xxiii.; Ezek. xxvi.; xxvii.; xxviii.; Amos i. 9.

NOTES ON CHAPTER IX.

Verse 1. *The burden, &c.*—A heavy judgment appointed of God to be borne: or, a prophecy of a calamitous kind. See the note on Isa. xiii. 1. *The word of the Lord in the land of Hadrach*—Hadrach is not elsewhere mentioned as the name of a country; the context however shows it must have been some part of Syria, of which Damascus was the capital city. According to some Jewish rabbis it was a place near Damascus. The prophecy is thought to relate to Alexander the Great conquering Syria; Damascus being at the same time betrayed to him, and all Darius's treasure, which was laid up there, delivered into his hands. *And Damascus shall be the rest thereof*—Or, *it shall rest upon Damascus*; that is, the burden of the word of the Lord. Damascus shall in particular be afflicted with the judgment now threatened; *when*—Or rather, *for the eyes of man, as of all Israel, shall be toward the Lord*—For as all men's appeals, in case of wrong, are made to Heaven, so they who have been wronged by Syrian injustice shall look to Heaven for right, and the Lord will right them. The words however may be better translated: *When the eyes of men, even of all the tribes of Israel, &c.*; when the Jews saw the conqueror approach Jerusalem it was proper

3 And Tyrus did build herself a A. M. 3494.
strong hold, and ^hheaped up silver B. C. 510.
as the dust, and fine gold as the mire of the
streets.

4 Behold, ⁱthe LORD will cast her out, and
he will smite ^kher power in the sea; and she
shall be devoured with fire.

^f 1 Kings xvii. 9; Ezek. xxviii. 21; Obadiah 20.—^g Ezek. xxviii. 3.—^h Job xxvii. 16; Ezekiel xxviii. 4, 5.—ⁱ Isaiah xxiii. 1.—^k Ezek. xxvi. 17.

for them to look up to God, and to implore his protection. This, according to Josephus, (*Antiq.*, lib. xi. cap. 8,) when Alexander was besieging Tyre, Jaddua the Jewish high-priest did, and was directed by a vision to meet the conqueror in his pontifical robes, by whom he was received very graciously. The clause however will admit of yet another translation, namely, *For the eyes of the Lord are upon man, as well as upon all the tribes of Israel*. That is, God is the ruler and judge of all the nations of the earth, as well as of the tribes of Israel, and will punish the heathen for their sins, as well as his professing people. This, considering the context, seems to be the most probable interpretation.

Verses 2-5. *And Hamath also shall border there by*—Or, Hamath also shall be within its borders. That is, the borders of this prophecy. Hamath shall be involved in the calamities which this prophecy denounces. "I suppose," says Newcome, "that Hamath on the river Orontes is meant." It was the capital of one part of Syria, and formed, some time, an independent kingdom. See note on Jer. xlix. 23. *Tyrus and Zidon*—These cities also shall be reached by the judgments threatened in this prophecy; *though it be very wise*—Although Zidon prides itself so much for its skill and knowledge of

A. M. 3494. 5 ¹ Ashkelon shall see it, and fear ;
B. C. 510. Gaza also shall see it, and be very
sorrowful, and Ekron ; for her expectation shall
be ashamed ; and the king shall perish from
Gaza, and Ashkelon shall not be inhabited.

¹ Jer. xlvii. 1, 5 ; Zeph. ii. 4.

things, and puts much confidence in its crafty counsels. Blayney renders the latter clause of this verse and the next, *And Sidon, though she be very wise, and hath built Tyre, a fortress, for herself; and hath heaped up silver as the dust, and fine gold as the mire of the streets.* Sidon was the capital of Phenicia, and mother of Tyre. For Justin informs us, (lib. xviii. cap. 3,) that the Sidonians, when their city was taken by the king of Ascalon, betook themselves to their ships and built Tyre. Hence Tyre is called the daughter of Sidon, Isa. xxiii. 12. The Sidonians were famous all over the world for their knowledge and skill in arts and sciences, and for their great riches, acquired by their traffic: see notes on Isa. xxiii. 2, 4, 12; Ezek. xxvii. 8, and xxviii. 2.

Behold, the Lord will cast her out—Will cast out her inhabitants. And he will smite her power in the sea, &c.—The Sidonians, according to Diodorus Siculus, (lib. xvi. p. 116,) on the approach of the army sent against them by Ochus, king of Persia, first of all destroyed their shipping at sea; and then retiring within the walls of the city, when they found they could hold out no longer, set fire to their houses, and burned themselves with all their families and effects together. Thus their wealth was effectually smitten, when by burning their ships their commerce, the source of their riches, was annihilated; and this last act of desperation completely fulfilled the remaining part of the prophecy. No wonder if their neighbours, the Philistines, (as is signified in the next verse,) were struck with consternation at seeing the disastrous fate of those on whose assistance they depended. See Blayney. Probably also the destruction of Tyre by Alexander the Great may be predicted in these verses; of which see the places referred to above. *Ashkelon shall fear; Gaza also be very sorrowful, and Ekron—*These cities flattered themselves, that if Tyre could withstand Alexander, they also should be able to escape his hand; but Tyre being taken, all these hopes vanished. Alexander made himself master of Gaza immediately after the taking of Tyre; 10,000 of the inhabitants were slain, and the governor Betis dragged round the city wall till he was dead. *King* is a general word for any governor, in Hebrew, as has been before observed. Strabo, speaking of Gaza, lib. xvi., says, "It was formerly a city of note, but was destroyed by Alexander the Great." Or, according to Josephus, having suffered severely, upon being taken by Alexander, it was at length totally ruined and destroyed by Alexander Jannæus, one of the Asmonean kings of Judah. Hence we read, Acts viii. 26, *Gaza which is desert.* *And Ashkelon shall not be inhabited—*Blayney

6 And a bastard shall dwell ^m in Ashdod, and I will cut off the pride
of the Philistines. A. M. 3494.
B. C. 510.

7 And I will take away his ¹ blood out of his mouth, and his abominations from between

^m Amos i. 8.—¹ Heb. *bloods.*

reads, *shall not be established; literally, shall not sit.* "Ashkelon, and the other cities of the Philistines, having been subjugated by Nebuchadnezzar, as foretold Jer. xlvii., never recovered their former independence, but, falling under the dominion of the great empires in succession, were almost continually involved in their wars, and suffered considerably, till by degrees they dwindled away, and at last sunk to nothing."

Verses 6, 7. *And a bastard shall dwell in Ashdod—*Newcome reads, *strangers*, understanding by the expression, "a strange and spurious race; a despicable race; born of harlots." But Blayney, who reads, *a stranger*, observes, that the Hebrew word, כּוּזָר here used, does not imply an illegitimate offspring. In proof of which he quotes Psa. lxi. 8, where כּוּזָר, a word from which the above is derived, is translated *a stranger*, so that he supposes the sense of this clause to be, that the city of Ashdod should be peopled with strangers, not descended from its present possessors. The LXX. and Chaldee understand the expression in the same sense. *And I will cut off the pride of the Philistines—*Ashdod, or Azotus, was burned and destroyed by Jonathan, brother of Judas Maccabeus, and eight thousand of its men burned or slain, 1 Mac. x. 84, 85. These were probably intended here by the *pride of the Philistines*, that is, the pride, or excellence, of the ancient inhabitants, in whose room the strangers were introduced. *And I will take away his blood out of his mouth—*The Philistine shall be brought down so low, that he shall not be in a condition to molest or threaten slaughter to his neighbours, as he did formerly. *And his abominations from between his teeth—*He shall be reduced to such poverty, that he shall no more make banquets in honour of his idols, and feast upon them. "The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood." Ashdod is mentioned by Josephus among the cities of the Phenicians which were under the dominion of the Jews; and it is well known that they exacted of all who were under their authority, a conformity, in a certain degree, to their religious rites and ceremonies. This will explain what is meant by *taking his blood, &c.* The stranger was required to abstain from eating blood, and from such things as were held in abomination by the Jewish law. *But he that remaineth, even he shall be for our God—*This was fulfilled in the times of the Maccabees, and also in the times of Alexander Jannæus, who subdued their principal cities, as Josephus relates, (*Antiq.*, lib. xiii. cap. 23,) and made them part of the Jewish dominions, the inhabitants of several of which embraced the Jewish religion. *And he*

A. M. 3494. his teeth : but he that remaineth, even
B. C. 510. he shall be for our God, and he shall
be as a governor in Judah, and Ekron as a
Jebusite.

8 And ^aI will encamp about my house be-
cause of the army, because of him that passeth
by, and because of him that returneth : and

^a Psa. xxxiv. 7 ; Ch. ii. 5.—^o Isa. lx. 18 ; Ezek. xxviii. 24.
^p Exod. iii. 7.—^q Isa. lxii. 11 ; Chapter ii. 10 ; Matt. xxi. 5 ;

shall be as a governor in Judah—Shall be regarded
and honoured. Blayney renders it, *Shall be as a
citizen in Judah*, considering the expression as be-
ing used in contrast to the word which he renders
stranger, verse 6 ; and signifying that the stranger
who should come to dwell in Ashdod, would, after
renouncing all his heathenish practices, become a
convert to the true God, and, as a governor in Judah,
entitled to all the same privileges in that city, as a
prime citizen enjoyed among the Jews : terms these
which exactly correspond with those used by St.
Paul, who, having called the unconverted Gentiles,
ἔθνοι καὶ παροικοὶ, strangers and foreigners, entitles
them, after their conversion, *συμπολῖται τῶν ἁγίων καὶ
οἰκείου τῇ Θεῷ, fellow-citizens with the saints, and
of the household of God*, Eph. ii. 19. And Ekron as
a Jebusite—And the Philistines shall have the same
privileges allowed them, and be put on the same
footing, as the Jebusites, the ancient inhabitants of
Jerusalem were, when the Israelites conquered them :
see Judg. i. 21.

Verse 8. *I will encamp about my house*—About
this temple, and my church, of which this temple is
an emblem, that I may defend it from all its enemies.
Because of the army—The Persian and Grecian
army marching to and fro through Judea. The He-
brew is literally, *I will encamp about my house as a
garrison*, the word מצודה, here used, meaning pro-
perly a military guard set to keep watch and ward
against any hostile approach. “The purport of this
passage is, that, while these revolutions were
taking place in the neighbouring states, God would
act as a guard in favour of his household, or family,
against the armies that were marching forward and
backward, so as not to suffer any enemy to come
near to molest them ; for which purpose his eyes,
he says, were now, that is, at the time he was speak-
ing of, continually upon the watch.”—Blayney.
Many think this alludes to the Maccabees, who were
defenders of the house of God against Antiochus
Epiphanes. They were as a wall of brass round
about the sanctuary. From their days God preserved
the temple against the profanation of strangers, till
after the death of Jesus Christ, when he forsook it
entirely ; choosing the Christian Church for his tem-
ple, and making it his peculiar care to watch over,
encamp round about, and protect it. And no op-
pressor shall pass through any more.—Or rather,
any longer. None of those that now threaten to in-
vade or oppress them shall prosper in their attempts
against them. For now have I seen with mine eyes

^o no oppressor shall pass through A. M. 3494.
them any more : for now ^p have I B. C. 510.
seen with mine eyes.

9 ¶ ^a Rejoice greatly, O daughter of Zion ;
shout, O daughter of Jerusalem : behold, ^r thy
King cometh unto thee : he is just, and
² having salvation ; lowly, and riding upon

John xii. 15.—^r Psalm ii. 7 ; Jer. xxiii. 5 ; xxx. 9 ; Hos. iii. 5 ;
John i. 49 ; Luke xix. 38.—³ Or, saving himself.

—I am not regardless of my people, but look upon
their condition with an eye of pity and compassion.

Verse 9. *Rejoice greatly, O daughter of Zion*—
To give still greater encouragement to God's people,
the prophet, after uttering the foregoing promises,
was carried on by the Divine Spirit, which influenced
him, to announce a still more remarkable instance
of God's special kindness to them, namely, the
coming of their Messiah, or king, with reference to
which this passage is cited in two places of the New
Testament, Matt. xxi. 5 ; John xii. 15 ; so that we
can have no doubt of the application. But, from
comparing these three texts, we may perceive that
the evangelical writers were not over-scrupulous of
adhering to the exact words of their original, whether
they cited from the Hebrew or from the Greek ; but
were satisfied with giving the true sense of the pas-
sage, and taking more or less of it, as circumstances
seemed to require. Behold, thy king cometh unto
thee—He that is so often described in the prophets
as the king of Israel ; that was known by that name
among the Jews in our Saviour's time, and is repea-
dedly called by the name of David their king : see the
margin. To him the kingdom did properly belong,
and to him the gathering of the people was to be,
Gen. xlix. 10. He is just, and having salvation—
Or, He is righteous, and the Saviour, as the ancient
versions have it. He is that righteous branch, and
the Lord our righteousness, as he is described by
Jeremiah, chap. xxiii. 5 ; who was to execute justice
and judgment in the earth ; and the righteousness
and salvation, that is, the Righteous One and Sa-
viour, promised Isa. lxii. 1. Unlike the proud and
destructive conquerors of the earth, he shall not en-
ter with a mighty cavalcade of horse, but shall come
lowly, and riding upon an ass, and upon a colt the
foal of an ass. Although it is certain that the an-
cient Jews understood this prophecy of the Messiah,
yet that this divine person, this king of Israel, should
come unto them riding upon an ass, which, notwith-
standing that in former ages patriarchs and judges
thought it no disgrace to ride upon them, yet was
then looked upon as below the dignity of any person
of eminence, must, at the uttering of this prophecy,
have appeared a very mysterious and improbable
circumstance. But we who know that the only time
when the Lord Jesus entered publicly into Jerusa-
lem, he thought proper, as an example of humility
and meekness, and of indifference to worldly pomp,
to ride upon a young ass, or colt ; and that, at the
same time, the whole multitude were seized with

A. M. 3494. an ass, and upon a colt the foal of
B. C. 510. an ass.

10 And I ^a will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak ^t peace unto the heathen: and his domi-

^a Hosea i. 7; ii. 18; Micah v. 10; Haggai ii. 22. — ^t Eph. ii. 14, 17. — ^u Psa. lxxii. 8.

such a sudden and extraordinary impulse of joy, that they spread their garments in the way, and cut down branches of trees and strowed them in the way, shouting unanimously, HOSANNAH, BLESSED IS THE KING WHO COMETH IN THE NAME OF THE LORD—we, that know this remarkable circumstance, cannot but be greatly struck with this prophecy, as an admirable instance of the divine prescience, and a strong proof of the truth of Christianity.

Verse 10. *And I will cut off the chariot from Ephraim*—This plainly shows that the character given of the Messiah, that he should ride on an ass, was in opposition to the pride of their warlike kings, to set an example of humility, and to show that his kingdom was not of this world. To the same purpose speaks the Prophet Hosea, chap. i. 7; and Micah, chap. v. 10, 11: passages which mutually support and cast light on each other, and show undeniably what the prophet had in view when he foretold that the Messiah should ride on an ass. This verse is also intended to signify that the kingdom of the Messiah should be a kingdom of peace, by which characteristic it is frequently described in the prophetic writings. Not that wars were immediately to cease on the earth at his coming, but because his doctrine, example, and grace, naturally tend to produce and promote universal peace and harmony; to diffuse among men a spirit of benevolence and humility, of meekness and forbearance; of doing to others, in every case, as we would they should do unto us in the like case. So that, if Christ's religion were truly and universally received and practised, certain it is there would be a universal peace among men, and we should no longer see or hear of wars and slaughters. And undoubtedly, before the consummation of all things, his religion will diffuse peace over all the earth. Another thing intended in this prediction is, that Christ's kingdom should not be set up, nor advanced, by external force and violence, by carnal weapons, or an arm of flesh; but by the power of truth and grace. For it follows, *He shall speak peace unto the heathen, or, unto the nations*, as the Hebrew is, namely, to the Gentile nations that were afar off, as well as to the Jews that were nigh; his gospel being the *gospel of peace*, proclaiming and ensuring peace to all the truly penitent that believe in him *with their heart unto righteousness*; even peace with God, peace of conscience, tranquillity of mind, and a disposition, as far as possible, to live peaceably with all men. *And his dominion shall be from sea even to sea, and from the river, &c.*—As was foretold by David, Psa. lxxii. 8, from whence these words are taken: see the note

nion shall be ^u from sea even to sea, A. M. 3494.
and from the river even to the ends B. C. 510.
of the earth.

11 As for thee also, ³ by the blood of thy covenant I have sent forth thy ^x prisoners out of the pit wherein is no water.

³ Or, whose covenant is my blood, Exodus xxiv. 8; Heb. x. 29; xiii. 20. — ^x Isa. xlii. 7; li. 14; lxi. 1.

there. The sense is, his kingdom shall extend itself to all parts of the world, in defiance of the opposition made to it: *The preachers of his gospel shall carry it from one country to another; from one island and continent to another; till the remotest parts of the earth are enlightened, and reduced by it to the obedience of the faith, and the practice of love and holiness.*

Verse 11. *As for thee also*—O Jerusalem, or church of God; for the prophet, speaking in the name of God, must be supposed to direct his discourse to her, the pronoun and the affixes, in the Hebrew, being in the feminine gender; *by the blood of thy covenant*—By the blood of the Messiah, in which thy covenant is confirmed: for though it is God's covenant as made by him, and Christ's as made in and through him, it is Zion's covenant as made for her. *I have sent forth thy prisoners out of the pit, &c.*—By the prison here, Blayney thinks the land of Egypt is metaphorically intended, in which Israel were heretofore detained as in a prison, until God delivered them out of it, and at the same time entered into covenant with them. But it seems more probable the deliverance from Babylon, so lately experienced, is referred to. So most interpreters understand the passage. Bishop Hall paraphrases it thus: "As for thee, O Zion, whose covenant with me is made, and confirmed by the precious blood of the Messiah. I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity at Babylon." Deep, dry pits, says Capellus, were frequently prisons in the East. Or by the pit here may be meant the lowest part of the prison, called the *dungeon*, (see Isa. li. 14,) as the Hebrew word כור is translated; Jer. xxxvii. 16; xxxviii. 6; Lam. iii. 53–55, where see the notes. Into one of these prisons Jeremiah was cast. But something further, and more interesting to the human race than the deliverance of God's ancient people either from Egypt or Babylon, is evidently here intended to be signified, even the deliverance of mankind in general from the bondage of sin and guilt, and of depravity, weakness, and wretchedness, that miserable prison in which all are naturally detained, into the glorious liberty of the children of God, by virtue of the covenant sealed with the blood of Christ the Mediator: see Isa. lxi. 1–3; Heb. xiii. 20. Observe well, reader, a state of sin and guilt is a state of bondage; it is a spiritual prison; it is a pit, or a dungeon, in which there is no water, no comfort to be had: we are all by nature prisoners in this pit; the Scripture has concluded us all under sin, and bound us over to the justice of

A. M. 3494. 12 ¶ Turn you to the strong hold,
B. C. 510. ^y ye prisoners of hope: even to-day
do I declare *that* ^z I will render double unto
thee;

13 When I have bent Judah for me, filled
the bow with Ephraim, and raised up thy
sons, O Zion, against thy sons, O Greece,
and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them,
and ^a his arrow shall go forth as the lightning:

^y Isa. xlix. 9.—^z Isa. lxi. 7.—^a Psalm xviii. 14; lxxvii. 17;
cxliv. 6.—^b Isa. xxi. 1.

God. God has been pleased to deal with these prisoners upon new terms, to enter into another covenant with them; the blood of Christ is the blood of that covenant, having purchased it and all its benefits for us; and by that blood effectual provision is made for the sending forth of these prisoners upon easy and honourable terms: and a proclamation of liberty to the captives is issued from the court of heaven, followed by the opening of the prison to them that were bound, (like Cyrus's proclamation to the Jews in Babylon,) which all those, whose spirits God stirreth up, ought to come and take the benefit of.

Verse 12. *Turn you to the strong hold*—To Zion, to the church of God, the strong city, mentioned Isa. xxvi. 1, which has salvation for walls and bulwarks; to the name of the Lord, which is a strong tower, his mercy, truth, and grace: ye that are under any bondage or oppression, any trouble or distress, do not despair, be not discouraged, but apply to and rely upon the blood of the new covenant; hasten to Christ, through whose blood alone you can have redemption, reconciliation, peace, and comfort. *Ye prisoners of hope*—Captives, yet not without hope. The Jews that were returned out of captivity into their own land were yet, in effect, but prisoners, servants, as they confess themselves to be, even in the land which God had given them, Neh. ix. 36; yet prisoners of hope, or expectation, for God had given them a little reviving in their bondage, Ezra ix. 8, 9. Those that continued still in Babylon, detained by their affairs there, yet lived in hope, some time or other, to see their own land again: now both these descriptions of Jews are here directed to turn their eyes to the Messiah, set before them in the promise, as their strong hold, to take shelter in him and stay themselves upon him, for the perfecting of the mercy which, by his grace, and for his sake, was so gloriously begun. But, as their deliverance was typical of our redemption by Christ, verse 11, so this invitation to the strong hold speaks the language of the gospel call. Sinners are prisoners, but they are *prisoners of hope*; their case is sad, but it is not desperate; there is yet hope in Israel concerning them. Christ is a strong hold for them, a strong tower, in whom they may be safe and quiet from the fear of the wrath of God, the curse of the law, and the assaults of their spiritual enemies: to him they must

and the Lord God shall blow the trumpet, and shall go ^b with whirl-
winds of the south.

15 The LORD of hosts shall defend them; and they shall devour and ^a subdue with sling-stones; and they shall drink, and make a noise as through wine; and they ^b shall be filled like bowls, and as ^c the corners of the altar.

16 And the LORD their God shall save them

^a Or, *subdue the stones of the sling*.—^b Or, *shall fill both the bowls, &c.*—^c Lev. iv. 18, 25; Deut. xii. 27.

turn by a lively faith, to him they must flee, and in his name they must trust.

Even to-day—In this day of lowest distress, when things appear to be at the worst, and you think your case deplorable to the last degree, *I declare*—I solemnly promise, *that I will render double unto thee*—To thee, O Jerusalem, to every one of you prisoners of hope; I will give you comforts double to the sorrows you have experienced; or blessings double to what I ever bestowed upon your fathers, even when their condition was at the best; the glory of your latter state, as well as of your latter house, shall be greater, yea, twice as great as that of your former. Now this it was no otherwise than by the coming of the Messiah, the preaching of the gospel, and the setting up of his kingdom. These spiritual blessings in heavenly things were double to what they had ever enjoyed in their most prosperous state. Now as a pledge of this, to be enjoyed in the fulness of time, God in the next verses promises to the Jews victory, plenty, and joy, in their own land, which yet would be but a type and shadow of more glorious victories, riches, and joys, in the kingdom of Christ.

Verses 13–16. *When I have bent Judah for me*—“A strong and sublime manner of expressing that God would use Judah and Ephraim as his instruments of destruction.”—Newcome. As if he had said, When I have made Judah my bow, and Ephraim my arrow, have used them as my instruments of war. *Judah and Ephraim* are equivalent to Judah and Israel. The men of Ephraim being expert archers, the expression of *filling the bow with Ephraim*, seems to allude to that circumstance. *And raised up thy sons, O Zion, against thy sons, O Greece*—Enabled the Jews, under the conduct of the Maccabees, to destroy the forces of the Syrian kings, Antiochus Epiphanes, and others, who were the successors of Alexander, the founder of the Grecian monarchy: see note on Dan. viii. 22. *And made thee as the sword of a mighty man*—Given success to thy arms, that none shall withstand thee. *And the Lord shall be seen over them*—Shall give conspicuous tokens of his presence with them, and his presiding over them and directing them in all their enterprises, leading them on and protecting them; as when they came out of Egypt. *And his arrow shall go forth as the lightning*—He shall fight for them

A. M. 3494. in that day as the flock of his peo-
B. C. 510. ple: for ^d *they shall be as the stones*
of a crown, ^e *lifted up as an ensign upon his*
land.

^d Isa. lxii. 3; Mal. iii. 17.—^e Isa. xi. 12.—^f Psa. xxxi. 19.

with a force that shall be irresistible: the lightning is often called God's arrow. *And the Lord shall blow the trumpet*—Shall give the signal of war, shall animate them to, and assist them in battle. *And shall go with whirlwinds of the south*—Shall discomfit his enemies as a whirlwind tears in pieces every thing that stands in its way; or shall scatter them as the dust is scattered by the whirlwind. The most vehement storms to which Judea was subject came from the great desert country to the south of it: see note on Isa. xxi. 1. *The Lord of hosts shall defend them*—The hand of God shall visibly appear in protecting the Maccabees. *And they shall devour and subdue with sling-stones*—They shall conquer their enemies with as unequal a force as that of David, in respect of Goliath, when he subdued him with a sling-stone. *And they shall drink and rejoice*—In their festivals, when they shall offer sacrifices of thanksgivings for their victories; *and make a noise as through wine*—Raise shouts of triumph, as men are wont to do whose hearts are glad with success, and cheered with wine. *And they shall be filled like bowls, &c.*—They shall be filled, or shall fill themselves, with the spoil of their enemies; *and as the corners of the altar*—As the horns of the altar are with the blood of the victims. *And the Lord shall save them as the flock of his people*—Or, *shall save them, his people, as a flock.* He shall take care

17 For ^f how great is his goodness, A. M. 3494.
and how great is his beauty! ^g corn B. C. 510.
shall make the young men ^h cheerful, and new
wine the maids.

^g Joel iii. 18; Amos ix. 14.—^h Or, *grow, or, speak.*

of them and preserve them, as a shepherd does his flock. *They shall be as the stones of a crown*—Precious in his sight; *lifted up as an ensign, or trophy, upon his land*—In other words, God shall make it known to the world how dear they are to him, and his favour toward them shall be an encouragement to others to become proselytes to the true religion: see Isa. lxii. 3; Mal. iii. 17.

Verse 17. *How great is his goodness*—Infinite goodness is the fountain of all the good done for his people. *And how great is his beauty*—How wonderful is the beauty of divine providence in Israel's deliverance and salvation. *Corn shall make the young men cheerful*—Plentiful harvests shall make the young men cheerful in sowing, reaping, and partaking of the fruits thereof. *And new wine the maids*—There shall be such plenty of wine that all, young and old, shall be cheered with it. Or rather, *new wine* is put here for the grapes which make it, as bread is frequently put for bread-corn, and then the sense will be, that the young men, employed in bringing in the harvest, should rejoice at seeing the great plenty of it, and the young women, occupied in gathering the grapes, should be as cheerful on account of the plenty of the vintage: or that, by the divine blessing, both those who reaped the corn, and those who gathered in the vintage, should thrive and be happy in their respective occupations.

CHAPTER X.

This chapter is a continuation of the prophecy begun in the preceding one; and goes on to encourage the Jews that were returned with hopes, that though they had been under divine rebukes for their negligence in building the temple, and were now surrounded with enemies and dangers, yet, that God would make them prosperous at home, and victorious abroad. (1.) They are directed to eye the great God in all events; and both in the evils they suffered, and the comforts they desired, to acknowledge his hand, 1-4. (2.) They are encouraged to expect strength and success from him in all their struggles with the enemies of their church and state, and to hope that the issue would be glorious at last, 5-12.

A. M. 3494. ASK ye ^a of the LORD ^b rain ^c in
B. C. 510. the time of the latter rain;

^a Jer. xiv. 22.—^b Deut. xi. 14.

NOTES ON CHAPTER X.

Verse 1. *Ask ye of the Lord rain, &c.*—Make supplication to Jehovah, and not to idols. The promise of future plenty made in the preceding verse, with which this appears to be closely connected, suggested the mentioning the means by which it might be procured. As if he had said, The fulfilling of the promise of fruitful seasons depends on the people's asking them of God, who will hear their

so the LORD shall make ¹ bright A. M. 3494.
clouds, and give them showers of B. C. 510.

^c Job xxix. 23; Joel ii. 23.—¹ Or, *lightnings*, Jer. x. 13.

petitions if offered to him with sincerity and fervour, and will give them both the former and the latter rain in its season. Of which rains see notes on Deut. xi. 14; Hos. vi. 3. *So the Lord shall make bright clouds*—Or *lightnings*, as the margin reads, and as the word is rendered Job xxviii. 25. Great rains usually accompany thunder and lightning. *And give them*—Namely, the Jews; *showers of rain*—Or rather, *abundance of rain*, as the Hebrew

A. M. 3494. rain, to every one grass in the field.
B. C. 510.

2 For the ^d idols ² have spoken vanity, and the diviners have seen a lie, and have told false dreams; they ^o comfort in vain: therefore they went their way as a flock, they ³ were troubled ^f because *there was* no shepherd.

3 ¶ Mine anger was kindled against the shepherds, ² and I ⁴ punished the goats: for the LORD of hosts ^h hath visited his flock the house of Judah, and ⁱ hath made them as his goodly horse in the battle.

4 Out of him came forth ^k the corner, out of him ^l the nail, out of him the battle-bow, out of him every oppressor together.

^d Jer. x. 8; Hab. ii. 18.—² Heb. *teraphims*, Judges xvii. 5. ^e Job xiii. 4.—³ Or, *answered that*, &c.—^f Ezek. xxxiv. 5. ^g Ezekiel xxxiv. 17.—⁴ Heb. *visited upon*.—^h Luke i. 68. Canticles i. 9.

means; to every one grass in the field—Or, to every man the herb, or fruits of the field, as the original word signifies. The sense is, that God, upon their asking it of him, would give plenty of all kinds of herbs and fruits that were useful to men, or to the animals which men make use of.

Verse 2. *For the idols have spoken vanity*—What I have said will certainly be verified when, with sincere and pious minds, you apply to God in prayer for his blessing on you and your land; but the case was quite otherwise when your fathers asked for any thing of idols; the priests, who answered in the names of the idols, could only give vain answers, which were not fulfilled by the events according to their promises. *And the diviners have seen a lie*—Those who pretended to divine, or predict future things, have uttered falsehoods. *They comfort in vain*—Rather, *they comfort vainly*, or with vain words. This they certainly did, because they promised prosperity to the people though they continued in their sins. *Therefore they went their way as a flock*—They were carried into captivity, and brought into great distress, as sheep are driven away and scattered, when there is no one to guide or take care of them. *Because there was no shepherd*—No ecclesiastical or civil governors, that would faithfully do their duty.

Verse 3. *Mine anger was kindled against the shepherds*—Against the kings, princes, and priests. These were the leaders of the Jewish people into idolatry and vice. The word *shepherds* is beautifully taken up from the preceding verse. *And I punished the goats*—The chief ones, as Newcome renders it. The principal men are meant. *For*—Or rather, *but*, the Lord of hosts hath visited his flock—In mercy. He hath now given his people manifest tokens of his favour and protection. *And hath made them*—Or, *will make them*, as his goodly horse in the battle—Will give them strength and courage. This must relate to the times of the Maccabees, and

5 ¶ And they shall be as mighty ^m men, which ⁿ tread down *their ene-* A. M. 3494. B. C. 510.

mies in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and ⁵ the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and ^a I will bring them again to place them; for I ^o have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and ^p will hear them.

7 And *they* of Ephraim shall be like a mighty man, and their ^q heart shall rejoice as through wine: yea, their children shall see

^k Num. xxiv. 17; 1 Sam. xiv. 38; Isa. xix. 13.—^l Isa. xxii. 23.—^m Psalm xviii. 42.—ⁿ Or, *they shall make the riders on horses ashamed*.—^o Jer. iii. 18; Ezek. xxxviii. 21.—^p Hosea i. 7.—^q Chap. xiii. 9.—^a Psal. civ. 15; Chap. ix. 15.

afterward, when God punished several nations by the hands of the Jewish people.

Verse 4. *Out of him*—From God, *came forth*—Or rather, *shall come forth the corner*—The prince or ruler, who is in a body politic, as a corner stone in a building; *the nail*—Which fastens the tents of war, or the timber together in a house; *the battle-bow*—All warlike provision both of men and arms. *Out of him every oppressor*—Officer, exactor, or collector of tribute. It was from God that Nebuchadnezzar mightily prevailed and oppressed Israel; and it was from God also that Judah grows up to such power as to be able to cope with his adversaries, and to impose tribute on them. Newcome reads, *From him shall go forth every ruler together*, observing, that the word which we translate *oppressor* is also used in a good sense Isa. lx. 17: that is, Judah shall furnish both civil and military governors. Blayney's interpretation of the verse is, *Out of it*, that is, out of the house of Judah, *shall go forth a corner*, the commander-in-chief; *out of it a nail*, the officers next in rank; *the bow of battle*, the archers; *out of it all that draw near together*; so he renders כל יורו נגוש, instead of *every oppressor, or ruler, together*. "In the house, or building," says he, "the words would denote the stones of common use, placed contiguous, or close in order, one by another. Correspondently in the army must be meant, the close-imbodied phalanx, or main body of men of war, advancing on together in regular order to meet the enemy."

Verses 5-7. *And they*—The Jews, under the conduct of their captains; *shall be as mighty men which tread down their enemies*—God shall inspire them with courage to subdue their enemies, and trample upon their carcasses. This it seems must be understood of the victories obtained by the Jews under the Maccabees, or of those which they shall obtain over their enemies in the latter times, to which the latter part of the chapter seems ultimately to relate.

A. M. 3494. *it*, and be glad; their heart shall
B. C. 510. rejoice in the LORD.

8 I will ^rhiss for them, and gather them; for I have redeemed them: ^sand they shall increase as they have increased.

9 And ^tI will sow them among the people: and they shall ^uremember me in far countries; and they shall live with their children, and turn again.

10 ^xI will bring them again also out of the land of Egypt, and gather them out of Assy-

^r Jer. v. 26.—^s Isa. xlix. 19; Ezek. xxxvi. 37.—^t Hos. ii. 23.
^u Deut. xxx. 1.—^x Isa. xi. 11, 16; Hos. xi. 11.

And the riders on horses shall be confounded—The cavalry of Antiochus seems to be intended by this. We have a description of this cavalry in some heathen writers, which shows it to have been a very formidable one. *And I will strengthen the house of Judah*—I will not only give courage to attempt, but also strength to go through with and finish the undertaking. This was remarkably verified in the wars of the Jews against the Seleucidæ, in which wars they had wonderful difficulties, and as wonderful courage and success. *And I will save the house of Joseph*—The remnant of the kingdom of Israel, the residue of the ten tribes. *And I will bring them again*—Both Judah and Joseph, out of captivity, or from their various dispersions; *to place them*—In their own land and in their own cities. This promise is understood by many interpreters to relate to the general restoration of the Jewish nation upon their conversion, a subject which seems to be treated of in many passages of the Old Testament, in which Judah and Israel are represented as equal sharers of this blessing: see the note on Isa. xi. 11, and compare Ezek. xxxvii. 16. *And they shall be as though I had not cast them off*—They shall be in as flourishing a condition as they were before I cast them off. *And they of Ephraim shall be like a mighty man*—Ephraim is put here for the ten tribes, as the house of Joseph is, verse 6. *And their heart shall rejoice as through wine*—Their heart shall be made as glad by their victories, as if they had been made merry through wine. *Yea, their children shall see it and be glad*—The children and youths, not yet fit for war, shall partake of their fathers' joy.

Verses 8–10. *I will hiss for them*—Rather, *whistle*, as the word קָרַח should be here translated. I will call them from distant countries, as a shepherd calls his flock together with his whistle. *For I have redeemed them*—For I have, and will, by the workings of my divine providence, deliver and redeem them out of their enemies' hands, and from those who hold them captives. *And they shall increase as they have increased*—Namely, in the most flourishing times, such as were the reigns of David and Solomon. *I will sow*—Rather, *I have sown, them among the people*—Or nations, for it appears beyond a doubt that what had been formerly done is here spoken of. *And they shall remember me in far*

ria; and I will bring them into the land of Gilead and Lebanon; and ^yplace shall not be found for them.

11 ^zAnd he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and ^athe pride of Assyria shall be brought down, and ^bthe sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and ^cthey shall walk up and down in his name, saith the LORD.

^y Isa. xlix. 20.—^z Isa. xi. 15, 16.—^a Isa. xiv. 25.—^b Ezek. xxx. 13.—^c Mic. iv. 5.

countries—Whithersoever they were driven. *I will bring them again also out of the land of Egypt*—Ptolemy Philadelphus, one of the kings of Egypt, redeemed no fewer than 100,000 of the Jews, and sent them home; God, no doubt, inclining him to be thus remarkably favourable and kind to them. For this, we have the testimony of Josephus's history; as also, that other kings released many of those who still remained slaves, or servants in Egypt, and sent them back to their own land. *And gather them out of Assyria*—This was done by Alexander, the son of Antiochus Epiphanes, and by both the Demetriuses, as Josephus relates. This redeeming and releasing of the Jews, who were captives or servants in divers countries, by several kings, and sending them home at their charge or expense, which Josephus affirms to have been done, is a fact so very extraordinary that it deserves to be attended to; for it is a certain proof that the divine providence can accomplish whatever it pleases. And as this extraordinary particular was repeatedly foretold and promised by God's prophets, long before it took place, and when there was not the least human probability of it, it is a striking proof of the truth and divine inspiration of the Holy Scriptures. *I will bring them unto the land of Gilead and Lebanon*—Gilead was taken by the arms of the Maccabees, and the cities of Syria, (here signified by Lebanon, a famous mountain in Syria,) by Hyrcanus and his successors. Gilead and Lebanon were countries remarkable for their fruitfulness. *And place shall not be found for them*—The land shall be too narrow for them. But this verse, and indeed the whole paragraph, has a further and mystical meaning. It relates to the success of the gospel, and the bringing in of the Jews and Gentiles into the Christian Church; and probably also to the restoration of the Jews, and of the whole remnant of the house of Israel from their present dispersions to their own land, as has been observed on verse 6.

Verses 11, 12. *And he shall pass through the sea with affliction*—The sense might be more properly expressed, *And he [Israel] shall pass through the straits of the sea*: so the LXX. and the Vulgate understand the word. *And [God] shall smite the waves of the sea, &c.*—The expressions allude to the miraculous passage of the Israelites through the

Red sea, and the river Jordan; and to God's destroying the Egyptians, and the Assyrian, or Babylonian empire, in order to the deliverance of his people. And the verse imports that God would, in a future time, do as great things for them as he had done formerly for their fathers. In this sense the Chaldee expounds the word. Egypt and Assyria, it must be observed, being two potent kingdoms, bordering upon Judea, and being by turns either allies to the Jews, or their conquerors; and the Jews frequently either going thither for refuge, or being carried thither as captives; therefore, when the prophets foretel the general restoration of the Jewish nation, they often express it by their returning from Egypt and Assyria. We may observe, likewise, that God's bringing his people again from these countries, and especially from Egypt, was a pro-

verbial expression to signify any deliverance, as great or greater than these. Thus, the next clause, *And the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart*, signifies, the enemies of God and his truth shall all be subdued, and broken in pieces, when Christ shall come in his glorious power to set up his kingdom on the earth: see Dan. ii. 33, 34; Isa. lx. 12.

And I will strengthen them in the Lord—That is, I will strengthen them in myself, or I will be their helper, and give them all needful strength and protection. *And they shall walk up and down in his name, saith the Lord*—Their evils and actions shall be under the influence of his grace, and under the government of his laws, and he shall give them success answerable to their upright intentions.

CHAPTER XI.

In the three preceding chapters Zechariah speaks of the advantages and prosperities of Judah and Jerusalem, after the return from Babylon, both before and after the times of the Maccabees. But this chapter contains a prophecy of a very different nature. Here he predicts the ruin of the temple, the reprobation of the Jews, and their subjection to the Romans, 1-3. But previous to these calamities taking place, this flock of God is delivered into the hands of the Messiah, typified by the prophet, who is charged with the custody of it, 4-6. This he undertakes, and bears rule for some time; but at length, finding them perverse, he gives up the care of them, and as a token of it, breaks his shepherd's staves, resenting the contempt put upon him, and the indignities done him, 7-14. After this the prophet is held forth as the type of a worthless shepherd, or a succession of evil governors, who, heedless of the flock, or seeking only to oppress it, at once ruin the flock and bring destruction on themselves, 15-17.

A. M. 3494.
B. C. 510. **O**PEN^a thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree, for the cedar is fallen; because the ¹mighty are spoiled: howl, O ye

oaks of Bashan; ^b for ²the forest of A. M. 3494.
B. C. 510. the vintage is come down.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of

^a Chap. x. 10.—¹ Or, gallants.

^b Isa. xxxii. 19.—² Or, the defence forest.

NOTES ON CHAPTER XI.

Verse 1. *Open thy doors, O Lebanon*—The prophet, having signified in the foregoing prophecy that the Jewish nation should recover its prosperity, flourish for some time, and become considerable; and having announced to Zion the coming of Messiah her king, and congratulated her on the peaceable nature and great extent of his kingdom, with the blessed effects which his rule should produce, proceeds now to foretel the ruin which should come on the body of the Jewish nation for rejecting him, with the destruction of their temple and capital city. To this only can the first three verses of this chapter relate; for no calamities happened to that people, from the time of Zechariah till that event, of which the expressions here used can with propriety be understood. Lebanon itself cannot be here addressed, which had no doors or gates: but it is figuratively put, either for the temple, built of the cedars of Lebanon, as it is Ezek. xvii. 3; and Hab. ii. 17; or for the city of Jerusalem, whose lofty buildings resembled the stately ranks of trees in a forest: but the former is more probably intended. And, if the Jew-

ish writers may be credited, such was the application made of this prophecy by the Rabbi Johanan, when the doors of the temple opened of their own accord, a little before the temple was burned, a circumstance attested by Josephus, *Bell. Jud.* lib. vi. cap. 5: "Then R. Johanan, a disciple of R. Hillel, directing his speech to the temple, said, 'I know thy destruction is at hand, according to the prophecy of Zechariah: *Open thy doors, O Lebanon, &c.*' *That the fire*—Either, figuratively, the wrath of God and the rage of the enemy, or, literally, fire kindled by the enemy; *may devour thy cedars*—Thy palaces and other fabrics built with cedars.

Verses 2, 3. *Howl, fir-tree*—By the several sorts of trees here mentioned, seem to be meant the several orders and degrees of men, who should be sharers in the common destruction: see Isa. ii. 13; x. 33, 34; and the notes. The *fir-tree* seems to denote the lower people, who are bid to howl because even their superiors, signified by the cedar, could not withstand the storm. *Howl, O ye oaks of Bashan*—O ye rich, great, and powerful people of the land; Bashan was famous for its stately oaks. *For*

A. M. 3494. the roaring of young lions; for the
B. C. 510. pride of Jordan is spoiled.

4 ¶ Thus saith the LORD my God; ° Feed the flock of the slaughter;

5 Whose possessors slay them, and ° hold themselves not guilty: and they that sell them ° say, Blessed be the LORD; for I am rich: and their own shepherds pity them not.

° Verse 7.—^d Jeremiah ii. 3; 1. 7.—^e Deuteron. xxix. 19; Hosea xii. 8.

the forest of the vintage—Or rather, a forest, the fenced one, is come down—“As the inhabitants are represented under the image of the trees, the city is aptly denoted by *a forest*; to which is added by way of distinction *הכצר, the fenced one*, the article *ה* being emphatic, and marking the extraordinary strength of its fortifications, or fence, which, however, proves insufficient for its security.” *There is a voice of the howling of the shepherds—*That is, of the princes and rulers of the people. *For their glory is spoiled—*Their magnificent houses are destroyed. *A voice of the roaring of young lions—*Those who are in the foregoing sentence called shepherds, are here called young lions, because they were devourers of the people by their extortions and oppressions. *The pride of Jordan is spoiled—*By the pride of Jordan, those woods and thickets are primarily intended that rose proudly above the banks of that river, and greatly decorated the scene. But as these were the receptacles of lions, they are here, in a secondary and metaphorical sense, put for the residences of those princes and grandees, who are denominated lions in the preceding clause for the reason now mentioned.

Verses 4-5. *Feed the flock of the slaughter—*That is, the people, who are so denominated, because they were devoted to ruin by the following mischievous counsels of their false teachers, and the oppressions of their rulers. This command seems to be addressed to Zechariah; but an insuperable objection lies against its being understood as given to him in his own person, because he did not live in such times as are here described; for Zerubbabel the governor, and Joshua the high-priest, it appears, were men of extraordinary piety and virtue; and no doubt the rest of the princes or rulers of the people at this time were good men. We can, therefore, understand it in no other manner, as addressed to Zechariah, than as he typified Christ; and so God commanded him to do that which he had appointed Christ to do, namely, to gather and feed the lost sheep of Israel, which their shepherds scattered and destroyed. *Whose possessors slay them—*Whose governors and teachers are the cause of their destruction. Those are not improperly said to do a thing who are the cause of its being done. *And hold themselves not guilty—*Are not aware of the great guilt of their conduct; or, act as if they thought they might lawfully make merchandise of men's bodies or souls, for their own lucre or advantage. See 2

6 For I will no more pity the inhabitants of the land, saith the LORD: A. M. 3494. B. C. 510.

but lo, I will ³ deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

7 And I will ^f feed the flock of slaughter, ^g even you, ° O poor of the flock. And I took

³ Heb. *make to be found*.—^f Verse 4.—^g Or, *verily the poor*.
^g Zeph. iii. 12; Matt. xi. 5.

Peter ii. 3. *And they that sell them—*Who betray their persons, or liberty, or property, for profit; or sell them for slaves to foreigners; or, by their exactions and oppressions, reduce them to such poverty that they are obliged to sell themselves; *say, Blessed be the Lord, for I am rich—*That is, they hypocritically and impiously pretend to return God thanks for having put it in their power to acquire riches by such ungodly practices! *And their own shepherds—*That is, their chief priests, princes, and rulers, as above; *pity them not—*Destroy them without remorse. In Christ's time, which seems to be here referred to, “the chief priests and the elders, who were the possessors of the flock, by their traditions, the commandments of men, and their impositions on the consciences of the people, were become perfect tyrants, devouring their houses, engrossing their wealth, and fleecing the flock instead of feeding it. The Sadducees, who were Deists, corrupted their judgments; the Pharisees, who were bigots for superstitious observances, corrupted their morals by making void the commandments of God, Matt. xv. 6. Thus they slew the sheep of the flock; thus they sold them. They cared not what became of them, so they could but gain their own ends, and serve their own interests.”—Henry.

Verse 6. *I will no more pity the inhabitants of the land—*I will no more spare them than their shepherds do. *The inhabitants of the land* are to be distinguished from *the poor of the flock* in the next verse. By the former are meant those who in their respective stations were as wicked as the rulers, chief priests, and others, termed their shepherds, ver. 5; by the latter, those who were oppressed and were piously disposed. *But I will deliver the men every one into his neighbour's hand—*“This verse assigns the reason for calling the people, *the flock of slaughter*. Nor can words more aptly describe the calamities which befell the Jews in the war which ended in the taking of Jerusalem by the Romans; when the people, having first, by their intestine broils, destroyed one another, as is set forth at large by Josephus, at length fell into the hand of him whom they had owned for their sovereign, (‘we have no king but Cesar,’ John xix. 15.) and who completely desolated the land for their rebellion against him.”—Blayney.

Verse 7. *And—*Or rather, *but, I will feed the flock of slaughter, even you—*Or, especially you, *O poor of the flock—*Zechariah here, representing Christ

A. M. 3494. unto me two staves; the one I called
B. C. 510. Beauty, and the other I called ^aBands;
and I fed the flock.

8 Three shepherds also I cut off ^hin one

^a Or, Binders.—^h Hos. v. 7.

thé true shepherd, says, he will enter upon his office, and undertake the care of the flock appointed for the slaughter; *even you, O poor of the flock*—This clause is explicatory of the former, and by the repetition of it we are shown, that God, in his charge to the prophet, as a type of Christ, and to Christ the antitype, distinguishes clearly between different sorts of people among the Jews; between those that were poor, despised, weak, and humble, and those that were tyrannical, proud, and cruel, and made a prey of their inferiors: these were left out of the pastoral charge; the others were to be taken care of. *And I took unto me two staves*—These were the proper accoutrements of a shepherd, and these the prophet assumed as a badge of his office, and gave them significant names, which are partly explained, verses 10-14. "The shepherds of old time," says Lowth, "had two rods, or staves, one turned round at the top, that it might not hurt the sheep: this was for counting them, and separating the sound from the diseased, Lev. xxvii. 32; the other had an iron hook at the end of it, to pull in and hold the straying sheep. The psalmist mentions both these, Psa. xxiii. 4, *Thy rod and thy staff comfort me*." *The one I called Beauty*—Or, *pleasantness*, or, *delight*, as the word נֶחֱמָה may be rendered, signifying, says Lowth, his favour, gentleness, or kindness toward his people; which was remarkably verified in Christ, whose gracious words, and beneficial works, were conspicuous through the whole course of his life. *The other I called Bands*—Which the same author interprets of the *bond of the new covenant*, whereby he intended to unite both the kingdoms of Israel and Judah under himself, as their head and king, Ezek. xxxvii. 22; and then afterward to unite the Jews and the Gentiles into one church, by breaking down the partition wall that was between them. Newcome considers the former, *Beauty*, as intended to "denote how beautiful and pleasant the land would have been, if its inhabitants had kept their covenant with God." The other, *Bands*, "as signifying the union which ought to have subsisted between Judah and Israel." Mr. Scott explains "the former word of the honour, privilege, and ornament which the Jews possessed, according to their national covenant, in the oracles, instituted worship, and temple of God; and especially by the ministry of Christ and his apostles, who preached the gospel to them first." The other, he thinks, means, "the connection of the nation under one government, and the harmony that had, in some measure, hitherto united them, as the flock of God." Many other interpretations are given of these two names, but as they all are, and must be, in a great measure, founded on conjecture, the reader is not here troubled with them.

month; and my soul ^aloathed them, A. M. 3494.
and their soul also abhorred me. B. C. 510.

9 Then said I, I will not feed you: ⁱthat
that dieth, let it die; and that that is to be cut

^a Heb. was straitened for them.—ⁱ Jer. xv. 2; xliii. 11.

Verse 8. *Three shepherds also I cut off in one month*—The prophet may be said to do what God did; either in the punishment of certain false prophets, or of certain wicked governors. Some think, that by these three shepherds were figuratively signified the chief priests, scribes, and elders of the Jews. Christ exposed these as blind guides, and thereby lessened their authority among the people, which contributed very much to the spreading of the gospel. Blayney, who thinks the common translation encumbered with insuperable difficulties, renders the clause, *and I set aside the authority of the shepherds in one month*. His reasons for this interpretation have certainly considerable weight, but cannot with propriety be introduced here. One argument, however, in favour of it, to which he appeals, may be noticed. It evidently suits that application of the prophecy which most commentators adopt. "Let us now see," says he, "what happened to him, of whom Zechariah is evidently set forth as the type. Our Saviour's teaching was in a style so far superior to that of the professed guides of the people in his days, that, stung with jealousy, they exclaimed, *Perceive ye how ye prevail nothing? Ye have lost all your wonted influence; behold the world is gone after him*, John xii. 19. Even so it may be presumed the purity and disinterestedness of Zechariah's instructions may have gained so far upon the minds of the people as to deprive the corrupt and selfish teachers of that ascendancy which they once possessed." *And my soul loathed them*—Or, *was straitened toward them*, as the Hebrew, חָקַר כָּהֵם, may be literally translated, that is, I was straitened in my affections to them. I was less tender toward them than toward the poor of the flock, because they showed themselves to be averse from my person and doctrine. So the Vulgate, *contracta est anima mea in eis*. The LXX., however, read, βαρυνθησεται η ψυχη μου, *my soul shall be burdened*; and Bishop Newcome, *my soul was grieved at them*. The word בָּהֵל, rendered *abhorred*, in the next clause, does not occur elsewhere in the Scriptures, but, according to Bishop Newcome, bears that sense in the Syriac. The LXX. render it, αι ψυκαι αυτων επωριστο εν εμε, *Their souls howled, bellowed, roared*, or, *raised a horrible outcry against me*, an expression strikingly descriptive of the *fierce and vehement* accusations of the Jewish chief priests, scribes, and elders against Christ, and of the violent, loud, and oft-repeated clamours of the people for his condemnation and crucifixion. Of which see Luke xxiii. 5, 10, 18-24.

Verse 9. *Then said I, I will not feed you*—I will no longer exercise a tender paternal care over you; *that that dieth, let it die*—Or rather, *the dying let it die*; that which has a deadly disease, let it perish by that

A. M. 3494. off, let it be cut off; and let the rest
B. C. 510. eat, every one the flesh ⁷of another.

10 And I took my staff, *even Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ⁸so
²the poor of the flock that waited upon me

⁷ Heb. of his fellow, or, neighbour.—⁸ Or, the poor of the flock, &c., certainly knew.

disease. Or, that which is ready to die, and will not be cured, but hath rejected the shepherd's love and skill, *let it die*. Thus Jesus said, *If ye believe not, ye shall die in your sins*. For this seems to be spoken of the miseries to which the Jewish people were delivered up for their manifold sins, and in particular for their rejection of Christ, which filled up the measure of their iniquity. *And that that is to be cut off*—Namely, by the sword of the enemy; *let it be cut off; and let the rest eat every one the flesh of another*—Either live to be besieged till hunger and famine make the living eat the dead, or cruelly kill their children and others, that they may eat their flesh; a calamity threatened, Deut. xxviii. 52-58; or else, by seditious and bloody intestine quarrels, destroy each other; all which happened to them in the siege of Jerusalem by the Romans.

Verses 10, 11. *And I took my staff, even Beauty*—Or, *pleasantness, or delight*. See note on verse 7: emblematical, as of God's favour, gentleness, or kindness to his people, and of the honour and privilege which they possessed in his oracles, instituted worship, and temple; so especially of God's covenant with them, and all the blessings of it. *And cut it asunder*—To signify that, as they had rejected God and his favour, and refused to comply with the terms of his covenant, so that God had now annulled it, and rendered it utterly void. *That I might break my covenant*—This, in some measure, illustrates what is meant by the staff *Beauty*. While it was unbroken, the covenant between God and the Jews was whole and unbroken. And it is to be observed, Christ calls it *his* covenant, for he was the mediator of it: namely, to bring us to God in repentance, faith, and holy obedience; and to reconcile God to us in mercy and grace. *Which I had made with all the people*—Hebrew, כל עמים, literally, *all people*, that is, all the tribes of Israel; and all other people that, by being proselyted to their religion, were incorporated into their nation. The Jewish Church is thus represented as being now stripped of all its glory, its crown profaned and cast to the ground, and all its honour laid in the dust, God being departed from it, and resolved no more to own it for his church. When Christ told the Jews that the kingdom of God should be taken from them, and given to another people, then he broke the staff of *Beauty*, Matt. xxi. 43. And it was broken in that day, though Jerusalem and the Jewish people were spared yet forty years longer; and though the great men did not, or would not, under-

knew that it *was* the word of the A. M. 3494.
LORD. B. C. 510.

12 And I said unto them, ⁹If ye think good, give *me* my price; and if not, forbear. So they ¹weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto

² Zeph. iii. 12; Verse 7.—⁹ Heb. *If it be good in your eyes*.
¹ Matt. xxvi. 15; Exod. xxi. 32.

stand Christ's words uttered on that occasion as a divine sentence, but thought to put it by with a cold, *God forbid*, Luke xx. 16. Yet *the poor of the flock, that waited upon him*—Namely, who knew the Messiah, believed in him, observed his doctrine, miracles, and life, and obeyed him; who understood with what authority he spoke, and could distinguish the voice of their shepherd from that of a stranger; *knew that he was the word of the Lord*—Saw and acknowledged God in all this, trembled at his word, and were confident that it would not fall to the ground.

Verses 12, 13. *And I said unto them*—Namely, upon parting. The prophet, still personating Christ, or acting as a type of him, reminds the Jews of his concern for their welfare, the care he had taken of them, and the labour he had bestowed on instructing them; and refers it to them whether his services had not deserved some reward, and, if they had, what that reward ought to be; saying, *If ye think good, give me my price*—Or rather, *my wages* or hire of service, as the word שכר undoubtedly signifies; *and if not, forbear*—If you dismiss me without wages I shall be content. *So they weighed for my price thirty pieces of silver*—That is, as is supposed, thirty shekels, of the value of about 2s. 4d. each, which was the price of a slave. This showed how little they regarded him, or his labours; that is, how little value the Jews would put on the ministry of Christ; or on his labours and sufferings for their salvation. For, according to St. Matthew, chap. xxvi. 15; xxvii. 9, this symbolical action was fulfilled when the chief priests and elders of the Jews paid that sum to Judas for betraying Christ to them, and putting his life in their power. *And the Lord said unto me*—Unto the prophet, personating Christ; *Cast it unto the potter*—Hereby intimating that it was a reward only suitable to a potter's labour, and a price only adequate for such wares as he sold, which were of the meanest value. *A goodly price that I was prized at of them*—Thus the prophet ironically remarks on the high estimation in which he and his services were holden: or rather, God here upbraids the shepherds of his people, who prized the great Shepherd no higher. *And I cast them to the potter, &c.*—Or, *cast them into the house of the Lord for the potter*: I cast them back into the treasury in the temple, whence afterward they were taken, and laid out in purchasing the potter's field. This whole transaction, performed by Zechariah in a vision, as Lowth, Doddridge, and many

A. M. 3494. the ^m potter : a goodly price that I was
B. C. 510. prized at of them. And I took the
thirty *pieces* of silver, and cast them to the
potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even*

^m Matt. xxvii. 9, 12.

other interpreters suppose, or, as others think, in reality, "was designed to be an exact representation of the several circumstances that should attend the betraying of Christ by Judas, the price the chief priests would put upon him, (to whom, as the governors of the temple, the money was returned,) and the use to which the money would be applied. And this whole prophetic scene was transacted in the single person of Zechariah, just as Ezekiel sustained the type or figure both of the Chaldean army that should besiege Jerusalem, and of the Jews themselves that should be besieged, Ezek. iv. 1-12." So Lowth, who adds, "This is one of those prophecies whose literal sense is fulfilled in our blessed Saviour, and cannot be applied to any other person but in a very remote or improper sense." The like instances may be seen *Psa. xxii. 16-18; lxix. 21; Hos. xi. 1.* The Jews themselves have expounded this prophecy of the Messiah. "There can be no doubt," says Blayney, "that this is the passage referred to Matt. xxvii. 9, though under the name of *Jeremiah*, (put by mistake of some transcriber of St. Matthew's gospel,) instead of *Zechariah*. But a question arises, how the transaction related by the evangelist can be said to be a fulfilling of that which was spoken by the prophet, considering the striking difference in some of the circumstances. In the one case, thirty pieces of silver were given as wages for service; in the other, they were paid as the price of a man's blood: in the one they were thrown with contempt to the potter; in the other, they were cast down in the temple in a fit of remorse, and taken up by others, who employed them in the purchase of the potter's field. But notwithstanding these differences, considering that all passed under the special direction of Divine Providence, it is impossible not to conclude, from a review of both transactions, that there was a designed allusion of the one to the other, and not a mere accidental resemblance between them. But the quotation, it is said, is not just: for no such words are to be found in the prophet, which the evangelist hath pretended to cite from him. To this it may be answered, that though not the precise words, the substance of them is given, so that the passages are at least *equivalent*," as a collation of them in the original will show: see the note on Matt. xxvii. 9.

Verse 14. *Then*—As soon as I saw what little value they put upon me, and my pastoral care over them, and services for them; *I cut asunder mine other staff, even Bands*—The prophet did this in type, and Christ in reality; *that I might break the brotherhood between Judah and Israel*—That I might declare, or foreshow, that the friendship and

¹⁰ Bands, that I might break the brotherhood between Judah and Israel. A. M. 3494. B. C. 510.

15 ¶ And the LORD said unto me, ⁿ Take unto thee yet the instruments of a foolish shepherd.

¹⁰ Or, *Binders*.—ⁿ Ezek. xxxiv. 2, 3, 4.

union which had existed between the two tribes and the remnant of the ten tribes, was broken. "From the time that the people returned from Babylon, the Jews and Israelites had formed one society, both of religion and polity, which society continued till the last destruction of Jerusalem, when, the Jewish kingdom being subverted, the *bands were broken*, and a disunion in religion was made; some of the Jews continuing attached to their ancient law as much as they could without the temple, and others professing the Christian faith."—Houbigant. The design of the prophet's commission, says Blayney, was to endeavour to bring about a reformation, upon which would depend the continuance of the brotherhood, or political union, between Judah and Israel. The second crook, or staff, was therefore called *Bands*. But when the commission ended without producing its effect, the breaking of the crook prefigured the dissolution of that brotherhood. What that brotherhood was, is well explained by Mr. Lowth, who says, that "upon the destruction of Jerusalem, which was the bond and cement of all their tribes, being the seat and centre both of their civil power, and of the divine worship, (*Psa. cxxxii. 3-5*), the consequence was the entire dissolution of the nation, and the dispersion and confusion of all their tribes, whose families could no longer be distinguished after the loss of their genealogies." Calmet thinks that, in this verse, *Israel* denotes the unbelieving Jews, who rejected Christ, and *Judah* the faithful ones who believed in him.

Verse 15. *And the Lord said, Take thee yet [or once more] the instruments of a foolish [or unwise] shepherd*—The prophet, having hitherto represented the good shepherd, is now directed to assume the dress and equipage of one of a contrary character. As folly in the Scripture is equivalent to wickedness, by *a foolish shepherd* here may be meant, not only unskilful, but likewise ill-designing governors, or teachers, who should only intend their own advantage, and have no regard for the good of the flock, or people committed to their charge. The instruments of such a shepherd must be suitable to his own disposition and indiscretion, such as a crook armed with iron, which, whenever it was used, would wound the flock; and a scrip, or bag, which contained nothing useful for the sheep, and the like. The prophet here follows the order of time, that he may foretell the madness and blindness of the shepherds; that is, of the priests, rulers, and teachers of the Jewish nation, till the last destruction of Jerusalem; who not only disregarded religion, and the safety and welfare of the sheep, but even devoured such of them as were worth devouring.

A. M. 3494. 16 For lo, I will raise up a shepherd in the land, *which* shall not visit those that be ¹¹ cut off, neither shall seek the young one, nor heal that that is broken, nor ¹² feed that that standeth still: but he shall eat the flesh of the fat,

¹¹ Or, *hidden*.—¹² Or, *bear*.

Verse 16. *For lo, I will raise up a shepherd in the land*—A shepherd, in the singular number, denotes a succession of such shepherds as are described in the following words. So a succession of priests is represented under the single person of Levi, Mal. ii. 5, 6. Since the Jews had rejected the true Shepherd, God threatens to send, or permit to arise, among them, such shepherds to rule or teach them as should be notorious for their negligence and avarice, their cruelty and oppression. This may be understood either of the blind guides of whom Christ speaks, and whose character he describes at large, Matt. xxiii. 13–33; namely, the scribes and Pharisees, the priests and doctors of their law; or of the avaricious, tyrannical, and unmerciful princes, that should rule them with rigour, and make their own land as much a place of bondage to them as ever Egypt or Babylon had been. And when they had rejected him by whom *princes decree justice*, it was just that they should be given over into the power of those who should decree unrighteous decrees. It is probable, also, that there is a reference here to the false prophets and false Christs, which, as our Lord foretold, Matt. xxiv. 5, should arise. Many such there were, who, by their seditious practices, provoked the Romans, and hastened on the ruin of the Jewish nation: but it is very remarkable that they were never deceived by a counterfeit Messiah till they had refused and rejected the true Messiah. The prophet proceeds to describe the character of these foolish shepherds, in the following words: 1st, They should be negligent; *which shall not visit those that be cut off*—Or, as the LXX. render it, *το εκλιμνανον*, *that which is missing*, or has wandered from the flock; and it may signify that which is ready to perish. *Neither shall seek the young one*—Which are most apt to perish through weakness; he alludes to the lambs which, on account of their tender age, are not able to follow the flock. *Nor heal that which is broken*—Which has received some hurt, but shall leave it to die of its wounds. *Nor feed that that standeth still*—Not able to go forward. Blayney renders the word, *made to stand*, or set up again after sickness. “Such,” says he, “it is well known, require much care to nourish and support them, in order to their regaining strength; a care which the foolish shepherd will not bestow upon them.” Or, as the LXX. render it, *το ολοκληρον η μη κατευθυνη*, *nor shall direct that which is whole*, mentioned in opposition to those that wander, or are diseased. 2d, These shepherds would be luxurious; *he shall eat the flesh of the fat*—That is, instead of preserving the best of his flock, in order to increase it,

and tear their claws in pieces. A. M. 3494. 17 ° Wo to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

° Jer. xxiii. 1; Ezek. xxxiv. 2; John x. 12, 13.

he kills them to indulge his own appetite: or, enriches himself by oppressing, or otherwise taking from those that are persons of property: like that wicked servant that said, *My lord delays his coming*, he eats and drinks with the drunken, serving his own belly. 3d, They are tyrannical and cruel to the flock. *And tear their claws* [or, as it ought to be rendered, *break their hoofs*] *in pieces*—This implies the same as when it is said (Ezek. xxxiv. 4) of such shepherds, *With force and with cruelty have ye ruled them*. The unwise shepherd, instead of being tender and gentle with his flock, is supposed to drag them about with his iron crook, or to overdrive them in rough and stony ground, so as to break their hoofs. Or, he imposes burdens and hardships upon them that they are unable to bear. Upon the whole, a sluggish, negligent, covetous, riotous, oppressive, and cruel government, priesthood, or ministry, is here shadowed out by a foolish shepherd.

Verse 17. *Wo to the idol shepherd*—Or the shepherd of *nothing*, or of *no value*, as רע דאליל should be translated; he who calls himself the shepherd, ruler, or teacher of the people, but is in reality nothing less. So רפאי אליל, Job xii. 4, signifies *physicians of no value*. *That leaveth the flock*—Who taketh no care of the flock, and minds nothing but making his own profit out of them. Such a shepherd is no better than an *idol*, *that is profitable for nothing*, (Isa. xlv. 10,) and hath only the outward form and appearance of a shepherd. *The sword shall be upon his arm, and upon his right eye*—As he has abused his power and his understanding, signified by his arm and his right eye, God shall, in his just judgment, deprive him of the use of both those faculties. The *sword* is put for any instrument of the divine vengeance. As the word דורב, here rendered *sword*, also means *desolation*, Blayney renders the clause, *Because of his arm is desolation, and because of his right eye: observing*, “The purport of the passage is, that since, through the misapplication of his power, and through his negligence in watching over the flock, they are subjected to desolation or the sword; therefore, as of strict justice, he shall be punished with a deprivation at least of those faculties which he so fatally misused.” Some think the *right arm* and *right eye* of the people are intended, and observe, that the arm of the Jews was *dried up* from that time when they were no longer able to bear arms, or to defend themselves; as their *right eye* has been darkened to the true knowledge of the Scriptures, which they read as with a veil before them.

CHAPTER XII.

"The former part of this chapter," says Loeeth, "relates to an invasion made upon the inhabitants of Judea and Jerusalem, in the latter times of the world, probably after their return to, and settlement in, their own land, which is often spoken of by the prophets. It is probably the same attempt that is more largely described in the thirty-eighth and thirty-ninth chapters of Ezekiel." Be this as it may, it seems at least probable, that the condition of the Jewish nation, after the present dispersion, and of the gospel church, either in the apostolic or millennial periods, is here spoken of. It is promised, (1.) That all the attempts of their enemies to destroy them would issue in their own danger and ruin, 1-4, 6, 9. (2.) That, trusting in the Lord, they should subdue their opposers, and even the weakest of them be marvellously saved and strengthened by God, 5, 7, 8. (3.) That to prepare them for, and help them to improve, these mercies, they should be blessed in a remarkable degree with a spirit of prayer, faith, and repentance for sin, 10-14.

A. M. 3494. **THE** burden of the word of the
B. C. 510.

LORD for Israel, saith the LORD,
a which stretcheth forth the heavens, and
layeth the foundation of the earth, and b form-

a Isa. xlii. 5; xlv. 24; xlv. 12, 18; xlviii. 13.—b Num. xvi. 22; Eccles. xii. 7; Isa. lviii. 16; Heb. xii. 9.—c Isa. li. 17,

eth the spirit of man within him. A. M. 3494.
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2 Behold, I will make Jerusalem
c a cup of ¹ trembling unto all the people round
about, ² when they shall be in the siege both

22, 23.—¹ Or, *slumber, or, poison.*—² Or, *and also against*
Judah shall he be which shall be in siege against Jerusalem.

NOTES ON CHAPTER XII.

Verse 1. *The burden of the word of the Lord for Israel*—Or, *toward Israel*; that is, as some interpret it, the prophecy which containeth the words of the Lord to Israel. *Saith the Lord, which stretcheth forth the heavens*—Who hath spread out the heavens to such a vast extent. *And layeth the foundation of the earth*—Hath assigned to the earth a fixed place in the creation, or regulates all its motions by fixed laws, which cannot be altered by the power of any creature. *And formeth the spirit of man within him*—Who gave life to the first man, and created the soul, and united it to the body. All these things are mentioned as undeniable instances of God's almighty power, and are made use of as arguments to encourage men to rely on his word for the fulfilment of such promises as might seem to the understanding of man most unlikely to be brought to pass.

Verse 2. *Behold, I will make Jerusalem a cup of trembling*—"An inebriating and stupifying potion of the strongest liquor and drugs. Jerusalem shall strike the nations with dread and astonishment." *When they shall be in the siege*—"A future siege, after the final restoration of the Jews."—Newcome. See on chap. xiv. 3; Rev. xx. 9. "It is not difficult to perceive," says Blayney, "that the prophecies in this and the two following chapters relate to future times, and most probably to those predicted by Ezekiel in the xxxviii and xxxix chapters; where it is said that Israel, after their restoration and return to their own country, would be assailed by a combination of many nations. Such an invasion is also here foretold; but it is not to be expected that all the particulars of a distant prophecy should be clearly understood, before the time of its accomplishment. It is at least likely that when the time shall come for the re-establishment of the Jews, (of which sufficient intimation is given in the prophecies both of the Old and New Testaments,) and they shall begin to collect themselves, and attempt a settlement in their ancient possessions, such a measure will create jealousy and uneasiness, in those powers more especially who are interested in the dominion over those countries. The Turks, we know, are at present, and

long have been, in possession of the country of Palestine; and in the opinion of many, who have brought specious arguments to justify it, particularly of the learned Joseph Mede, (p. 674 and 816,) their prince is intended by Gog, prince of Meshech and Tubal, Ezek. xxxviii. 2, &c.; and by the king of the north, Dan. xi. 40, &c.; concerning whom the like things are prophesied in those chapters respectively. Now should that power subsist at the time, it may fairly be presumed, that he, and any other power in the like circumstances, would oppose with all their might an attempt to set up an independent sovereignty in those parts. But, without pretending to determine precisely concerning the invaders, the substance of the prophecy in this, and on to the seventh verse of the next chapter, will be found to amount to this; that Jerusalem will be besieged by a multitude of hostile nations, to the great terror of the people in its vicinity, as well as of Judah itself; but that the attempts of those nations will be frustrated through the special interposition of the Deity, and will terminate in their total discomfiture and ruin, and in the permanent peace and prosperity of the victorious Jews. After which, the Jews will be brought at length to see and lament the sin of their forefathers in putting their Messiah to death, and thereupon will have the means of purification and atonement afforded them; and, being thus cleansed from past guilt, will renounce all their former offensive practices, and carefully abstain from a future repetition of them." To these views of Dr. Blayney, on the important subject of the restoration of the Jews to their own land, however probable upon the whole, there seems to be one great objection. Inasmuch as God cast the Jews out of their land for rejecting and crucifying the Messiah, it seems highly improbable that he should restore them to it while they remain in impenitence and unbelief, and in a state of enmity to that Messiah. It appears much more likely that, previous to their restoration, they must be made sensible of the great guilt which their nation contracted by the commission of that sin, and of the various other sins which accompanied it; and that they must be truly humbled and brought to a

A. M. 3494. against Judah and against Jerusalem.
B. C. 510.

3^d And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

^d Verses 4, 6, 8, 9, 11; Chapter xiii. 1; xiv. 4, 6, 8, 9, 13.
^e Matt. xxi. 44.—^f Psa. lxxvii. 6; Ezek. xxxviii. 4.

thorough repentance as a people, before God will open the way in any degree for their restoration. It is certain that, as they were carried captive into Babylon chiefly to punish them for the sin of idolatry, so no way was made for their restoration from that captivity, till they were generally humbled and made truly penitent for that sin.

Verse 3. *I will make Jerusalem a burdensome stone*—Jerusalem is here compared to a stone of great weight, which, being too heavy for those who attempted to lift it up, or remove it, falls back upon them and crushes them to pieces. St. Jerome, in a note on the place, speaks of an exercise, which, he says, was common in Palestine, and throughout all Judea, in his days, in which the young men, who were ambitious to show their strength, used to lift up stones of enormous weight, as high as they could, some to their knees, others to their navel, their shoulders, and even their heads; and some placed them on the top of their heads, with their hands erect and joined together. In this exercise, it is evident, they must have been in great danger of the stone's falling upon them and bruising them, or even crushing them to pieces. Mr. Lowth, who quotes this passage from Jerome, remarks that, to the same sense, Christ saith, Matt. xxi. 44, *On whomsoever this stone shall fall, it will grind him to powder. All that burden themselves with it shall be cut in pieces*—All that undertake to contend with Jerusalem shall be either destroyed or greatly injured, as men will have their flesh torn or bruised that let a heavy stone fall upon them. *Though all the people of the earth be gathered together against it*—It is obvious, that by all, here is meant only many people, as it is expressed Ezek. xxxviii. 6, 9, 15, *Thou, and many people with thee*.

Verses 4, 5. *In that day*—This expression, in the prophetic writings, is of large extent, and not only signifies that particular point of time last spoken of, but some time afterward. *I will smite every horse with astonishment*—Many commentators explain this of the victories which Judas Maccabæus gained over Antiochus's captains, whose chief force consisted in cavalry. But, as Archbishop Newcome observes, the language is much too strong, as it is also verses 6–9, to denote the successes of the Maccabees against the Seleucidæ. This prophecy therefore, he thinks,

5 And the governors of Judah shall say in their heart, ³The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.

^a Or, There is strength to me and to the inhabitants, &c., Joel iii. 16.—^b Obadiah 18.

remains to be accomplished. And many commentators, who are of the same opinion, consider it as a prediction of victories that will be obtained over Gog and Magog by the Jews, upon their restoration to their own land. One circumstance in favour of this interpretation is, that Gog and Magog are represented, Ezek. xxxviii. 15, as *riders on horses*. And if by that people the Turks be intended, we know that they have been, and still are, famous for their cavalry, wherein chiefly the strength of their armies consists. But it is here foretold, that in order to their discomfiture God will send such distraction among their horses and their riders, and throw them into such a state of confusion, that they shall fall foul one upon another, (see chap. xiv. 13,) and not be able to distinguish between their friends and their foes. *And I will turn mine eyes upon the house of Judah*—I will have an especial concern for their preservation. *And the governors of Judah shall say in their heart*—Shall say within themselves, *The inhabitants of Jerusalem shall be my strength in the Lord*—"The text here," says Blayney, "has been supposed corrupt, and many attempts have been made to amend it. But, without any alteration, it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own strength and security depended in a great degree; so that they would, of course, be influenced to bring that assistance, the efficacy of which is set forth in the verse that follows."

Verse 6. *In that day will I make the governors of Judah like a hearth of fire, &c.*—The word may be rendered, *a pot*. The Arabs, according to Harmer, (vol. i. p. 233,) make a fire in a great stone pitcher, and when it is heated, spread paste upon it, which is baked almost in an instant. By a *hearth of fire*, however, here may be meant, a firebrand taken from the hearth, which, though small, will set other things on fire, and even whole cities. This is thought by some to be a very apt resemblance of the mischief done by the small forces of the Jews, under Judas Maccabæus, to the armies of Antiochus. It may, however, be a resemblance equally, and even more apt, of the destruction made of Gog and Magog, in the latter days, by the Jews restored to their own land. *And they shall devour all the peo-*

A. M. 3494. 7 The LORD also shall save the
B. C. 510. tents of Judah first, that the glory of
the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and ^hhe that is ⁴feeble ⁵among them at that day shall be as

^h Joel iii. 10.—⁴ Or, *abject*.—⁵ Heb. *fallen*.—ⁱ Hag. ii. 22;

ple round about—They shall destroy all the enemies that annoy them; *on the right hand and on the left*—That is, on the south and on the north: see note on Ezek. xvi. 46. The Targum explains the *right hand* and the *left*, of the *south* and the *north*. And *Jerusalem shall be inhabited again in her own place*—Shall be situated and inhabited on the very spot where she formerly stood: see note on chap. xiv. 10.

Verse 7. *The Lord shall save the tents of Judah first*—Some MSS. and versions read *ראשונה*, *as at the first*; “but the meaning here is, that God would save the tents of Judah first, or previously to any other; and for this the reason immediately follows, that the house of David and the inhabitants of Jerusalem might not be tempted to value themselves too highly on the preference given to them (supposing that had been the case) above the rest of Judah.”—Blayney. As the house of David were wont to glory in the honour of their being descended from him, and the inhabitants of Jerusalem to value themselves above their brethren, because their city was the place of God’s peculiar residence, and the seat of the royal family; therefore, to take away all occasion of any such glorying and emulation, God here promises that he would first appear in behalf of those Jews that should live in the open country, in cottages or tents, in places unfortified. He will first save the weaker and despised, and then the stronger and more honourable. But this promise, which evidently looks forward to gospel times, seems principally to imply, that the conversion of the nation to Christianity will begin among the more poor, low, and obscure Jews, and not among the rich, great, and learned: lest the latter should glory over the others, as if the change among the people had been effected by their power, wisdom, or influence; or should assume any improper ascendancy over their inferiors: in other words, that *the wise man might not glory in his wisdom, neither the mighty man in his might, nor the rich man in his riches*: and that *no flesh might glory in God’s presence*, but that *he that should glory might glory only in the Lord*, Jer. ix. 23.

Verses 8, 9. *In that day shall the Lord defend the inhabitants of Jerusalem*—Not only Jerusalem itself from being taken and destroyed, but all the inhabitants of it from being in any way injured: he will not only be a wall of fire about the city to fortify it, but he will compass particular persons with his favour as with a shield. The mystical Jerusalem,

David; and the house of David *shall* ^{A. M. 3494.}
be as God, as the angel of the LORD ^{B. C. 510.}
before them.

9 And it shall come to pass in that day, *that* I will seek to ⁱdestroy all the nations that come against Jerusalem.

10 ^k And I will pour upon the house of David, and upon the inhabitants of Jerusalem,

Verse 3.—^k Jer. xxxi. 9: l. 4: Ezek. xxxix. 29: Joel ii. 28.

the Christian Church, and particularly that of the converted Jews, seems to be chiefly intended. And *he that is feeble among them shall be as David*—The feeblest among them shall be men of war, bold and brave, skilful and strong: shall enterprise and accomplish great things, as David did, and become as serviceable to Jerusalem in guarding it as David himself was in founding and enlarging it, and as formidable as he was to the enemies of it. Observe, reader, God helps and defends his church and people by giving them courage and strength to defend and help themselves. He enables them to do their part, and then he is not wanting to do his. *And the house of David shall be as God*—Or, *as angels*, as the word *אלהים*, *Elohim*, is rendered, Psa. viii. 3. *As the angel of the Lord before them*—Or, *at the head of them*; as that angel (so some interpret it) which went before the people of Israel through the wilderness, Exod. xxiii. 20. God will increase the gifts and abilities, both of the people and princes, in proportion to the respective services for which they are designed. It was said of David, that he was as an angel of God, to discern good and bad, 2 Sam. xiv. 17; such shall now the house of David be. But this was to have its full accomplishment in Christ: now the house of David looked little and mean, and its glory was eclipsed, but in Christ the house of David was to shine more bright than ever. In him it was to become more blessed, and more a blessing than ever it had been. *And I will seek to destroy all the nations, &c.*—See notes on verses 3–6.

Verse 10. *And I will pour, &c.*—God’s signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretel their conversion to Christianity. But though the prophet speaks of this after he has foretold their restoration, it does not follow that it shall take place after that event. It is certainly much more probable that they will first be brought to repentance for the sin of rejecting and crucifying their Messiah, and to believe in him *with their heart unto righteousness*, and then that God will bestow upon them that great mercy of re-establishing them in the possession of Canaan: see note on verse 2. “The Jews had stumbled and fallen at the stone of stumbling and rock of offence, the Messiah, in his humble appearance, as Isaiah foretold. That no one might be surprised at this sudden change of their affairs, [namely, their restoration to their own land, and their prosperity therein,] Zechariah tells us, they should themselves be first

A. M. 3494. the spirit of grace and of supplica-
B. C. 510. tions: and they shall ¹ look upon me
whom they have pierced, and they shall mourn
for him, ^m as one mourneth for *his* only son,
and shall be in bitterness for him, as one that
is in bitterness for *his* firstborn.

¹ John xix. 34, 37; Rev. i. 7.—^m Jer. vi. 26; Amos viii. 10.
ⁿ Acts ii. 37.

changed, and repent heartily of that sin which had been the cause of their fall, for God should *pour out on them the spirit of grace and supplication*, that they might look with compunction of heart on him whom they had pierced; and he should, by his Spirit, improve those good dispositions into a thorough conviction of his being the Messiah, whom they had rejected: for this they should weep bitterly, verse 11, and make earnest supplications till received again into his grace and favour. This done, it follows, chap. xiii. 1, *In that day shall a fountain be opened*, &c. Now who were they whose sin and uncleanness were washed away, but the house of David, and the inhabitants of Jerusalem; the same who had sinned, and mourned, and repented, and were therefore pardoned? What did they mourn for, but for him whom they had pierced, and whose death they had bewailed with all the solemnities of true mourners? It was then the act and sin of the house of David, and of the inhabitants of Jerusalem, that they pierced and slew him whom they now looked upon; for which their land was treated as polluted, and removed out of God's sight into captivity, not to be restored to them till their sin was remitted upon their true repentance. Thus much is evident from the context:" see Chandler's *Defence*, and Dodd.

But though this passage may chiefly relate to the future and general conversion of the Jews to the Christian faith, which St. Paul calls *life from the dead*, and therefore will not receive its full accomplishment till that event takes place; yet it may also be understood of some other prior conversions of the Jewish people, and particularly of those of the many thousands brought to repentance by the preaching of John the Baptist, of Christ, and his apostles. For it appears from the accounts we have in the New Testament, that though the rulers and leading men among the Jews were not converted in that age of the Christian Church, yet a vast number of the people were. So that this prophecy has, in some degree at least, been already fulfilled, and the *spirit of grace and supplication* hath been poured out in a measure, if not upon the house of David, yet upon the inhabitants of Jerusalem. In the expression, *They shall look upon me whom they have pierced*, (the words being spoken by God,) is implied, that in the piercing of Christ, God himself, figuratively speaking, was pierced through the wounds of his beloved Son, he being infinitely dear to his heavenly Father, and his cause the cause of God. This passage is undoubtedly cited in St. John's gospel, chap. xix. 37. *Οφονται εις ου εξεκεντησαν*, *They shall look*

11 In that day shall there be a great ^{A. M. 3494.}
^{B. C. 510.} mourning in Jerusalem, ^o as the mourning of Hadadrimmon in the valley of Megiddon.

12 ^p And the land shall mourn, ^q every family apart; the family of the house of David apart,

^o 2 Kings xxiii. 29; 2 Chron. xxxv. 24.—^p Matthew xxiv. 30
Rev. i. 7.—^q Heb. families, families.

on him whom they have pierced. For although the present Hebrew text is, *הביטו אלי*, *They shall look unto me*, between forty and fifty MSS. are produced which read *אלי*, *unto him*, with the concurrence of other authorities. *They shall mourn for him*—They shall heartily lament the crucifying of the Lord Jesus, not only as the sinful, cruel act of their fathers, but as that in which their sins had a great share. *As one mourneth for his only son*—With an unfeigned and real, a great and long-continued, a deep and lasting sorrow, such as is the sorrow of a father on the death of an only son: they shall retain it inwardly, and express it outwardly, as in the funeral mournings on such occasions. *And shall be in bitterness for him*—True repentance will bitterly lament the sins that brought sorrows and pain upon the Son of God.

Verses 11–14. *In that day*—When the Jews shall mourn for their sins, and for that great sin, the crucifying the Lord of glory; *there shall be a great mourning in Jerusalem*—A mourning expressed by the greatest the Jews ever experienced, the mourning for Josiah slain in Hadadrimmon, a town in the valley of Megiddon. There the lamentations for that good prince began, and were continued for many days from thence to Jerusalem, whither his body was carried to be interred in the sepulchre of his fathers; and there all Judah and Jerusalem mourned for him, and appointed the day to be annually observed with lamentations: so that from thenceforward the mourning for Josiah became a proverb for an extraordinary lamentation. *And the land shall mourn, every family apart*—The whole land shall mourn in a most solemn manner: and every family shall sequester themselves from business and conversation for that purpose. *The house of David apart, and their wives apart*—Those of the royal family, who have rejected Christ, shall lead the way. Even husbands and wives shall abstain from each others company, as was usual in times of solemn humiliation. Or, as some learned men suggest, in solemn processions, it was usual for the several orders of men to go distinctly, and likewise for the women to go in ranks by themselves, each tribe, or order of men and women, using a distinct form of lamentation, and expressing their sorrow in different words. This was probably done in the mourning for Josiah, and observed in the times after the return from captivity: see 2 Chron. xxxv. 25, to which ceremonies the expressions of text may allude. *The family of Nathan apart*—David had a son named Nathan, 2 Sam. v. 14. This branch of the royal family seems to be here meant, as that by

A. M. 3194. and their wives apart; and the fa-
B. C. 510. mily of the house of ^a Nathan apart,
and their wives apart;

13 The family of the house of Levi apart,

^a 2 Sam. v. 14; Luke iii. 31.

Solomon is implied in the preceding clause. "It is possible," says Newcome, "that at the final restoration of the Jews, the genealogies of some tribes may be found to have been preserved; and that the family of David may be traced up to more than one of its collateral branches; each of which, on account of its distinguished eminence, is to mourn apart." *The house of Levi apart*—If the tribe of Levi be intended, it may be observed, the sacerdotal tribe were the most bitter persecutors of Christ; they hired the traitor, they sought witnesses; the high-priest, the head of that family, condemned him to die: for all which sins they shall one day be called upon to reckon with God, and therefore, above other tribes, are particularly named as chief mourners, for their injustice and cruelty to their Messiah. But probably a Levi, mentioned Luke iii. 29, is meant. *The family of Shimei apart*—For Shimei, the LXX., Arabic, and Syriac have *Simeon*. "As Nathan, Simeon, and Levi, are all reckoned among

and their wives apart; the family ⁷ of A. M. 3494.
Shimei apart, and their wives apart; B. C. 510.

14 All the families that remain, every family apart, and their wives apart.

⁷ Or, of *Simeon*, as LXX.

the progenitors of Christ, Luke iii. 29–31, may not their families be mentioned by name as more particularly concerned in the guilt to be lamented? *For neither did his brethren believe in him*, John vii. 5."—Blayney. *All the families that remain, every family apart, and their wives apart*—Thus, after the mention of four particulars, he completes the induction by a general clause. As if he had said, It would be tedious to mention every family and their wives, though but once, therefore a general comprehensive account may suffice: some of every family, of the whole remnant of Israel, shall mourn, look to, believe in, and obey Christ. Thus the mourning of the Jews for their Messiah shall bear some proportion to their violence and cruelty against him; and they, through faith, shall live by the death of him whom they slew, and rise to glory by him whom they loaded with reproaches! What will not grace do, when it converts, accepts, comforts, and glorifies such offenders!

CHAPTER XIII.

In this chapter we have, (1.) A general promise of pardon proclaimed to the Jews upon their conversion, and of their being cleansed from idolatry, and false pretences to prophecy, upon their believing in Christ, 1–6. (2.) A clear prediction of the sufferings of Christ, the destruction of the bulk of the Jewish nation, and the purifying of a remnant, 7–9.

A. M. 3494. IN ^a that day there shall be ^b a
B. C. 510. fountain opened to the house of

^a Chap. xii. 3.—^b Heb. ix. 14; 1 Pet. i. 19; Rev. i. 5.

NOTES ON CHAPTER XIII.

Verse 1. *In that day*—When the Lamb of God shall be offered up a sacrifice for mankind, and the gospel shall be preached, in which the glad tidings of our redemption are published. This seems to be a continuation of the prophecy begun at the ninth verse of the preceding chapter; and the meaning to be that, through the atoning sacrifice of the Messiah, the repentance and humiliation there described should be accepted of God, and followed with a full pardon and gracious communication of sanctifying grace to the penitent. *There shall be a fountain opened*—"The blood of Christ, which cleanseth from all sin, (1 John i. 7,) is manifestly here intended, the Jews being, upon their repentance and conversion, to be admitted to all the privileges of the Christian covenant." Probably there may be an allusion in the words "to the one great spring at Jerusalem, (mentioned Isa. vii. 3,) which served the uses of king and people." See Vitringa. The spouse of Christ, his church, is a *spring shut up, a fountain*

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David and to the inhabitants of Je- A. M. 3494.
rusalem for sin and for ¹ uncleanness. B. C. 510.

¹ Heb. *separation for uncleanness*.

sealed, Cant. iv. 12; but Christ is to sinners a fountain opened: under the law, he was as the waters of the temple for the Jews; but now his merits are opened to us Gentiles, free for all, and of easy access, and of sovereign virtue to heal. *For sin and for uncleanness*—The original words here used, חטאת and נדב, are "legal terms; the former denotes sin generally, or any transgression of the law which required atonement, and is sometimes put for the means of purification from it, Num. xix. 9–17; the latter is used for that uncleanness, or legal defilement, which secluded a man from all intercourse with God, and holy things. Now whatever efficacy the blood of bulls and of goats, and the ashes of a heifer, sprinkled on the unclean, had to purify from legal sin and defilement, the same is ascribed to the blood of Christ in the Christian dispensation, for purging the conscience of a sinner from the guilt of dead works, or moral pollution."—Blayney. The legal washings were but shadows and types of this matchless, healing, purifying fountain, which never

3

z. M. 3494. B. C. 510. 2 And it shall come to pass in that day, saith the LORD of hosts, *that* I will ^acut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause ^dthe prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, 'Thou shalt not live; for thou speakest lies' in

^c Exod. xxiii. 13; Josh. xxiii. 7; Psalm xvi. 4; Ezek. xxx. 13; Hosea ii. 17; Micah v. 12, 13.—^d 2 Pet. ii. 1.—^e Deut. xiii. 6, 8; xviii. 20.

fails to heal all those that apply to it. It must be observed, likewise, that spiritual graces and influences, communicated by the Holy Spirit, are also compared to a fountain, Joel iii. 17; and by these sinners are represented as being washed and cleansed, Ezek. xxxvi. 25; Titus iii. 5.

Verse 2. *I will cut off the names of the idols*—I will utterly destroy idols and idolatry. The Jews were forbidden to mention the names of the heathen idols, Exod. xxiii. 13; Josh. xxiii. 7; and when idolatry should be utterly extirpated, the names of the idols should be buried in oblivion. "It has been urged, in proof that this prophecy was uttered before the Babylonish captivity, that idolatry and groundless pretensions to prophecy were common among the Jews at that time, which has not been the case since. But, admitting the Jews not to have been addicted to idolatry, or false prophesying, at any particular period, [since the Babylonish captivity,] who can say they will not fall into both those transgressions at some future time? It is probable they will do so; for Ezekiel, confessedly prophesying of the latter times, when Israel and Judah, incorporated again into one nation, shall return into their own land, says, to the same effect as Zechariah, *Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions*, Ezek. xxxvii. 23. But besides, supposing the Jews themselves to remain untainted with those corruptions, it surely will not be denied that they do and may still prevail among other nations, who may be included in the term *האֲדָמִים*, taken in its most general sense, *the earth*; and so I conceive it should be: for we are taught to expect that the conversion of the Jews will be followed by a further reformation in the world, Rom. xi. 15; and that the time will come, *when the kingdoms of this world shall become the kingdoms of our God and of his Christ*, Rev. xi. 15; and *the beast*, the emblem of idolatry, and with him *the false prophet*, shall be cast into a lake of fire and brimstone, Rev. xix. 2."—Blayney. *I will cause the prophets—The false prophets; and unclean spirit*—This seems to mean those that prophesy by means of an unclean spirit: see Acts xvi. 16; Rev. xvi. 13; and what is said in the next verse of *any one that shall prophesy*, must be understood

the name of the LORD: and his father *shall* and his mother that begat him ^ashall thrust him through when he prophesieth. *A. M. 3194. B. C. 510.*

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear ^aa ²rough garment ³to deceive:

5 ^bBut he shall say, *I am* no prophet, *I am* a husbandman; for man taught me to keep cattle from my youth.

^f Micah iii. 6, 7.—^g 2 Kings i. 8; Isaiah xx. 2; Matthew iii. 4.—² Heb. *a garment of hair*.—³ Heb. *to lie*.—^b Amos vii. 14.

of those that undertake to prophesy by means of an impure spirit, or other false pretences.

Verse 3. *And when any shall yet prophesy—Namely, falsely; then his father and his mother shall say unto him*—His dearest friends shall discourse with him, and inform him what the law of Moses directs in this case; *Thou shalt not live*—This probably is not to be considered as the condemnatory sentence; for, being private persons, they had no right to pronounce such a sentence; but it is a repetition of the law, which saith, that a false prophet ought not to be suffered to live, Deut. xiii. 6–8. *For thou speakest lies in the name of the Lord—Thou fallest under the sentence of the law. And his father and his mother shall thrust him through*—Even the parents of such a person shall be forward to put in execution against him the penalties inflicted by the law upon false prophets and seducers. "They shall treat such a one in the same manner as their fathers did the true prophet, the Messiah; they shall pierce or thrust him through."—Lowth. The purport of this passage seems to be, that very vigorous and decisive measures shall then be taken against every kind and degree of idolatry.

Verses 4, 5. *The prophets shall be ashamed every one of his vision*—That is, of the extraordinary communication which he pretended to have received, when he uttered a prophecy which he knew to be false. *Neither shall they wear a rough garment to deceive*—The true prophets were wont to wear rough or hairy garments, and therefore the false ones did the same, in order to pass off their impostures; but the words here imply that they should do this no longer. *But he shall say, I am no prophet*—The name they so much affected before, they shall quite disown. *I am a husbandman; man taught me to keep cattle from my youth*—Disclaiming all pretensions to the character of a prophet, he shall profess himself to be no other than a plain, ordinary labouring man, employed in husbandry from his youth. Mr. Harmer's observations on this passage, which he justly parallels with the declaration of Amos, chap. i. 14, go to show the incompatibility of such active and laborious employments with the retired and sedentary life of those who were trained up in the schools of the prophets, in order to qualify themselves for that profession.

A. M. 3494. 6 And *one* shall say unto him,
B. C. 510. What *are* these wounds in thy hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against ⁱ my Shepherd, and against the man ^k *that is* my fellow, saith the LORD of hosts: ^l smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon ^m the little ones.

ⁱ Isa. xl. 11; Ezek. xxxiv. 23.—^k John x. 30; xiv. 10, 11; Phil. ii. 6.—^l Matt. xxvi. 31; Mark xiv. 27.—^m Matt. xviii. 10, 14; Luke xii. 32.

Verse 6. *What are these wounds in thy hands*—"Two ancient usages," Blayney thinks, "are alluded to; the one, that of the idolatrous priests and prophets, who sought to engage the attention and favour of their deity by cutting and slashing themselves, as the priests of Baal did, 1 Kings xviii. 28; the other, that of those who cut themselves, as a token of their grief and mourning for their deceased relations and friends:" see note on Jer. xvi. 6. It appears, also, from Jer. xlvi. 37, that these cuttings were performed on the hands in particular. "When therefore the man, now ashamed of his pretensions to prophesy, came to be challenged for those scars that were visible on his hands, he would deny them to have proceeded from any idolatrous cause; but would have them thought to be marks left by those wounds which he gave himself in the house of his relations and friends, in the paroxysms of his grief for the loss of them." The word כְּבוֹת, however, here rendered *wounds*, may be translated *strokes*, or *marks*, and is thought by many learned interpreters to signify some particular marks or characters, imprinted on the body of the person here spoken of, in honour of the particular God he worshipped. Thus the worshippers of Bacchus had an ivy leaf imprinted on their bodies. These impressions were most frequently made on the hands, to which the expression, Rev. xiii. 16, *receiving the mark of the beast on the right hand*, alludes; so that, according to this interpretation, the meaning of what is said here must be that, in the times here spoken of, inquiry would be made of those in whose hands any marks or characters were perceived, by what means they came there, and what they signified. These marks, Bishop Lowth observes, on Isa. xlv. 5, "were made by punctures rendered indelible by fire, or by staining; thus the slave was marked with the name of his master; the soldier of his commander; the idolater with the name or ensign of his god. And the Christians seem to have imitated this practice, by what Procopius says, 'Because many marked their wrists, or their arms, with the sign of the cross, or with the name of Christ.'" Then he shall answer, *Those with which I was wounded in the house of my friends*—This is given as the answer which the person who had been addicted to idolatry, and had received the marks of some false god in his hands,

8 And it shall come to pass, *that* in A. M. 3494.
all the land, saith the LORD, two B. C. 510.
parts therein shall be cut off *and* die; ^a but the third shall be left therein.

9 And I will bring the third part ^o through the fire, and will ^p refine them as silver is refined, and will try them as gold is tried: ^q they shall call on my name, and I will hear them: ^r I will say, It is my people; and they shall say, The LORD is my God.

^a Rom. xi. 5.—^o Isa. xlviii. 10.—^p 1 Pet. i. 6, 7.—^q Psa. l. 15; xci. 15; Chapter x. 6.—^r Psa. cxlv. 15; Jer. xxx. 22; Ezek. xi. 20; Hos. ii. 23; Chap. viii. 8.

would make to the above-mentioned inquiry; he would conceal the truth, and pretend that they were not marks belonging to any god, but marks which he wore in his flesh by way of honour to, or in token of, his dependance on the family which had taken him under their patronage. Several interpreters understand this verse of the wounds of Christ, and the rather because a remarkable prophecy of his being wounded for our transgressions, by the sword of divine justice, follows in the next verse. And certainly the passage is very capable of such an interpretation; for, as the Jews professed to be the friends of the promised Messiah, and he had conducted himself in the most friendly manner toward them; when he was scourged, nailed to the cross, and pierced, he might, with great propriety, be said to have been wounded in the house of his friends.

Verses 7-9. *Awake, O sword, against my shepherd*—Here "the prophet goes back to the great subject of prophecy, the Messiah, after having foretold some events posterior to his appearance; and he then proceeds to other events subsequent to that grand epocha in the history of the Jews, and of mankind; some near it, and some remote."—Newcome. That the sufferings and death of Christ are here predicted, is certain from Christ's having applied this prophecy to himself, a few hours before he was apprehended in order to be put to death, as St. Matthew (chap. xxvi. 31) and St. Mark (chap. xiv. 27) inform us, where, foretelling to his disciples that they should all be offended because of him that night, he added, *For it is written, I will smite the shepherd, and the sheep shall be scattered*; and his applying it so directly to himself and his disciples, is as much as if he had said, in direct terms, that this was a prediction of what should happen to himself and them; so that it seems an entire perversion of the passage to apply it to any other subject. He alone, strictly speaking, was and is God's *shepherd*, and the man, his fellow, or friend, or very near to him, as Houbigant renders כִּבְיָ, and as it certainly properly signifies, no thing or person being so near and dear to God as his beloved Son; the consequence of whose crucifixion was the scattering for a time of his disciples. And I will turn my hand upon the little ones—Houbigant reads, instead of *smite*, *I will smite the shepherd; but I will turn, or bring*

back, my hand upon the little ones: that is, upon that third part of the people, which was to be tried as gold in the furnace. This is that part which, it is said, verse 9, shall call on the name of the Lord: whence it is justly inferred that the two other parts of the Jewish nation, which were to perish, were those Jews who received not the gospel, and who were slain by the Romans: for it is said of the third part, *They shall call on my name*, in opposition to the two parts who should be cut off and die, verse 8. But, even of that third, many Jews, who had believed the gospel, fell away, as when gold or silver is tried, much dross is found among it. So that the number of Jews who should continue in the faith of the gospel is left very small; which the event sufficiently proves, as we learn from the Acts of the Apostles: see Houbigant. Upon the whole we learn from these verses, as Dr. Sharpe observes, the following particulars: "That the shepherd, called the fellow of God, was to be smitten; the sheep were to be scattered; two parts of all that inhabited the land

were to be cut off, and die; a third only left, which was to be brought through the fire, refined as silver, and tried as gold. Then it follows, verse 9, *They shall call, &c.* The like events happened under the gospel: the shepherd was smitten, the sheep were scattered, they were to endure severe trials, and their faith was to be more precious than gold tried with fire. To the Jews, our Saviour said, *Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.* Our Saviour here foretels the desolation and destruction of Jerusalem; and, instead of comforting the Jews with the prospect of a third temple, and the restoration of bloody sacrifices, in some future age, or advent of the Messiah, he expressly declares they shall see him no more, till they shall acknowledge him by saying, *Blessed is he that cometh in the name of the Lord.*"—Dr. Sharpe's 2d Argument, p. 356.

CHAPTER XIV.

In this chapter we have a continuation of the prophecy begun in the last two verses of the preceding chapter. Here is
(1.) The taking and spoiling of Jerusalem by many and cruel enemies, 1, 2. (2.) The Lord coming forth to fight against the nations who had been the instruments of his vengeance, 3, 4. (3.) The manifestation of the kingdom of God, and the great increase of spiritual light and grace, till the name and majesty of Jehovah are acknowledged through the whole earth, 5-9. (4.) The rebuilding, replenishing, and final establishment of Jerusalem in security, 10, 11. (5.) Dreadful judgments inflicted upon all who fought against her, 12-19. (6.) The extraordinary holiness of the church in the latter days, 20, 21.

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BEHOLD, ^athe day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For ^bI will gather all nations against Jerusalem to battle; and the city shall be

taken, and ^cthe houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

A. M. 3494.
B. C. 510.

^a Isa. xlii. 9; Joel ii. 31; Acts ii. 20.

^b Joel iii. 2.—^c Isa. xlii. 16.

NOTES ON CHAPTER XIV.

Verses 1, 2. *Behold, the day of the Lord cometh*—A day of the Lord's great wrath and indignation will soon overtake you, O sinful, unthankful, bloody Jews! A day remarkable for the execution of divine vengeance upon you, and your city, Jerusalem. This chapter ought to have been joined to the preceding; for here the prophet continues to foretel the execution of the threatenings contained in the latter part of the former chapter; namely, how the unbelieving Jews should be destroyed by the Romans. *Thy spoils shall be divided in the midst of thee*—All that thou hast, O Jerusalem, shall become a prey to thine enemies, who shall be such absolute masters of thee, that, in the greatest security, they shall divide among themselves whatever spoil they take from thee, in the very place where they take it. *For I will gather all nations*—"The Romans, being lords of the known world, had the strength of all nations united in their forces. Thus, (Jer. xxiv. 1.)

Nebuchadnezzar is said to fight against Jerusalem with all the kingdoms of the earth."—Lowth. *And the city shall be taken*—For God is its enemy, and who can stand before him, or before nations gathered by him? Where he gives commission, he will give success. *And the houses rifled, and the women ravished*—The Roman soldiers shall exercise those acts of lust and violence which are too frequent among conquerors. That all the outrages were committed, and the miseries endured, which are here predicted, when the Romans took Jerusalem, we have abundant proof from Josephus and other historians: see notes on Deut. xxviii. *And half of the city shall go into captivity*—The Hebrew word rendered *half*, may be translated a *portion*. It must be observed, that the city only is here spoken of; but chap. xiii. 8, where mention is made of *two parts* being cut off and dying, refers to the whole land. *And the residue of the people shall not be cut off*—"The Romans spared the young and useful part of

A. M. 3494. 3 ¶ Then shall the Lord go forth, B. C. 510. and fight against those nations, as when he fought in the day of battle.

4 And his feet shall stand in that day^d upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,^e and there shall be

a very great valley; and half of the A. M. 3494. mountain shall remove toward the B. C. 510. north, and half of it toward the south.

5 And ye shall flee to the valley of B. C. 510. the mountains; ²for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the ¹earthquake in the days of Uzziah king of Judah:

^d Ezekiel xi. 23.—^e Joel iii. 12, 14.—¹ Or, my mountains.

² Or, when he shall touch the valley of the mountains to the place he separated.—¹ Amos i. 1.

the Jews: Josephus, *Bel. Jud.*, vi. ix. 2. However, these were either condemned to the mines in Egypt, or exposed to the sword and to wild beasts in the provincial theatres, or sold for slaves. *Ibid.* It must be observed, that the forty thousand who were permitted to go where they pleased, were Idumeans: *Bel. Jud.*, vi. viii. 2.—Newcome. "But it is probable that the remnant of the Jews, who survived this almost exterminating destruction, and their descendants, who have for so many centuries been preserved a distinct people, in order to their future restoration, are intended."—Scott.

Verse 3. *Then shall the Lord*—After he hath sufficiently punished Jerusalem and the rest of the Jewish nations; *go forth*—Out of his holy place, as a warrior prepared for battle. This is spoken after the manner of men; and *fight against those nations*—Which had taken and destroyed Jerusalem, and oppressed his people. *As when he fought in the day of battle*—As in those days when he evidently fought for his people. The meaning is, that in after times God would discomfit and destroy the posterity of these nations, namely, the Roman idolaters and those under their empire; that when he had made use of them as a scourge to his people, he would execute his judgments upon them, as when he fought against the enemies of his church formerly, the Egyptians, Canaanites, and others. Observe here, reader, the instruments of God's wrath will themselves be made the objects of it; for it will come to their turn to drink of the cup of trembling; and whom God fights against, he will be sure to overcome. It is observable that the Roman empire never flourished after the destruction of Jerusalem as it had done before; but God evidently fought against it, and against all the nations under its dominion, or in alliance with it, till at last it was subverted and destroyed, its richest cities taken and plundered, and its various provinces ravaged by the Goths and Vandals, and other barbarous invaders.

Verses 4, 5. *And his feet shall stand in that day upon the mount of Olives, &c.*—It is very difficult to say to what time this prediction refers, or what is its precise meaning. Commentators are not at all agreed on the subject. Some think the passage refers to the time immediately subsequent to the destruction of Jerusalem, foretold in verses 1, 2, and that it is to be understood figuratively, namely, 1st, That by the *Lord's standing before Jerusalem on the east*, is meant, his drawing peculiarly near to his church

and people, here, as frequently elsewhere, signified by Jerusalem; and that he would be at hand to succour and save them: and would give success to, and be manifested in, the gospel preached by his apostles, who received their commission on that mount before Christ's ascension. 2d, That by the *cleaving of the mount of Olives in the midst, toward the east and toward the west*, so as to make a *very great valley*, is meant the removing of the ceremonial law, which was like an aspiring mountain, or partition wall, between the Jews and Gentiles, and a great obstruction to the conversion of the latter, and their entrance into the church of God? but that, by the destruction of Jerusalem, this mountain should be made to cleave, as it were, in the midst, this partition wall be broken down, and God's church, the spiritual Jerusalem, made of easy access to the Gentiles. Thus the way of the Lord would be prepared, *every mountain and hill brought low*, and a plain and pleasant valley, or open way of communication, be found in the place of them: see Isa. xl. 4. 3d, That by the *valley of the mountains*, is meant the gospel church, to which, as a place of refuge, many of the Jews should flee, as people fled formerly from before the earthquake here mentioned, and should hasten into it together with the Gentiles. 4th, That by this *valley reaching to Azal*, or, *to the separate place*, as the word signifies, is signified that the privileges of the church should not be limited, as formerly, to any particular nation, or people, but should be extended to all those who, in obedience to the call of God, should come out from the world, separate themselves from sinners, devote themselves to God, and become his peculiar people. And, 5th, That by the *Lord's coming, and all his saints with him*, is signified the spiritual coming and extension of his kingdom, whereby a multitude of converts, both of Jewish and Gentile extraction, should be made, who, through faith working by love, should become saints, or holy persons. This, in substance, seems to be Henry's view of the passage, as it is that of many others.

Lowth, on the other hand, interprets it literally, as follows: *His feet shall stand upon the mount of Olives*—"The glory of the Lord, that is, the Shechinah, or symbol of God's presence, when it departed from the city and temple, settled itself upon the mount of Olives, Ezek. xi. 23; so when God shall return to Jerusalem, [that is, to Jerusalem rebuilt and inhabited by the converted Jews restored to their own land, at the beginning of the millen-

A. M. 3494. ^a and the LORD my God shall come, B. C. 510. and ^b all the saints with thee.

6 And it shall come to pass in that day, ³ that the light shall not be ⁴ clear, nor ⁵ dark :

^a Matt. xvi. 27; xxiv. 30, 31; xxv. 31; Jude 14. — ^b Joel iii. 11. — ³ That is, it shall not be clear in some places, and dark in other places of the world.

nium,] and make it the seat of his presence again, it [the Shechinah] shall return by the same way it departed, Ezek. xliii. 2. We may add, that when our Lord ascended from the mount of Olives, the angels told his disciples, *he should come again in like manner*, that is, in a visible and glorious appearance, at the same place, Acts i. 11, 12. *And the mount of Olives shall cleave, &c.*—By an earthquake, such as was in the time of King Uzziah: see Amos i. 1. The middle of mount Olivet shall cleave asunder, and sink into a deep valley, so as to leave the two points, or tops of the hill, north and south, still standing. For mount Olivet, as we learn from Maundrel, had three tops, or eminences; one on the north side, another on the south, and a third in the middle, from whence Christ ascended, and where the Christians in after times erected a cross, in memory of his ascension there. *And ye shall flee to the valley of the mountains*—When ye see the mount of Olives cleave asunder, ye shall flee toward the valley for fear. The margin reads, *The valley of my mountains*, which may be understood of Zion and Moriah; but the Chaldee and LXX. read, *The valley of my mountains shall be filled up; for the valley of the mountains shall join even to Azal, it shall even be filled up, as it was by the earthquake in the days of Uzziah*. Josephus writes, (*Ant. Jud.*, lib. ix. cap. 10), ‘That before the city, at a place called Εππωρη, [or the cleft,] one half of the mountain, on the western side, was broken off, and having rolled four furlongs toward the eastern mountain, stopped, so that the roads were choked up, and the king’s gardens.’ *And the Lord my God shall come, and all the saints [or holy ones] with thee*—Or *with him*, as the Chaldee and LXX. read.” “The words,” Lowth adds, “are a description of Christ’s coming to judgment, attended with *all the holy angels*, as the writers of the New Testament express it, the word קרשי, translated *saints*, often signifying *angels*: see Deut. xxxiii. 2; so the word *saints* seems to be used 1 Thes. iii. 13; and St. Jude, verse 14, quoting the prophecy of Enoch, says, *The Lord cometh with ten thousand of his saints, or holy ones*: a place exactly parallel with this of the text.”

One observation seems needful to be made here: if the visible and personal coming of Christ be intended in these verses, it certainly cannot be his coming to raise the dead and judge the world in righteousness, because that view of the passage would not, by any means, be consistent with what is said in the two next verses concerning the continually increasing light of knowledge, holiness, and happiness in the gospel church, till, at length, at evening time it shall be quite light: but it must rather be understood of his coming to introduce,

7 But ^a it shall be ¹ one day ^k which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at ¹ evening time it shall be light.

^a Heb. *precious*. — ^b Heb. *thickness*. — ^c Or, *the day shall be one*. — ^d Rev. xxii. 5. — ^e Matt. xxiv. 36. — ^f Isaiah xxx. 26; lx. 19, 20; Rev. xxi. 23.

establish, and perfect his millennial reign, believed in and expected generally in the first Christian church. The reader will consider these different interpretations, and will of course adopt that which he thinks the most probable.

Verses 6, 7. *And it shall come to pass in that day*—Namely, when the Lord shall come forth to fight against the enemies of his church, the nations that fought against Jerusalem, as foretold verse 3; or, in that day when he shall come to convert and restore the Jews, and spread his gospel through all the world; *the light*—Namely, of knowledge, holiness, and happiness in his church; *shall not*—Namely, at first; *be clear*—Like that of the perfect day; *nor dark*—As perfect night, but shall be a kind of twilight, a mixture of light and darkness, of knowledge and ignorance, as to divine things, of holiness and sin, of happiness and misery, or of prosperity and adversity. *But it shall be one day*—One continued day; there shall be no setting of the sun to make it quite night; but God will invariably pursue the end he has in view, and always act in order to it, namely, the full salvation of his spiritual Jerusalem. *Which shall be known to the Lord*—The Lord will always have his eye upon this progressive day, and upon all the events of it. He will continually take notice of them, and order and dispose of all for the best, according to the counsel of his own will. *But at evening time*—When natural days end, and when, perhaps, the shades of the evening may appear to be coming on, and there may be an apprehension of returning darkness; *it shall be light*—This spiritual day shall be full of light and glory, Isa. xlviii. 8; and lx. 19–21. Mr. Scott considers these verses as containing a compendious prophecy of the state of the church, from its establishment in the apostles’ days, to those glorious times which are expected; a prophecy foretelling that, “for a long season, the light would neither be clear nor dark: it would be greatly obscured by ignorance, heresy, superstition, and idolatry, yet not wholly extinguished: and the state of the church would be much deformed by sin and calamities; yet some holiness and consolation would be found. This period could neither be called a clear, bright day, cheered and illumined by the shining of a summer’s sun, nor would it be dark, as if the sun were set or totally eclipsed; but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord, as to the degree of its light, and the term of its continuance; and he would watch over, and take care of, his cause and people all the time of it. But his people would hardly know whether to call it day or night, or a

A. M. 3494. 8 And it shall be in that day *that* living ^m waters shall go out from Jerusalem; half of them toward the ⁷ former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

9 And the LORD shall be ⁿ King over all the earth: in that day shall there be ^o one LORD, and his name one.

10 All the land shall be ⁸ turned ^p as a plain, from Geba to Rimmon, south of Jerusalem:

^m Ezek. xlvii. 1; Joel iii. 18; Rev. xxii. 1. — ⁷ Or, eastern, Joel ii. 20. — ⁿ Daniel ii. 44; Rev. xi. 15. — ^o Eph. iv. 5, 6. ^p Or, compassed.

compound of both: yet, at length, toward the evening of the world, the *Sun of righteousness* would break forth and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry, and superstition, and illuminating the church and the earth with knowledge, righteousness, peace, and consolation."

Verses 8, 9. *And it shall be in that day*—Spoken of verse 6, when *the light shall not be clear, nor dark*, that is, during the whole of the forementioned period; *living waters shall go out from Jerusalem*—The enlightening, quickening, and saving truths of Christianity, accompanied by the power of the Holy Spirit, shall proceed from the church of Christ, the true spiritual Jerusalem; *half of them toward the former sea*—The eastern sea; *and half of them toward the hinder sea*—The western sea. They shall spread themselves eastward and westward, and on all sides; and even the sea, whether on the east or west, shall not be able to obstruct their progress; but, having watered and refreshed, enlightened, renewed, and cheered the continent, they shall make their way into the islands, and diffuse their renovating and gladdening influence even over them. *In summer and in winter shall it be*—Perpetually, without intermission; these waters shall never dry up, be obstructed in their course, or lose their healing, fructifying, and refreshing virtue. In other words, "the gospel, attended by the influences of the Holy Spirit, having begun its progress from Jerusalem, shall continue its course on every side, amidst all those changes of which summer and winter are an emblem: so that nothing shall totally impede its progress, till the Lord shall become *King over all the earth*, not only in right but in fact; till neither idols, false religion, nor antichristian power, shall remain as his rivals; till all princes shall submit to and serve him; and all the earth shall agree in one object and way of worship, and unite in submission and obedience to one Lord."—Scott.

Verses 10, 11. *All the land*—The whole land of Judea, a type of the whole earth, the seat of the universal church, filled with the knowledge of God, and abounding with multitudes of converts: *shall be turned as a plain*—All high, uneven places, all rocky and barren grounds, shall be changed into fruitful vineyards. So the church of Christ shall be fruitful humble, and lovely. *From Geba*—The north

and it shall be lifted up, and ^a inhabited ⁹ in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, ^r and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and there shall be ^s no more utter destruction; ^t but Jerusalem ¹⁰ shall be safely inhabited.

12 ¶ And this shall be the plague wherewith the LORD will smite all the people that have

^p Isa. xl. 4. — ^q Chap. xii. 6. — ^r Or, shall abide. — ^s Neh. iii. 1; xii. 39; Jeremiah xxxi. 38. — ^t Jer. xxxi. 40. — ^u Jer. xxiii. 6. — ¹⁰ Or, shall abide.

boundary of the land; to *Rimmon*—The south boundary. *And it*—That is, Jerusalem; *shall be lifted up*—Raised out of the dust, to which its enemies had brought it, through God's permission. Jerusalem, taken mystically, is the church of Christ in gospel days; and by the repair of all parts of this Jerusalem, as here described, is shadowed out the complete building of the church on all sides, north, south, east, west. *From Benjamin's gate*—That is, this gate was probably to the north of Jerusalem; *unto the place of the first gate*—Or, as Newcome reads it, *the former gate*, supposed to be that called *the old gate*, Neh. iii. 6; xii. 39, placed by Lightfoot toward the south-west. *Unto the corner-gate*—See 2 Kings xiv. 13. *And from the tower of Hananeel*—Placed by Cocceius eastward; who observes, that the tower and corner-gate seem mentioned as two extremities of the city. *Unto the king's wine-presses*—Near the king's garden southward. So Cocceius. "These points are given, no doubt, to signify that Jerusalem shall again occupy as much space as ever it did in its most flourishing times. The same intention appears Jer. xxxi. 38–40. Both these places may derive some illustration from comparing them together, and at the same time inspecting the plan of Jerusalem in the *Ancient Universal History*, vol. i. b. i., which seems to have been laid down pretty accurately, according to the circuit of the walls, made by the two companies, Neh. xxxi. 40, and the information collected from other parts of Scripture."—Blayney. *And men shall dwell in it*—Many, for number; eminent, for worth. *And there shall be no more utter destruction*—They that dwell in it shall dwell securely, and there shall be none to make them afraid. There may be afflictions, but there shall be no more of that utter destruction that formerly laid both town and country waste. *There shall be no more curse*, as the latter part of the sentence may be translated. In the new state of things, here foretold, the curse which sin brought into the world shall be, at least in a great measure, if not entirely, removed. Similar words, recorded Rev. xxii. 3, seem to be taken from this place. *But Jerusalem shall safely be inhabited*—A promise often repeated by the prophets. See Jer. xxiii. 6, and the note there.

Verses 12, 13. *And this shall be the plague, &c.*—Those that do not die in battle, nor fall by the hand of their brethren, shall be destroyed by famine, or

A. M. 3494. fought against Jerusalem; Their flesh
B. C. 510. shall consume away while they stand
upon their feet, and their eyes shall consume
away in their holes, and their tongue shall
consume away in their mouth.

13 And it shall come to pass in that day,
that ^a a great tumult from the LORD shall be
among them; and they shall lay hold every
one on the hand of his neighbour, and ^x his hand
shall rise up against the hand of his neighbour.

14 And ¹¹ Judah also shall fight ¹² at Jeru-
salem; ^y and the wealth of all the heathen
round about shall be gathered together, gold, and
silver, and apparel, in great abundance.

15 And ^z so shall be the plague of the horse,

^a 1 Samuel xiv. 15, 20.—^x Judges vii. 22; 2 Chron. xx. 23;
Ezek. xxxviii. 21.—¹¹ Or, thou also, O Judah, shalt.—¹² Or,
against.—^y Ezek. xxxix. 10, 17, &c.—^z Verse 12.

consumption. *Their flesh shall consume away
while they stand upon their feet*—They shall be
miserably emaciated, even while they stand in arms
ready to fight; or so suddenly, that they shall hardly
have time to lie or sit down. *And their eyes shall
consume away in their holes*—A dreadful and exem-
plary blindness shall seize them. *A great tumult*—
That is, confusion; *from the Lord*—Hebrew, *of the
Lord*, that is, one caused or permitted by him; *shall
be among them*—Shall take place and prevail, as a
punishment of their hostility to God's church. Those
that are confederated and combined against God and
his people, will be justly separated, and set against
one another; and their tumults raised against God
will be avenged in tumult among themselves. *And
they shall lay hold every one on the hand of his
neighbour*—That is, they shall seek help from one
another, but instead of helping they shall turn their
arms against one another. *And his hand shall rise
up, &c.*—The sum of the verse is, that intestine divi-
sions and hostilities shall be added to the foregoing
divine judgments.

Verses 14, 15. *And Judah also shall fight at* [or
rather, *for*] *Jerusalem*—The meaning seems to be,
that while the enemies of Jerusalem are engaged in
fighting with each other, Judah also (Hebrew, נֹכַח
(*nochach*), will come up and join their forces with those
of the inhabitants of Jerusalem, will fall upon the
weakened nations, and take from them great spoil.
*And the wealth of all the heathen, &c., shall be
gathered together*—And shall fall into the hands of
God's people. Thus the wealth of the sinner is often
laid up for the just; and the Israel of God are en-
riched with the spoil of the Egyptians. *And so
shall be the plague of the horse, &c.*—The very cat-
tle shall share in the plagues with which the enemies
of God's church shall be cut off, as they did in divers
of the plagues of Egypt.

Verse 16. *And every one that is left of all the
nations*—Such as escape the fore-mentioned strokes
of divine judgment, and are by mercy preserved;

of the mule, of the camel, and of the A. M. 3494
ass, and of all the beasts that shall be B. C. 510.
in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every
one that is left of all the nations which came
against Jerusalem, shall even ^a go up from
year to year to worship the King, the LORD of
hosts, and to keep ^b the feast of tabernacles.

17 ^c And it shall be, *that* whoso will not
come up of *all* the families of the earth unto
Jerusalem to worship the King, the LORD of
hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up,
and come not, ¹³ *that* ^d have no rain, there
shall be the plague wherewith the LORD will

^a Isa. lx. 6, 7, 9; lxvi. 23.—^b Lev. xxiii. 34, 43; Neh. viii.
14; Hos. xii. 9; John vii. 2.—^c Isa. lx. 12.—¹³ Heb. upon
whom there is not.—^d Deut. xi. 10.

of all the nations which came against Jerusalem—
That is, many among all these nations shall consider
God's hand, repent, and submit to his law. Such a
change shall the grace of God, sanctifying his judg-
ments, make upon them. Of Christ's foes, as some
shall be made his footstool, so others shall be made
his friends; and when the principle of enmity is
slain in them, their former acts of hostility are par-
doned to them, and their services are accepted as
though they had never fought against Jerusalem.
*Shall even go up to worship, and keep the feast of
tabernacles*—That is, they shall join in the solemn
acts of Christian worship. The prophets, as we
have repeatedly had occasion to observe in the
course of these notes, often describe the state of
the gospel by the usages of their own times. The
feast of tabernacles, being kept in remembrance of
God's conducting and preserving the Israelites forty
years in the wilderness, and afterward bringing them
into the promised land, was observed with extraor-
dinary expressions of rejoicing. Here this one
solemn festival is, by a figure, put for all the days
consecrated to God for holy worship; and that very
properly, because of those two great graces which
were, in a special manner, signified and required in
that feast, namely, contempt of the world and joy in
God, Neh. viii. 17. The life of a true Christian is a
constant feast of tabernacles, and in all our acts of
devotion we must retire from the world and rejoice
in the Lord, or worship as the truly pious did in that
feast.

Verses 17, 18. *Whoso will not come up of all the
families of the earth*—If there be any remiss here-
in, and neglect to worship the Lord; *even upon them
shall be no rain*—They shall be punished with want
of rain, and of the blessings which plentiful and
seasonable rains produce; their land shall be barren,
and they shall suffer a famine. "There is a restric-
tion, verse 16," says Newcome, "to such nations as
warred against Jerusalem." "But if, according to
the opinion of many commentators, by going up to

A. M. 3494. smite the heathen that come not up
B. C. 510. to keep the feast of tabernacles.

19 This shall be the ¹⁴ punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day shall there be upon the ¹⁵ bells of the horses, ° HOLINESS UNTO THE LORD; and the pots in the Lord's

¹⁴ Or, sin.—¹⁵ Or, bridles.—° Isa. xxiii. 18.—^f Isa. xxxv.

house shall be like the bowls before A. M. 3494.
the altar. B. C. 510.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the ^f Canaanite in ^e the house of the LORD of hosts.

g; Joel iii. 17; Rev. xxi. 27; xxii. 15.—^e Eph. ii. 19-22.

Jerusalem to worship, and to keep the feast of tabernacles, be only meant a conformity to the established worship of the one true God, or, which is the same thing, to the Christian religion, there can be no objection to understanding a strict universality of the nations. For it is repeatedly foretold, that a time would come, when *all the ends of the world shall remember and turn unto the Lord, and all the families of the nations shall worship before him*, *Psa. xxii. 27.*"—Blayney. *And if the family of Egypt go not up, that have no rain*—Where, by the situation of the country, there is no rain; *there shall be the plague wherewith the Lord will smite the heathen*—That is, although they be not visited in the same manner as the other nations, namely, with a want of rain, which of itself would be no punishment to that country; yet, as it follows in the next verse, they shall not be exempt from the same punishment with the other nations that sinned in like manner, namely, famine, "which would be the sure consequence if the rains did not fall in Ethiopia, so as to cause an overflowing of the Nile."—Newcome. The reader will observe, respecting these predictions, that the prophet, "foretelling the blessings arising from the restoration of the Jews, and the conversion of the Gentiles to the Christian faith, draws his images from the old dispensation; and, as is usual throughout the prophetic writings, expresses the rewards and punishments of the new dispensation, under figures borrowed from the old."

Verses 20, 21. *In that day*—When the nations are converted to God, as is foretold verse 16; *shall there be upon the bells of the horses*—Written, as it were, on every common thing; HOLINESS UNTO THE LORD—This was the inscription on the mitre of the Jewish high-priest, denoting the great holiness of his office, and how he ought to conduct himself in a holy manner in all things, especially in those relating to divine worship. Now in these days of the gospel, when the Jews shall be converted to Christ, and the fulness of the Gentiles brought in, and made a holy nation, a royal priesthood, the grace of God shall be so abundant and efficacious, that common ordinary things in the hands of Christians, much more their persons, shall bear the dedicating inscription of HOLINESS TO THE LORD, and by their study and practice of holiness they shall make good their motto; they shall honour and glorify God in all circumstances and situations, times and places, and use every thing in a holy manner. *And the pots in the Lord's house*—The meanest utensil employed in his service;

shall be like the bowls before the altar—Shall be as the vessels of silver and gold used in the solemn sacrifices. *Yea, every pot in Jerusalem shall be holiness unto the Lord*—The utensils of private houses shall all be dedicated to God's service, and employed in his fear and to his glory; with such sobriety and temperance, such devotedness to God, and such a mixture of pious thoughts and expressions, that even their meals shall look like sacrifices; they shall not eat and drink to themselves, but to Him that spreads their tables and fills their cups. *And all they that sacrifice*—In allusion to sacrifices, the prophet expresses all religious affections, practice, and worship, which shall be as pleasing to God as were the sacrifices of his people, offered up with divine warrant and approbation. *Shall come and take of them*—Of those pots and vessels, freely and without scruple; *and seethe therein*—The ceremonial distinction between holy and unholy places and things shall cease with the ritual law on which it was founded. One place shall be as acceptable to God as another, and one vessel or instrument of divine service as holy as another. *For the true worshippers shall worship the Father in spirit and in truth, and men shall pray and give thanks everywhere, lifting up holy hands without wrath and doubting.* Little regard shall be had to the circumstance, provided there be nothing indecent or disorderly, while the life, and soul, and substance of divine worship and service are religiously preserved and adhered to. *And there shall be no more the Canaanite in the house of the Lord*—There shall be no more a profane or impious person in the societies of the faithful. For though persons that were Canaanites, strangers, and foreigners, should be brought into the house of the Lord, yet they should cease to be Canaanites; they should have nothing of the spirit or disposition of Canaanites, or heathen, in them. And though in gospel times people should be indifferent as to holy vessels and holy places, yet they should be very strict with respect to church discipline, and careful not to admit the profane to sacred ordinances, or to Christian fellowship with them, but should separate between the precious and the vile, between Israelites and Canaanites. Yet this will not have its perfect accomplishment short of the heavenly Jerusalem, that house of the Lord of hosts into which no unclean thing shall enter. For at the end of time, and not before, Christ shall gather out of his kingdom every thing that offends; and the tares and wheat shall be perfectly and eternally separated.

THE BOOK OF MALACHI.

ARGUMENT.

THOUGH Malachi is the last of those divinely-inspired prophets whose writings have been transmitted to posterity, and in him prophecy ceased; yet the spirit of prophecy appears to have shone as clear, bright, and strong in him as in any that preceded him. The Jews call him, The seal of prophecy, because in him the succession of prophets came to a period; God wisely ordering, that prophecy should cease some ages before the Messiah came, that he might appear the more conspicuous, and be the more welcome. Nothing is known respecting the country or parentage of this prophet, nor even whether Malachi, a word that means *my angel*, or *my messenger*, was his proper name, or only a generical name, signifying that he was the messenger of the Lord. The LXX. have rendered the Hebrew word, *αγγελος αυτου*, *his angel*, instead of *my angel*; and several of the fathers have quoted this prophet as the angel of the Lord. Justyn Martyr, however, and most of the primitive fathers, have considered Malachi as a proper name, (as it probably was,) and taken this prophet to have been cotemporary with Nehemiah, and to have prophesied a little after Haggai and Zechariah, as his prophecy supposes the temple to be already rebuilt, and the worship of God established there. For whereas Haggai and Zechariah reprove the people for delaying to build the temple, Malachi reproves them for their neglect of it, now it was built, and for their profanation of the temple service. And the other sins for which he rebukes them are those complained of by Nehemiah. He appears, indeed, to have prophesied when great disorders had begun to take place among both the priests and people, whom he charges with rebellion, sacrilege, adultery, profaneness, and infidelity, and condemns the priests for being scandalously careless in their ministry; at the same time not forgetting to encourage the pious few, who, in that corrupt age, maintained their integrity. And since prophecy was now to cease, he speaks more clearly of the Messiah than almost any other of the prophets had done; and concludes with a prediction of terrible judgments about to be executed on such Jews and others as should reject him when he came, and of signal mercy to such as should believe on him. In the mean time, till the Messiah should appear, he admonishes them carefully to observe the law of Moses, and to look for no other prophet till Elias, that is, John the Baptist, the forerunner of the Messiah, should come. He prophesied about the year of the world 3604, and 400 years before Christ. As to his style, Bishop Lowth says, it shows him to have lived in the decline of the Hebrew poetry; which, from the time of the Babylonish captivity, had been decaying very much, and fast verging toward a state of debility.

CHAPTER I.

In this chapter, (1.) *The prophet shows how much Jacob and the Israelites were favoured by God, beyond Esau and the Edomites*, 2-5. (2.) *He reproves the Jews for their ungrateful and unbecoming deportment toward God*, 6-10. (3.) *He intimates that the Gentiles should be called to be the church of God in their room*, 11. (4.) *He charges the Jews with profanation and weariness of the worship of God, and with offering him sacrifices blemished and corrupt*, 12-14.

A. M. 3604. **THE** burden of the word of the
B. C. 400. LORD to Israel ¹ by Malachi.

2 ^a I have loved you, saith the LORD. Yet

¹ Heb. *by the hand of Malachi*.

NOTES ON CHAPTER I.

Verses 1-3. *The burden of the Lord*—The word *burden* is here, as often elsewhere, equivalent to *pro-*
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ye say, Wherein hast thou loved us? A. M. 3604
Was not Esau Jacob's brother? saith B. C. 400
the LORD: yet ^b I loved Jacob.

^a Deut. vii. 8; x. 15.—^b Rom. ix. 13.

phesy; to *Israel*—To those of all the tribes that were returned from captivity. *I have loved you, saith the Lord*—That is, in a particular and extraordinary de-

A. M. 3604. 3 And I hated Esau, and ^o laid his
B. C. 400. mountains and his heritage waste for
the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wicked-

* Jeremiah xlix. 18; Ezek. xxxv. 3, 4, 7, 9, 14, 15; Obadiah 10.
† Psalm xxxv. 27.

gree; not only as men, but above the rest of men, and above the other posterity, both of Abraham and Isaac. *Yet ye say, Wherein hast thou loved us?*—That is, wherein does thy particular love to us appear? What proofs hast thou given of loving us in an extraordinary degree? *Us*, who have been captives, and have groaned under the miseries of captivity and bondage all our days till of late? Is this a proof of thy love to us?

Was not Esau Jacob's brother? saith the Lord—Did not one father beget them, and one mother bear them? *Yet I loved Jacob*—Namely, more than Esau; I preferred him to the honour and privileges of the birthright, and this of free love. I loved his person and his posterity. Here God is introduced as answering the question, which, in the preceding clause, they are represented as asking, namely, wherein his particular regard to them appeared. But it must be well observed, that Jacob and Esau, as elsewhere Israel and Edom, are put to signify the whole posterity arising from these two persons, namely, the Israelites and Idumeans. And in asking, *Was not Esau Jacob's brother?* God reminds them that the Idumeans, as they themselves very well knew, were descended from Abraham as well as they, and from a progenitor who was own brother to their progenitor Jacob. *And I hated Esau*—I loved not Esau's posterity as I loved Jacob's. By *hating* here is only meant, having a *less degree of love*, for in this sense the expression is frequently used. Thus, Gen. xxix. 31, Jacob's loving Leah less than Rachel is termed *hating* her; and Luke xiv. 26, the loving *father and mother, wife and children*, less than we love Christ, is termed the *hating* of them. That this is the meaning of the expression *hating*, there, is evident from the parallel text, Matt. x. 37, 38, where we read, *He that loveth father or mother MORE than me, is not worthy of me*, &c. From these, and other passages that might be produced, it is evident that the expression, *hating*, is frequently used to signify no more than loving in a less degree, or showing less regard or favour to one than another. Indeed, as it may be further added, it would be doing a high dishonour to the nature of God to suppose that the expression, as here applied to Jacob and Esau, is to be taken in the strict sense of the word *hating*. *And laid his mountains and his heritage waste*—In these words the Lord shows in what sense he had hated Esau, that is, his posterity; he had given him a lot inferior to that which he had conferred on Jacob. Idumea had

ness, and, The people against whom A. M. 3604.
the LORD hath indignation for ever. B. C. 400.

5 And your eyes shall see, and ye shall say, ^a The LORD will be magnified ² from ³ the border of Israel.

6 ¶ A son ^o honoureth his father, and a servant his master: [†] if then I be a father, where is my honour? and if I be a master, where is

* Or, upon.—* Heb. from upon.—* Exod. xx. 12.—† Luke vi. 46.

been laid waste by the arms of Nebuchadnezzar, five years after the taking of Jerusalem; and whereas Jacob's captivity, or that of the Israelites, were restored to their own land, and their cities rebuilt, Esau's never were. *For the dragons of the wilderness*—Creatures which delight in desolate places, by which the utter desolation of Idumea is signified. The Hebrew word תנינ, or תנין, here rendered *dragons*, signifies any large creature of the creeping kind, whether by land or sea. In this place it is taken for a great serpent, such as are commonly found in deserts and desolate places.

Verses 4, 5. *Edom saith, We are impoverished, [or, brought low,] but we will return and build the desolate places*—This they accordingly did, as we learn from the history of those times; and undoubtedly thought to become a flourishing people again, and to continue so. But God had determined otherwise, as is here declared. *Thus saith the Lord, They shall build, but I will throw down*—This was accordingly done by God's giving success, first to the arms of Judas Maccabæus, and afterward to those of Hyrcanus, by whom Edom was spoiled and laid waste again. *And they shall call them, The border of wickedness*—They shall be called, or accounted by others, a wicked nation, or a country of wicked men, and therefore deservedly laid waste. *And ye shall say, The Lord will be magnified*—Or, rather, *Let the Lord be magnified; from the border of Israel*—Namely, from that border which extended even to Idumea.

Verse 6. *A son honoureth his father, &c.*—Since it is evident I am not only your Lord, and have a right to govern and command you by my creation of you, but also may be esteemed your Father, on account of the extraordinary benefits I have bestowed upon you, where are those proper dispositions which I might expect to find in you in return? namely, reverence for me, and fear of offending me, as your Lord and Master, and love and honour toward me as your Father. *Unto you, O priests, &c.*—What is here said is addressed in particular to your priests, because, being chosen and appointed, according to your office, to honour and glorify me, you ought to have been the first and most forward to do it; but, instead of that, you have been the first to dishonour me. Had undutifulness been found among the ignorant people, it might have been, in some measure, excusable; but you, whose calling and business it is to know, love, and serve me, are without excuse, be

A. M. 3604. my fear? saith the LORD of hosts
B. C. 400. unto you, O priests, that despise my
name. ⁸ And ye say, Wherein have we de-
spised thy name?

7 ⁴ Ye offer ^h polluted bread upon mine
altar; and ye say, Wherein have we polluted
thee? In that ye say, ⁱ The table of the LORD
is contemptible.

8 And ^k if ye offer the blind ⁶ for sacrifice, *is*
it not evil? and if ye offer the lame and sick,
is it not evil? offer it now unto thy governor;
will he be pleased with thee, or ^l accept thy per-
son? saith the LORD of hosts.

9 And now, I pray you, beseech ⁶ God that
he will be gracious unto us: ^m this hath been

⁸ Chapter ii. 14, 17; iii. 7, 8, 13.—⁴ Or, *Bring unto*, &c.
^h Deut. xv. 21.—ⁱ Ezekiel xli. 22; Verse 12.—^k Lev. xxii.
22; Deut. xv. 21; Verse 14.—⁶ Heb. *to sacrifice*.—^l Job
xlii. 8.—⁶ Heb. *the face of God*.

A. M. 3604. by your means: will he regard your
B. C. 400. persons? saith the LORD of hosts.

10 Who *is there* even among you that would
shut the doors *for naught*? ^a neither do ye
kindle *fire* on mine altar for naught. I have
no pleasure in you, saith the LORD of hosts,
^o neither will I accept an offering at your
hand.

11 For, ^p from the rising of the sun even
unto the going down of the same, my name
shall be great ^q among the Gentiles; ^r and in
every place ^s incense *shall be* offered unto my
name, and a pure offering: ^t for my name *shall*
be great among the heathen, saith the LORD of
hosts.

^m Hos. xiii. 9.—⁷ Heb. *from your hand*.—^a 1 Cor. ix. 13.
^o Isa. i. 11; Jer. vi. 20; Amos v. 21.—^p Psal. cxlii. 3; Isaiah
lix. 19.—^q Isaiah lx. 3, 5.—^r John iv. 21, 23; 1 Tim. ii. 8.
^s Rev. viii. 3.—^t Isa. lxvi. 19, 20.

&c.—And now I beseech you, (for you cannot deny
that ye have done as I have said,) that you would
supplicate God to pardon the nation in general, as
well as yourselves, for what offences have been com-
mitted against his laws; for ye have been the prin-
cipal cause of them, by the disregard you had for
God's service. *Will he regard your persons?*—This
ought rather to be rendered, *If, perhaps, he may re-
gard your persons. Who among you would shut the
doors for naught?*—All those pretences which you
make use of to excuse yourselves, for presenting unto
God improper and worthless offerings, are quite vain,
for it is plain that a general avarice prevails, and is
practised among you; for even the officers, or minis-
ters, whose duty it is to open and shut the doors of
the temple, and to kindle fire on the altar, will not
perform their office without making a gain of it, or
receiving fees for it. *I have no pleasure in you, saith
the Lord*—I cannot take pleasure in men so intent
upon their own profit as ye are; and under the gos-
pel I will put an end both to your priesthood and the
sacrifices which you offer. This is implied in the next
verse.

Verse 11. *For from the rising of the sun, &c., my
name shall be great among the Gentiles*—You may
perhaps think, if I will not accept an offering from
your hands, that I shall have none; but in this you
err greatly; for know that my name shall be great,
or highly revered, among all the nations of the
earth, who will worship me, not as you do, as if it
were a labour for which they ought to be paid; but
with pure minds, inflamed with love toward me and
zeal for my glory. *And in every place incense shall
be offered to my name*—Prayers and praises shall be
presented before me as incense. For here the prop-
het describes the Christian sacrifice of praise and
thanksgiving by the outward rites of the Jewish wor-
ship: see note on Zech. xiv. 16. Indeed, incense
was considered by the Jews themselves as a figure
or emblem of prayer and praise: see Psal. cxli. 2

cause, like Eli's sons, you have despised me your-
selves, and made others do so too. The prophet
adds, that perhaps they would have the assurance
to pretend they had not done it, and to ask in
what particular such a charge could be alleged
against them? if so, he would enumerate the particu-
lars to them, which he does accordingly in the fol-
lowing verses.

Verses 7, 8. *Ye offer polluted bread upon mine
altar*—By this seems to be meant, the bread-
offering, or the cake of fine flour, which was to be
offered with the continual sacrifice in the morning
and evening of every day. By being *polluted* is to
be understood, that it was not such as the law re-
quired. They diminished something, either in the
quality or quantity of what the law commanded them
to offer; either the bread was not made of good flour,
or mixed with the required quantity of good oil. *And
ye say, Wherein have we polluted thee?*—Or dishon-
oured, or had thee in contempt? The answer is
ready, *In that ye say, The table of the Lord is con-
temptible*—You pretend, as a cover for your avarice,
that the table or altar of the Lord is despised among
the people, and that therefore they do not bring to
it, by way of offering, that quantity of flour and oil
which they should. Or the meaning is, By your ac-
tions you declare how little value you have for the
worship of God, since you care not in how slight
and contemptuous a manner it is performed. *And
if ye offer the blind for sacrifice, is it not evil?*—
The beasts to be offered were required to be perfect
and without blemish, Lev. xxii. 21, 22. *Offer it now
to thy governor; will he be pleased with thee?*—Wilt
thou be acceptable or welcome unto him, bringing
him such a worthless present? It argues a great
contempt of Almighty God, when men are less
careful in maintaining the decencies of his worship
than they are in giving proper respect to their supe-
riors.

Verses 9, 10. *And now, I pray you, beseech God,*

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12 But ye have profaned it, in that ye say, "The table of the LORD is polluted; and the fruit thereof, *even* his meat, is contemptible.

13 Ye said also, Behold, what a weariness is it! ⁸ and ye have snuffed at it, saith the LORD of hosts; and ye brought *that which was* torn, and the lame, and the sick; thus ye

^a Verse 7.—⁸ Or, *whereas ye might have blown it away.*
^x Lev. xxii. 20.

Luke i. 10. This spiritual service, the prophet says, shall be offered in *every place*, whereas the Jewish worship was confined to the temple. The words of Christ, John iv. 21, 22, are a good commentary upon this text; where to worship in *spirit* is opposed to the carnal ordinances of the Jewish service, such as meats and drinks and bloody sacrifices, or to mere external worship; and *in truth*, to the types and ceremonies of the Mosaic law, which were only shadowy representations of things to come. *And a pure offering*—Namely, the offering of prayer and praise, of faith, love and obedience, of the heart and life, the body and soul, to be dedicated to and employed for God. Such, also, are the oblations of real Christians for the support of God's worship, the maintenance of a gospel ministry, or the relief of the poor. Thus, in this verse, two important points of our religion are declared in the fullest manner: the abolition of the sacrifices and ceremonies of the ancient law, and the pure and spiritual nature of the Christian worship and service.

Verses 12, 13. *But ye*—O priests, and the people, by your example; *have profaned it*—Namely, my great name. You have used it as a common thing, and as of no importance or consideration. *In that ye say*—Namely, by your deportment; *The table of the Lord is polluted*—Not a sacred thing, or a thing to be revered; *and the fruit thereof, his meat, is contemptible*—Either the meat which fell to the priests' share, or the portion which was laid upon the altar. They were neither pleased with that which the Lord reserved for himself, nor with that which he gave to them, but they found fault with both; the latter, in particular, they termed *contemptible*, a poor, sordid allowance, scarce fit for meaner persons and less service. *Ye said also*—To the sins before mentioned, the priests chiefly, and the people

brought an offering: ^x should I accept this of your hand? saith the LORD. A. M. 3604.
B. C. 400.

14 ¶ But cursed be ^y the deceiver, ⁹ which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: for ^x I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.

^y Ver. 8.—⁹ Or, *in whose flock is.*—^x Psalm xlvii. 2; 1 Tim vi. 15.

with them, added this also, that they openly complained of God's service. *Behold what a weariness*—What a toil and drudgery is it to observe every point of the law! Ye have complained of the constant attendance upon my altar as a wearisome employment. *And ye have snuffed*—Have expressed your disgust, at it. *And ye have brought that which was torn*—Ye have brought into the temple, for victims, that which had been torn by wild beasts, &c. It was forbidden even to eat in common that which had been torn, Exod. xxii. 31, and therefore nothing could show higher contempt than to bring such things for offerings to God.

Verse 14. *But cursed be the deceiver*—The hypocrite, that deceives man, and seems as if he would be glad to deceive God; the false heart, that intends one thing and pretends another, would appear to offer a sacrifice of the best, but puts God off with the worst. *Which hath in his flock a male*—A perfect male, such as God requireth; *and sacrificeth unto the Lord a corrupt thing*—Such as the Lord hath declared he will not accept. The former reproofs related only to the priests; here the prophet reproves those in general who showed a contempt of God by vowing unto him, upon any occasion, the worst of their flock. It seems to be spoken of such offerings as any of the people, of their own accord, vowed to God: see Lev. xxii. 19. And if they did not think fit to vow such things as God directed, they would have done less dishonour to him not to have vowed at all. *For I am a great King, saith the Lord, and my name is*, or shall be, *dreadful*—As God is the great King over all the earth, and will be acknowledged as such among the Gentiles under the gospel, (verse 11,) so men's religious services ought to be performed with a reverence suitable to the greatness of his majesty.

CHAPTER II.

In this chapter, (1.) The prophet reproves the priests for profaning the holy things of God, and neglecting to instruct the people, 1–10. (2.) He rebukes both priests and people for various abuses with regard to the marriage of strange wives and divorces, 11–17.

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B. C. 400.

AND now, O ye priests, this commandment is for you.

2 * If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart.

3 Behold, I will ¹corrupt your ²seed, and ²spread dung upon your faces, *even* the dung of your solemn feast; and ³one shall ^btake you away with it.

4 And ye shall know that I have sent this commandment unto you, that my covenant

^a Lev. xxvi. 14; Deut. xxviii. 15.—¹ Or, *reprove*.—² Heb. *scatter*.—³ Or, *it shall take you away to it*.—^b 1 Kings xiv. 10.
^c Num. xxv. 12; Ezek. xxxiv. 25; xxxvii. 26.

NOTES ON CHAPTER II.

Verses 1-4. *O ye priests, this commandment is for you*—Or *decree*, rather, for properly speaking no commandment is here given to the priests, only punishment is denounced upon them if they did not repent. *If ye will not hear, &c., to give glory unto my name*—Which you have despised and dishonoured, by your irreverent performance of my service, chap. i. 6. *I will send a curse upon you*—I will send poverty and affliction upon you, and you shall not prosper in any thing. *And I will curse your blessings*—I will turn your blessings into curses, or rather, remove your blessings and send curses and calamities in their stead; *behold, I will corrupt your seed*—The seed wherewith you sow your ground: I will cause it to rot so that it shall bring forth little or nothing. *And spread dung upon your faces*—I will make you as contemptible and vile as if some one had covered your faces with filth and dung. *And one shall take you away with it*—You shall be cast out of the temple as so many nuisances, only fit to be removed out of sight. *And ye shall know that I have sent this commandment unto you*—By the punishment which will follow upon your neglecting to lay what hath been said to heart, and *to give glory unto my name*, as you are here enjoined: see verses 1, 2. *That my covenant might be with Levi*—That the covenant which I made with the tribe of Levi, that they should be mine, and employed in my service, might continue firm to their posterity. Some render the clause, *Because my covenant was with Levi*, for the breach of which you are accountable.

Verses 5, 6. *My covenant was with him*—The prophet here speaks of the succession of the ancient priests, such as Aaron, Eleazar, Phineas, and their successors, as of one single person, under the name of Levi, (see Zech. xi. 16,) and says, I gave him my covenant of life and peace, or of happiness and security; or I promised him a secure enjoyment of his office of the priesthood, on his due administration of his office before me. The words allude to

might be with Levi, saith the LORD A. M. 3604.
of hosts. B. C. 400.

5 * My covenant was with him of life and peace; and I gave them to him ^dfor the fear wherewith he feared me, and was afraid before my name.

6 * The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did ^fturn many away from iniquity.

7 * For the priest's lips should keep knowledge, and they should seek the law at his mouth: ^bfor he is the messenger of the LORD of hosts.

^d Deut. xxxiii. 8, 9.—^e Deut. xxxiii. 10.—^f Jer. xxiii. 22; James v. 20.—^g Deut. xvii. 9, 10; xxiv. 8; Lev. x. 11; Ezra vii. 10; Jer. xviii. 18; Hag. ii. 11, 12.—^h Gal. iv. 14.

Num. xxv. 12, 13, where God says concerning Phineas, *Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement, &c.* Or, as it is here expressed, *For the fear wherewith he feared me, and was afraid before my name*—Here God declares what was the foundation of the terms upon which he entered into this covenant with Phineas and his successors in the priesthood, namely, an awful reverence of him, and zeal for his honour and service. *The law of truth, &c.*—In this verse is described how Phineas and others, who were his successors in piety as well as in the priesthood, behaved in their office: and 1st, *The law of truth was in his mouth*—He taught the people that which was agreeable to the divine laws, that is, Aaron, Eleazar, Phineas did this; and every one of those priests or Levites, in whatever age they lived, who feared God and were obedient to him. 2d, *Iniquity was not found in his lips*—He neither lived himself in any known sin, nor did he mix any thing with the instructions he gave the people which was false, and calculated to mislead them, but declared to them the pure word of God, or the divine laws, without any false glosses or comments. The words may also mean, He judged, without respect of persons, in all the causes between man and man which came before him. 3d, *He walked with me in peace and equity*—He made my word the rule, and my glory the end of all his actions, and discharged his duty with fidelity and care, maintaining peace with me, and endeavouring to live peaceably with all men. And, 4th, *Did turn many away from iniquity*—He was not content with being pious and virtuous himself, but endeavoured, by his instructions and admonitions, to make others pious and virtuous.

Verses 7-9. *For the priest's lips should keep knowledge*—Preserve and store up, so as to distribute it. It is his duty to understand the meaning of the law of God: and people ought to resort to him for instruction in any difficulty that arises concern-

A. M. 3604. 8 But ye are departed out of the
B. C. 400.

way; ye ¹ have caused many to
⁴ stumble at the law; ^k ye have corrupted the
covenant of Levi, saith the LORD of hosts.

9 Therefore ¹ have I also made you con-
temptible and base before all the people, ac-
cording as ye have not kept my ways, but
⁵ have ⁶ been partial in the law.

10 ¶ ^m Have we not all one father? ⁿ hath
not one God created us? why do we deal
treacherously every man against his brother, by
profaning the covenant of our fathers?

¹ 1 Samuel ii. 17; Jeremiah xviii. 15.—⁴ Or, *fall in the law*.
^k Neh. xiii. 29.—¹ 1 Samuel ii. 30.—⁵ Or, *lifted up the face*
against.—⁶ Heb. *accepted faces*.

ing the sense of it. *For he is the messenger of the Lord of hosts*—He is appointed to declare God's will unto the people, and to enforce upon them obedience to it. *But ye are departed out of the way*—Ye act in a quite different manner from that which was the original design of your office, and which those observed who were first instituted into it. *Ye have caused many to stumble at the law*—You have either perverted the sense of the law, or encouraged others to break it by your bad example; *ye have corrupted the covenant of Levi*—By your evil practices you have broken or rendered void that covenant: by your not performing that part of the covenant which the tribe of Levi was bound to perform, you have disengaged me from performing my part, or fulfilling those promises which I had engaged to make good to them on the performance of certain conditions on their side. *Therefore have I also made*—Or rather, *will make*, (a future event being evidently foretold,) *you contemptible and base*—The indignities which the priests were to receive in the times of Antiochus, seem to be here intended. *According as ye have not kept my ways*—Have not been careful to walk in them. *But have been partial in the law*—Or, *accepted faces, or persons, in the law*, as the Hebrew signifies, that is, have wrested the sense of the law in favour, or to please great men, or to serve some unworthy design of particular persons. When we inquire into "the reasons of the contempt of the clergy," ought we to forget this?

Verse 10. *Have we not all one father?*—Here a new section begins, wherein the prophet severely censures the intermarriages of Israelites with women of another country, which Moses had forbidden, Deut. vii. 3; and also divorces, which seem to have been multiplied for the purpose of contracting these prohibited marriages. The former of these evils was much practised in Ezra's and Nehemiah's time, who expressed great detestation of it: Ezra ix. 1; Neh. xiii. 23. The prophet begins his expostulation with putting them in mind that they were not only descended from one progenitor, Abraham, or Jacob, with whom God made the covenant by which their posterity were constituted a peculiar people; but they owned one God and Father, in opposition to

11 Judah hath dealt treacherously, A. M. 3604.
and an abomination is committed in B. C. 400.

Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he ⁷ loved, ^o and hath married the daughter of a strange god.

12 The LORD will cut off the man that doeth this, ⁸ the master and the scholar, out of the tabernacles of Jacob, ^p and him that offereth an offering unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weep-

^m 1 Cor. viii. 6; Eph. iv. 6.—ⁿ Job xxxi. 15.—⁷ Or, *ought to love*.—^o Ezra ix. 1; x. 2; Neh. xiii. 23.—⁸ Or, *him that waketh and him that answereth*.—^p Neh. xiii. 28, 29.

the idols of the heathen, and therefore should deal with one another as brethren, being nearly allied by a spiritual as well as fleshly relation. *Why do ye deal treacherously, &c., profaning the covenant of our fathers?*—By these marriages with strangers, we deal falsely and injuriously with our countrymen and brethren, by the ill treatment of their daughters or sisters, whom we took to marriage, (see verse 14,) and we violate that covenant which God made with our fathers, whereby he separated us from the rest of the world, and, in order to preserve that distinction, forbade us to intermarry with idolaters.

Verses 11-13. *Judah hath profaned the holiness of the Lord which he loved*—As if he had said, "This sin," says Lowth, "implies the profanation of God's holy people, which he set apart for his own worship and service; a profanation of the temple, when the priests who officiated there were guilty of the same crime; (see verse 12;) and lastly, a profanation of that covenant God made with the Jews, verse 10; God hath expressed a tender regard for these three sorts of holiness, and threatened severe punishments to those that break the laws made to preserve them." *And hath married the daughter of a strange god*—That is, one who worships a strange god. For as gods were called *fathers* by their worshippers, (Jer. ii. 27,) therefore those who worshipped them might properly be called their children. *The Lord will cut off the man that doeth this*—Will take him away by death; *the master and the scholar*—Him that persuades and instructs others that these marriages are lawful, and him that follows such advice. The expression seems to comprehend both the priest and the people. The Hebrew is, *he that wakes and he that answers*. An instructor is described, (Isa. l. 4,) as one that *wakeneth the ear of his disciple*. The meaning is, there shall be left neither any to teach nor any to learn. *And him that offereth an offering*—Although he should make great offerings, yet that would avail him nothing if he continued in his sin, and did not put away his strange wife. Perhaps this might be intended chiefly of the priests, many of whom were guilty of this crime. *And this have ye done*—Or, "This also you have done: you have covered the altar of

A. M. 3604. ing, and with crying out, in such
B. C. 400. that he regardeth not the offering
any more, or receiveth it with good-will at
your hand.

14 Yet ye say, Wherefore? Because the
LORD hath been witness between thee and
the wife of thy youth, against whom thou
hast dealt treacherously: yet is she thy com-
panion, and the wife of thy covenant.

15 And did not he make one? Yet had he
the residue of the Spirit. And wherefore
one? That he might seek a godly seed.
Therefore take heed to your spirit, and let

⁹ Prov. v. 18.—⁷ Prov. ii. 17.—⁸ Matt. xix. 4, 5.—⁹ Or, excellency.—¹⁰ Heb. a seed of God.—¹¹ Ezra ix. 2; 1 Cor. vii. 14.—¹² Or, unfaithfully.

the Lord with tears, with weeping, and with groan-
ings; so that no respect is now had to your offerings,
nor is any thing accepted from your hand. The
priests not only had married strange wives, but also
had divorced those of their own country whom they
had married; with whose tears the altar was imbued,
when these wives offered up their sacrifices to God,
entreating him to give their husbands a better mind;
whom God heard so effectually, that he would not
accept the sacrifices of their husbands on account of
the tears and just complaints of their wives.—Hou-
bigant. The complaints of the distressed, if made
known to God in prayer, will be heard, and redress
granted.

Verses 14, 15. *Yet ye say, Wherefore*—Ye will,
perhaps, still inquire wherefore God regards not
your offerings; if so, the answer is ready, namely,
*because the Lord hath been witness between thee and
the wife of thy youth*—Because the Lord sees how
you act toward your wives; that when you have
enjoyed the flower of their youth, and they begin to
grow old, you condemn them, and use them ill. *Yet
is she thy companion, and the wife of thy covenant*
—Yet didst thou thyself make choice of her to be
thy companion through life; and didst enter into
covenant or contract with her, to live with her in
true love and affection. *And did not he make one,
&c.*—“Among various interpretations of the words,”
says Lowth, “this seems the most probable, that the
prophet puts the Jews in mind of the first institution
of marriage in paradise, (as Christ did afterward
upon a like occasion, Matt. xix. 5,) and tells them
God made but one man at first, and made the woman
out of him, when he could have created more wo-
men if he had pleased; to instruct men that this was
the true pattern of marriage, ordained for true love
and undivided affection, and best serving the chief
end of matrimony, namely, the religious education
of children, whereas in polygamy, the children are

none deal ¹¹treacherously against the A. M. 3604.
wife of his youth. B. C. 400.

16 For the LORD, the God of Israel, saith
¹²that he hateth ¹³putting away: for one cover-
eth violence with his garment, saith the LORD
of hosts: therefore take heed to your spirit, that
ye deal not treacherously.

17 ¶ Ye have wearied the LORD with your
words. Yet ye say, Wherein have we wear-
ied him? When ye say, Every one that
doeth evil is good in the sight of the LORD,
and he delighteth in them; or, Where is the
God of judgment?

¹² Deut. xxiv. 1; Matt. v. 32; xix. 8.—¹³ Or, if he hate her,
put her away.—¹⁴ Heb. to put away.—¹⁵ Isa. xliii. 24; Amos
ii. 13; Chap. iii. 13, 14, 15.

brought up with more or less care in proportion to
the affection men bear to their wives.” Therefore
take heed to your spirit—Do not give way to an in-
ordinate and irregular passion.

Verse 16. *For the Lord God of Israel saith that
he hateth putting away*—He allowed the Jews lib-
erty of divorce only for the hardness of their hearts,
Matt. xix. 8, not that it was a thing pleasing to him.
For one covereth violence with his garment—Or,
*And when one puts violence upon his garment, or
covers his garment with violence*, as Dr. Pocock
translates it, who hath given the clearest sense of
this phrase, and showed, out of several eastern
writers, that they usually call a wife by the name
of a garment; the expression of Moses, Deut. xxii.
30, agreeing with this way of speaking. According
to this interpretation, the sense of the text will be,
that God hates divorcing a former wife to take in one
of a strange nation: and he hates that any should
bring into his family an illegitimate wife, over and
above one that he had legally married before.

Verse 17. *Ye have wearied the Lord with your
words*—You have tired his patience by your blas-
phemous speeches, charging his providence with in-
justice. *Yet ye say*—Ye persist to say; *Wherein
have we wearied him?*—See on chap. i. 6. *When
ye say*—When your discourse and reasoning tend
to overthrow (if it were possible) all piety and mor-
ality; while you affirm, *Every one that doeth evil
is good in the sight of God*—A repetition of the old
objection against providence, taken from the pros-
perity of the wicked, which implied, as they thought,
either that their works were pleasing to God, or else
that he disregarded human affairs, and would never
call men to account for their actions; and he de-
lighteth in them—As appears, said these atheists, by
his prospering them. Or, *Where is the God of
judgment?*—If he is in the world, judging and go-
verning it, why does he not punish these men?

CHAPTER III.

In this chapter we have, (1.) A promise of the coming of the Messiah, and of his forerunner, with the consequences thereof, both to saints and sinners, 1-6. (2.) A reproof of the Jews for corrupting God's ordinances, and robbing him of his dues, with a solemn charge to them to repent and amend, and a promise, if they did, God would return in mercy to them, 7-12. (3.) A description of the wickedness of such as spake against God, and of the righteousness and blessedness of such as spake for him, 13-18.

A. M. 3604.
B. C. 400.

BEHOLD, ^a I will send my messenger, and he shall ^b prepare the

way before me : and the LORD, whom ^{A. M. 3604.}
^{B. C. 400.} ye seek, shall suddenly come to his

^a Matt. xi. 10; Mark i. 2; Luke i. 76; vii. 27.

^b Isaiah xl. 3.

NOTES ON CHAPTER III.

Verse 1. *Behold, &c.*—To silence the cavils of unbelievers, spoken of in the last verse of the preceding chapter, the prophet here foretells the coming of the Messiah, who should set things in order; and of his harbinger, who should prepare men for his reception. *I will send my messenger*—It is God who speaks here, for John the Baptist, who is here intended, was God's messenger, and had his commission from heaven and not of men, Matt. xxi. 25, 26; being sent by the same divine authority by which the prophets were sent, and for the same purposes, namely, to call men to repentance and reformation; *and he shall prepare the way before me*—Before Jehovah, the fulness of whose Godhead dwelt in Christ bodily. Whoever compares this verse with Isa. xl. 3, &c., will easily see that both passages speak of the same person. The messenger here spoken of as sent to prepare the way before the Lord, who is described as coming immediately after this his forerunner, is represented in Isaiah as preparing the way of the Lord, who is spoken of as coming, and his glory as just ready to be revealed, verses 5-9. Both passages, according to the evangelists, were intended of John the Baptist, and indeed are applicable to no other person whatever. He is promised under the name of Elias in the following chapter, whom all the Jews, both ancient and modern, expected should come as the forerunner of the Messiah. This messenger, or prophet, (see the note on chap. ii. 7,) here represented as the Lord's harbinger, was to be as much inferior to the Lord himself, as servants are to a great person, of whose arrival they give notice. This John himself often confessed, Matt. iii. 11; John i. 26, and iii. 28; and so much appears by the following words. Instead of the reading here, which is the literal translation of the Hebrew, we read in three places of the New Testament, (see the margin,) *I send my messenger before thy face to prepare thy way before thee*, namely, before the Messiah, to prepare his way before him; the Messiah acting in the name of his Father, the Father being in him and he in the Father, John xiv. 10, 11. John prepared the way of Christ by calling men to the practice of those duties which would qualify them for the reception of the blessings of the Messiah's kingdom; and by taking them off from all confidence in their relation to Abraham as their father, which they thought would ensure the favour of God to them without a Saviour; and by giving them notice that the Messiah was now at hand, and

so raising their expectation of him that they might readily enter into his measures for the setting up of his kingdom in the world.

And the Lord, whom ye seek—That promised Lord or Shiloh, of whom you have such great expectations, and whose coming you so much desire; and who, if you obey him, will bring the greatest good to your state, and will also make foreign nations partakers of your blessings; *shall suddenly come*—That is, soon after the messenger, or unawares, as Christ's first coming was, and second will be; *to his temple*—The second temple at Jerusalem, lately built by Zerubbabel and Joshua. All the Jews, before the birth of Christ, firmly believed that the Messiah was to come into that very temple, according to what the Prophet Haggai had expressly declared, chap. ii. 8. The word here rendered *Lord*, אֲדֹנָי, is the same that is used by David, Psal. cx. 1, where he calls the Messiah *his Lord*, and properly means a basis, or foundation, and also a proprietor, and governor. It is a term peculiarly proper to Christ, who is at once the foundation and governor of his church, and was the Lord of that temple in which he was to make his appearance. *Even the messenger* [or angel] of the covenant—A phrase, says Secker, found nowhere else in Scripture. "It may mean the person by whose intervention the covenant is made, or by whom a covenant proposed by one party is sent to the other." The same person is meant who is termed the angel of God's presence, Isa. lxiii. 9; who delivered the law upon mount Sinai, as St. Stephen speaks, Acts vii. 38, and as the apostle's words imply, Heb. xii. 25, 26. He is both the revealer and mediator of the new covenant, which the prophets foretold would take place under the Messiah, Jer. xxxi. 31; Isa. xlii. 6, and lv. 3; even that blessed one that was sent from heaven to negotiate a peace and settle a correspondence between God and man; commissioned from his Father to bring man home to God by a covenant of grace, who had revolted from him by the violation of the covenant of innocence. By his mediation this covenant is procured and established; and though he is the prince of the covenant, as some read the clause here, yet he condescended to be the messenger of it, that we might, upon his word, have the fullest assurance of God's goodwill to man. *Whom ye delight in*—Whose coming ye so much desire, the time of it being the subject of your earnest inquiry and diligent search, and the expectation of it your comfort and delight. *Behold, he shall come*—The promise is repeated, and

A. M. 3604. temple, ^e even the messenger of the
B. C. 400. covenant, whom ye delight in: be-
hold, ^d he shall come, saith the LORD of hosts.

2 But who may abide ^e the day of his coming? and ^f who shall stand when he appeareth? for ^g he is like a refiner's fire, and like fuller's soap.

3 And ^h he shall sit as a refiner and purifier

^c Isa. lxiii. 9. — ^d Hag. ii. 7. — ^e Chap. iv. 1. — ^f Rev. vi. 17.
^g Isa. iv. 4; Matt. iii. 10, 11, 12.

that in the name of the *Lord of hosts*, to give the fullest assurance of its accomplishment. There were few among the Jews who did not please themselves to think of the Messiah's coming, though from various motives; the pious among them doubtless expecting spiritual blessings, such as a further revelation of God's will, and larger communications of his grace and Spirit; but the great bulk of the nation looking for mere worldly advantages under a temporal kingdom, which they expected he would set up.

Verse 2. *But who may abide the day of his coming*—The LXX. read, *τις υπομενει ημεραν εισοδος αυτου, who shall be able to bear the day of his coming?* So also the Chaldee. "Quare hoc?" "Why this?" says Grotius: "Because he himself shall bear the cross, that he may come to the kingdom, and shall show the same way to his followers." *The day of his coming*, with respect to the Jews, includes all the time from the beginning of his preaching, to the total destruction of their temple and city by the Romans: and his coming, here and in several other places, comprehends all the effects and consequences of his coming, as well the judgments which arose from it to the disobedient, as the mercy that flowed from it to the obedient. So that the meaning of the question is, Who shall be able to stand under the weight of those trials and tribulations which at that time will fall on all sorts of men? great crosses being to be borne by the believing and pious, and great calamities to be endured by the unbelieving and refractory. In the same light John the Baptist represents the effects of Christ's coming, Matt. iii. 7-12, *Who hath warned you to flee from the wrath to come?* meaning, primarily, the wrath about to come on that rebellious people: *whose fan*, he adds, *is in his hand, and he will thoroughly purge his floor, and burn up the chaff with unquenchable fire. For he is like a refiner's fire*—As if he had said, Some men are like *metals*, mixed with much dross, which nothing but a fierce fire can purge away. Such a fire shall the troubles of these days be. The divine judgments are often called a fiery trial, such as separates the pure metal from the dross, purifying the former and consuming the latter. See Isa. i. 25; iv. 4; Zech. xiii. 9. Our Lord is to be understood in the same sense Luke xii. 49, where he says, *I am come to send fire upon the earth*, namely, a fire of trial and purgation, to try and purify the hearts and reins of men, and find out and separate the good from the bad; like as the refiner's fire makes the

of silver: and he shall purify the sons
of Levi, and purge them as gold and
silver, that they may ⁱ offer unto the LORD an offering in righteousness.

4 Then ^k shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ^l former years.

5 And I will come near to you to judgment;

^h Isaiah i. 25; Zech. xiii. 9. — ⁱ 1 Peter ii. 5. — ^k Chap. i. 11.
^l Or, ancient.

dross of the metal to appear and fly off. *And like fuller's soap*—The word *ברית*, here rendered *soap*, and Jer. ii. 22, according to St. Jerome, was an herb growing in Palestine, which the fullers used to take spots out of clothes.

Verses 3, 4. *And he shall sit as a refiner*—He shall be diligently employed in his office, in performing which he shall resemble a refiner and purifier of silver. *And he shall purify the sons of Levi*—And whereas the misconduct of the sons of Levi has been very great, (particularly of those who have been taken notice of and reproved in the foregoing chapters,) the Messiah when he comes will reform these abuses, and purify the worship of God from such corruptions. *And purge them as gold and silver*—The effect of this fiery trial, and purifying furnace, shall be the thorough cleansing of the persons that are to pass through it. *Not all the sons of Levi*, says Houbigant, "for the similitude is taken from gold and silver, which being purified there remains some dross behind. So it happened after the ministration of Jesus Christ: a great company of the priests were obedient to the faith, Acts. vi. 7. Of the *other* sons of Levi, who did not believe in Christ, it is just before said, *Who may abide the day of his coming*, when, the metal being purified, he will cast the dross into the fire." But those who should minister in holy things in the Christian Church, instead of the Levitical priests, are chiefly intended: or rather, all real Christians, who are made *a holy priesthood*, and who, with hearts and minds purified by faith, *offer up spiritual sacrifices acceptable to God by Jesus Christ*, 1 Peter ii. 5; yea, who even offer themselves, their souls and bodies, their faculties and members, their time and talents, all they are and have, *unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem*—The services and duties of the Christian ministry, and of the whole Christian Church; *be pleasant unto the Lord*—Acceptable and even well pleasing to him. The prophet describes the Christian worship, and the various services of the Christian Church, and of its true members, by expressions taken from the Jewish service, being that with which they were acquainted; *as in the days of old*—As in the purest ages of the patriarchal or Mosaic dispensation, or, as in the times of Abraham, Isaac, Jacob, Samuel, David.

Verse 5. *And I will come near to you to judgment*—In answer to their demand, *Where is the God*

A. M. 3604. and I will be a swift witness against
B. C. 460.

the sorcerers, and against the adulterers, ¹and against false swearers, and against those that ²oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, ^mI change not; ⁿtherefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of ^oyour fathers ye

¹ Zech. v. 4; James v. 4, 12. — ² Or, *defraud*. — ^m Num. xxiii. 19; Rom. xi. 29; James i. 17.

of judgment? chap. ii. 17, God here tells them that he will hasten the time of judgment, and it shall come speedily upon them, on account of those sins that were general among them: and that if they did not repent, and reform their conduct upon the preaching of the gospel by the forerunner of the Messiah, the Messiah himself, and his apostles and other servants, he would proceed to the utter excision of their nation. *And I will be a swift witness, &c.*—It belongs to God alone to be both witness and judge; for he alone seeth all the actions of men, and needeth not that any should testify against them, because he can himself convict them of their guilt, as having been present and looking on when their most secret sins were committed. *Against the sorcerers, and against the adulterers, &c.*—The sins enumerated in this verse were very prevalent in Malachi's time. Diviners, dreamers, and such as consulted oracles at the idols' temples, are reprov'd, Zech. x. 2; as are the false pretenders to prophecy, Nehemiah vi. 12–14. False swearing and oppression are complained of, Zech. v. 4; Nehemiah v. 3, &c. Their marrying strange women, and putting away their former wives to make room for them, was no better than adultery, and a breach of that solemn oath with which they had bound themselves, Nehemiah x. 29, 30. And the same sins seem to have been commonly practised before and at the time of Christ's appearance, till the destruction of Jerusalem. No nation was more given to charms, divinations, and fortune-telling, than the Jews were about that time, as Dr. Lightfoot has shown out of their own authors. Adulterers were then so common, that the Sanhedrim ordained that the trial of an adulteress, prescribed Num. v., should no longer be put in practice, as the same author observes out of the Talmud. Josephus informs us that magicians swarmed in Judea, under the government of Felix, and afterward. The denunciation here, that God would come near to judgment with all these, and be a swift witness against them, was fulfilled by that terrible destruction which was made of them by the Romans when Jerusalem was taken, and such havoc was made of the nation as never happened to any people before.

Verse 6. *I am the Lord*—Hebrew, *Jehovah*; *I change not*—In my nature or perfections there is no change, or *shadow of turning*, and therefore I have

are gone away from mine ordinances, A. M. 3604.
and have not kept *them*. ^pReturn B. C. 400.

unto me, and I will return unto you, saith the LORD of hosts. ^qBut ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? ^rIn tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

ⁿ Lam. iii. 22. — ^o Acts vii. 51. — ^p Zech. i. 3. — ^q Chap. i. 6. ^r Neh. xiii. 10, 12.

and always must have an unchangeable hatred to all sin: and my long-suffering also changes not, and *therefore ye sons of Jacob are not consumed*—Are not destroyed and sent into eternal misery in your sins. God's wisdom also changes not, but remains the same to dispense rewards to the good, and punishments to the wicked, in the fittest season, and therefore neither the one nor the other are consumed, but preserved to the time appointed of God. Or, the sense may be, Because I am the same yesterday, to-day, and for ever, as my name *Jehovah* imports, and I am true to my former promises, (see Ex. vi. 3–6,) therefore you still continue a people, and are not consumed, as your iniquities deserve. And I will still preserve a remnant of you to fulfil to them the promises I made to your fathers: see Rom. xi. 29.

Verse 7. *Even from the days of your fathers, &c.*—Here the discourse is again addressed to the wicked, and from hence to the end of verse 12 the people are reprehended for slighting the institutions of divine worship, and for withholding the legal tithes and oblations; are assured that they are under a curse for these violations of the law, and that an opposite conduct would bring on them the divine blessing. *Ye are gone away from mine ordinances*—Those which directed you respecting my worship, or your dealings one with another. *Return unto me*—Namely, by repentance, and amendment of life; *and I will return to you*—I will pardon and accept you, and bestow my blessings upon you. *But ye said*—Or, *ye say, Wherein shall we return?*—You persist to justify yourselves, and inquire what it is you are to repent of? as if your crimes were not most notorious and shameful. And your words, or at least your actions, show that you have no sense of, nor remorse for, your former sins, nor any purpose of forsaking them.

Verses 8, 9. *Will a man rob God*—Grotius reads, "Would any one dare to rob his judges as ye have robbed me?" the word rendered *God* sometimes meaning judges or magistrates. Some others render the clause, *Is it right that God should be robbed* (or defrauded) *by man?* Here God gives them an answer to their question in the foregoing verse, *Wherein shall we return?* or, repent and amend? *But ye have robbed me*—Notwithstanding it is so unjust and presumptuous to defraud God, that men

A. M. 3604. 10 ^a Bring ye all the tithes into ^t the
B. C. 400. storehouse, that there may be meat
in my house, and prove me now herewith,
saith the LORD of hosts, if I will not open you
the ^u windows of heaven, and ³ pour ^x you out
a blessing, that *there shall not be room enough
to receive it.*

11 And I will rebuke ^v the devourer for your
sakes, and he shall not ⁴ destroy the fruits of
your ground; neither shall your vine cast her

^a Prov. iii. 9, 10.—^t 1 Chron. xxvi. 20; 2 Chron. xxxi. 11;
Nehemiah x. 38; xiii. 12.—^u Genesis vii. 11; 2 Kings vii. 2.
³ Heb. empty out.—^x 2 Chron. xxxi. 10.

in general are afraid to do it, yet ye have done it.
Do you ask, *wherein you have robbed me?* I an-
swer, *In tithes and offerings*—By this seems to be
meant the first-fruits of their ground and cattle, and
other offerings which were allotted to the priests,
Deut. xviii. 4, out of which revenue they were to
provide the daily sacrifices, and also maintain the
Levites, who attended upon the service in the tem-
ple. *Ye are cursed with a curse*—Are greatly
cursed, or, you lie under a heavy curse, and are like-
ly still to do so, for the curse shall continue upon
you while you continue in this your sinful course.
For ye have robbed me, even this whole nation—
This has not been the crime of a few only, but ye
have in general defrauded me, and evil shall come
upon you for it. In a note on Rom. ii. 22, where
the apostle ranks *sacrilege* with *idolatry*, Grotius
observes, “Non multum distat falsos deos colere et
verum spoliare.” There is very little difference
between adoring false gods and robbing the true
God.

Verses 10–12. *Bring ye all the tithes*—Make a
punctual and full payment of all tithes: and in this
instance make good your solemn engagement with
Nehemiah, mentioned chap. x. 29. *Into the store-
house*—This was one or more large rooms built on
purpose for this use; *that there may be meat*—That
there may be provision for the daily sacrifices, and
for the maintenance of my ministers, the priests and
Levites, who attend upon the service of my temple.
And prove me now herewith—Make the experiment
in this particular. *If I will not open you the win-
dows of heaven, &c.*—There is now a scarcity of the
fruits of the earth, and a dearth, but take the advice
which I give you, and try whether your plenty will
not be in proportion to the free-will wherewith you
bring in your tithes and offerings; and whether I
will not immediately send you plentiful showers of
rain, whereby the earth shall bring forth its fruit in
great abundance. The dearth here spoken of is men-
tioned Neh. v. 3: compare 2 Chron. xxxi. 10. To
open the windows of heaven is a proverbial speech,
expressing God’s showering down plenty, or giving
great abundance of the fruits of the earth; (see 2
Kings vii. 2;) as *shutting up heaven* denotes scarc-
ity, Deut. xi. 17; Hag. i. 10, 11. *And pour out a
blessing*—First of rain to water the earth, next a

fruit before the time in the field, saith A. M. 3604.
the LORD of hosts. B. C. 400.

12 And all nations shall call you blessed; for
ye shall be ^a a delightful land, saith the LORD
of hosts.

13 ¶ ^a Your words have been stout against
me, saith the LORD. Yet ye say, What have
we spoken *so much* against thee?

14 ^b Ye have said, It is vain to serve God:
and what profit is it that we have kept ⁵ his

^v Amos iv. 9.—⁴ Heb. corrupt.—^a Dan. viii. 9.—^a Chap.
ii. 17.—^b Job xxi. 14, 15; xxii. 17; Psa. lxxiii. 13; Zeph. i.
12.—⁵ Heb. his observation.

blessing of corn, wine, and oil, and all other products
of the earth. *That there shall not be room, &c.*—
Or, *till there be enough*; or, till you shall say, There
is enough. *And I will rebuke the devourer for your
sakes*—All kinds of devourers, the locusts, the can-
ker-worms, the caterpillars, and all other destructive
insects, which, though they may be in incredible
multitudes, yet, by a rebuke from God, they will be
checked all at once, as if they were but one insect.
Neither shall your vine cast her fruit—Neither
shall your vines, or other fruit-trees, be blasted by
blighting winds, so as to make their fruit fall off be-
fore it comes to maturity, but they shall carry it till
it be fully ripe. *And all nations*—All that are *near
you*; *shall call you blessed*—Shall style you a happy
people. *For ye shall be a delightful land*—Your
country shall be again known by the name of the
pleasant land, as it was formerly called. The revi-
val of religion in a land will make it delightful
both to God and all good men.

Verses 13–15. *Your words, &c.*—“From this verse
to the end of chap. iv. 3, the prophet expostulates with
the wicked for their hard speeches; and declares
that God will make a fearful distinction between
them and the righteous.”—Newcome. *Have been
stout against me*—Your words have been blas-
phemous, and void of all reverence and duty. Ye
have spoken injuriously of me, and have uttered
such things as dishonour me. Ye have even arraigned
my proceedings, and spoken against them. *Yet
ye say, What have we spoken, &c.*—This is to the
same purport as their words in verse 8, and some
other foregoing verses. They impudently deny the
charge, therefore the prophet renews it against them
in the following words; *Ye have said*—If not with
your lips, yet at least in your hearts; *It is vain to
serve God*—We receive no advantage from it, it is
of no use to us. That they should talk thus impious-
ly in the times of Zerubbabel, when Malachi uttered
these reproofs and exhortations, is not probable; but
God, who sees into the hearts of men, saw, lurking
in their hearts, the seeds of that impiety which
broke out in the following age. *And what profit is it*
—What benefit is it of to us; *that we have kept his
ordinance*—That we have attended upon the institu-
tions of his worship, and have governed our lives ac-
cording to his laws? *And that we have walked*

A. M. 3604. ordinance, and that we have walk-
B. C. 400. ed ⁶ mournfully before the LORD of hosts ?

15 And now ^c we call the proud happy ; yea, they that work wickedness ⁷ are set up ; yea, *they that* ^d tempt God are even delivered.

16 ¶ Then they ^e that feared the LORD ^f spake often one to another : and the LORD hearkened, and heard *it* : and ^g a book of remembrance was written before him for them

⁶ Heb. in black. — ^c Psa. lxxiii. 12 ; Chap. ii. 17. — ⁷ Heb. are built. — ^d Psalm xcv. 9. — ^e Psalm lxvi. 16 ; Chap. iv. 2. — ^f Heb. iii. 13. — ^g Psa. lvi. 8 ; Isa. lxxv. 6 ; Rev. xx. 12.

mournfully before the Lord—Have humbled ourselves before him with fasting and prayer, sackcloth and ashes. Their beholding the prosperity of the wicked made them conclude, that it was to no purpose to walk according to the laws of God, or to confess their offences and express their sorrow for them. *And, or rather, but, or therefore, now we call the proud happy*—Those who behave themselves arrogantly against God, the proud contemners of his law. We can now do no less than think them happiest who do not concern themselves about the observance of God's laws, but live according to their pleasure, and do every thing that their inclination or profit prompts them to do, without any fear of God's calling them to an account for it. *Yea, they that work wickedness are set up*—Are the flourishing ones ; are raised to prosperity, as buildings are to their height. *Yea, they that tempt God are even delivered*—Yea, they who, one would have supposed, should have wearied out God's patience with their provocations, who have seemed to act as if they tried to provoke him, even these men escape those dangers and calamities which other men are involved in. Those who spake thus seem to have expected an exact distribution of temporal rewards and punishments to be made to good and bad men in this life.

Ver. 16, 17. *Then*—When contempt of God was grown to such a height ; *they that feared the Lord*—Those that were truly religious, that knew God's judgments to be a great deep, and that his ways are as high above our ways as heaven is above the earth ; *spake often one to another*—Conversed together about spiritual things the more frequently : for though it is not said what was the subject of their conversation with each other, yet we have reason to believe it was as good concerning God and his providence as the discourse of the wicked was evil. They spake what was right concerning God's justice and mercy, his holiness, forbearance, and long-suffering, his wisdom and equity in his government of the world in general, and of his church and the members of it in particular. And by their pious discourse they endeavoured to arm each other against the impressions which such wicked suggestions as those above mentioned might otherwise have made upon their minds ; and to confirm one another in piety

that feared the LORD, and that thought upon his name. A. M. 3604.
B. C. 1000.

17 And ^h they shall be mine, saith the LORD of hosts, in that day when I make up my ⁱ jewels ; ^j and ^k I will spare them, as a man spareth his own son that serveth him.

18 ^l Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

^h Exodus xix. 5 ; Deut. vii. 6 ; Psalm cxxxv. 4 ; Titus ii. 14 ; 1 Pet. ii. 9. — ⁱ Or, special treasure. — ^j Isa. lxiii. 3. — ^k Psa. cxiii. 13. — ^l Psa. lvi. 11.

and virtue. *And the Lord hearkened and heard*—Took a special notice of what these pious persons did and said. *And a book of remembrance was written*—It was as safely laid up in his memory as if it had been entered into a register, in order to be produced at the day of judgment to their praise and honour : see the margin. The words are a beautiful allusion to the records kept by kings, Esth. vi. 1. *And they shall be mine*—It shall appear how dear they are to me, when the time comes in which I shall separate the precious from the vile, the vessels of honour from those of dishonour, 2 Tim. ii. 20. In the day of the execution of my judgments they shall be distinguished and preserved safe, as choice jewels are wont to be. *And I will spare them as a man spareth his own son, &c.*—They shall be spared, pitied, and loved, and I will preserve them from those calamities which shall fall upon the wicked and unbelieving, with the same tenderness which a father shows to a dutiful son. The period especially referred to may be the Roman war under Titus. When God should utterly cut off the Jewish Church and nation for their infidelity, the remnant among them, that should be found to believe his word, and having waited for the Messiah, the consolation of Israel, should welcome him when he came ; these, being admitted into the Christian Church, should become a peculiar people to God, and God would take care of them, that they should not perish with the unbelievers, but that they should be hid in the day of the Lord's anger against that nation. These pious ones should have all the glorious privileges of God's Israel appropriated to them, and centring in them. They should be a peculiar treasure unto him, when the rest were rejected ; should be vessels of mercy and honour when the rest should be made vessels of wrath and dishonour. This, however, is very applicable to all the faithful people of God, and the distinction he will put between them and others, in the great day of final accounts.

Verse 18. *Then shall ye*—Ye contemners of God and religion ; *return and discern*—See clearly, and distinguish perfectly ; *between the righteous and the wicked*—Between the characters and the portion of the truly righteous, and of those who are not so. How different the lot is, and to all eternity will be, between the former and the latter ; *between him that*

serveth God—And makes conscience of his duty to him, and him that *serveth him not*—But puts contempt upon his service. You that now speak against God, as making no difference between the good and bad, and therefore say, It is vain to serve him, verse 14, you shall be made to see your error: and you that speak for God, but know not what to say to this, that there seems to be *one event to the righteous and the wicked*, and that *all things come alike to all*, will then have the matter set in a true light, and

will see to your everlasting satisfaction the difference between the holy and the profane, the godly and the ungodly. *Then shall ye return*—That is, change your minds, and come to a right understanding of this most important matter. For then every man's character will be both perfected and perfectly discovered; and every man appear in his true colours; and every man's condition, likewise, will be both perfectly happy or miserable, without mixture or alloy, and everlastingly determined.

CHAPTER IV.

In this chapter, which is a continuation of the discourse in the preceding, we have, (1.) A prediction of the general destruction of the Jewish nation, as a type and emblem of the final destruction of all the impenitent and unbelieving at the time of the general judgment and final conflagration of the heaven and the earth, 1. (2.) The benefit which such as believed on the Messiah, at his coming, and became his subjects and servants among the Jews, should enjoy, while their unbelieving countrymen were given up to destruction: a figure of the final salvation of the righteous at the time of Christ's second coming, 2, 3. (3.) A solemn charge given to the Jews, in the mean time, strictly to observe the law of Moses till the Messiah should appear, 4. (4.) A promise of a further discovery of God's will by Elijah the prophet, that is, John the Baptist, the harbinger of the Messiah, whose ministry, it is foretold, should produce a happy effect in the reformation of many, both young and old, 5, 6.

A. M. 3604.
B. C. 400.

FOR behold, ^a the day cometh that shall burn as an oven; and all ^b the proud, yea, and all that do wickedly, shall be ^c stubble: and the day that cometh shall

burn them up, saith the LORD of ^{A. M. 3604.} hosts, that it shall ^{B. C. 400.} leave them neither root nor branch.

2 ¶ But unto you that ^e fear my name, shall

^a Joel ii. 31; Chap. iii. 2; 2 Pet. iii. 7.—^b Chap. iii. 18.

^c Obad. 18.—^d Amos ii. 9.—^e Chap. iii. 16.

NOTES ON CHAPTER IV.

Verse 1. *For behold the day cometh*—Though it may appear to be at a distance from you, yet it is coming, and will soon overtake and overwhelm you: even that great and terrible day of the Lord, as it is called Joel ii. 31. *That shall burn as an oven*—God is described as *a consuming fire*, when he comes to execute his judgments, Deut. iv. 24, and the prediction here was remarkably verified when, upon the taking of the city and temple of Jerusalem, by the Roman army under Titus, they were both destroyed by such flames as no human power could quench. The refiner's fire, mentioned chap. iii. 2, now became unspeakably more dreadful, raging everywhere through the city and temple, and most fiercely where the arched roofs made it double itself and infold flames within flames: by which terrible destruction, and the judgments accompanying it, an end was put to the whole state of the Jews: an awful image this of the conflagration of the heavens and the earth, and the final judgment of the last day on the whole human race. *And all the proud*—Such especially as those spoken of chap. iii. 15. *And all that do wickedly*—All impenitent sinners, of whatever kind, whether heathen, Jews, or Christians, so called, even all that *do not obey the truth*, whether manifested by God's works or his word, *but obey unrighteousness, shall be as stubble*—Shall perish by these awful judgments. *And the day that cometh shall burn them up*—Shall totally and speedily con-

sume them. *It shall leave them neither root nor branch*—A proverbial expression for utter destruction, and signifying, as applied to the unbelieving Jews, that both they and their families should be utterly destroyed.

Verse 2. *But unto you that fear my name*—So they are described, chap. iii. 16, whose names were written in the book of remembrance; who loved the law of their God, and kept it; who believed its promises, and rejoiced in expectation of the blessings promised; who believed his threatenings and trembled at them, and who walked humbly with their God; *shall the Sun of righteousness arise*—Christ, who is fitly compared to the sun, being the fountain of light and vital heat to his church: elsewhere called *the day-spring from on high*, Luke i. 78, and *the east*, or *sun-rising*, for so the word rendered *branch*, Zech. iii. 8, is translated by the Chaldee and LXX.: see the note there, and on Isa. lx. 1, 2. Thus the church is described, Rev. xii. 1, as *clothed with the sun*, that is, adorned with graces communicated to her from Christ. He is termed *the Sun of righteousness*, not only because he is *the end of the law for righteousness*, that is, for justification, sanctification, and practical obedience, to believers, and is *made of God unto them righteousness*, but because he is the medium and source of the divine *mercy and benignity* to them, as the word rendered *righteousness* also signifies. He is said to arise with healing in his wings, because his doctrine and media-

A. M. 3604. the ^f Sun of righteousness arise with
B. C. 400. healing in his wings; and ye shall
go forth, and grow up as calves of the stall.

3 ^e And ye shall tread down the wicked; for
they shall be ashes under the soles of your feet
in the day that I shall do *this*, saith the LORD
of hosts.

^f Luke i. 78; Ephesians v. 14; 2 Pet. i. 19; Revelation ii. 28.
^e 2 Sam. xxii. 43; Mic. vii. 10; Zech. x. 5.

tion, with the spirit of truth and grace, which he has procured for, and confers upon, his true followers, removes men's ignorance and errors, sins and miseries, and heals all the diseases of their fallen souls, communicating to them spiritual health and strength, with delight and joy, safety and security, and restoring and regulating all their faculties and powers. *And ye shall go forth*—That is, as the words are thought primarily to signify, out of the city of Jerusalem before the fatal siege begin, being warned by Christ so to do, (see Matt. xxiv. 15-18; Luke xxi. 20, 21,) and thereby escaping those dreadful calamities, in which those who stayed in the city were involved. Indeed, those who had faith in Christ's predictions, apprehending, from the circumstances of things, the destruction of the city to be near at hand, quitted it before it was invested by the Romans. *And grow up*—In strength, vigour, and spiritual stature; *as calves of the stall*—Where they are safely guarded, and well ordered and provided for. This shall be your state when the rest of your nation shall be consumed with divers kinds of death. Ye shall be in a good condition through your faith in the Redeemer, which shall be to you the evidence of things not seen; through the peace which you shall have with God, and in your own minds; through the love of God shed abroad in your hearts, and communion with him; and through the well-grounded and lively hopes with which you shall be inspired of the like deliverance in the judgment of the last day.

Verse 3. *And ye shall tread down the wicked*—“Ye shall know that they are wholly subdued.”—Newcome. Houbigant thinks this “refers to the miracles of the rising church, by which the wicked were compelled to yield, and submit themselves; for there is no other dominion under which they could be held by Christians.” There was a time when the wicked trode them down, and said to *their souls*, *Bow down that we may go over*; but the day will come that will make them victorious over all their enemies, and they, as it were, shall tread down the wicked; for, being made Christ's footstool, Psa. cx. 1, they are also made theirs, and shall come and worship before the feet of the church, Rev. iii. 9. “When believers, by faith, overcome the world; when they suppress their corrupt appetites and passions; and when the God of peace bruises Satan under their feet, then they indeed tread down the wicked.”—Henry. *For they shall be ashes under the soles of your feet*—The meaning of this is thought by some to be, that when these believing

4 ¶ Remember ye the ^h law of ^{A. M. 3604.}
Moses my servant, which I com- ^{B. C. 400.}
manded unto him in ⁱ Horeb for all Israel, *with*
^k the statutes and judgments.

5 ¶ Behold, I will send you ^l Elijah the prophet ^m before the coming of the great and
dreadful day of the LORD:

^h Exod. xx. 3.—ⁱ Deut. iv. 10.—^k Psa. cxlvii. 19.—^l Matt.
xi. 14; xvii. 11; Mark ix. 11; Luke i. 17.—^m Joel ii. 31.

ones, who through their faith should escape the destruction in which the unbelievers were involved, should return to the place where the city stood, they would there tread upon the ashes of the wicked, who were destroyed in the destruction of the city, and many of them burned to ashes in the flames by which it was consumed. According to Eusebius, a Christian Church was erected in a town called *Elia*, built upon the ruins of Jerusalem, of which no less than thirteen persons of Jewish parentage were bishops. So that the faithful among the Jewish nation did literally tread the ashes of the wicked *under the soles of their feet*. But the general sense of the expression no doubt is, that the great, the unspeakable superiority of the righteous over the wicked, should be evident to themselves and all men, in the distinction which should be made in their favour, first, in the calamities which would come on the Jewish nation, and secondly, and especially, in that day when the righteous shall rise to *everlasting life*, and the wicked to *shame and everlasting contempt*.

Verse 4. *Remember ye the law of Moses*—Ye are not now to expect any succession of prophets for the time to come, nor any prophet whatever, till the forerunner of the Messiah appears: your chief care, therefore, till that time, must be to attend upon the institutions, and to obey the precepts, which Moses has given to all Israel in his law; particularly in that part of it which was delivered to him by God with an audible voice from mount Horeb: see Exod. xix. 9; Deut. iv. 10. This your lawgiver spake plainly of the Messiah, instructed you to expect his coming, and solemnly charged you to believe his doctrines and obey his commands, when he should come, threatening all those who did not with inevitable destruction. The words *law*, *statutes*, and *judgments*, are promiscuously used to signify the same thing, as appears from the greater part of the hundred and nineteenth Psalm.

Verse 5. *Behold, I will send you Elijah the prophet*—The first prophet that I shall send to you, after him who now speaks to you, will be Elijah the messenger, that shall go before the Messiah to prepare his way. In him the spirit of prophecy shall be revived; and he shall be another Elijah for zeal, for courage, austerity of life, and labour for reformation. “It was the universal opinion in Christ's time, received by the learned and unlearned, the governors and the common people, that Elijah should usher in the Messiah, and anoint him; all expected that Elijah

A. M. 3604. 6 And he shall turn the heart of the
B. C. 400. fathers to the children, and the heart

of the children to their fathers, lest I come A. M. 3604.
and ° smite the earth with ° a curse. B. C. 400.

° Zech. xiv. 12.

p Zech. v. 3.

should first come and restore all things; and long before that time the son of Sirach grounded his expectation of him on the passage now before us: see Eccelus. xlviii. 10. The Jews have not since varied from this notion: in all their later writings the coming of Elijah and of the Messiah are usually mentioned together; and this is the reason why they pray so heartily for the coming of Elijah, even without mention of the Messiah, because the coming of the one, according to Malachi, infers the coming of the other." But it is neither said nor implied in the text that Elijah the Tishbite should come in person, but only that one should come in the spirit and power of Elijah, and when such a one did come, Malachi's words were fulfilled; who meant no more that Elijah should rise again, than Hosea and Jeremiah did that David should be restored to life, in order to reign over Israel and Judah, when they prophesied that the tribes should hereafter serve David their king. Whoever this Elijah was, he must, according to the next clause of this verse, precede the coming of the great and dreadful day of the Lord, that is, the time of the final destruction of the Jewish city, temple, and commonwealth, which events actually took place near one thousand seven hundred years ago, and no other Elijah than John the Baptist, followed by the Messiah, came to warn them of it, as is confessed by them.

It is allowed by the Jews as a fact, that prophecy was sealed up with Malachi, and that when he died the Holy Spirit was taken away from Israel. They expected, however, that it would be restored in the days of the Messiah, and they ought, therefore, to have concluded that John the Baptist, in whom this gift did revive, must be the Elijah of Malachi: for all the people held John as a prophet, Matt. xiv. 5; xxi. 26. Even the members of the Sanhedrim, astonished at his preaching and actions, (see John i. 19-25,) thought he must be Elijah, or that prophet, namely, the Messiah, mentioned by Moses: and the scribes and Pharisees, as well as the rest of the country, went to be baptized of him, confessing their sins, Matt. iii. 5-7. Add to this, that his preaching exactly answered the description given of it by Malachi. As Elijah was to give notice of the coming of the day that should burn as an oven, verse 1, that great and dreadful day, wherein the Lord, Messiah, should smite the land of Judea with a curse, verse 6; so did John the Baptist exhort to repentance, from this motive, that the kingdom of God was at hand, that wrath was coming, from which they ought to flee, and that the person coming after him, who was mightier than he, with his fan in his hand, would thoroughly purge his floor, and burn the chaff with unquenchable fire: see Matt. iii. 2, 7, 10, 11; and Bishop Chandler's Defence. The reader will be pleased to see the sacred historians' account of John confirmed by a wise, learned, and

well-disposed Jew, who was not a Christian, namely, the well-known historian Josephus: "It was the opinion of the Jews," says he, "that Herod's army was cut off by the Arabs through God's just judgment, for the sake of John, who was surnamed the Baptist. For he killed that excellent man, who excited the people to the exercise of all virtues, especially piety and justice, and to receive his baptism, which, he assured them, would be pleasing to God, if to purity of body they added purity of life, and first cleansed their souls, not from one or two, but every sin. But when the people resorted in numbers to him, eager to hear his doctrine, and ready to do any thing by his counsel, fearing what might be effected through so great authority of the man, he first imprisoned and then slew him."—Antiq., lib. xviii. cap. 7.

Verse 6. *And he shall turn the heart of the fathers to the children, &c.*—After the times of the Maccabees, to the times of Christ, the Jewish people were miserably divided among themselves, by discords, which broke out into civil wars, of which Josephus gives an account. And moreover, the different religious sects among them, especially those of the Sadducees and Pharisees, greatly distracted the people, and alienated and separated the nearest relations from each other: Now John the Baptist began to apply a remedy to these evils, by instilling the precepts of love and charity, and directing all to one and the same master, Christ: see Luke iii. 11; Matt. iii. 11; Mark i. 7; John i. 15. This seems to be the most probable interpretation of the words, taking them in the sense of our translation, and as they are understood by the LXX., and by St. Luke, chap. i. 17. But a more easy sense may be given of them by translating the Hebrew preposition *ל*, not to, but with, in which sense it is often used, and as Kimchi, Noldius, and others render it, namely, *He shall turn the hearts of the fathers with the children, and of the children with the fathers*; that is, he shall do his utmost to produce a national reformation, to turn both fathers and children from their evil practices, and to make them all unanimously join in the great duties of repentance and amendment of life; to restore a true sense of religion, which was then dwindled into a mere form, and thereby to prepare the people for the reception of Christ, in order to prevent the utter excision denounced upon the land, as it follows, *Lest I come and smite the earth with a curse.*—By the earth here, as frequently elsewhere, is meant the land of Judea, and the clause would be better rendered, *Lest I come and smite the land, namely, of Judea, with utter destruction*: for so the word *חרם*, here rendered curse, is often translated, as the learned reader may see by referring to Num. xxi. 2; Deut. vii. 2, 13, 15, 16; Josh. vi. 21; Zech. xiv. 11. So that the meaning is, *Lest, when I come to execute judgment upon*

Judea, all the inhabitants of it should be utterly destroyed. By the preaching of John, and his directing the people to Christ, many were brought to repentance and reformation of life, and thereby escaped the common destruction of the nation. All, therefore, did not perish, but a remnant was saved, as St. Paul takes notice, Rom. ix. 27, 29, and xi. 5. Judea, however, remains a desolation, and Jerusalem a heap of ruins, both of them sad and perpetual monuments of God's displeasure against such as reject Christ and his salvation. The three remarkable predictions, therefore, contained in this last chapter of the ancient records of the divine will, like a multitude of others, which have come under our consideration in the course of these notes, have all been punctually fulfilled. The harbinger of the Messiah appeared at the time foretold, *in the spirit and power of Elias*; the Messiah himself was manifested as *the Sun of righteousness*, as soon as that messenger sent before his face had prepared his way; and the most signal vengeance was executed, as foretold, on all such as rejected him and his salvation. These remarkable predictions, therefore, added to all that went before, being evidently verified, are so many fresh proofs of the divine authority of the Holy Scriptures, of the truth of the Christian religion, of the certain accomplishment of all the promises and threatenings of the gospel of Christ, and of the absolute necessity of possessing the religion there delineated, and practising the duties there enjoined. This, indeed, is the design of all the prophecies, and even of all the books contained in the Old and New Testaments, and the principal use which ought to be made of them.

Thus, through the assistance of God, we are come to the conclusion of the writings of the prophets:

for, from the time of Malachi to the time of the Messiah, for the space of near four hundred years, there was, as some of the prophets had foretold, there should be, *a famine of the words of the Lord*; (see Amos, chap. viii. 11, 12;) and during this long course of time no prophet appeared in Israel, where there had been before a succession of them for a very long period of years. The divine providence, it is probable, as was intimated in the argument to this book, caused this long cessation of prophecy, this long *famine of the word of the Lord in the land*, in order to excite the greater expectation and a more fervent desire of the coming of the great prophet, the Christ of God; and to prepare men's minds for a new and different dispensation, in which, after the first establishment of it, there was no longer to be a succession of prophets; but the work of God in and among men, in order to their salvation, was to be carried on through and by the grace of the Lord Jesus, that great one, who had been foretold by the mouth of all the prophets; and by the fellowship of the Holy Ghost, or a Divine Spirit, enlightening and renewing men's minds, inspiring them with true wisdom, and communicating to them the divine nature, and forming them after the image of him that had created them. It has been observed by some, and not improperly, that whereas the last word of the Old Testament is a *curse* which threatens the earth, of our danger of which we must be made sensible, that we may welcome the gospel of Christ, which comes with a blessing; it is with a blessing, with the choicest of blessings, that the New Testament ends: and with it let us arm ourselves, or rather, let God arm us, against this curse. *The grace of our Lord Jesus Christ be with us all! Amen.*

To God only wise be ascribed all the glory.

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